

# Why the 'eco-pagan' movement wants to destroy the essence of Christianity

by Lorenzo Carrasco Bazúa

*[Editor's note: The following speech was delivered at the founding conference of the Ibero-American Solidarity Movement, held on May 18-21 in Tlaxcala, Mexico. Citations of other authors have been translated from the Spanish, and might not agree with the wording of the original English.]*

Many think that the United Nations Conference on Environment and Development (UNCED) will be a failure, since it is already proving difficult to arrive at significant accords in diverse areas of climate control. But this vision is mistaken: The Eco-92 conference is already completing its primary commitment to bring about a change in the so-called "cultural paradigms." In school, the children are talking of nothing but protecting nature, and the intrinsic evil of human activity.

It is not merely circumstantial that UNCED may have been planned for this year to coincide with the Quincentenary of the arrival of Christopher Columbus on our continent and the beginning of his process of evangelization, intending with the conference to diminish the universal importance of that which we celebrate here. And it is not circumstantial, because the proposal for the Eco-92 conference, which was organized to be the most important event of our century—for some, the inaugural conference of President George Bush's new world order—hopes to establish the principles that constitute in their essence, an attack on the most fundamental Christian values, placing the concern with nature "per se" on the same, if not on a higher plane than the preoccupations with man and his struggle to reproduce and expand the bases of civilization, which were the motive force for the maritime discoveries and the very soul of the evangelization.

In reality, the so-called "environmental agenda" of the one-worldist oligarchs is nothing new, but is an actualization of the old malthusian concept of limited resources, and limits to the size of the population that can enjoy them. Consequently, the one-worldist strategy requires, as a fundamental condition, the control of population growth in the underdeveloped countries, just as obstacles are placed before their scientific, technological, and economic growth.

These proposals are hidden behind the pompous term "sustainable development," based on the supposition that the planet's limited natural resources and the equally restricted capacity for sustaining the biosphere may not permit the expansion of the benefits of modern industrial society to all

the people on the planet—an assumption which is not only scientifically incompetent, but also morally unacceptable. As a continuation of the old proposals of Adam Smith for an international division of labor, the promoters of sustainable development now propose a division in the restrictions to economic development, which if carried to its ultimate consequences, would mean a virtual "freeze" of civilization's progress to a level much inferior to what is possible and what is required for human dignity. This is, in fact, the central contention that Eco-92 will try to impose.

What is intended is an inversion of values to produce a cultural distortion incompatible with the Judeo-Christian heritage that made possible the development of western civilization, based on the concept that man is *imago viva Dei*, in the living image of the Creator; and as such, is *capax Dei*, that is, capable of participating in the divine Creation, which means man's capacity to know and transform nature and his relationship with it, by means of his science and technology, that is, by means of his labor.

Borrowing from these ideas, a true disfiguration of the human being is proposed, lowering him down to the level of irrational beings endowed, under this view, with the same "rights," in the final instance, as in the essence of the so-called Gaia hypothesis—the Earth Mother—favored by the ideologues of environmentalism. This mental attitude explains the noisy international mobilizations in favor of animal species considered endangered, paid for by important financial funds, in contrast to the cold indifference they show toward the proliferation of the "illnesses of misery," like cholera, which spreads precisely because of the deterioration of the human environment, at the hands of the conditions imposed by the international financial institutions, while the International Monetary Fund (IMF) and the World Bank on the other hand have proclaimed themselves as champions of environmentalist causes.

This mental distortion, for example, by former Brazilian environment secretary José Lutzenberger, a sick ultra-malthusian, would say that a poultry farm is nothing more than a concentration death camp for chickens and hens—when in reality, from the point of view of modern technology, poultry farms have become true chicken motels, whose highest, transcendent destiny is a good roasting on the grill.

