

A call for creating the Club of Life

by Helga Zepp-LaRouche



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One of the highlights of the International Caucus of Labor Committees conference in early January of this year was the call issued by European Labor Party Chairman Helga Zepp-LaRouche for the foundation of a Club of Life. Mrs. LaRouche motivated her call by a devastating analysis of the dominance that has been

gained by the same philosophical nihilist currents that spawned the fascist regime of Adolf Hitler. That dominance, symbolized by the Club of Rome, must be challenged by an international institution committed to restoring the scientific outlook represented by Pope John Paul II's encyclical *Laborem Exercens*, by the 14th-century scientist Cardinal Nicholas of Cusa, and by the neoplatonic tradition more broadly, Mrs. LaRouche argued.

During the past two and a half months the organizing has proceeded for an international board of directors committed to the principles of a Club of Life. Through the circulation of the document written by Mrs. Zepp-LaRouche and reprinted below, individuals in leading scientific and political positions have been located on every major continent who are committed to organizing for this new institution. While the organizing committee has not yet decided to make public the names of the founders, it believes it is now appropriate to circulate the proposal for broader consideration.

Any individuals interested in responding can reach Mrs. LaRouche or her representatives through *EIR*. What follows is her statement.

Never before has the human species found itself in as fundamental a crisis as today. We are confronted with the possibility of the annihilation of all life through a global atomic war. We are situated in the midst of a world economic crisis, which in its full range of effects could cost billions of human lives, above all in the developing sector. In broad sections of the world, human society is threatening to slip back into a dark age. The most worrisome aspect, however, is that in the so-called developed countries, in particular, a cultural pessimism is beginning to take hold which has begun to diminish—if not outright deny—the value and worthiness of human life.

The human race, however, is no accident of nature. Man is the living being, which alone is capable of reason, and in the last several thousand years, has been able to develop all of the concepts which present solutions to today's crisis. Governments and leading institutions have either given these concepts up in favor of a pragmatic approach, or feel themselves unable to effectively act on the basis of these concepts.

The world needs a new humanism in the sense in which Pope John Paul II defined it in his latest document, *Familiaris Consortio*: "Science is called upon to unite with wisdom." The world at this time urgently needs men of wisdom to intervene, men who are governed by motives other than selfish ones and who want to assume responsibility for changing the course of the world toward a more hopeful direction. We call upon these wise men and women, irrespective of their nationalities and political differences, to join together in a new institution, which is to be called the Club of Life.

The Club of Life views itself as a conscious counterpole to the Club of Rome, both in its world outlook and in its political intention. The Club of Rome has become a symbol in our time for a philosophy of hatred toward life. It was the theses disseminated by the Club of Rome, beginning with the scientifically indefensible book, *The Limits to Growth* in 1972, which were most responsible for the emergence of today's culture of pessimism. The Club of Rome became the model for numerous organizations, which, springing up from the Malthusian-Darwinian world outlook, are proposing measures for reducing the world population by 2 billion, based on the *Global 2000* and *Global Futures* reports—organizations such as the Draper Fund and the Global Tomorrow coalition in the United States.

Members of the Club of Rome not only boast of having "created" the international ecological movement; but what makes their philosophy so ominous is that their anti-life proposals coincide with the conditions of a complete world economic crisis. In such a climate, individuals now dare to come forward with demands for which others had been condemned at the Nuremberg Tribunal.

For example, today in the United States, a legislative proposal is being discussed to legalize euthanasia. Representatives of institutions advocating what is called population control are speaking openly of the necessity for increasing the death rate, and of the usefulness of "population wars" such as the war in El Salvador. To this day, the most massive genocide of recent history—the massacre of Cambodia—which all governments are informed about, hangs like an enormous memorial over the United States. The moral decay in the so-called advanced countries is of such a degree, that Pope John Paul II in his Christmas 1981 address, warned of a worldwide assault by the forces of hedonism, characterizing this decay precisely as moral senility.

In contrast to this is the enormous will for development in many countries of the so-called Third World, whose realization is being prevented through unjust economic and monetary arrangements, and through the effects of an unbridled liberal economic philosophy.

Historic roots of cultural pessimism

The Club of Life shall reveal for all time the unscientific nature of the argumentation of the Club of Rome and expose the historic roots of its cultural pessimism.

For the apparent conflict around the danger of overpopulation is not new. Behind it stand the same absurd arguments and motivations which motivated British colonialism at the end of the 18th century.

Thomas Robert Malthus, the paid agent of the British East India Company, presented the nonsensical assertion that the industrial revolution would lead to a

population catastrophe, because the availability of agricultural goods rises in merely arithmetic series, while populations increase in a geometric series.

It is precisely the opposite which is proven! While for example in 1800, of 5 million people living in America, around 94 percent worked in the agricultural sector, today, with 220 million people, only 4 percent produce better and more food.

