

Depopulation Policy Counteroffensive by Vatican, LaRouche

by Paul Gallagher, Executive Director,
Fusion Energy Foundation

During the course of 1981, the neo-Malthusian elite sponsoring the Club of Rome and Global 2000 was forced to acknowledge openly that their march toward worldwide depopulation through depression and warfare was meeting a formidable counterattack from two world leaders whose initiatives had increasing and intersecting effect: Lyndon H. LaRouche, Jr., and Pope John Paul II.

During 1981, genocide on the scale of an entire continent—dwarfing the evil of Hitler—began across Africa, only a few years after the murderous depopulation of Cambodia. The bi-partisan Committee for a New Africa Policy, formed in the United States at the end of 1980, warned that a full decade of relentless IMF credit shutoff to African countries had set off famine and warfare which would kill *tens of millions*. Despite the breakdown even of reliable statistics in African countries, it is clear that just such genocide is in fact occurring there. The spread of the grip of “IMF conditionalities” and usurious interest rates worldwide during 1981 brought the Malthusians very close to global destruction of mankind’s God-like powers for expansion and dominion over nature, which they despise.

But they now confront mobilized opposition forces whose potentials they fear: the organizations and collaborators of Lyndon and Helga LaRouche, and the influence of the aroused Vatican of John Paul II in world affairs and among the world’s populations.

By last month, Stephen Mumford of the International Fertility Research program, was quoted in this outburst: “LaRouche is an agent of the Vatican. . . . He is my enemy, and I am his.”

The real development of the battle against Global 2000 was more complex than Mr. Mumford would have it. This battle saw the *Global 2000 Report* debunked and denounced before audiences of hundreds of U.S. and foreign government officials in Washington, D.C., and made a term of opprobium *even as it is being implemented there*.

The fight which at this moment centers on the attempt to nullify an evil law which mandates euthanasia in the nation’s capital itself, began a year ago with LaRouche’s moves to save Italy, and other U.S. allies in Europe, from the gestapo of Global 2000, the Socialist International of

Willy Brandt.

The most crucial development has been the Vatican’s aggressive public renewal of the commitment of the Catholic Church to scientific and technological progress, as the weapon against its enemy, population control. The leading initiatives of this campaign have been the recent, great papal encyclical *Laborem Exercens (On Human Labor)*, and the pastoral exhortation against population control as a policy of nations, *Familiaris Consortio*, released on Dec. 15.

In a less widely-known initiative, the Church’s international Academy of Science has been restructured, and has begun a strong advocacy of nuclear energy over recent months. Subsequently the Spadolini government of Italy, strongly stabilized against Socialist “New Mussolini” Bettino Craxi by both LaRouche’s collaborators and the Vatican, launched the first ambitious nuclear development program of any recent Italian government.

In December 1980, LaRouche had made a crucial intervention on behalf of the disintegrating national sovereignty of Italy with the publication of a book, *A Gaullist Solution for Italy’s Monetary Crisis*, published in both Italy and America. In that book LaRouche reprised the great role of Pope Paul VI in stabilizing Italy prior to his death and the killing of his ally Aldo Moro, and appealed to the leaders of the world’s great religions to fight for a restoration of scientific and technological progress out of increasing economic depression and chaos. Exerpts from LaRouche’s book, read alongside John Paul II’s *Laborem Exercens* issued eight months later, show the powerful initiative LaRouche launched against the depopulation mafia:

The function of material progress must be situated, conceptually, within the statecraft of Western civilization’s Augustinian tradition of city-building, of nation-building.

The increase in material consumption, which is absolutely necessary to prevent biological and moral holocausts such as that of the fourteenth century’s “new dark age,” is not a moral end in itself. *Material progress is, in each of its moments, an intrinsically ephemeral, although indispensable means for creating the circumstances favorable for cultivating the divine potential of the individual member of society generally.* . . .

“Purgatory” is a condition, as we noted, in which the whole universe is wrongly separated by the mind into two hermetically distinct parts. The one part, is that of individual secular man seeking “earthly paradise” within a narrow, ephemeral passage from cradle to grave. For the moral citizen of “Purgatory,” the moral universality, the “spiritual,” is the “other world.”. . .

