

erect. It is not without importance that the old myths portray the goddess of wisdom in full

head of Jupiter, for even her first act is warlike. Even in birth she had a hard struggle with the senses, which did not want to be torn from their sweet rest." Let us too be warlike angels.

A new humanism, through which humanity may find itself again:

humanity to develop and to unfold its full potential. We can only encourage humanity by presenting that which has already been achieved in human knowledge and the brilliance of culture, but that is only the means to awaken in humanity the yearning for more knowledge and wisdom. We can only strengthen in humanity the yearning to be what it can be.

Only the person who, out of his own volition, is committed to the interests of the world as a whole, possesses moral beauty. It only occurs when for him duty becomes nature, when he makes divinity into his own will, when he finds himself in accordance with the process of creation, and, happy and passionate, works further upon this creation.

Despite the fragmentation of humanity of our time, and the miserable condition in which our human race finds itself, we must not give up the unshakeable faith in reason and the perfectability of man.

Even if the New World Economic Order be implemented in a very short time, that does not automatically mean that the Age of Reason has been established, nor that the unique guarantee for a lasting and just world order has been erected. That the Age of Reason is secured is, after all, the only guarantee for a durable and just world order.

Therefore, it will be the noblest of our tasks to work for the building of humanity's education and to make sure that all the children in this world do not only have enough to eat and have a place to live in, but that the whole richness of human wisdom is spread before their eyes, that we invoke in them respect for the bold thrusts of mind of great scientists, that we educate them for tender loving of that which is poetically beautiful, that we awaken in them concern for the struggle and the efforts of all the generations which preceded us, and that we finally free them from the state of need and guide their eyes to the stars and the tasks which we will face there, in the expanse of the universe.

A just world order is not only necessary if we want to survive, or to make all the present unjust things disappear in order to make equality of man a practical expression. The great humanist and poet Friedrich Schiller, who like no one else understood that improving man is a question of culture and of the arts in the first place, would have gladly asserted that the temple of political freedom is the highest form of art man is capable of.

Therefore, let us fight for the realization of this plan for universal and balanced progress for all human beings, and if, then, beauty is defined as being the free and self-subsistent shaping of the inner necessity into a form, let us work for children in this world getting the chance of developing into beautiful souls.

The hoax that people hinder development

Having seen this anti-natalist escalation which seeks to replace social and economic development with birth control, we must ask ourselves:

natalists? That population growth is a functional variable which causes backwardness and misery. According to them, the more population, the less development; and, the less population, the more development. In that way, every lack of satisfaction of social needs is the result of population growth, of the "demographic explosion," as they like to say.

But the simplest example shows that this inverse relation between population growth and development does not exist. In Puerto Rico, the guinea pig for birth control since 1925, they have managed to reduce population growth so much that instead of a projected 1985 population of over five million, they will really have less than four. Nevertheless, the U.S. colony shows all the problems of "demographic explosion." This proves to us that population is not the active variable in the process of social development. Everything indicates that population is more related to economic growth than to social development; but, even so, that relationship cannot be considered to be determinate. We must not fall into the foolishness of measuring growth or development with coefficients coming from dividing the volume of production by the number of inhabitants. On this point, the difference must be explained between economic growth—that is, expanded reproduction—and social development—which involves general increase in living standards and improvement of working conditions by means of the growing satisfaction of the material, social, and spiritual needs of the population. Therefore, it is totally possible for there to be economic growth accompanied by accentuation of backwardness or "underdevelopment." Inversely, it is possible that social development be accompanied by little—or even negative—economic growth, if there is a better distribution and utilization of the wealth created.

The case of economic growth without development is palpable in a country like Colombia during the 1970s, as we shall see. Likewise, Cuba shows the opposite case; during the 1960s and 1970s, Cuba had moderate economic growth

with accelerated social development, which let it put an end to unemployment and illiteracy. Cuba's infant mortality rate is now lower than that of most developed capitalist countries and Cuba definitively suppressed the exploitation of man by man and of the workers by multinational companies.