Cynics with a bestial concept of mankind were saying in those days exactly what the followers of the Club of Rome say today. Sir Walter Raleigh and Sir Matthew Hale propagated the idea that population control through "natural" causes, such as war, epidemics, famine, massacre, tidal waves, floods, fires, and so on were certainly evils, but nevertheless would help in fighting an even greater evil, namely overpopulation.

Behind the Malthusian "population theory" was hidden a degraded, bestial concept of mankind, which viewed those human beings who did not belong to one's own oligarchical elite as essentially no more than animals, who when their numbers increase become dangerous, and eventually, "useless eaters."

Malthus, who in 1804 received the first academic chair in history for political economy at the East India College in Haileyburg, did nothing more than to wrap around the colonialist intentions of his employers a little "scientific" coating. He argued vehemently against the then-spreading idea that mankind is capable of self-perfection, and that the industrial revolution would soon allow for mankind's entry into the Age of Reason. Malthus claimed in opposition that mankind was forever damned to a single up-and-down cycle of well-being and misery.

The same Manichean idea of the eternal cycle was then seized upon by Friederich Nietzsche. The oligarchical network of his time had recognized that in the area of scientific argumentation, they could not compete with the spokesmen for progress; thus, Nietzsche began to attack the validity of scientific inquiry overall, substituting in its place a cultish irrationality. Historically, the effect of Nietzsche's ideas leads directly to the catastrophe-theorists à la Oswald Spengler, author of the 1918-22 cultural pessimism tract, *The Decline of the West*, and the justification of genocide by the National Socialists. A comparison of the ideas of Malthus, Nietzsche, and Spengler with catastrophe-theories such as *Global 2000* or *Global Futures* leave no doubt as to the dangerousness of the latter.

The fight between Malthusianism and progress

The writings of the "evil Parson Malthus" were aimed against the concepts of mercantilism and of cameralism, i.e., the concept that ground rent, despite what the Physiocrats asserted, was not the source of social wealth, but the source was in fact growth of the

productivity of labor through technological progress. Jean-Baptiste Colbert, Louis IV's Finance Minister, for example, saw population growth as the measuring rod for the wealth of society, and gave tax benefits to large families. The cameralist authors of the Leibniz tradition elaborated in detail the connection between population growth and social wealth.

Alexander Hamilton reviewed this concept in his first report to the American Congress. Friedrich List, founder of the 19th-century German customs union, gave the name of "American System" to this economic concept, and described with great clarity how the American Revolution was the result of the American System, standing upon the application of technological progress, against the concept of British colonialism.

Every nation of the earth which has carried out a successful industrial revolution achieved this through the application of the theories which are in the tradition of mercantilism, cameralism, *polytechnique*, and the American System. This is the case not only for France, Germany, American, and czarist Russia, but also for Japan, which with the aid of economic theories of Friedrich List and Henry C. Carey, Abraham Lincoln's economic adviser, developed in a period of 50 years from an entirely undeveloped country to one of the leading economic nations of the world. There are no rational arguments—only racist ones—to refute that the Japanese model can and should be reproduced all over the earth.

The now 200-year-long debate between Malthusianism and the representatives of technological progress is not a matter of differing opinions. It is an unambiguous, scientifically provable question as to who is right and who is wrong. The only relevant criterion in this debate is the rise of potential relative population-density.

Any society which goes the path of "zero growth," or even negative growth, necessarily collapses. There are sufficient examples of this in history. It collapses because "zero growth" not only violates reason, but also violates the lawful ordering of the universe.

In order simply to be able to maintain constant potential relative population-density, a society must realize technological progress. With unchanging levels of technology, natural resources are not yet absolutely limited, but they become relatively limited, since their initial extraction becomes linked to increasingly higher costs, finally reaching a point of unprofitability.

The application of technological progress reduces the costs of opening up raw materials and expands the spectrum of nature as altered by man, that is, defining new types of resources. Such progress also represents progress in man's understanding of the lawfully ordered composition of the universe. Successful application of technological progress is simultaneously proof of the agreement of reason with the laws of the physical

universe, since the hypotheses conceived by reason have demonstrated themselves to be efficient in the physical universe.

In the developmental history of the human species, there has always existed a direct relation between the technological level of the respective processes of production and the potential relative population-density.

The refutation of Malthus

Our knowledge encompasses the entire span from very early stages of culture, during which low technological levels only allowed for a population potential of a few hundred thousands of men, to a level today of approximately four and a half billion men. If only we were to utilize nuclear technology on a worldwide basis, and the technologies which work in connection with nuclear, our planet would have a potential relative population-density of at least 20 billion human beings. The technological revolution made possible with the commercial application of thermonuclear fusion energy would so cheapen the costs of energy production that entire sections of continents could be transformed from current desert and wilderness regions. Nuclear fusion would mean, in addition, overcoming in principle the relative finiteness of resources.

The fact alone that today four and a half billion people live on the earth itself constitutes the definitive refutation of the Malthusian argument.