This same attitude can be seen in the statements of the

various choruses of “environmentalism,” as in the case of the “commandant” of the seals Jacques Cousteau, who, in a recent interview, stated that the survival of nature depends on the disappearance of 350,000 human beings per day, and that the worst ecological catastrophe in the history of the human race was the discovery of America by Christopher Columbus. The same disdain for the human species is propagated by Prince Philip of Britain, when he declared that if he were reincarnated, he would prefer to come back as a deadly virus, in order to help control the population. This we can also see in the most recent study of the Club of Rome, in which without modesty it is recognized that the enemy of that institution is “humanity itself.”

### **Ecologism, pagan animism**

We must now enter into aspects perhaps a bit complicated to explain, but fundamental for a greater understanding of the problem of the cultural roots of this plague of irrational ecologists and their oligarchical owners, whose war-cry is that they are “children of Gaia,” “*imago viva Gaia*”—the children of the Earth Mother, whom they have turned into a cult figure. According to their theories, man is nothing more than a “passenger like any other animal or vegetable of the planet Earth traveling through the universe.” This type of idea has always been associated with the essence of oligarchical thought since at least Hesiod in his *Theogony* explained the origin of the world using a deterministic conception of nature. First there was Chaos and then Gaia (the Earth) and Eros. From Eros was born Hell and Death, and from these deities the rest of the elements and gods were developed, subject to a cruel hierarchy that ends with Zeus.

It is this pagan conception which is the logic of the British oligarchy and its principal members’ insanity, when we see them commune with plants, or recognize Eros in their esteemed animals, which can well be one of the origins of so many matrimonial scandals of the British royal family (if you can even term those cross-breedings marriages).

Another characteristic idea of the oligarchical irrationality is that which says that nature, whose fixed laws violated by man, in spite of scientific and technological progress, will take cruel revenge, provoking great catastrophes that will return the world to its natural origins, that is, the “eternal return” formulated first by Empedocles, and whose fundament was the negation of the existence of whatever fundamental unique substance, of whatever idea of God, of whatever directionality of the universe, in order to be able to proclaim, as he customarily did before his disciples, “I am for you an immortal god and I am not a mortal.” In this, there is no difference between this and the same attitude of President George Bush when he massacred the Iraqi people and proclaimed himself the Zeus of the new world order and the “Pax Universalis” for the next 100 years, when justice will be only his capricious dictates, as we saw in the invasion of Panama.

Certainly, the ideas of Empedocles, especially regarding the existence of the four primary impenetrable substances—earth, water, fire, and air—and his principle of hedonistic force resultant from the struggle between love and hate, served as the basis for much of Aristotelian theories, which are in their turn the basis of all the belief structures of the oligarchy in general, in spite of history, and the ecologist movement in particular today.

But aside from affirming the rotten nucleus of all these oligarchical beliefs, we should ask ourselves how the majority of the population—even the relatively sane and rational sectors—passively allows the proliferation of such ideas. Related to this, we should analyze the dissemination of liberalism among the population at large which, especially over the last several decades, has allowed the irrationalism characteristic of environmental groups to predominate.

Here I want to mention two speeches which coincidentally were given on the same day, Sept. 1, 1990. The first one was by Lyndon H. LaRouche at the Schiller Institute conference in Crystal City, Virginia, in which he warned that “the most profound element of the current world strategic crisis is the obvious attempt by certain individuals to eradicate Christianity from the planet.”

The second speech was by Cardinal Joseph Ratzinger at the Ninth “Rimini Meeting” of *Comunione e Liberazione* [an Italian Catholic political movement], in which he denounced the reemergence of the Pelagian heresy and caused a real uproar. Although he was referring specifically to an internal Church matter—the danger of Christianity becoming merely a system of ethics—the issue is the same: the nature of the profound world crisis and the oligarchy’s insistence on destroying Christianity. Together these two speeches allow us to more accurately characterize the sick naturalism which underlies the ecology movement, and at the same time understand the origin of liberalism and the liberal systems which arose as a result of the 18th-century Enlightenment. As I will attempt to prove, the Enlightenment was an infectious form of the Pelagian heresy, from which the Romantic movement of the 18th century, Marxism in the 19th century, the Frankfurt School’s modernism at the beginning of the 20th century, and the most degenerate form of today’s ecology movement all emerged like a cancer.