We can learn similar lessons by comparing income distribution with population growth. Argentina, Haiti, and Uruguay with their low levels of population growth have income distributions as unjust as those of Colombia, Brazil, Costa Rica or Venezuela, which are classified as having rapid population growth. Argentina, with its less than 1.5 percent population growth rate, had a \$2,280 per capita product in 1979, while Venezuela, with its 3.5 percent population growth, had \$3,130, with a less unjust income distribution. In Argentina, the oligarchy, with 5 percent of the population, held 30 percent of the wealth, while in Venezuela, only 23 percent. Likewise, although Colombia has less demographic growth than Panama or Costa Rica, it also has more unjust income distribution. In Costa Rica, the poorest 20 percent have 6 percent of national income and the richest 5 percent have 35 percent; in Panama, the 20 percent poorest have 5 percent of income and the 5 percent richest have 35 percent; in Colombia, which holds one of the world's least honorable income concentration patterns, the poorest 20 percent hold only 2.2 percent and the oligarchical top 5 percent have nothing less than 40 percent. According to the labile neo-Malthusian theories, Panama and Costa Rica, with their greater population growth, should have a more unjust income distribution. Each and every country, from Argentina and Uruguay to Panama and Costa Rica, has the same social problems:

desperate housing shortages, hospital shortages, concentration of farmland and industrial property, looting of natural resources and excessive tribute going to the United States and other developed capitalist countries, etc. This proves for us that though population is a social phenomenon or fact, it is not the cause of injustice, backwardness, and misery.

The effects of the productive process cannot be analyzed by challenging population, which is only one of the material bases of society, but only by disentangling the process of production itself. That is, determining who produces, how, what, and for whom. The anti-natalist system does not ask these questions, which require a judgment of historical responsibilities. Instead, the anti-natalists take the easy way out:

people. That is to say, "If there are not enough hats, let's cut heads," as Paul VI mockingly put it.

This hypothesis has never been proven historically. There is not a single country in the world which has developed due to population reduction. On the contrary, all the developed countries took off with an accelerated growth of their populations. The reduction of mortality and increase in living standards automatically reduce birth rates. Before they began speaking of coercive anti-natalism, during the brief period from 1957 to 1967, mortality fell from 12.40 per thousand

inhabitants to 9.35 and natality from 40.14 per thousand to 34.87; simultaneously, the marriage rate also fell from 5.54 to 4.32 per thousand people.

As is obvious, the years of the birth control campaigns rolled along and social problems not only went unsolved, but got worse. Thus, a new culprit was discovered in the import substitution model of economic development, and, as an alternative, the export-promotion model, with greater insertion into the extended reproduction mechanism of imperialist capital, was pushed. . . .

Through the efforts to impose a coercive limitation of the population or a political-economic model such as monopolistic neo-liberalism, the social situation will tend to grow worse and become more unjust. To fight against both, to achieve our full national independence and to put economic growth at the service of social development requires a New International Economic Order.

To conclude, we would say that to achieve a democratic restructuring of international relations that will encourage development and secure peace, the sovereignty and self-determination of peoples must be respected, both in the political as well as in the economic sense. The full right to autonomous exploitation of resources and nationalization of foreign capital and economic activities, as necessary, must be assured. World commerce must be reordered so that there is a just correlation between import and export prices. The international monetary system must be reformed on a realistic material basis so that the dependent countries can receive the necessary flow of non-conditioned financial resources to broaden their productive base and better the conditions of life and work for the laboring masses. Finally, the countries of the Third World must be guaranteed the right to an independent socio-economic development and access to the advances of science and technology.



Julio Silva Colmenares was born in 1938 in Cucuta, Colombia. His university experience includes an advisory position at the University of Incca in Bogota, economic research seminars at the Autonomous University in Bogota, and seminars on the industrial development of Colombia with the economics faculty at Indesco University in Bogota. He has also taught courses on theories of population and development at the University of Bogota's post-graduate school.

The published works of Sr. Colmenares include: *Verdaderos Dueños del Pais* (The True Owners of the Nation); *No Mas Hijos* (No More Children—Preventive Genocide of Underdeveloped Peoples); *La Crisis Economica Internacional y el Tercer Mundo* (The International Crisis and the Third World); and *El Neoliberalismo en Colombia* (Neo-Liberalism in Colombia).

Medical science can prolong human life

There is no question that it is the moral obligation of mankind to apply scientific knowledge to extend life as long as possible. This is especially important in the current period where miseducation and the destruction of culture has left the most skilled scientific and educational manpower *unreproduced*. Dr. Moon has indicated the view that with current technology, mankind could already live for 200 years—and in order to carry out a massive re-education program for the currently lost generations, we may have to!

At present death by “natural means” takes one of three broad forms—50 percent by heart disease; one-third by cancer; and the third largest portion by stroke. disease and cancer are the prime targets for classification as “useless eaters” by the eugenicist lobby. the technology or research protocols exist to immediately either provide a long-term cure, or provide patients with experimental care which will contribute to a rapid cure for the degenerative disease in question.

There is no reason for any patient with cancer to go to a hospice in order “to die with dignity. become part of a scientific process of finding cures for cancer, either thereby being cured and prolonged in productive life, or at least contributing to the knowledge which will allow future generations to avoid the fatality of that ailment.

