
On the Subject of 'Evangelium Vitae'¹

'Structures of sin' still rule the nations

by Lyndon H. LaRouche, Jr.

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In my keynote address to a March 29 conference, in Washington, D.C., I devoted myself to the subject of current history as tragedy.² In particular, I compared the predicament threatening the government of the United States today to that confronting Shakespeare's character *Hamlet*. The reference which I cited from that drama, was from Act III, Scene 1:

. . . But that the dread of something after death,—
The undiscover'd country, from whose bourne
No traveller returns—puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action,— . . .³

Today, the world is faced by the most dangerous crisis which has confronted global civilization during 550 years. If present policy-making trends continue, the central feature of the next months, and year or so of world history will be a continuing global monetary and financial collapse, a collapse which may be described fairly as something far worse than the Weimar Germany monetary and financial crisis of 1922-23, in virtually every part of this planet, and throughout this planet as a whole.

1. John Paul II, Encyclical, *Evangelium Vitae, Origins*, Vol. 24, No. 42, April 6, 1995; pp. 689-730.

2. Lyndon H. LaRouche, Jr., "Is there Life After the Death of the IMF?" keynote address of Washington, D.C. Schiller Institute Conference on economic development, March 29, 1995. Text published in *New Federalist*, April 10, 1995; pp. 5-7.

3. From Hamlet soliloquy, *The Complete Works of William Shakespeare* (New York: Avenel Books, 1975), p. 1,088.

This ominous state of affairs persists because the relevant governments have behaved up to now as foolishly as did Shakespeare's self-doomed Hamlet, clinging to those accustomed ideas which are the cause of the calamity, controlled by their fear of their unfamiliarity with that available alternative which might save them. Like Hamlet, they would "rather bear those ills we have than fly to others that we know not of."

Today, the world's affairs are dominated by a rising epidemic of financial bankruptcies, striking down, one after another, leading financial institutions of this planet, and also a growing number of nations. As long as the present axioms of the International Monetary Fund (IMF) and World Bank continue to shape the policies being enforced by most governments of the world, that systemic epidemic presently striking the world's entire, present monetary order, could not be stopped, or avoided in any way. Apart from very short-term vacillations within financial markets, the trend of bankruptcies of entire nations, will continue, and will accelerate, to become the worst, global financial collapse of the Twentieth Century.

That collapse would not be the end of the matter. Something much worse would soon follow, unless the present IMF system, the present Federal Reserve system, and kindred institutions, are placed under the control of a government-conducted financial-bankruptcy reorganization of the IMF's central banking systems and their private, financier stockholders. If the presently habituated economic doctrines of nations continue, if the policies of the IMF were not overturned radically, the global financial collapse will be followed by the replication of something akin to, but far worse than the 1922-33 monetary-financial disintegration of Weimar Germany, this time on a global scale. If the heads of governments and others continue to behave as Hamlets, the world will be plunged soon, probably before the end of the present decade, into a global dark age, at least as devastating in its social and other effects as the dark age which marked the collapse of the pagan Roman Empire in the West, and perhaps as long.

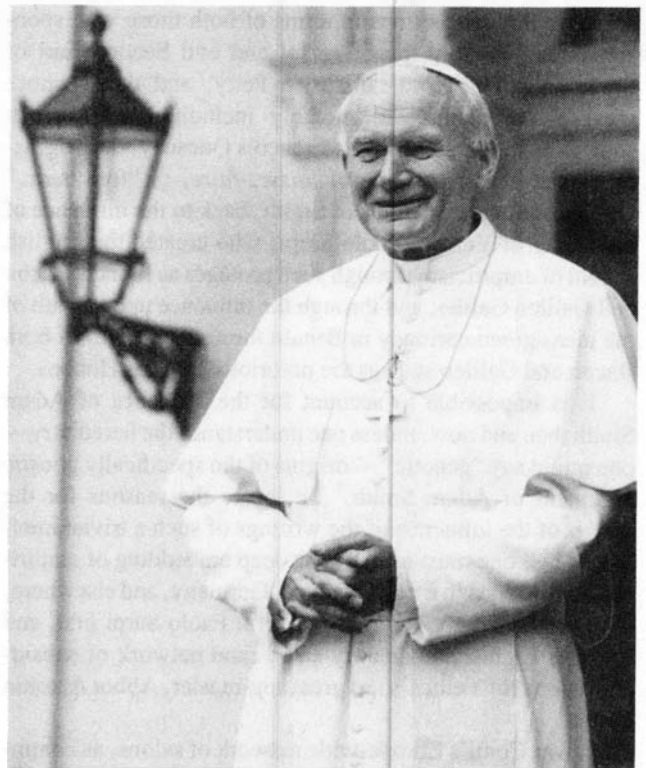
This is not prophecy; this warning is plainly and simply scientific fact.⁴ This catastrophe could be averted, but not as long as the nations are ruled by authorities who play the tragic part of Hamlet. The inevitability of such a collapse, followed soon by global monetary disintegration, is embedded in those beliefs, respecting economic doctrines and other subjects, to which governments and many others have become habituated. Worst of all, are those New Age habits of belief which have taken over the policy-shaping of nations during the most recent three decades, since the assassination of U.S. President John F. Kennedy, since the repeated attempted assassinations of France's President Charles de Gaulle, and since the retirement of de Gaulle's great partner for peace and development, Germany's Konrad Adenauer.

The more immediate root of this looming catastrophe, is the set of axiomatic assumptions which have dominated this planet, virtually unchallenged, since the so-called "New Age," or "post-industrial," pagan-utopian cultural paradigm-shift of the 1964-72 interval. These are the beliefs to which the Hamlets of this world's governments cling so fearfully, so fanatically, so suicidally today. Those are the beliefs which, unless overturned, would foredoom most of the nations and peoples of this planet, perhaps, in many instances, to extinction. As did the Hamlet who doomed himself in just this way, the governments of the world make themselves pitiable wretches, by clinging fearfully, suicidally, to their established opinions and habits, the opinions and habits which will destroy them, and also destroy most or even all of the nations of the world existing today.

Since the 1989 disintegration of the Comecon, the suicidal economic policies of today's Hamlet-like governments of the world, represent the surviving—so-called "western"—half of what Pope John Paul II had named earlier "the structures of sin." It were also said fairly, that these present-day Hamlets, like the Dr. Faustus portrayed by Shakespeare's friend, Christopher Marlowe, have acquired those fatal beliefs through a pact struck with Satan himself. The central feature of that satanic pact, is most widely known today as British East India Company propagandist Adam Smith's anti-American doctrine of "free trade."

