

race with the United States, and upon the beginnings of World War III—is just a cynical cover for his own futurological agenda.

It is notable that the novel includes a fair number of historical characters, despite its disclaimer that “any resemblance to real people or incidents is purely coincidental.” The evil hero is Otto Skorzeny, and the British prime minister is Winston Churchill.

The most outrageous “real” fictional character, however, is the evil German nuclear bomb specialist, who is given the name Friedrich von Schiller. Schiller, the German poet of freedom, who fought for the ideas of the American Revolution in Europe and for Classical beauty, is utterly defamed by this reference—and it could not have been by accident.

In the novel, after the Nazis have succeeded in destroying the U.S.

nuclear facility at Oak Ridge, Tennessee, the scene shifts to Washington, D.C., where the government leadership is trying to figure out what to do next. And what is the proposal? A new form of systems analysis geared to overcome bureaucracy! It reads like a printout of the gobbledygook from Alvin and Heidi Toffler.

From the mouth of one “General George Catlett Marshall,” comes the following ideological spiel:

“I do have a new model—a new paradigm—on how a modern democratic state should organize itself to make a surge-effort in war. This is radical stuff . . . and I’m going to need a cadre of thinkers, thinkers who can take my ideas and run with them and build on them. . . .

“By that I mean, give them the greatest possible freedom to shape the very goals they pursue. . . . Or to put it yet

another way, to *call* the shots, not just make them. Consider: We won the Great Pacific War as fast as we did by assembling first-rate teams without regard for the organizational provenance of the team members. Then we set them goals and arranged things that they could charge forward full-bore, with no bottlenecks, or bureaucratic jerks, or surprise budgetary constraints allowed to get in the way.”

These are precisely the “industrial-organizational ideas” that Gingrich and his army of destroy-the-government revolutionaries are using today, when they claim that “bureaucracy” is the problem, instead of bad policies.

If we are going to restore ourselves as a sovereign republic, committed to the welfare of our posterity, and all mankind, then his agenda had better be defeated.

—Nancy Spannaus

Pope John Paul II Seen Through a Glass, Darkly

In his *First Letter to the Corinthians* 13, the Apostle Paul wrote that now, we see God “as through a glass, darkly,” but later, we will see Him face to face. By this, he meant that our view of reality is colored by our own faulty axiomatic assumptions.

St. Paul is explicitly referencing Plato’s allegory of the cave in *The Republic*, where man is depicted as taking for real, what are only the shadows or reflections of the real figures cast by firelight onto the cave walls.

As opposed to the Aristotelian interpretation, that man will only know reality “in heaven,” Plato, and St. Paul after him, insist that this is one among man’s principal problems to be overcome during his mortal existence.

It would have been good if Tad Szulc, the former foreign and Washington correspondent of the *New York Times*, had overcome his own *New York Times*, Aristotelian axiomatics before attempting this “definitive”—but not “authorized”—biography.

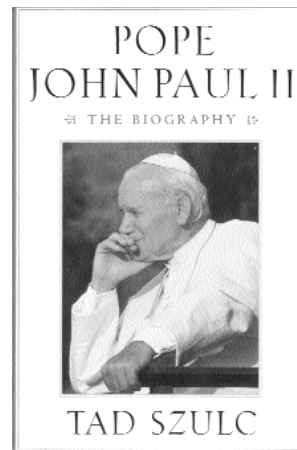
The result of presenting John Paul II’s career from the standpoint of the bias of a *New York Times* liberal-environmen-

talist, is that the Pope is portrayed as *schizophrenic*. For instance, the book’s jacket describes the Pope, Karol Wojtyla, as characterized by a “daunting contradiction between his inexorable conservative stand on contraception, divorce, and an all-male, celibate priesthood, and his powerful advocacy of human rights everywhere and social justice in the Third World and among the poor of the affluent West.”

This alleged schizophrenia is the main, recurring theme of Szulc’s biography. Szulc refers to Wojtyla both as an “absolutist”—which he wildly attributes to Wojtyla’s being influenced by Aquinas (which he is) and Aristotle (which he definitely is not)—and a man of “quintessential human decency.”

Readers of *Fidelio* should recognize the similarity in this view of John Paul II, to the establishment’s view of Lyndon LaRouche. The statesman and economist LaRouche is routinely depicted as a “strange mixture” of “conservative” and “liberal” views, as though the confusion were his, and not that of his accusers.

In reality, in the case of both John Paul II and Lyndon LaRouche, both



John Paul II: The Biography
by Tad Szulc
Scribner, New York, 1995
542 pages, hardbound, \$27.50

men are striving to bring *truth* to the world, each in his own realm, which truth is based on certain fundamental conceptions: (1) That man is created in the living image of God, and therefore has within him the divinity of his Creator, from which his inalienable right to life derives; (2) that modern culture, par-

ticularly in the West, has vastly degenerated from that Christian humanism which characterized it at the height of the Italian Golden Renaissance, to the point that it has become what John Paul II has called “the culture of death”; and (3) that this degeneration must be combatted both in society at large as well as in the ranks of leading institutions.