### **The Pelagian heresy and environmentalism**

To locate Pelagianism historically as a heresy, we should say that it developed during the 4th century, primarily among the Roman aristocracy, just as the barbarians were invading a Roman Empire enmired in moral bankruptcy and a corrupt leadership which had lost all credibility. Many in the Church thought that the empire could be saved merely by incorporating Christian morality into the Roman judicial system. That is, they wanted to touch up the corpse, which, in fact, meant burying Christianity altogether. It was then that Pelagius’s ideas, which transform Christianity into a system of ethics,

fall like pearls on the oligarchs who sought a way to breathe life into the Roman Empire.

This is not unlike the period we're living through today, with the collapse of the imperial Versailles system, the loss of credibility of all those political and institutional structures which emerged from the liberalism predominant in this century. We also see some within the Church trying to put a Christian veneer on George Bush's new world order. This doesn't even include the Theology of Liberation leaders, Frei Beto and Leonardo Boff, who, after the fall of the Berlin Wall and the collapse of Nicaragua's theocracy, now proclaim ecology's "revolutionary content."

Marxist theology of liberation is a form of Pelagianism within the Church, in which man can attain his salvation through revolutionary fantasies.

By eliminating divine grace, which is the essential characteristic of Christianity, Pelagius also eliminates the root of a marvelous juridical revolution which the Christian era introduced. That is, the element which St. Paul particularly emphasizes in his Letter to the Romans, when he tells us that the law in itself doesn't bring justice, as this comes only through outside divine intervention, *extra divinum* through grace, which was the essential content of natural law from St. Augustine through St. Thomas.

For the Pelagians, law and free will are sufficient to achieve the good, without any higher assistance. This is why St. Augustine distinguishes law from grace, because law by itself is impotent to sanctify man. This can only be achieved through divine grace given to humanity in the person of Christ.

St. Augustine saw that what was behind Pelagianism was Aristotelianism, both as regards its radical naturalism, as well as man's supposed self-sufficiency in the areas of justice and morality. We will see these two aspects of Pelagianism again with the emergence of the Enlightenment.

## **Pelagianism, America, and the Enlightenment**

Now, allow me to jump ahead a good deal to develop the parallel between Pelagianism and the Enlightenment, skipping over some other matters.

All political, philosophical, moral, religious, and juridical theories of the Enlightenment stem, on the one hand, from the theory of "man's natural goodness" which is the same as the Pelagian negation of original sin, and on the other hand, on the assertion that justice and law are based only on man's nature, which possesses certain immanent natural rights. When these are discovered by reason, natural law emerges, but this is not the natural law derived by divine law.

Although the theory of "natural goodness" had existed from remote times, it was only with some particularly fantasy-ridden descriptions of the trips to the New World that it became popularized in Europe at the beginning of the 16th century, and later gave birth to the idea of "the state of nature" as the image of a "Golden Age" through which humanity had lived and in which the state did not exist. Thus, there were

no limitations of any type, except those imposed by nature itself, or by custom, or as the result of the interaction between pleasure and pain, as Aristotle would say. This is the naturalist essence of any type of liberalism. It was this conception which spawned the idea of the "noble savage" of Rousseau's *Social Contract*. Thus, many fantastic descriptions portrayed the Indians as people living in a kind of earthly paradise, simply ignoring the terrible diseases, premature aging, barbaric customs, and cannibalism they practiced.

The essays of Michel Eyquem de Montaigne (1533-92), the school of natural law of Hugo Grotius (1583-1645) and his disciple Samuel Pufendorf (1632-94), as well as the theories of John Locke (1632-1704) which underlie the Enlightenment of Jean-Jacques Rousseau (1712-78) and François Marie Arouet, alias Voltaire (1694-78), were based on this conception of the "natural goodness of man." Thus they fought what was for them the disturbing interference of any transcendent meaning of man in the organization of education or the sovereign nation-state. The difference between Locke and Hobbes is exactly what St. Augustine explained as the difference between Pelagians and Manicheans. Both stem from the same principle, but Hobbes, like the Manicheans, takes the intrinsic perversion of man as his point of departure. In both cases, man is reduced to his animal, or irrational state, eliminating from law the notion of justice based on higher reason. That is, man was reduced to his bestial state, his dignity as a human being destroyed, and his higher mission trampled on.