The issue posed is also a matter of the mass-murderous

4. See Lyndon H. LaRouche, Jr., *LaRouche's Ninth Forecast: The Coming Disintegration of the Financial Markets* (Leesburg, Virginia: *New Federalist*, August 1994). Also, see Christopher White, "NAM's 'Renaissance' of U.S. Industry: It Never Happened," in *EIR*, April 14, 1995. It is significant, but not the crucial scientific point, that author LaRouche has been either on the mark, or very near to it, in all of his conjunctural forecasts made during the past 48 years. Yet, science never bets on horse-races, nor reads tea-leaves. In physical economy or other branches of physical science, the question is: Did a scientist's analysis of the process by which an event occurred correspond to the way in which the forecasted development did occur? By this standard, every competent economist in the world today who has studied this record, receives the author's warnings as of the relatively highest scientific authority.



Pope John Paul II in 1987.

implications of the Mont Pelerin Society's fascistic economic policy; but, like those economic policies of Adolf Hitler under whose direction the privatized slave-labor prison called Auschwitz was created and operated, policies echoed in the present laws pushed by the accomplices of today's Mont Pelerin Society, the issue goes much deeper than economic policy in the ordinary sense of the term. In the words of *Evangelium Vitae*:

The end result of this is tragic: Not only is the fact of the destruction of so many human lives still to be born or in their final stage extremely grave and disturbing, but no less grave and disturbing is the fact that conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life.⁵

For the typical U.S. high-school or college graduate of today, the case of Adam Smith exemplifies the popular expression of the evil which that passage of this encyclical addresses.

For reasons to be indicated below, the writings and influence of Adam Smith can not be understood rightly without

5. *Op. cit.*, p. 692.

situating Smith's notions in terms of both those who sponsored him, notably the powerful and evil Second Earl of Shelburne, William Fitzmaurice Petty, and those whose ideas Smith plagiarized, notably including such French sources as the Physiocrat Dr. François Quesnay, the originator of the modern dogma of *laissez-faire*, or "free trade." One must trace the origins of Smith, back to the influence of the leader of Venice, Paolo Sarpi, who created the English school of empiricism through such protégés as Francis Bacon and Galileo Galilei, and through the influence upon Smith of the ideas given currency in Britain through protégés of both Bacon and Galileo such as the notorious Thomas Hobbes.

It is impossible to account for the influence of Adam Smith then and now, unless one understands the hereditary—one might say "genetic"⁶—origins of the specifically *gnostic* argument of Adam Smith.⁷ To locate the reasons for the spread of the influence of the writings of such a trivial intellect as his, one must identify the deep embedding of empiricist conceptions in Britain, France, Germany, and elsewhere, through the networks of the powerful Paolo Sarpi first, and the later Eighteenth-Century salon (and network of subsidiary salons) of Venice's last great spy-master, Abbot Antonio Conti.

It was Conti's Europe-wide network of salons, as continued by such satanically inclined gentlemen as Giammaria Ortes, Francesco Algarotti, Montesquieu, "Voltaire," Pierre-Louis Maupertuis, and Alessandro Cagliostro, which continued the work of Venice's Sarpi during the Eighteenth Century. During the lifetimes of such Shelburne creatures as David Hume, Smith, Jeremy Bentham, and the famous plagiarist Thomas Malthus,⁸ it was the influence of this net-

work of salons, which accounts for the creation of those powerful international oligarchical factions still backing the notions of Smith's 1759 *Theory of the Moral Sentiments* and Smith's anti-American, 1776 *Wealth of Nations*⁹ today. That continuing influence of gnosticism, upon today's world, is at the center of what John Paul II has identified as "the structures of sin." The influence of that same moral depravity embedded in the texts of Adam Smith, is the efficient adversary implicitly targeted by the new encyclical.

Adam Smith: 'Forrest Gump's Evil Twin'

Adam Smith was not an important intellect, but only a hired apologist for international drug-trafficking and kindred crimes against humanity. Like his most noted admirer of today, the Mont Pelerin Society's Professor Milton Friedman, Smith was a scribbler whose literary productions are to be noted not only for the evil which permeates their propositions, but for the pervasive lack of any sign of originality in his expressed opinions, whether evil ones, or only contemptibly trivial. The accomplishment of such obviously shallow-minded apologists, is that they make evil more contagious, by reducing its argument to a series of simple-minded, easily memorized set of "byte-sized" propositions, propositions of the sort which any functionally illiterate, scatterbrained secondary-school graduate might regurgitate with pompously feigned sincerity.

Like Mont Pelerin Society protégé and would-be U.S. Presidential candidate, Senator Phil Gramm (R-Tex.), for today's movie-going American, Adam Smith is best viewed as the Eighteenth-Century incarnation of "Forrest Gump's Evil Twin." Both, Adam Smith and his avowed devotee, Gramm, project a kind of populist appeal, reeking with hatred, to ignorant and enraged social strata, which today's senior citizen might recall from the speeches of dictators Benito Mussolini and Adolf Hitler. Underneath the Jacobin-like intellectual mediocrity (and worse) of their populist truisms, Mussolini, Hitler, Adam Smith, Milton Friedman, and Phil Gramm project the irrational rage and other intellectual depravities otherwise recognizable in the Ku Klux Klan lynch-mob orator.

6. In epistemology's metaphorical sense of "hereditary." The use of "genetic" in this same setting, emphasizes the formalist aspect of the matter, in which the governance of a formal theorem-lattice by a set of interdependent axioms and postulates conveys the sense of "genetic" in formalist practice generally.

7. Since the earliest self-proclaimed "gnostic" religious cults, the distinguishing feature of these perverted beliefs has been the insistence that the world and human flesh are intrinsically evil, and that man is intrinsically an evil wretch. Such doctrines are, of course, directly contrary to every principle of Mosaic Judaism and New Testament Christianity. For Moses [see *Genesis* 1], God's material creation is *good*, and man and woman, each made in the image of God, represent a *goodness* which need but be *redeemed*. One of the influential forms of modern gnosticism is that of the so-called *Bogomils*, also known as *Cathars*, or, in vulgar English usage, the "Bug-gers." The Bogomil delusion, that those lifted, by Grace, above the flesh, to become members of the "Elect," are made rich by means of a virtual, mephistophelean contract with God, is a direct reflection of the syncretic influence of the Bogomils of the Rhône region upon certain Protestant cults, for example. The idea of good results being the fruit of an "invisible hand" of predestination operating within evil practices, is the central religious belief permeating the doctrinal teachings of such advocates of "free trade" as Bernard Mandeville, Dr. François Quesnay, and Adam Smith.

8. Thomas Malthus's fraudulent 1798 *On Population* is a bowdlerized plagiarism of the English translation of Giammaria Ortes's 1790 *Riflessioni sulla popolazione delle nazioni* . . .