The continuously efficient Creator is not sepa-

rable from the universe He efficiently continues to create. Indeed, if we develop ourselves to become able to plumb the lawful ordering of our material universe sufficiently, it is the consubstantial instrument of the Creator, the *Logos* of both Plato and the Apostle St. John, which confronts us most directly in that way.

There is no conflict between the opening verses of this Gospel of St. John and science properly conceived on this point. The person of transformed conscience recognizes his or her requirement for material conditions of mortal life. These are not seen as “things in themselves,” as objects defined by self-evident appetites and passions. To the person who has entered “Paradise,” these material conditions are merely the necessary, intrinsically ephemeral things which afford that person, an instrument of Christendom as a whole, the needed moral capacities to perform the quality of work assigned to the person’s ephemeral mortality.

This shift in moral outlook is the precondition for fundamental scientific discovery.

LaRouche then develops the basic metric for the progress of mankind, his increased power to multiply and master the continuing creation of the natural universe.

The characteristic of human behavior is the manifest power to rise economically and morally above the political self-debasement and stubborn stupidity of sheep. This is measured not only in the power of mankind to increase the species’ population, but to develop, at the same time, and in the same way, a society whose average member represents potentially a greater such power than the average individual of a previous generation.

We measure this “ecological” result of human achievement first in terms of *relative population density*. We express the process so manifest by adducing a process of rising values for the *potential relative population density*.

As these words were published in Italy, Luigi De Marchi, head of Planned Parenthood in that country, was demanding publicly—and with impunity—the *reduction* of Italy’s population from 60 million to 20 million by the year 2000!

In the best and most powerful sections of John Paul II’s *Laborem Exercens*, the same identity with the work of the Creator of the Universe is discussed, in the Pope’s call for the scientific progress of man’s work, and the increase of his numbers and powers:

The expression “subdue the Earth” has an immense range. It means all the resources that the earth (and indirectly the visible world) contains and which

through the conscious activity of man, can be discovered and used for his ends. And so these words, placed at the beginning of the Bible, *never cease to be relevant*. They embrace equally the past ages of civilization and economy, as also the whole of modern reality and future phases of development.

While people sometimes speak of periods of “acceleration” in the economic life and civilization of humanity or of individual nations, linking these periods to the progress of science and technology. . . . At the same time it can be said that none of these phenomena of “acceleration” exceeds the essential content of what was said in that most ancient of biblical texts. As man through his work, becomes more and more the master of the earth, and as he confirms his dominion over the visible world, he remains . . . in every phase of this process within the Creator’s original ordering. And this ordering remains necessarily and indissolubly linked with the fact that man was created, as male and female, “in the image of God.”

. . . In the final analysis it is always man who is *the purpose of the work*, whatever work it is that is done by man. . . . In work, whereby *matter* gains in *nobility*, *man* himself should not experience a lowering of his own dignity.

As the Second Vatican Council says, “throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort.” . . . They can justly consider that by their labor they are unfolding the Creator’s work, consulting the advantages of their brothers and sisters, and contributing by their personal industry to the realization in history of the divine plan.

The cited passages of LaRouche’s Italy book and the best passages of *Laborem Exercens* ring together as a single note, to the great potential joy and revival of mankind. In the encyclical, John Paul II extended his attack on Malthusianism to international relations, insisting that “man’s ‘dominion’ over the earth . . . should also find a *central place* in the whole *sphere of social and economic policy*, both within individual countries and in the wider field of international relationships.”

In the “Pastoral Exhortation” released last month to Catholic clergy worldwide, the Pope was far more explicit in his attack on the *Global 2000* world outlook. He demands

the utilization of the immense possibilities placed into the hands of man by science such that it be truly geared to the development of the human being in his entire truth, in his liberty and dignity.

Science is called on to ally itself with wisdom. . . . For this reason the Church condemns as a grave offense to human dignity and justice all those activities of government or other public authorities which attempt to limit in whatever way the liberty of spouses to decide on the question of children. Consequently any violence used by such authorities in favor of contraception or sterilization or abortion must be completely condemned and rejected forcefully. In the same way it is to be abhorred as a grave injustice the fact that in international relations economic aid given for the development of peoples be conditioned by contraceptive, sterilization, and abortion programs.