The theory of "natural goodness" was then a reintroduction of Aristotelian naturalism, full of Cartesian rationalism and an anticlerical radicalism which was called "the philosophy of lights" promoted by Freemasonry and which in turn unleashed the intellectual mob which generated the French Revolution of 1789.

## **The cannibals and the French Revolution**

To show the influence of the Indians of the New World in the theory of the Enlightenment, I want to quote from its founders. I'll begin with the essay "On the Cannibals" by Montaigne based on the book *History of a Trip Made to the Land of Brazil* (1528) by the Calvinist Jean Levy, which inspired Bacon, Locke, Montesquieu, and Rousseau. Montaigne equates the biological and spiritual identity of man with the beasts: "Returning to the matter, I see nothing barbaric or savage in those peoples [of the New World]; and in truth, everyone calls what is not practiced in his country barbaric. . . . We call those people savage just as we call savage what nature produces without man's intervention. Not so with the others; but that epithet should really be applied to those who alter processes and culture and whose natural development is modified. . . . There is no reason for art in its works to excel over nature, our great and powerful mother. . . . Not even by appealing to all our strength and talent would we be capable of reproducing the most insignificant

bird's nest. . . .

"No one has ever conceived of such natural simplicity elevated to such a degree, nor has anyone ever believed that society could exist with so few skills; I would tell Plato that this is a country where there is no trade of any kind, or literature or mathematics; where the name of no magistrate is known; where there is no political hierarchy, nor rich nor poor. Contracts and succession are unknown; in the field of work, they know only idleness; parents receive the same respect as anyone else; clothing, agriculture, metalworking are unknown; neither wine nor wheat is consumed; the words for lies, treason, dissimulation, avarice, envy, slander, or pardon are heard only rarely. How far is the Republic envisioned by Plato from such perfection! 'These are men who have sprung from the hands of God.' 'Like them, these were the first laws of nature' " (quoting Seneca and Virgil).

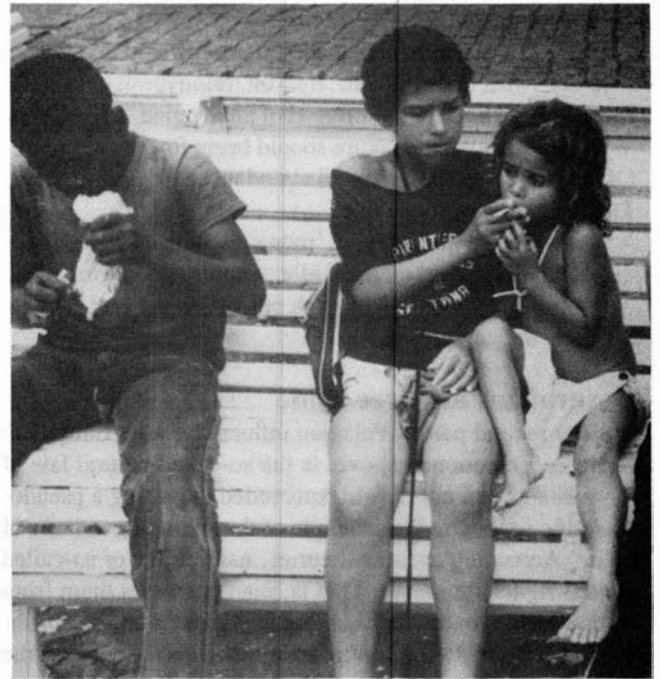
The only real advantage of the system described by Montaigne is that the illiterate Indians were spared the distasteful experience of having to read him!

Two hundred years later, in a famous speech on arts and sciences (1750), Rousseau endorsed Montaigne's vision, saying that the source of corruption of "the natural goodness of man" was scientific and technological development—an argument which could well be the rationale used by today's backers of sustainable development: "The savages of America, who walk around entirely nude and who live only from the fruit of their hunt, could never be tamed. What type of yoke could be imposed on men who need nothing.