9. *The Wealth of Nations* was the result of a project which Smith began in 1763, on the instruction of his patron, the Second Earl of Shelburne. Shelburne's reported instruction to Smith, documented in the Smith family biography, is corroborated by the policy of both Shelburne and his protégé, the head of the 1782-created British foreign intelligence service, Jeremy Bentham: to crush the upstart English colonies in North America, and to destroy France's economy. The bankrupting of France, the most powerful, most technologically and scientifically advanced, and wealthiest economy of the Eighteenth Century, was accomplished through Shelburne's success, in inducing France to accept "free trade" as part of the conditions for the peace agreements leading into the famous 1783 Treaty of Paris. It was the bankrupting of France's government, through applying doctrines of Shelburne's Adam Smith, which led to the French Revolution and to the Jacobin Terror organized by Jeremy Bentham's own, personally directed agents, Danton and Marat.



The constituency of Adam Smith in his time was represented by William Hogarth's famous 1735 engraved series, "The Rake's Progress." Plate III, reproduced here, illustrates the evening pleasures of Tom, an upwardly mobile rogue. Tom reclines on the bosom of a prostitute (who is stealing his watch), his sword having been drawn in a cowardly attack on an unarmed watchman, in typically aristocratic disdain for the law.

The English-speaking "Ku Klux Klan" constituency of Adam Smith's time is those sordid British followers of Bernard Mandeville's *Fable of the Bees*,¹⁰ who are, *inter alia*, the denizens of the Eighteenth-Century British Liberals' "Hell-Fire Clubs," and of the dissolute creatures famously depicted in the sketches by Smith's contemporary, William Hogarth.¹¹ Excepting the collection of Pharisaical hypocrites

10. 1725. Mandeville's dogma of "Private Vices, Public Benefits," is the direct forerunner of Adam Smith's gnostic 1759 tract, *The Theory of the Moral Sentiments*, a tract itself forerunner of Jeremy Bentham's 1789 *An Introduction to The Principles of Morals and Legislation*. It is the fusing of Quesnay's Physiocrat dogma of anti-industrial *laissez-faire* with the antimoral, paganist dogmas of pleasure-pain of Galileo-follower Hobbes, and of Mandeville, which define the roots of the Smith "Invisible Hand" dogma of the 1776 *Wealth of Nations*. The later development of a quasi-mathematical and "Newtonian sociology" of Maupertuis and Giammaria Ortes, was added as refinement to Smith's "Invisible Hand," to form the basis for the later utility doctrines of John Stuart Mill, William Jevons, and the celebrated founder of present-day economic "systems analysis," virtual idiot-savant John von Neumann.

11. I.e., Hogarth's famous "Beggar's Opera," his series called "A Rake's Progress," and numerous later productions of the same genre. These are the artist's images of the depraved Eighteenth-Century British aristocrat, as he may have been found embracing the prostitute he shared with some picaresque scoundrel. Similarly, the separation in type between the existentialist German anarcho-communist fanatic, Bertolt Brecht, and his putative Nazi adversaries, is no greater than between the legendary, feuding Hatfields and McCoys, or two typical British gangs of football fans kicking the guts out of one another for sport, with their heavy kicking boots and related tools of that trade. Similarly, one can not understand Adolf Hitler and his mob until one recognizes in them the genetic heritage of Robespierre, Danton, and Marat: a connection which is emphasized by the case of the Nazi Nietzschean Martin Heidegger's consistency with both his Nazi beliefs and also those of

who round out today's assortment of Mont Pelerin Society dupes, these are the images of those whose moral spirit is reincarnate in the persons of Adam Smith's most devoted, "conservative" admirers of today.

During the recent decade and a half, this author and others have frequently cited a certain passage from within Adam Smith's 1759 *The Theory of the Moral Sentiments*¹²; the significance of that passage is that it anticipates the appearance of the "Invisible Hand" in Smith's later, anti-American drug-traffickers' apology, the 1776 *Wealth of Nations*. A passage from the opening portion of *Evangelium Vitae* situates the direct relevance of the referenced passage from the *Theory of the Moral Sentiments*:

. . . Choices once unanimously considered criminal and rejected by the common moral sense are gradually becoming socially acceptable. Even certain sectors of the medical profession, which by its calling is directed to the defense and care of human life, are increasingly willing to carry out these acts against the person. In this way the very nature of the medical profession is distorted and contradicted, and the dignity of those who practice it is degraded. *In such a cultural and*

his Frankfurt-School *inamorata*, Hannah Arendt; in turn, none of that is inconsistent with Heidegger's post-1946 emergence as, intellectually, the "natural father" of schismatic, "ethnicity"-reeking, "Liberation Theology" followers among the Catholic and other clergy.

12. E.g., Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: Schiller Institute, 1991), pp. 291-292.

legislative situation, the serious demographic, social and family problems which weigh upon many of the world's peoples and which require responsible and effective attention from national and international bodies are left open to false and deceptive solutions opposed to the truth and good of persons and nations. [emphasis supplied—LHL]¹³

To sum up the point on which we are focussing here, one may say that there are two ways in which to kill people. The first is with an axe, by poison, machine-gun, or bombs, or the methods of gangster Meyer Lansky's Abe "Kid Twist" Rellis, with an old-fashioned ice-pick into the ear. There is the more brutal method of precalculated homicide, of the privatized prison work-camp, such as Auschwitz or a U.S. prison chain-gang, through the precalculable, homicidal effects of forced hard labor. Or, second, if one wishes to kill the greatest number of people with the least physical exertion, one can have an amoral bureaucrat do the crime with a stroke of a pen or typewriter key upon a piece of official paper. The latter are the preferred methods of mass murder among Adam Smith and those who follow in his bloody pawprints.

Those are the methods of mass-murder, even genocide, which are plaguing this planet, even the poor, the weak, and the helpless victims of the glassy-eyed, flagellant-like, neo-conservative dupes of Adam Smith inside the United States today. This development inside the United States typifies one type of that murderous immorality which the new encyclical addresses.

To wit: consider the quotable passage from Smith's *Theory of the Moral Sentiments*:

The administration of the great system of the universe . . . [and] the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers and to the narrowness of his comprehension: the care of his own happiness, of that of his family, his friends, his country. . . . But though we are . . . endowed with a very strong desire of those ends, it has been intrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, *prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of na-*

13. *Op. cit.*, p. 692.

ture inten ed to produce by them. [emphasis supplied—LHL]¹⁴

This is the forerunner of his 1776 doctrine of the "Invisible Hand."