There are currently 2. with cancer, and 800,000 new cases are diagnosed each year. Very few types of cancer have known cures at this moment and the majority of cancer victims being treated are receiving varieties of radiation therapy, drugs and surgery without much visible progress. In addition, however, there are 15,000 cancer patients who are in research protocols, undergoing treatment regimens that are in an experimental stage. are 3,500 protocols—with the major problem being lack of sufficient patients enrolled and funds for research-compilation to be able to make the most rapid progress.

What we in the International Caucus of Labor Committees propose is a massive expansion of the number of patients in these research protocols. the cost of data gathering—a mere \$800 million a year would

allow every new case of cancer to be brought under a research protocol as they are diagnosed.

Institute has a pilot program which could be expanded.

The effect of massively expanding these research protocols would be similar in some respects to the shock effect on the expectations of the entire U.S. population, especially youth, during the NASA space exploration heyday. ond positive effect would be to radically change the attitude of the cancer patients who now decide that they “want” to die, or are willing to sign a living will, because they see no purpose in their suffering.

The third would be a rapid upgrading of the skills of doctors around the country; pushing many more of them into a position where they become research scientists as well as general “practitioners.

An equally significant kind of revolution could easily take place in the area of heart disease. At the time of the NASA heyday, a program for the development of a prototype self-contained implantable artificial heart was put together that could have been completed by the year 1980. Since the budget was cut from a projected \$50 million to \$5 million, progress has been considerably slowed.

ist bio-engineer who developed the program believes that he has solved the major engineering problems such as developing materials for flexible ventricular chambers which can withstand repeated stretching without destruction, and problems with potential damage to the blood by the artificial element. Thus, only the last phase of testing, through a large number of animal experiments and human testing, remains. At present the device, powered by a plutonium pellet, costs only about \$1,000; with a massive approach on the order of \$50 million for four years the cost could be cut to one tenth or less through mass production!

Here, indeed, we see the real significance of natural law, not the cycle of endless repetition of the eugenicists and cultists, but the progressive increase in human powers through the social mobilization of human reason.



Nancy Spannaus is the editor-in-chief of the U.S. national newspaper *New Solidarity*, and a member of the National Executive Committee of the International Caucus of Labor Committees. She is a graduate of Bryn Mawr College and the Columbia University School of Social Work.

Mrs. Spannaus has studied economic science intensively for the past 12 years, and has lectured internationally on the contributions of the 17th century philosopher Gottfried Wilhelm Leibniz to economic science. She co-edited *The Political Economy of the American Revolution* (Campaigner Publications, 1977) and is a frequent contributor to the journal *Campaigner* and to *Executive Intelligence Review*.

Special challenge for Jewish leadership

I want to speak today, as an American Jew, about the responsibilities of the Jewish leadership in this time of international crisis.

It is absolutely mandatory for the welfare of the world as well as for the survival of Jews, that the Jewish leadership take a leading role today in developing the means for the survival of the human species. Speaking from a religious point of view, Jews have a greater responsibility in this than others, because we first gave the world the philosophy of the dominion of one God. Under the influence of Judaism and Christianity, the ethic that man is responsible for developing nature has spread throughout the world. The fact today that Jews are dispersed throughout the world makes us well-positioned to hold hands and work with true Christian and other religious leaders to promote the welfare of mankind and the elevation of the human spirit.

The human mind is a divine creation. We must not allow the destruction of the mind so prevalent in our media and our institutions to continue. The media is so full of pornography, criminality, children killing parents, killing each other, minds washed out with drugs and propaganda. They tell us to save the lives of fish but where is the interest for the human species who were created to make the earth a garden, to develop the earth?

So many today act like animals, or even worse, like dumb beasts. Just before I left America for Rome I read in our newspaper about a new game that teaches children how to carry out arson. The winner is the person who sets the most fires and gets out on time. You may say this is a small thing, but it fits into the pattern of the oligarchy's policies around the world. It's a new religion. Call it the "destruction religion."

These sick minds are deliberately produced by plans and ideas of people who are bound and determined to get rid of half the human population of this planet. They are every day devising and conniving new ideas to destroy people. They are so bent on doing this that they don't realize they're destroying themselves as well.

The unfortunate fact, however, is that most of the institutional Jewish leadership in America today is sympathetic to the British approach to civilization—to the oligarchy. This stems from their historical connection as tools of the oligarchy in numerous regimes in history. Jews have degraded themselves in this way to the point where their very actions promote anti-Semitism. If we, as Jewish leaders, don't see clearly now our destiny and obligation as human beings to destroy the oligarchy and its racist, genocidal policies, we will pay dearly for our mistakes.