"I dare not speak of those happy nations which know not the names of the vices which cause us so much trouble to repress, of those savages of America whose simple and natural police Montaigne undoubtedly prefers not only over Plato's laws, but truly, over all that philosophy could ever imagine as the most perfect for the government of peoples. He quotes a number of relevant examples. . . .

"It is as if luxury, dissolution, and slavery had been for all times the punishment for the proud efforts we have made to leave happy ignorance behind, in which I do not include eternal wisdom. . . . People, know once and for all, that nature wanted to protect you from science, just as a mother pulls a dangerous weapon from her son's hands; that all secrets which she hides from you, are other evils from which she defends you. . . . Men are perverse; they would be even worse if they had had the misfortune to be born wise.

"Astronomy was born of superstition; eloquence, of ambition, hate, adulation and the lie; geometry of avarice; physics of infantile curiosity; all of them, and morality itself, of human pride. The sciences and the arts therefore owe their birth to our vices. . . . If our sciences are useless for their proposed end, they are even more dangerous in the effects they produce. . . . Answer me, then, illustrious philosophers, you through whom we know why bodies are attracted to each other in a vacuum: What, in the revolutions of the planets, are the relationships among the areas covered in



*These homeless Brazilian children are not products of "overpopulation," they are products of the IMF's policy of bleeding the Third World. Note that the boy on the left is preparing to inhale cleaning solvent, while next to him, a girl is giving a toddler a puff of a cigarette—both intended to stave off hunger.*

equal times? What are the curves which have joined points, points of inflection and retrogression, as man sees everything in God, as if without communication, the soul and body correspond to each other as do two clocks? Which of the stars can be inhabited? Which insects reproduce themselves in extraordinary fashion? Answer me, I say, you from whom we receive such sublime knowledge. If you had never taught us such things, would we with this be less numerous, less well governed, less to be feared, less flourishing—or more perverse? Recognize then how unimportant is your work."

William Shakespeare (1564-1616) dedicated one of his last works *The Tempest* (1611) to explicitly and frontally combatting Montaigne's conception of "natural goodness," using the person of Caliban (Cannibal), a savage and deformed slave, who in a moment of euphoria shouts "freedom and prosperity," as if foreshadowing the mobs of the French Revolution which would follow two centuries later. Let me briefly quote a dialogue from *The Tempest*.

"Gonzalo: I' the commonwealth I would by contraries Execute all things; for no kind of traffic would I admit; no name of magistrate; Letters should not be known; riches, poverty, And use of service, none; contract, succession, Bourn, bound of land, tilth, vineyard, none; No use of metal, corn, or wine, or oil; No occupation; all men idle, all; And women too, but innocent and pure;

No sovereignty—. . .

All things in common nature should produce  
Without sweat or endeavour: treason, felony,  
Sword, pike, knife, gun, or need of any engine,  
Would I not have; but nature should bring forth,  
Of its own kind, all foison, all abundance,  
To feed my innocent people.

“*Sebastian*: No marrying ’mong his subjects?

“*Antonio*: None, man; all idle; whores and knaves.

“*Gonzalo*: I would with such perfection govern, sir,  
To excel the golden age.”

### Natural law and free trade

The second part of Pelagian influence on the Enlightenment, as I mentioned above, is the so-called natural law of Grotius and Pufendorf, who succeeded in putting a pseudo-scientific veneer on the principle of the “natural goodness of man.” According to these theories, natural law or so-called natural rights are innate. That is, man possesses them from the beginning, naturally, and reason discovers and establishes them as “just.” The central idea, which is the same as the Stoics, is to live according to nature, which is the same as living according to “reason” derived from the individual’s natural existing proclivity—a kind of natural virtue toward justice.