This summary restatement by Adam Smith of the immoral dogmas of Hobbes, John Locke, Mandeville, and Physiocrat Quesnay, identifies the authentic hereditary root of Adolf Hitler's, and Prof. Charles Murray's doctrine of "useless eaters"¹⁵ from within British Eighteenth-Century Liberalism—within the central axioms underlying the fascistic radical empiricism of Adam Smith, Jeremy Bentham, Thomas Malthus, and the Nineteenth- and Twentieth-Century utilitarians of Britain and the Vienna-Budapest circuit.¹⁶ All of these

14. *Loc. cit.*

15. See Dennis Speed, "Intelligence Is Not a Statistic: the Pseudo-Science of the 'Bell Curve,'" *EIR*, April 14, 1995. Cf. Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: The Free Press, 1994). The work of recently deceased Harvard University racist Herrnstein, and his co-author must be compared fairly to the evidence presented in Nuremberg Trial proceedings against the Nazi physicians and judges who inaugurated the Nazi killing of "useless eaters," using definitions which parallel exactly the arguments of not only Herrnstein and Murray, but also Herrnstein's former Harvard and other academic collaborators of the 1960s and 1970s. The point to be stressed here, is that the 1759 passage cited above from Adam Smith expresses precisely the axiomatic basis in immorality for both the British-Vienna utilitarian dogma and the Nazi and Nazi-like "useless eaters" doctrines which are derived directly from the acceptance of the "moral philosophical" teachings of empiricists Galileo Galilei, Hobbes, Locke, Mandeville, Quesnay, Hume, and Adam Smith. It is on such "utilitarian" premises that today's advocates of mass-murder base their homicidal dogmas. Charles Murray would, of course, deny that he is a racist; it might be said, that he composed his book's arguments "without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them." All mass-murderous bureaucrats, including Adolf Hitler's, kill with the same "professional indifference" to the consequences of their petty bureaucratic "decisions." In other words, Charles Murray and his like express the same axiomatic state of *criminal mind* intrinsic to all co-thinkers of Adam Smith.

16. E.g., The Vienna-Budapest positivists generally, including Ernst Mach, Ludwig von Mises, Sigmund Freud's psychoanalysts, Comintern agent and Frankfurt School co-founder Georg Lukacs, Friedrich von Hayek, John von Neumann, and the U.S. immigrants of that Vienna positivist tradition who virtually took over the philosophy departments of leading, and other U.S. universities from the 1930s onward. Bertrand Russell's Wittgenstein is also representative of this. Together with Rudolf Carnap and anarcho-Communist leader Karl Korsch, Russell established the demented school of "linguistics" built up around the University of Pennsylvania and later transferred, in the form of Prof. Noam Chomsky and Korsch himself, to Massachusetts Institute of Technology's Research Lab of Electronics. Notably, in accounting for the spread of the murderous pestilence to which the encyclical refers, much of the mind-destroying pestilence purveyed into universities and secondary schools through today's Modern Language Association, has its origins in the influence of this same Russell-Korsch-Carnap "linguistics" and the related influences of such followers of the proto-Nazi Friedrich Nietzsche as the relevant "Deconstructionist" Jacques Derrida of Paris and George Soros's Budapest today. That axiomatic state of mind, as typified by Adam Smith, or Charles Murray, expresses what

forms of evil are the direct outgrowth of the introduction of modern empiricist method, by Paolo Sarpi, at the close of the Sixteenth Century and beginning of the Seventeenth. All of these varieties of evil are traced through the influence of Venice's Abbot Antonio Conti and his salons. Taken together, this variety of empiricism, concocted by the Venice of Paolo Sarpi, is responsible for Adolf Hitler, and for all of the present-day mass-murderous pestilences which the encyclical addresses. All of this evil is consistent with the condition of mind of any person who accepts the teachings of Adam Smith. The cited passage from Smith's 1759 work, and the correlate notion of "The Invisible Hand" from his 1776 work, are exemplary of pure evil.

Among the more indelible memories from the postwar Nuremberg Trials,¹⁷ is the doctrine of "knew, or should have known," a doctrine of international law, and morality, in direct opposition to the cited passage from Adam Smith's 1759 book, a doctrine of international law and morality which defines Harvard's Herrnstein and Charles Murray as culpable racists who have pronounced African-Americans as virtually a class of what Nazi doctrine termed "useless eaters." By the Nuremberg standard of "knew or should have known," the doctrine of "Contract with America," for example, is precalculated mass murder of U.S. citizens and others. There is an obvious point to be made on this account; we develop it here as a stepping-stone to a point which is perhaps less obvious, but far more important, a point directly relevant to the expressed concern of the encyclical.

Consider the central axiomatic assertion of Sarpi's empiricists and their followers, an argument which Sarpi devotee

Galileo copies into both his plagiarisms from and attacks upon the work of Leonardo da Vinci and Johannes Kepler. This is the axiomatic assumption which Galileo devotee Thomas Hobbes establishes as the foundation of all British, empiricist social theory after him, that of John Locke, David Hume, and Adam Smith included. This is the axiom nakedly expressed in the cited passage from Smith's 1759 piece. This is Smith's model Nuremberg Trial defense for the Nazis accused of crimes against humanity, including the wrongfully exonerated Hjalmar Schacht and August vom Knieren, most notably.¹⁸

The relevant question of reason, law, and morality, which is posed by the encyclical, is threefold: 1) **Contrary** to empiricist dogma of Hobbes, Locke, Smith, et al.: Are we not responsible for those consequences which we should have foreseen, as we should be for those we did know? 2) What is the axiomatic basis for certainty of what we might have foreseen as the probable consequences of our acts of commission, or omission? 3) Does Adam Smith not lie, therefore, when he asserts that we must act by blind instinct on behalf of our presumed convenience, and "apply these means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them"?

Contrary to Adam Smith and his present-day neo-conservative devotees, do we not know, contrary to the avowed depravity of both Smith, Professor Milton Friedman, and also the pro-drug Inter-American Dialogue, the consequences of large-scale use of so-called "recreational drugs"? Do we not know, the accelerated death-rate, the loss of capability of functioning, the effects on the family of the addict or other regular user, and so on? Is it not the case, that drug-usage of this sort was only marginal in our society until the introduction of a rock-drug-sex counterculture which was intended to undermine the institutions of our society? Is it not the case, that Friedman, like Adam Smith, proposes the legalization of drug-trafficking, and that the consequence of their policy is an increase of crime? Do we not know the effects of permitting their advice to be made law? How many people die as a result of the use of "recreational substances" of this sort? Is not the consequence of such an advocacy

Pope John Paul II has identified as the "structures of sin" in the non-communist sector of the world today.