From this standpoint, John Paul II’s “conservative” battle for life and against radical change in the Roman Catholic Church, is entirely coherent with his “liberal” fight for the rights of the world’s oppressed. Both battles are informed by the same premises.

The Population Question

Szulc delivers his strongest diatribes against John Paul II in dealing with the Pope’s leadership in opposition to the United Nations’ Conference on Population and Development, which took place in September 1994 in Cairo, Egypt. He quotes the Pope’s critique of the conference’s draft document, in which he stated, “the theme of development . . . including the very complex issue of the relationship between population and development, which ought to be at the center of the discussion, is almost completely overlooked.”

Szulc claims that John Paul II “appeared to be endorsing” the “belief held by some in the Third World that

population control programs are the genocidal conspiracy by the wealthy nations to keep down poorer societies by preventing them from growing.”

You bet he is! Nor is it a mere “belief”: To anyone whose employer is not a leading mouthpiece of the international Malthusian establishment, this “conspiracy” is plain as day—although it’s a conspiracy of an elite oligarchy within the “wealthy nations,” not the nations themselves.

But Szulc, from his editorial perch, explains that, “[m]ost specialists in Third World problems reject this approach on the grounds that money is limited and that no infrastructure can be created in the foreseeable future to meet the demands for even a minimal decent existence for a world population projected to expand from 5.7 billion estimated in 1994 to 10 billion within the next two decades. U.N. experts have urged efforts to stabilize the number at 7.2 billion by the year 2050.”

The limits to growth imposed by such genocidal institutions as the United Nations and its mouthpieces in New York and London are a given for Szulc. Therefore, he concludes, people will die.

‘God Prepares His Arrows’

To Szulc’s credit, the parts of the biography which are not heavily overlaid

with editorial comment, make for fascinating and informative reading. Szulc interviewed hundreds of Wojtyla’s friends and associates, and had “informal” discussions with the Pope himself. He presents a biographical account which—if you get past Szulc’s dogma—leads one to conclude, with Szulc, that John Paul II has “quintessential human decency.”

Perhaps a better characterization is given by Wojtyla’s friend, Cardinal Deskur, who says of John Paul II’s life and papacy, “God prepares his arrows. . . . Everything the Holy Father endured in his life, prepared him for what he had to be.” Indeed, the most striking, and moving, aspect of Karol Wojtyla’s life, is that, faced with recurring suffering and hardship, at each point he has turned that suffering and hardship to the good. From childhood, when he lost his mother at age nine, his brother at twelve, and his father at twenty-one; through the Nazi and Communist occupations of Poland; through assassination attempts and serious physical ailments, Wojtyla has used the suffering to steel himself for a life of thoroughgoing commitment to carrying out Christ’s work—love—and with the culture and humanity for which he is indeed known and loved throughout the world.

—Marianna Wertz

Picture of a Man of Morality

In 1993, Pierre Salinger returned to the United States after twenty-five years in Europe. He had moved to France in 1968, because he was “still completely shattered by Bobby’s [Kennedy] assassination, which rekindled the painful memories of John Kennedy’s.”

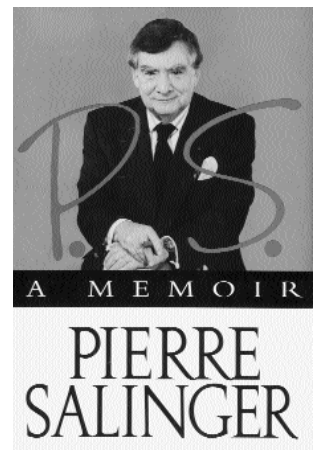
This book’s introduction reports that in 1991, with the Gulf War coming to an end, Salinger was “seized by a sudden mad desire to run for President of the United States.” At that time, he considered buying a half-hour of time on all three major networks to announce his candidacy, but then decided against it.

This book reveals those tragedies,

which the nation and the world as a whole experienced in the 1960’s, through the eyes of a man who was an intimate of both slain Kennedy brothers. It reveals how the world has changed since then, in large part for the worse. And it reveals a man who, at seventy years of age, in the process of overcoming this tragedy, has preserved his moral outlook, a “global person” not afraid to combat what he refers to as George Bush’s “new world *disorder*.”

Early Years

There are two factors in Pierre Salinger’s early years, which clearly had



P.S., A Memoir
by Pierre Salinger and
John Greenya

St. Martin’s Press, New York, 1995
304 pages, hardbound, \$24.95