Thus, what we might call the “divine” component of law and reason is eliminated. And although it is recognized that natural law, as well as human nature, is based on God, He cannot change it. This is exactly the Pelagian argument against the intervention of divine grace. Thus, natural law, as Grotius stated, remains valid “even if God were not to exist or didn’t concern himself with human matters.” From here, justice and morality would no longer be associated with a universal idea, but rather with a natural instinct for sociability—*appetitus societatis*, as Grotius called it—such that, as Aristotle said, man is nothing but a “social animal.”

The state rests on a contract among individuals, a social contract, respected by virtue of the mere convenience of seeking immediate collective security. Society is a mechanical aggregate of individuals and their interests, in which justice is reduced to a statistical result.

There is one interesting note for purposes of this conference. Grotius grew up in a time in which Anglo-Dutch colonial companies were just being set up. They found his naturalist theories of law to be useful. In 1607, in the Low Countries, propaganda for the creation of the East India Company began to spread, at the same time that plans were made to unleash a brutal war between the Portuguese and Spanish on one side, who were fighting for a closed and protected sea, against the Dutch, in favor of an open sea and the conquest of Brazil. It is in that context that in 1609 Grotius published his famous work *Mare Liberum*, in favor of commercial freedom of the seas, that is, in favor of free trade. This is very relevant because those same Dutch circles who were attacking Portu-

gal and Spain for their protectionist policies, were also tied into the Black Legend, presenting the Spanish conquistadors and evangelists as cruel exterminators of the kindly American Indians. In order to defend the oligarchic Dutch commercial interests, it was necessary to modify the fundamental right, eliminating the “divine” by consecrating the “natural,” a work that fell to Grotius and Pufendorf.

### Locke and the ‘*tabula rasa*’

The third important influence for the Enlightenment arose from John Locke (1632-1704); who found in Voltaire, Montesquieu, and Rousseau his most loyal propagandists. The principle of “natural goodness of man,” based, as we said, on the fanciful descriptions of the most savage peoples found in America, was for Locke a lever to reintroduce the Aristotelian conception of the human mind as a *tabula rasa* [blank slate]; or, in technetronic terms, Locke would say the mind is an blank computer disk, whereon, by means of sensations and experience, we gain knowledge about the physical world and ourselves, we “input” information. Locke thought that children, like savages, showed that in their minds “innate ideas” did not exist—not even the idea of God, as Plato defended it, and much later Leibniz refuted Locke. Locke’s conception of the human mind is a mechanical importation of Newton’s conception of the physical universe. Point-masses, moving about in an empty, infinite space, and subject to various fixed relations, are Locke’s simple or complex ideas of what’s inside the mind.

What Locke does is simply turn Galileo or Newton’s telescope to observe the inside of his own mind, and to demonstrate that there was no creativity there—which was certainly true in his case. For that reason, Newton’s maxim, which denied the necessity of hypothesis, as well as that of Locke would be, without exaggeration, the following: “No idea is created or destroyed, but only stolen.”

We also see the same conception based on radical naturalism in Montesquieu, who, in “The Spirit of the Laws,” says: “From such perfect human liberty is necessarily derived the political liberty of the citizens of that state, in that their leaders are never tyrants. And liberty is the object of the political organization of savages. By not knowing about coinage, they don’t know inequality . . . because goods cannot be transformed into rights, and necessities therefore are equal and satisfy equally. Finally, by not knowing about coinage, they do not know the violence of some against others, and when such violence appears, the weak unite and defend themselves against it.”

And in defense of colonialism and slavery, Montesquieu also makes use of the same naturalistic ideas: “We already stated that excessive heat diminishes the strength and courage of men, and that there was in cold climates a certain strength of body and spirit that made men capable of enduring acts, painful, great and daring. . . . It does not fall to us, then, to fear that the cowardice of the peoples in hot climates may

have made them be turned into slaves, and that the courage of the people in cold climates may have kept them free. It is a consequence that derives from natural causes.”