17. Overall, although many of the charges brought against the accused were true, and the convictions of those persons justified, the Nuremberg Trials were also a fraud upon humanity respecting the most fundamental issues posed by both the rise of Nazism to power, and the war itself. Exemplary, some of the most culpable "big fish" among the accused were exonerated, leaving the "small fry" to shoulder the blame for their superiors. Most important, the Nuremberg court declined to examine the fact that President George Bush's father, Prescott Bush, acting as Chief Executive Officer of Averell Harriman's banking firm, moved the funds from the Union Bank, under Harriman's control, into the Nazi Party coffers, facilitating the Nazi coup d'état arranged by the British monarchy and former Bank of England chief Montagu Norman (the stepfather of today's Hollinger Corporation star admirer of U.S. neo-conservatism, Sir Peregrine Worsthorne) [see, Webster G. Tarpley and Anton H. Chaitkin, *George Bush: The Unauthorized Biography* (Washington, D.C.: EIR, 1992), chapters II, III: pp. 26-62]. For what geopolitical motives did the British monarchy arrange the toppling of Chancellor von Schleicher's government, to clear the way for bringing Hitler to power, and for what related geopolitical reason did the British monarchy break off its warm support for Adolf Hitler, and Winston Churchill's crony Benito Mussolini, only when Hitler had received sufficient such support to be ready to unleash general warfare on the continent of Eurasia? Those facts considered, the Nuremberg court did make some useful, and properly memorable observations on the nature of some of the crimes against humanity.

18. Von Knieren, incidentally the uncle of Sweden's murdered Prime Minister Olof Palme, was the I.G. Farben official directly responsible for the creation and continuing supervision of the Auschwitz slave-labor/death camp, but also, to his great personal advantage after the war, a co-conspirator of the Rockefeller-London cartel tried for wartime complicity with the Nazis in Boston Federal Court. The London petroleum cartel escaped justice in U.S. Federal court. Following his appearance, in prison clothes, in the Boston Federal court, von Knieren returned to Nuremberg, to be let off, like the Anglo-American who steered Adolf Hitler into state power, Hjalmar Schacht. Notably, von Knieren's Swedish nephew was later murdered to the advantage of an international weapons-trafficking cabal headed by Britain's Prime Minister Margaret Thatcher and the Vice President George Bush whose father had played a key role in bringing Adolf Hitler to power. One is tempted to say, "No honor among thieves," or kindred malevolents.

precalculable? Does the history of China not advise us of the actual, and foreseeable consequences of the drug-pushing on behalf of the British monarchy by Smith's employer, the East India Company and its "blue-blooded" Newburyport, Salem, Boston, and New Haven accomplices?

Do we not know the effects of poorer nutrition, sanitation, and health-care upon the disease and mortality rates? Do not our insurance companies calculate these correlations with relatively great precision? Then, if someone proposes, and succeeds in bringing about the enactment of a bureaucratic government decision, or legislation, which increases the insurance actuaries' precalculable rates of sickness and mortality, have not the perpetrators of that decision, that law, willfully murdered the corresponding number of U.S. citizens (for example), just as much as if they had chopped that same number of persons with an axe? No machine-pistol could match the rate of homicide perpetrated from the bureaucrat's desk by the mass-murderous machinery of corporate and governmental deliberations.

This point was brought home to the author in a most dramatic way during 1976. The occasion was a meeting with one of the highest-ranking representatives of the international banking community, in his office, in a certain city of Switzerland. The purpose of this meeting was to set forth and discuss my then widely-publicized proposal for establishing a new international credit mechanism, outside the channels of the IMF and World Bank, for promoting infrastructure and related increases of the productive powers of labor in so-called developing nations of the Middle East, Africa, and elsewhere. Since April 1975, my proposal had attracted widespread and high-level interest among governments and others in Europe, the Middle East, Africa, and elsewhere.¹⁹

In the course of my presentation of the case, I identified the consequences, should some such change in policy toward "developing nations" economies not be implemented. I described the death-toll inherent in then-operating IMF and

19. Earlier, during November 1975, Helga Zepp, to whom I proposed marriage two years later, had organized a week-long Paris conference, which was to have featured my personal presentation of this same proposal in depth. At about midnight of the day before the opening of the conference, the conference was suddenly cancelled. The reason for the cancellation: Secretary of State Henry A. Kissinger made a relevant emergency visit to Paris; this was the beginning of Kissinger's mobilization of the resources of the U.S. State Department and other U.S.A. and foreign institutions, in this effort to virtually eliminate my existence from this planet, as in the case of former prime minister of Italy, Aldo Moro. The Paris conference had been co-sponsored by a number of governments, in addition to some Gaullist circles. The general picture of the threats which Kissinger and others delivered to various governments, was made known to me. In the course of events, I came to know that this was Kissinger's customary mass-murderous style. Kissinger may have been responsible, so far, for more deaths in this world than Adolf Hitler; the foreseeable, continuing consequences of his personal policy-influence to this effect, continue to follow in confessed British foreign-service agent Kissinger's wake to the present day, and beyond.

related forms of "red-lining" of Africa, and other "conditionalities." I argued, that even on simple moral grounds, we could not allow ourselves to be locked into support of policies which cause such virtual genocide.

The response to my presentation is a vivid memory to this day. My host nodded acknowledgment of my estimate of the increase of death-rates under then-existing trends in IMF and related policies. He said that I was probably correct in my estimates of the social effects of current policy-trends, but that sometimes such things had to be done to "save our banking system." It was difficult for me to continue conversation there after his remarks. The meeting ended with proper courtesies exchanged on both sides. Exemplary is the fact that the colleague who had accompanied me, was stunned. For that reason, thereafter, I was able to read the relevant passage from Smith's 1759 book with a far deeper, and more impassioned insight into the intrinsically criminal nature of British empiricism in all of its manifestations.

I have often read or heard, in the international liberal mass-media's customarily lying and hate-filled references to me, not only such lying allegations as the Paris press recently emitted, that I am "a right-wing American billionaire," but also the charge that I say such silly things as to accuse the IMF of "killing more people than Hitler." In fact, I have said that repeatedly, and I never exaggerated in the slightest degree in doing so; it is my self-styled "critics" from the mass-media who are, obviously, either simply absurd, the most monstrous of liars, or, perhaps, a combination of both.

The passage from the encyclical first referenced above, complains: "Conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life." The underlying premise of that "conditioning," is the central dogma of British empiricist "moral philosophy," that of Adam Smith, and, after him, Jeremy Bentham, John Stuart Mill, Bertrand Russell, and American anglophile pragmatists, such as Harvard University's notorious William James. The relevant axiom of the satanic faith of Adam Smith, and of his modern empiricist devotees, is the same argument embedded axiomatically in the doctrine known variously as "*laissez-faire*" and "free trade." That is, the doctrine that God, not the individual person, is responsible for the ultimate consequences of the instinctually misguided impulses which British empiricism attributes to "human nature."

Galileo was very guilty!

Neither Galileo Galilei, nor Copernicus were the first to announce that the Earth orbited the Sun. Kepler had proven this conclusively, and the Nicolaus of Cusa who acceded the highest rank among Christian Cardinals, had emphasized the fact of the solar orbit in his writings, long before Copernicus. The earliest proof of this fact dates from no later than Aristarchus, during the early Third Century B.C.