Most recently in Italy, at a December 1981 conference to revive the teaching of the great Augustinian Christian humanist Dante, organized by associates of LaRouche, representatives of the Church and of several scientific and cultural ministries of the still-surviving Spadolini government, joined the leaders of LaRouche's Humanist Academy in presentations to nearly 2000 teachers and students on the tasks for human progress required of those who understand Dante's *Paradise*.

At the same time in Germany the forces led by Lyndon and Helga LaRouche are directly confronting the emergence of a mass fascist movement for the first time since World War II—the “green” Malthusian movement and its shock troops of brainwashed youth victims of the drug culture.

Germany, whose birth rate has been far below zero population growth replacement levels for a decade, and whose youth are demoralized and victimized by intensive “collective guilt” notions imposed upon their view of history, is led by a Schmidt government fighting to maintain what remains of Europe's stability. The green movement is driving to collapse the Schmidt government and obliterate all that survives of the former Schmidt-Giscard alliance, to be replaced by the Global 2000 chaos of an attempted “return to the phase of pastoral society,” in the words of François Mitterrand.

Beginning in the summer of 1981, Lyndon LaRouche and Helga Zepp-LaRouche, Chairman of the European Labor Party, launched a campaign to stop the Greenie menace, branding it “the resurgence of fascism on behalf of the Club of Rome.” Repeated series of forums and town meetings in defense of science and nuclear energy were organized, featuring Helga Zepp-LaRouche, who wrote and presented major interpretations of the importance of *Laborem Exercens* for the revival of science and human progress. Many university forums featured the noted space scientists Dr. Friedwardt Winterberg and Dr. Krafft Ehrlicke, and leading fusion scientists from America and Germany.

The green fascists repeatedly attempted physical at-

tacks on these meetings; but a debate was set raging through the Social Democratic Party of Schmidt, which peaked in December. The trade-union factions of the party broke into the national press with calls to revive the SPD as “a party of advanced industrial society” and to drive the environmentalist fascists out of the party. Lyndon LaRouche publicly denounced the “second time” collaboration of the German Lutheran churches in many locations with the green fascist re-emergence. The networks of the Catholic Church in Germany are now using their influence in the Christian Democratic opposition to stop opportunistic tendencies from allying with the Greens against Schmidt.

The Papal warning against forced depopulation policy has caused a profound shock to the Club of Rome networks internationally. In one of the world's “showcases” and battlegrounds of population control, Colombia, the planners of the World Bank, Ford Foundation, and Planned Parenthood are suddenly confronting resistance they thought would not emerge again in that afflicted country. Colombia's birth rates dropped sharply throughout the 1970s due to the highest rates of malnutrition, infant diseases and mortality, sterilization and contraception in Latin America. Colombia's Catholic Church, which has cooperated with the depopulation policy for a decade in all of its government-fostered aspects, now may be shifting.

The Papal Exhortation appeared, for Colombia, in the wake of a late October tour of that country's universities and other leading institutions by Dr. Steven Bardwell, a scientific collaborator of LaRouche at the Fusion Energy Foundation and author of the most widely circulated denunciation of the *Global 2000 Report*. Bardwell met with both Church and trade-union figures who had been tolerating or leading lonely resistance to the advance of the anti-natal policies fully organized and backed by the Colombian government. Since that time, however, leading circles in the Church in Colombia have for the first time used the word “genocide” to refer to the implications of the policy they have been tolerating.

On Dec. 15 in Japan, a country whose future outlook on science and population questions is crucial, the government's Population Problems Advisory Council warned that Japan faced a population crisis because of too few births since the oil crisis of 1973. Japan's birth rate has dropped to 1.74 children per couple, well below replacement level.