To sum it up, we can see that the Pelagian naturalism in all its currents crystalized in the Enlightenment. Even more, it is that idea of “natural goodness” which is behind the slogans of the French Revolution: Liberty, Equality, and Fraternity, which their propagandists thought were the qualities of earthly paradise, the Golden Age in which man lived before original sin, and from which the Indians of the New World supposedly descended. The Jacobin Terror of the French Revolution was a necessary outcome of the right of rebellion, not based on the divine rights of the individual, proceeding from grace, but the natural “Grotian” right that returns man to the “state of nature,” where man avenges himself against man.

### The New Order and sustainable development

The attack on grace, as the essence of Christianity, is expressed, also in a nested manner, in the concept of sustainable development. To exemplify the preceding, let me quote from a recent article by [Brazilian] President Fernando Collor de Mello:

“Scientific and technological evolution, which radically altered life on the planet, is only one dimension of the civilizing process. The other dimension that completes this process, and gives it an ethical sense, is the universalization of the cardinal values of the Enlightenment. . . . One of the central reflections of our time is the conception and implementation of the idea of sustainable development.”

The essence of sustainable development is that it establishes a fixed relationship between man and nature, between society and the means for creating the preconditions for its reproduction, which implies zero technological growth. This is the antithesis of Lyndon LaRouche’s conception of potential relative population density. St. Augustine would tell the defenders of “sustainability,” as he told the Pelagians—“Try to merge grace with nature”—when what is actually happening is that an arbitrary specific relationship with nature is imposed on man. He thus becomes incapable of altering nature through the discovery of new laws of the universe.

So, the human mind is effectively reduced to a simple receptor of sensations and experiences just like any other animal, as Locke explains. Through the elimination of divine grace, man’s creative capability and divine spark, which is only kindled in relationship to the charity of the living God, is taken from him. Thus man is *incapax Dei*, unable to participate in divine creation or creative scientific thought, unable to change ideas and behavior, incapable of perfection—a slave to nature, which coheres very well with Aristotelian systems of logic and with malthusianism.

For St. Augustine, the sanctification of man demands close cooperation between grace and free will, between a divine force and the human being. “With grace, God inspires

## Leibniz writings in a recent popular collection

Anyone who has tried to follow Lyndon LaRouche’s lead and get into the reading of Gottfried Leibniz, rather quickly encounters the problem of a dearth of available, in-print editions—not to mention the inadequacy of many translations. Happily, there is a trickle of paperbound editions coming into print over the past three years.

One such volume—the source of the translation from Leibniz’s *Principles of Nature and Grace, Based on Reason* (1714) which is quoted in the accompanying article—is the 1989 edition edited by Roger Ariew and Daniel Garber and put out by the Hackett Publishing Company in Indianapolis and Cambridge. *Philosophical Essays* by G.W. Leibniz, 346 pages long with indexes and a non-nonsense buff-colored paper cover, sells reasonably for \$10.95 (cloth, \$37.50).

It includes the familiar “Discourse on Metaphysics” and “Monadology” in new translations, but also renders into English a selection of Leibniz’s less known writings about other philosophers, Hobbes, Descartes, Spinoza, Malebranche, Locke, and Berkeley, plus some of his writings on Newton. As Ariew and Garber stress in their introduction, “Leibniz’s thought can only be understood fully in the context of the contrasts he draws between his thought and that of others.”

One problem the editors identify, is that a definitive edition of Leibniz’s complete works in the original languages (he wrote mainly in Latin and French, sometimes in German) is only very slowly being published. The only comprehensive editions are those edited over a century ago by C.I. Gerhardt. Ultimately, all modern translators are hindered by the lack of definitive originals, and many Leibniz works remain unpublished in any form.

A particular strength of this edition—besides the fact that it contains the full *Discourse on Metaphysics* and much of the correspondence it provoked—is the stress on Leibniz’s relation to the scientific debates of his time. Numerous writings, illustrated with his own clear diagrams, delineate the great thinker’s criticisms of the reductionism of Descartes, Spinoza, and Newton. One unusual short piece offers an interesting solution, after his visit to Italy in 1689, to overcoming the Church’s opposition at that time to the Copernican system of planetary motion.—*Nora Hamerman*

the desire for good, so that it is done with pleasure, not distaste." "This is the gentleness which God gives so that our land may produce its fruit: because we perform the true good, not through fear of temporal bad, but because of the attraction which the good itself produces. Good works should be performed for love and not fear, not for fear of punishment but delight in justice. This is true and authentic freedom. . . . He who is satisfied, content and happy, acts with freedom."

