
Jan Lopuszanski

For solidarity among nations and humanity

Lopuszanski is a member of the Polish lower house, the Sejm, from the National Christian Party. Here are excerpts from his speech. Emphasis is in the original.

Poland is offered the creation of a liberal economy. When we remember our sad experience with a centrally planned economy, we appreciate the role of the *free* market, but we do not think that the *free* market, with uninhibited competition, can solve all the problems connected with production and the distribution of goods. In particular, we believe that the criterion of profit must not be allowed to be the only criterion of economic development. We see this as a sure way toward an economics of death. . . . We believe that it is the duty of a state to compensate for the injustices which might, and usually do, appear as the result of market forces. . . .

Our problems with liberalism, then, turn out to be a discussion, not simply about economy and the style of government policy. It is also a very basic question of ethics.

It seems that this debate reaches its highest temperature when it comes to the question of a financial system. . . . What we observe is the drama of indebtedness on a global scale, and a tendency for economic development to be slowed, because access to financial means and modern technologies is blocked. National economies fall prey to financial speculations, robbing individuals of the benefits of their work, and forcing them to face destructive political dictates. Absurd belief systems are being built to justify destruction of whole nations—among others, the myth of Mother Earth being poisoned by too many people, a myth which goes against the natural order of creation.

It seems, then, that we are dealing with the use of money and finances, not as an agent of development, but as a weapon. This makes it a serious threat to the realization of human rights, a serious threat to the rights of nations, and a serious threat to world peace.

Programs based upon globalism, upon a single global state, are not the right answer to these threats, because, instead of serving nations and their peoples, they serve the narrow elites which steer the processes of financing and distributing modern technologies. The proper solution to these problems can be found by working out cooperation among the governments of sovereign states in controlling the movements of capital, particularly if this cooperation can be based on the principle of the solidarity among nations.

Book Review

‘The man you can trust’ discusses Britain’s conflict with America

by Claudio Celani

L’Uomo di Fiducia

by Ettore Bernabei with Giorgio Dell’Arti
Milan: Mondadori, 1999
311 pages, hardbound, 33,000 liras

Ettore Bernabei is one of the many prominent Italians who endorsed the call of the Rome *EIR* conference for a New Bretton Woods, but he was unable to participate in the conference because of ill health. Nevertheless, he contributed indirectly to the discussions through his book, which appeared on March 8, and which had created an uproar in the media even before hitting the book stands.

L’Uomo di Fiducia (“The Man You Can Trust”) is in the format of an autobiographical interview with journalist Giorgio Dell’Arti, which covers 50 years of national and international politics, as seen through the eyes of a “man you can trust,” like Bernabei. During those years, he was first in the nerve-wracking post of director of national state television and later served as general manager of Italy’s largest general contractor for infrastructural works.

If you run the monopoly of radio-television communications, you are at the center of information power. You bear tremendous responsibility and must withstand great political pressure. You know the difference between what appears in public and the inside truth behind it. As a devout Catholic, Bernabei took his job as a mission in the service of truth which, translated into politics, means acting in the national interest. For the interest of the country you must act above party lines, and sometimes against your direct factional interests. Thus, he became “the man you can trust,” for his Christian Democratic (DC) party, his government, the Vatican, foreign governments, and even for a few of his adversaries. That is why he often found himself at the center of delicate diplomatic initiatives, some of which he recounts in the book.

Bernabei sees postwar history, from the Cuban missile