Admittedly, then, as now, there were aberrant currents

within the Church hierarchy of Paolo Sarpi's time, including the avowed enemies of the Council of Florence from within the Church, who did insist on a strictly Aristotelian acceptance of the frauds concocted by Claudius Ptolemy.²⁰ Yet, in Galileo's case today, the real issue has little to do with whether "the Earth moved," or not; it has a great deal to do with Galileo's, and Adam Smith's contribution to erecting what Pope John Paul II has identified as "the structures of sin."

The way in which Galileo was charged, on the issue of the Earth's orbiting the Sun, does the real Galileo no credit, although it affords a great degree of discredit to Sarpi's nominally leading adversary, Robert Bellarmine, of whom it may be said, in this matter, that he attempted to elevate ignorance to the rank of a cardinal virtue.²¹ The myth of Galileo's innocence, purportedly on scientific grounds, was the fruit of a project for the rehabilitation of Galileo, concocted by a leading figure of the Venice intelligence services, one Abbot Guido Grandi of Pisa.²² Grandi, the teacher of such notable figures of the Conti salon as Giammaria Ortes and Francesco Algarotti, used the Eighteenth Century's accumulation of scientific demonstrations of the Earth's orbit as the basis for pleading Galileo's case before the Vatican. By means of this diversionary ploy, the true nature of Galileo's guilt was obscured.

Just as Paolo Sarpi's launching of British empiricism almost reinvented sin, his pupil Galileo contributed a crucial part in building up what we have identified as today's mass-murderous structures of sin. The connections are transparent, once we turn attention to the relationship between Galileo and his pupil Thomas Hobbes.

If and when we examine the axiomatic difference between scientific method as prescribed by Paolo Sarpi, Galileo, and René Descartes, as contrasted with the scientific method prescribed by Nicolaus of Cusa's *De docta ignorantia*

tia, Leonardo da Vinci, Johannes Kepler, and Gottfried Leibniz, we may say, quite fairly, that Galileo was the man who introduced the methods of Twentieth-Century "social-work practice" into examining the motives of inanimate objects. This is precisely how Galileo's pupil, Thomas Hobbes, understood him; all of the axiomatic features of Hobbes, Locke, Hume, Adam Smith, Bentham, et al., on natural law and the subject of "human nature" generally, are derived from Hobbes's recognition of the social-work theory axiomatic to Galileo's study of the motion of inanimate objects. The proof of this connection is supplied by the relevant series of "begats," and by the correlated proof by means of the epistemological "DNA" evidence.

To understand how the present-day "structures of sin" were constructed, and how they work to corrupt the minds of most Americans, for example, today, the most efficient pathway of investigation is review of the issue of the conflict between Kepler and Paolo Sarpi's Galileo, or, in other words, the issue between Christianity and gnosticism. For this purpose, the student of science should consult Kepler's own second, newly annotated edition of his *Mysterium Cosmographicum*.²³ Here, out of need for conciseness, we shall employ the present author's modern, first-hand view of the matter, with reference to the most fundamental discovery of Bernhard Riemann.²⁴ The differences with Galileo's method, as expressed by the successive work of Riemann and LaRouche, account for the axiomatic quality of fundamental differences in method separating Galileo from Kepler.

To make the point on method, which is directly relevant to the encyclical's leading issue, two cardinal points on the issue of Galileo's method are to be considered explicitly here. The first, is the relevance of Riemann's 1854 habilitation dissertation; the second, is the broader implications of Riemann's discovery from the standpoint of the present author's related original fundamental discoveries.

If we examine the so-called scientific method of mathematical empiricists such as Sarpi, Galileo, Descartes, and Isaac Newton from the vantage-point of Nicolaus of Cusa's *De docta ignorantia* earlier, and Riemann later, the general fallacy of all empiricist mathematics, down to the "hereditary," "genetic" reflections of this fallacy upon the present-day university classroom, is immediately clear. To put the

20. Cf. Robert R. Newton, *The Crime of Claudius Ptolemy*, Baltimore: The Johns Hopkins University Press, 1977.

21. It must be taken into account, that prior to the interval of the Council of Florence, and Louis XI's establishment of France as the first modern nation-state, 1439-83, over ninety-five percent of all humanity, in every culture, throughout all human existence, was relegated to a brutalized condition like that of serfdom, slavery, or, as in the case of the victims of Aztec rule, even worse. The work of teaching orders, such as Groote's and Thomas a Kempis's Brotherhood of the Common Life, contributed significantly to changing this, introducing methods and policies of secondary education for poor boys which were forerunners of the German gymnasia under Wilhelm von Humboldt's reforms. Literacy, and knowledge, were the possession of but a tiny minority of society. As in the case of the hoax, that, until Christopher Columbus's voyages, most people believed that "the world was flat," one must distinguish between the knowledge of the very tiny minority of the society which was literate, and the vast majority which lived in brutish conditions of naive popular superstitions. What a society knows, is not necessarily what the majority of its people believe, especially if the majority is very ignorant; what a society must be held accountable for knowing, is that which is known to the best educated institutions. The pagan Roman lie, "vox populi, vox dei," and all derivatives of that populist swinishness, aggregate as one of the most destructive myths in the history of mankind.

22. See Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *Fidelio*, Fall 1994, *passim*: on Grandi, Antonio Conti, et al.

23. Johannes Kepler, *Mysterium Cosmographicum*, 2nd edition, *Das Weltgeheimnis*, translated and with an introduction by Max Caspar (Munich, Dr. Benno Filser Verlag: 1923). The four-hundredth anniversary of the original, 1596 edition of this work is in 1996. The text of the second edition reprints the text of the original, but adds extensive notes, in which Kepler accounts for the continuity of his development in astrophysics from 1596 through to approximately 1627. The reading of the *Harmonia Mundi* in the light of the second edition of the *Mysterium* is perhaps the quickest way to learn where Kepler stands on the issues of science and scientific method. In that way, most of the incredible frauds incorporated, on Kepler, in the modern textbooks and classroom, are avoided.

24. See Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Spring 1994, and "The Fraud of Algebraic Causality," *Fidelio*, Winter 1995.



A scene from a 1981 production of Shakespeare's "Hamlet, Prince of Denmark," with Michael Leppig in the title role, as Hamlet contemplates killing his murderous uncle. Writes LaRouche: "Our Hamlet of today would rather bear the burden of those habits which are killing him, than escape doom along a less familiar pathway of action."

point which Riemann stresses²⁵ in the present author's preferred terms of reference: The notions of geometry which underlie Euclid's *Elements* and the mathematics of Galileo, Descartes, Newton, et al., are not premised upon events within the real universe, but, rather, the attempt to fit such events arbitrarily into a notion of space-time which does not correspond to real space-time, but rather to a geometry of the naive visual imagination.