### The divine spark and grace

This joining of forces in which human will, invited by divine grace, participates in Creation is, as I see it, the individual's divine spark. We are the image of God by virtue of creative reason, and creative reason exists by virtue of the attraction of divine grace. Through grace, man advances from the republic of simple free will to the republic of true freedom.

And, as for our job, let me conclude by quoting Gottfried Leibniz's *Principles of Nature and Grace*, dedicated, together with the *Vindication of God*, to the defense of the conception of original sin and grace, threatened by the precursors of the Enlightenment: "That is why all minds, whether of men or of genies, entering into a kind of society with God by virtue of reason and eternal truths, are members of the City of God; that is, members of the perfect state, created and ruled by the greatest and best of monarchs. Here there is . . . as much virtue and happiness as is possible. And this is accomplished without disordering nature (as if what God prepared for souls disturbed the laws of bodies), but through the very order of natural things, in virtue of the harmony preestablished from all time between the kingdoms of nature and grace, between God as architect and God as monarch. Consequently, nature itself leads to grace and grace perfects nature by making use of it. . . ."

"Since God is the most perfect and happiest, and consequently, the substance most worthy of love, and *genuinely pure true love* consists in the state that allows one to take pleasure in the perfections and felicity of the beloved, this love must give us the greatest pleasure of which we are capable whenever God is its object. . . . For the love of God fulfills our hopes, and leads us to down the road of supreme happiness, because by virtue of the perfect order established in the universe, everything is done in the best possible way, both for the general good and for the greatest individual good of those who are convinced of this, and who are content with divine government, which cannot fail to be found in those who know how to love the source of all good. It is true that supreme felicity (with whatever *beatific vision* or knowledge of God it may be accompanied), can never be complete, because since God is infinite, He can never be wholly known.

"Thus our happiness will never consist, and must never consist, in complete joy, in which nothing is left to desire and which would dull our mind; but must consist in a perpetual progress to new pleasures and new perfections."

## Dixy Lee Ray battles Rio green agenda

by Geraldo Lino

Amidst all the unscientific yammering at the so-called Earth Summit, or Eco-92, conference in Rio de Janeiro, Brazil about how the concept of human progress is the greatest threat to the environment of this planet, there was one rare voice willing to confront head-on the "sky is falling" wailings of the environmentalists: Dr. Dixy Lee Ray, the biologist and former governor of Washington State. Her boldness led the daily *Journal do Brasil* to dub her "the big bad wolf" of Eco-92.

Though she was not an official delegate, she caused enough turbulence with her whirlwind visit to the halls of Earth Summit for the Brazilian media to feature her presence as a major event. She also furnished ammunition for the debate, just getting under way in Brazil, against the anti-development bias of the majority of the proposals from the radical environmentalists.

Dr. Ray's intervention had all the more impact because she has successfully combined careers in both science and politics. In addition to earning a Ph.D., she has been granted honorary degrees by 22 American universities, chaired the U.S. Atomic Energy Commission, and served as White House adviser on energy and the environment during the Nixon administration. From 1977 to 1981, she was the chief executive of the state of Washington.

In her 1990 book *Trashing the Earth* (Regnery Gateway, Washington, D.C.), Dr. Ray scientifically disproved, one-by-one, most of the alarmist myths of the environmentalists, such as "global warming," the "ozone hole," acid rain, and so forth. In September, she will follow up with another book on the same subject entitled *Environmental Overkill*.

### New books released

In Rio, besides looking in on proceedings of the official conference, Dr. Ray visited the Global Forum, the "parallel conference" of the non-governmental organizations (NGOs), which she described as "a poorly organized, third-rate county fair." She also did some public speaking, including at a forum sponsored by *21st Century Science & Technology* magazine at Rio de Janeiro's Federal Uni-