The major reason why the tendency increasingly exists in the so-called industrial nations to look upon population growth in the developing countries not as potential increases in the wealth of all human society, but rather as "superfluous eaters," lies in the dissemination of a new nihilism, which is being nurtured and strengthened by the Club of Rome's theorists of catastrophe and their followers. As a consequence, many people no longer find any higher purpose in life; and increasingly, the media are dominated by images which show men in ever more horrifying degradation. At the same time, the value of a single human life appears to be constantly declining.

It is therefore more necessary than ever before to fight worldwide for the viewpoint which considers each individual human existence valuable because every man possesses a creative spirit which permits him to contribute to the total development of his human species. Placing emphasis upon these intellectual qualities of human beings is also the precondition for overcoming racialism and chauvinism of all types, and of establishing thereby a just world economic order under consideration of the dignity and worthiness of men—and of the entirety of humanity.

It has today become a matter of survival for the human species to establish a just world order, which is carried by the idea of understanding between peoples.

This world order must presume that each nation has natural and inalienable rights whose sovereignty must be respected, which at the same time forms a unity.

Universal progress

This is possible, because the human species—despite all of its diversities—is nonetheless unified, as Cardinal Nicholas of Cusa termed it, through the *spiritus universorum*—the spirit of universality. A lasting peace can only then be obtained, if each country can develop, and thereby has an interest in its neighbor similarly developing. New scientific discoveries mean such a great gift for humanity, that they should be put at the disposal, without delay, of all nations. That means above all a massive transfer of technology into the developing countries, and, beyond that, the realization of this “plan of a universal and balanced progress of all,” which Pope John Paul II called for in his latest encyclical *Laborem Exercens*.

It has been demonstrated that the available institutions which should be serving the demand for understanding between peoples in this sense—such as the United Nations, for example—are motivated too divisively, and proceed from an excessively pragmatic standpoint.

The Club of Life shall therefore be an instrument for those individuals who, on the eve of a possible collapse of human society, want to intervene with passionate commitment and political decisiveness in behalf of a new worldwide humanism. The Club of Life shall be supported upon the philosophical convictions which Judeo-Christian humanism and classical humanism produced in the last two and a half thousand years at its high points, and will make these convictions known worldwide. The Club commits itself to the idea of technological progress and to the value of human beings, which are inseparable from one another.

In order to effectively as possible begin the fight against the increasing disregard for life, politicians, trade unionists, scientists, and church representatives are called upon to come together as quickly as possible for the formal founding of the Club of Life.

The general tasks will be to disprove for good the unscientific character of the Club of Rome and of all other Malthusian organizations; and on the other hand, to make known the thoughts of the great humanists of the past and the possibilities within science for solving today's problems. If there can be quickly found individuals in enough countries who want to devote themselves to these great ideas, it is still possible to defeat the culture of pessimism, and again provide human beings with trust in their creative abilities.

The goal of the Club of Life is nothing less than to bring mankind a good step further on its path of establishing justice upon earth.

Colombia

The real winners in the March elections

by Cynthia Rush

The apparent winner in Colombia's March 14 congressional elections was the slate of former Liberal President Alfonso López Michelsen, the candidate publicly identified with efforts to legalize Colombia's drug trade and destroy what remains of productive economic activity in the country. With 2.3 million votes, compared to the 2.1 million of his conservative opponent Belisario Betancur, and with control of the Liberal party machinery, López is likely to be elected president in the elections scheduled for May 30.

The López victory can by no means be construed as a popular mandate for his drug and deindustrialization policies however. It is well known that many of the 2.3 million votes for López are the result of backroom deals and promises made to provincial “caciques,” [bosses] as well as the activation of the party's vote-buying machine. Sources in Bogotá told *EIR* that López secured votes from the drug-infested Atlantic Coast region by promising local cronies that he would remove all anti-narcotics forces from the region if he were elected president. *EIR* also learned that López Michelsen had strong backing inside the U.S. State Department from proponents of integrating Colombia fully into the Caribbean drug zone, under cover of various “development” schemes.

In areas where the party's vote-buying apparatus worked less efficiently, as in the case of the capital city of Bogotá, López was overwhelmingly defeated by the 37-year-old liberal dissident Senator Luís Carlos Galán Sarmiento. Galán, head of the “New Liberalism” movement, won in Bogotá by capitalizing on the population's hatred for López and by adopting portions of the pro-industry, anti-drug platform of candidates Maximiliano Londoño and Fausto Charris of the Andean Labor Party (PLAN). Although he garnered 600,000 votes nationwide, fewer than predicted, in the province of Cundinamarca Galán won seven out of eight senate seats and almost half of the seats in the Bogotá city council. His senatorial slate in Bogotá also roundly defeated Ernesto Samper Pizano, López Michelsen's campaign coordinator, who has been denounced by antidrug coalitions on three continents for his proposals to legalize production