The geometry derived from blind faith in such a naive visual imagination, is premised upon the assumption of perfectly continuous and unlimited extension in four arbitrarily assumed senses of direction: up-down, side-to-side, and backward-forward, in space; backward-forward in time. As Leonardo da Vinci had demonstrated and emphasized earlier, this imaginary schema is not a simple derivative of the senses: for the senses, such as vision, perception of the world is neither perfectly continuous, nor infinitely extended. That naive geometry is a creation of the imagination, of the naive visual imagination.

The false mathematical physics of Galileo, Descartes, Newton, and so on, attempts to locate the existence and motion of events within the empty void of imaginary, naive space-time. It locates the existence of a movable existence, by occupying the space-time void with that object, attaching to that object the no-

25. The references to Riemann's work here pertain chiefly to the contents of his 1854 habilitation dissertation, "On the Hypotheses Which Underlie Geometry." ["Über die Hypothesen, welche der Geometrie zu Grunde liegen," *Bernhard Riemann's Gesammelte Mathematische Werke*, Heinrich Weber, ed. (Stuttgart: Verlags B. G. Teubner, 1902); New York: Dover Publications, Inc., 1953.]

tion of ponderability, and also the pleasure-pain qualities of attraction-repulsion, and then measuring its motion and its displacement by means of simply linear extension.

The absurdity of the Galileo-Descartes-Newton view was already exposed by Gottfried Leibniz and Jean Bernoulli, among others, during the 1690s, and later. After that, until 1815, Newton's influence was discredited throughout continental Europe, except in those circles which were under the control of the salon of Venice's Abbot Antonio Conti and his successors.²⁶ The devastating fact of the 1690s was, that once the combined notions of "least action" and "least time" were applied to the phenomena of finite speed and refraction of light, the simplistic, linear-algebraic space-time of Galileo, Descartes, and Newton was no longer tolerable scientifically.

In his work of 1853-54, a brilliant young student of Carl Gauss and Lejeune Dirichlet carried the anti-Galileo discoveries of Leibniz and Jean Bernoulli a qualitative step further. Every discovery of physical principle has the effect of overturning any preexisting formal mathematical physics. From the standpoint of mathematical formalism, any such change has the effect of replacing the set of axioms and postulates of the old mathematics, with a new set. Thus, every possible theorem in the first mathematics is barred absolutely from becoming an acceptable theorem of the better mathematics, because of an absolute difference in underlying axioms. Riemann emphasizes that point in the title of his dissertation: "The Hypotheses Which Underlie Geometry," using the term "hypothesis" in Plato's sense, not that of the Aristotelians and empiricists.

Riemann summarizes his dissertation with the following, rather pungent and forceful, qualifying observation: "This leads us henceforth into the domain of another science, into the domain of physics, which the nature of today's occasion [on mathematics—LHL] does not allow us to enter."²⁷ Once

26. The Nineteenth-Century rehabilitation of Newton came about, in 1815, in the following way. The anti-Newton Ecole Polytechnique of 1794-1814 had been established as a revival of the (pre-Jacobin-Terror) work of the Oratorians, whose leading scientists had rightly despised Newton's methods. The founder of the Ecole, the anti-Newton Gaspard Monge, had been an instructor for the Oratorians, where the military genius, the anti-Newton Lazare Carnot had been his student. The anti-Newton A.M. Legendre, who established the geometry program of the Ecole, was Monge's collaborator. Under Monge, this Ecole turned out the most capable engineers and scientists in the world, in "battalions." The Holy Alliance agencies of 1815 expelled Lazare Carnot into exile in Germany, where he collaborated with the circles of Alexander von Humboldt, and expelled the then leading scientist of Europe, Monge, from the institution he had created and led. In Monge's place, the devotee of Newton, the Marquis de LaPlace was installed, together with LaPlace's plagiaristic protégé and admirer of Newton, Augustin Cauchy; the educational program of the Ecole, which had produced the greatest talent in battalions-strength, was ripped up, and mediocrity enthroned in its place. Thus, the Ecole degenerated from an institution of science, into a gathering place of what might have passed among genuine scientists for witches, goblins, lunatics, and other positivists.

27. "Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung nicht zu betreten erlaubt," *op. cit.*, p. 286.

we acknowledge, that the existence of mankind depends upon the quality of fundamental discoveries of principle, as in physics, for example, and that each fundamental discovery of this sort overturns any existing mathematics, we are impelled into the domain of Plato's notions of *hypothesis* and *higher hypothesis*, domains which are ruled by demonstrable principles of discovery, not Galileo's or the Newtonians' naive ideas of sense-perception.

In that case, then, we can no longer believe in a space-time which is perfectly continuous, or indefinitely extended in a linear way.²⁸ Geometry in the naive sense can no longer be regarded as an image of the actual universe. What we may attempt to represent as such a geometry, represents no more than the distorted shadows which reality casts upon our sense-perceptual qualities of imagination. As Plato put it: like the shadows a firelight might project upon the irregular walls of a cave. If we attempt to portray, for the edification of geometry, the result of this lesson of successive discoveries in physics, the effect is to impose upon geometry the notion of a general *curvature* of physical space-time.

The significance of Riemann's work on this account becomes fully transparent from the vantage-point of the present author's original discoveries. Notably, those discoveries were prompted by a commitment to demolish two of the pillars of today's structures of sin: Norbert Wiener's "information theory," and John von Neumann's "systems analysis." The axiomatic root of the absurdity permeating both "information theory" and "systems analysis," is the same fallacy underlying the absurdity of Immanuel Kant's three *Critiques*: the refusal to admit the existence of any intelligible connection between an old mathematics, discredited by a crucial experiment, and its successful replacement. In other words, Kant, like his radical-positivist imitators, Wiener and von Neumann, takes the same formalist's empiricist position as Galileo, Descartes, and Newton before him. This connection of Wiener and von Neumann to Kant's folly, was the starting-point for the present author's original discoveries, and serves here as a clue to uncovering the inner rationale upon which the structures of sin today depend. This also brings the issue of the Galileo-versus-Kepler controversy into relevant focus.

28. This identifies the incompetence of Leonhard Euler's absurd 1761 attack upon Gottfried Leibniz. See, Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: Schiller Institute, 1991), pp. 407-425. Euler's motivation is clear. At that time, Euler, a brilliant and inventive mathematical formalist, was working at the Berlin Academy, in service to Frederick "the Great" of Prussia. Euler had been assigned, beginning 1741, to perform the degrading function of mathematician/"towel boy" assisting the hoaxster Pierre-Louis Maupertuis, who was president of that Academy from 1745 until his departure in disgrace, in 1753. Euler's own role in the circumstances surrounding Maupertuis's fraud was not an honorable one; Euler remained for another dozen years, a man distinguished for his mathematical powers, but not his scientific morals. Euler's 1761 attack on Leibniz is the crudest sort of fraud; however, if its argument is not worthy of interest, the purpose of that hoax is notable, and relevant here. Euler's purpose was to defend the notion that space-time is Newtonian, and perfectly continuous.

