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Helga Zepp-LaRouche: The Common Good vs. Democracy

Below are excerpts from the speech of Helga Zepp-LaRouche to the founding conference of the Movement of Ibero-American Solidarity (MSIA) in May of 1992.

We should be absolutely clear, that the crisis of mankind is so profound, that there can be no local solution, no continental solution, and that only if we remove those structures globally, which are the cause of all of these crises, does mankind have a chance. Oligarchism and all the institutions of the Versailles system have to be destroyed and replaced by institutions representing the interests of the human race.

The world coalition around Lyndon LaRouche's world reconstruction program is already in existence, and is rapidly growing. Individuals, organizations, and hopefully, soon entire countries, are joining this world coalition. In all European countries, and all over the world, it is clear that the parties have failed to address the crucial issues, that democracy has failed for the same reason, and that, as Plato said, democracy leads to the dictatorship of a few. Nicolaus of Cusa even goes so far as to put democracy on the same level with tyranny and oligarchy, and opposite to a just system.

The reason for the failure of democracy is because there is in it no truth-seeking principle; all opinions are equally valid, and the majority is correct. But the majority is not correct, as demonstrated by the rallies in Nuremberg supporting Hitler, or by the people supporting the fascist country of

George Bush. Democracy all over the world has led to the rule of robber bands. Therefore, we have to build the world coalition as the instrument with which we have to bring about a just, new world economic order, and it must be based on the representative system in natural law. This natural law is noble, and it is the absolute yardstick to measure good and evil. It is the idea that each human being has natural rights given to him or her by the divine order of Creation, because of his or her existence as in the image of God, as *imago viva Dei*.

The definition of the common good is determined by necessity: to guarantee the natural rights of all individuals living on our planet today. And that means they have to be able to replicate the most noble aspect of God the Creator. Peace and justice will only be possible on the basis of these ideas, which Nicolaus of Cusa developed in his famous work, the *Catholic Concordance*, in which all the principles of statecraft must be there for an entente of sovereign nation-states, working together for the benefit of mankind as a whole. These principles are exactly the same ones which govern the idea of statecraft as LaRouche has developed it.

Cusa writes in Book III of the *Catholic Concordance*:

Natural laws precede all human considerations and provide the principles for them all. First, nature intends every kind of animal to preserve its physical existence and its life, to avoid what could be harmful and to secure what is necessary to it. For the first requirement of essence is that it exists.

Cusa formulates here the concrete and objective criteria for all questions of ethics in economic policy. Economic activity has to create the preconditions for the existence of mankind. This is the measuring stick for good and evil. It is this which LaRouche develops in his book *In Defense of Common Sense* as the concept of the difference between lasting human survival, rather than momentary human survival.

Cusa says further:

But from the beginning, men have been endowed with reason, which distinguishes them from animals. They know, because of the existence of their reason, that association and caring are most useful, indeed necessary, for their self-preservation and to achieve the purpose of human existence.

For Cusa, the common good is the supreme law of society, on which political authority is based exclusively. Pope Leo XIII, in the encyclical *Rerum Novarum*, said that the law of the common good is the first and supreme law of the public community. In *Rerum Novarum*, he was calling for the realization of human rights for the industrial workers of industrial capitalism. Now, in his recent encyclical, Pope John Paul II called for the same realization of human rights for the people of the East and of the so-called Third World.

LaRouche's notion of relative potential population density and the resulting law of the necessary technological progress, which must be put as the concept of the noble common good, put this on an undebatable basis. LaRouche, developing these notions of population density, has proven the Book of Genesis to be correct (Genesis 1:26-30). Maybe that was not necessary, but it does not hurt either.

Cusa posed the question: How can one find guardians for the common good? How can they be appointed so that they can fulfill their task? He says:

On this subject, Ambrose writes most eloquently in his Seventh Letter immediately above. With profound argument, philosophers have concluded that the wise man is free and the stupid man a slave. But long before, David said: The fool is as changeable as the Moon; the wise man is not overcome by fear. He is not changed by power, not seduced by prosperity, nor overwhelmed in adversity. Where there is wisdom, there is courage of spirit, perseverance, and fortitude, for the wise man is constant in spirit. He is not affected by alteration in fortune. He is not changeable as a child, nor blown by every wind of doctrine. Ignorance is worse than slavery. . . . Therefore, the

wise should be the rulers—but those who have the deepest respect for natural law.

For him, the only legitimate government is one which serves the common good. And, says Cusa:

When anyone is chosen and called by Christ, the true gate, to be a ruler and accepts the example of Christ in humility and follows as a prince in the footsteps of Christ, the commonwealth will necessarily be governed in the best way. And the name of the ruler will be remembered forever. For Christ was under the law. He came not to destroy the law, but to fulfill it.

Then Cusa summarizes the principles of the representative system:

All legitimate authority arises from elective concordance and free submission. There is in the people a divine seed by virtue of their common equal birth and the equal natural rights of all men, so that all authority which comes from God, as does man himself, is recognized as divine when it arises from the common consent of the subjects. One is established in authority as representative of the will of all, ruling without haughtiness or pride, in a lawful and legitimately established government. While recognizing himself as a creature, as it were, all his subjects as a collectivity lets him act as the father of individuals. This is that divinely ordained marital state of spiritual union based on a lasting harmony by which a commonwealth is best guided in the fullness of peace toward the goal of eternal bliss.

Cusa then proceeds to develop how the best qualified representatives from all pedigrees of lives should enter a reciprocal juridical relationship with the government, whereby they represent and defend the common good, and represent interests of the citizens toward the government, who can partici-

pate in this way in the government, as well as representing the interests of the government towards the people. They should be in daily council in this way, and the representatives must be bound through public oaths to fight publicly for the common good.