The Population Problems Council warned of a coming shortage of skilled workforce, and inability to continue to support national pension systems as the population is growing older. It calls for economic incentives to *increase* the birthrate. Japan thus joined numerous Third World nations whose government's publicly recognize, despite the propaganda of the Worldwatch Foundation, Ford Foundation, and so forth, that their birth rates and

population growth rates are too low for continued economic development. But as an advanced nation Japan's new policy may have greater repercussions elsewhere.

The Population Problems Council statement was issued immediately after Dr. Bardwell's attack on *Global 2000*, entitled "The World Needs More People," appeared in the 100,000-circulation Japanese science magazine *Cosmos*.

In the United States, the battle against *Global 2000* was launched in Washington, D.C. by two conferences of the Fusion Energy Foundation (FEF) and *Executive Intelligence Review* in May 1981.

On May 13 Dr. Bardwell and Uwe Parpart, FEF Director of Research, were joined by former Rep. Mike McCormack in presentations to 130 representatives largely of government and embassies, on the potential for qualitative expansion of the resource base available to human population through fusion energy development. The following week many of the same individuals and others from government and private thinktanks in the capital, attended a debate between Parpart and *Global 2000 Report* co-author Nicholas Yost, Jr. The debate's result was unquestionable, even to Yost's colleagues in the audience.

During that debate (see *EIR*, June 9, 1981) Parpart noted,

When a cow is born today, we consider ourselves richer. But when a human child is born, we are said to be poorer as a result. This situation is intolerable. This is the situation which must be changed.

Parpart's remarks were later widely quoted in the journals and newsletters of pro-life organizations in the United States. Two months later the Fusion Energy Foundation released the Bardwell article debunking *Global 2000* in *Fusion* magazine, at a United Nations press conference. As news coverage of the article intersected its broad international circulation, LaRouche's forces in the National Democratic Policy Committee began a major campaign in defense of Chicago's Cardinal Cody, against the schismatics seeking to depose him as part of an effort to split the American church from Rome on the "population question."

LaRouche exposed the direct links of the schismatics and Jesuits to the Planned Parenthood and Ford Foundation elite (McGeorge Bundy, Stephen Mumford) who were openly hoping for the death of the Pope, and to the "back-to-nature" cultists of the Anglican Church anthroposophic heresies.

In September the American Life Lobby newsletter published an extensive and thorough attack on the *Global 2000 Report*, drawing on material from *Fusion* and *Executive Intelligence Review*. The establishment of a "common language" for purposes of identifying the enemy has raised the potential among LaRouche's forces and a

wide range of religious groupings for joint initiatives against *Global 2000*'s implementation.

This potential is being tested by the fight to overturn the Washington, D.C. Act 4-115, the "Natural Death Act of 1981." The groups mobilized against the death bill include black Baptist ministers, Roman Catholic priests, the National Catholic Physicians Association, the American Life Lobby, National Black Women's Political Caucus, area Jewish leaders and the local chapter of Moral Majority, the National Democratic Policy Committee, national Anti-Drug Coalition, and state and local chapters of pro-life groups who have offered support in moving Congressmen to stop the law from taking effect.

With the January resumption of Congress, "petitions of disapproval" of the death act will be introduced—not at all the manner in which the Club of Rome, Population Crisis Committee, and their ilk wished to see the congressional debate on *Global 2000* formally begin.

LaRouche will present a major address in New York Dec. 31, "More Evil Than Adolf Hitler: The Genocide of Carter's *Global 2000* and *Global Futures Policies*." Close to a thousand people are expected to hear the presentation.

U.S. Malthusians

Global 2000 shifts rhetorical gears

by Lonnie Wolfe

In early January 1981, a spokesman for the Population Crisis Committee/Draper Fund, the group acknowledged to be the most powerful of the advocates of global population reduction, offered the following assessment of the upcoming year: "If we had our preference, we would certainly have wanted Jimmy Carter to stay in office. But I think you'll be surprised about how much influence our ideas will have in the policy considerations of the new administration. We'll make the transition."

Looking back over the year, this assessment has proved correct.

Carter administration policy was controlled by the genocide lobby from the highest levels. Exerting their influence through Secretary of State Vance and National Security Adviser Brzezinski, they organized the administration to produce a blueprint for the next 20 years—