Take Riemann's argument one step further. The existence of the human species rests upon a fundamental distinction setting mankind absolutely apart from, and above all animal species: just as Moses' *Genesis* 1:26-30 reports. As Philo of Alexandria emphasizes, Moses' report of both man and woman in the image of God, does not refer to a physical likeness. Neither Moses nor the Christians are pagans, to worship physical images! Philo emphasizes, the likeness is lodged in man's gift of a quality of potential for *creative reason*. This creative reason is typified by those fundamental discoveries of principle through which mankind has already increased its potential relative population-density by more than three decimal orders of magnitude above an imputable aboriginal sort of cultural potential.

Thus, that which bounds man's willful action is not any linear condition. Rather, man's condition is bounded by those kinds of limits which govern the distinction between successful and unworkable, innovative constructions of natural principle by the human individual's creative imagination. It is not the apparent mechanical laws of motion on imaginary space-time which bound human action, but rather the adducible pathway of the individual's ability to discover new physical principles (for example) through which the potential relative population-density of mankind as a whole is increased.

The notion of "curvature of physical space-time" applies not to the simple pathways of mechanical motion in space-time, but to the boundaries which shape the pathway of successful discovery of higher principle, through which man's power, over the universe, is increased per capita, per household, and relative to square kilometers of our planet's habitable surface. This pertains not only to what we recognize as physical scientific discoveries, but also those of the Classical forms of fine arts. This view of science is associated, by Kepler, with his use of "Reason," as distinct from, and opposed to the mechanistic notion of "causality" in Galileo and Newton.

The moral axioms of science

Since mankind's existence depends upon the realization of the individual person's gift of potentially creative intellect, all of mankind's knowledge must be premised axiomatically on that principle. Thus, must we comprehend the human species' general relationship to the universe; thus, must we comprehend the reciprocal relationship of society to the individual person, and of person to person. That describes broadly "rule by Reason," the opposite of the worldview of man and nature in the work of Sarpi, Galileo, Hobbes, Locke, and Adam Smith.

That axiom defines, then, the "curvature of physical space-time" for all mankind. The nurture of the new human individual, in such a fashion that the powers of creative intellect may be developed, appears to our knowledgeable policy-shaping for society as crucial. The role of the family household, in the creation and nurture of that new, young individual, is so defined. The kind of opportunity which society affords to the matured new individual, which must be fit for a

person whose creative intellect is in the image of God, is also so defined. The realization of the creative fruits of these individual intellects, to the benefit of present and future generations, and for the vindication of their forebears' having lived, becomes the foundation for public morality and policy of governments which are not immoral ones.

No policy may be allowed, which violates those principles. That is the "curvature" of mankind's physical space-time.

This has some remarkable features for the comprehension of a moral social policy. Since the creative intellect of the individual is sovereign, in the sense that the creative act always occurs only within the sovereign precincts of the individual's own creative-mental processes, it is that individual intellect which is the foundation of all human progress. The generation and efficient replication of original discoveries by individuals, is the foundation for the continued existence of nations and of humanity as a whole. Yet, as the society must therefore nurture the individual person to this purpose and effect, the individual redeems himself by serving the vital interest of society as a whole: serving all of present and future generations of mankind, and also acting to justify the existence of his or her predecessors, who made his or her present life possible.

Accordingly, these elaboratable considerations of individual and social policy serve as the bounding conditions to which both individual and society must submit. The whole determines the individual, and the individual, as individual, determines the entirety: in that fashion just summarily identified.

Contrast this to the social relations among particles, which have instincts, but no true creative-intellectual powers, the social-work objects of Galileo's physics and Hobbes's political order. Bad physics assumes an unbounded extension of perfectly continuous space-time, in which objects interact "socially," pairwise, according to the instincts pertaining to ponderability, inertia, and pleasure-pain (attraction-repulsions). The summation of the interactions, then becomes for them society.

Those are the constraints of a society which creates pathetic utopias, and calls them "social contracts." No morality is involved in a social contract, only a "hobbesian" agreement without basis in any principle. If life itself is inconvenient, just because the agreement without principle is paramount, it is life itself which must give way. Billions must die, if necessary, "to save our banking system." "The IMF is our authority; we must sacrifice whatever is wanted, to preserve the authority of our agreement to support the IMF, even if billions must die." This is empiricism, this is logical positivism, that is the way of Hitler with "useless eaters," that is the way of Senator Phil Gramm; this is the way of evil. Those are the structures of sin.

This brings us back to the case of Hamlet.

As we have examined the evidence of the fact in published locations earlier, the new form of society, the "com-

monwealth" form of modern nation-state, which first emerged during Europe's Fifteenth Century, has represented the greatest rate and degree of advancement of the condition of society and the typical individual in all human existence. This beautiful revolution in political institutions did not rid mankind of that form of evil most fairly described as "oligarchical rule," and although the oligarchy has contrived to dominate the world and most nation-states most of these centuries, the net accomplishments from the greater part of the recent five centuries are relatively awesome ones, relative to all human existence earlier.

We could not expect to live under oligarchical rule indefinitely. Sooner or later, a point of crisis must come. At that time, either the institutions of the nation-state free themselves from the usurpatious and usurious power of financier and related oligarchy, or society in general would be faced with the risk of a plunge, once again, into a new, perhaps prolonged, dark age for all mankind.

That danger came to the fore approximately three decades ago, during 1964-65, in the aftermath of the assassination of U.S. President John F. Kennedy. The New Age was unleashed by the London-led component of the international oligarchy. This New Age was possible because bad habits of thought and institution had been tolerated too long. Matters became worse, because the new evils of the counterculture and "post-industrial" utopianism also came to be tolerated, all too readily. Now, the addition of the evils of "information theory," "systems analysis," and counterculture generally, have brought civilization as a whole to the brink of self-destruction.

There, then, stands our Hamlet of today, who would rather bear the burden of those habits which are killing him, than escape doom along a less familiar pathway of action. Those habits are fairly described as a combined inclination to tolerate a usurious oligarchy, and to limit action to those measures which are not inconsistent with the legacies of Galileo and Adam Smith. If those mental habits are not changed, then, like Hamlet, this United States, this entire civilization are soon doomed.

We should see in this the true nature of the lawfulness of our universe. There are axiomatic preconditions for continued human progress, even human survival. These are preconditions embodied in man's nature as a creature made in the image of God's creative intellect. Any opinion which defies those preconditions, should it prevail, can have no ultimate effect but to bring down Hell upon whatever nation or civilization defies those principles which bound our existence, our universe.

If someone deludes himself, that the issue of the encyclical is whether or not the reader of that encyclical is obliged to please Pope John Paul II, he needs to have his opinion on that account corrected. The encyclical's message is: Change, reject the structures of sin, if your nation wishes to save itself. The time is now late; the change must come soon, or not at all.