This generation of Jewish leadership, and those who came before, know very well that when an economy is on the downturn and people are in trouble, when the crash comes it falls on the shoulders of Jews as scapegoats. If Jews insist on supporting the oligarchist rule, the outcome will be this: at first those Jews who were the tools of the oligarchy will ride high with the power structure; they'll be used; they'll be at the zenith. When the crash comes it will be total disaster, as it was in Nazi Germany. They'll be held responsible by the people that put them in power.

Israel's situation today is a perfect example of the error of our ways. It was the vision of the founders of Israel to build a nation where we would have spiritual freedom to teach our philosophy and worship as we see fit, and to have a home where Jews would be safe from persecution. Today Israel is entirely different from that vision.

The British have kept the Middle East stirred up and promoted bloodshed on all sides. They use Israel as a power base of the oligarchy. As long as Britain controls the United States, Britain controls Israel. The Jewish leadership in America must understand this.

For 2,500 years, the oligarchy has kept the world in a state of war. Their method is divide and conquer, and this is what they are doing today in the Middle East and all around the world. This is totally against the Judaic ethic. We never idolized kings, and if we did Moses denounced us for it. Moses wrote the first constitution for a sovereign people. If Moses were to come to life now and sit in on a convention of American Jewish leaders, he'd excoriate them so that they'd be ashamed to show their faces in public. . . .

There is no reason why any Jewish leader should go along with the degeneration of the world economy that will starve half the world to death. If this isn't genocide, then what is? What was Auschwitz if not this?

If American Jews didn't have any power, I'd say OK. But I know they do! I've talked to the leadership of American Jewry. They could kick Kissinger out of power today. But instead, the Anti-Defamation League is giving him honors. . . .

Is this what the Jewish leadership should sanction? I urge the honest individuals in Jewish institutions to stop this smokescreen of so-called anti-Semitism and to start putting world civilization back together. Start bringing the world out of degeneracy. This is the solution to anti-Semitism, when a Jew can say to the world "We help the world prosper and the

human species to develop to raise its moral standard above the principle of mere self-gratification. . . .

It is a crime of omission for American Jewry to see the world set up for a holocaust many times greater than under Hitler, especially in view of the fact that they know very well that the climate for holocaust in Germany was set up by the same power element that is setting it up now. And this time they're trying to make it permanent! I charge now that if the Jewish institutional leadership does not take positive steps to stop this ongoing genocide and to make the world a fit place for human development; if they permit the oligarchy to commit genocide again, they too will die in the ensuing holocaust, and they will deserve to die.

This holocaust can be stopped. The Jewish leadership has a golden opportunity now to engage in the greatest ecumenical effort in history, using the Judaic principle of the sanctity of human life and the human mind, to enrich humanity's power to feed and develop itself and to end the genocide. . . .

I want to conclude by telling you about a conversation I had at Temple with a good friend about a month ago. We were talking about how the oligarchy is setting up the world for holocaust, for a depression to go through two or three generations or more so that humanity would forget the very idea of progress. My friend said they'll probably explode bombs and there will be a few survivors and they'll start civilization all over after a few hundred years of dark age. I said to him "How can you call yourself a Jew? You're talking inhumanism. If we aren't against this kind of thinking, if we don't get in the forefront of the fight, then when the holocaust comes, don't cry when it happens to you. Practice the Judeo-Christian concept of humanitarianism and the welfare of the human family and if there's a heaven you'll go there. Then you can regard yourself as a moral and honest Jew."

I want to leave you with this thought: to be a good Christian, you have to be a good Jew first. To be a good Jew, you have to be a good Christian. Thank you.



John Weber is the former Israel Committee Chairman of the Tarzana, California B'nai B'rith Lodge, in which he has been active for several years. Mr. Weber and his wife Gustine are "family" of the Hebrew Union College Jewish Institute of Religion, which has campuses in New York, Cincinnati, and Jerusalem.

Mr. Weber was born in Fruita, Colorado in 1908, and grew up in Chandler, Arizona. During World War II, he served in the Navy as a machinist second class, a tour of duty that took him abroad. Following the war, Weber and his family moved to California.

Now in active retirement, Weber devotes most of his efforts to promoting the politics of Lyndon H. LaRouche, Jr., whose 1980 presidential bid he energetically supported.

Labor needs science and technology

I speak in the name of a sector whose deep and active interest in defending the principles embodied in the new institution we bring to the world today is perhaps the most evident. For the worker above all, defending the right to life today, in the midst of crisis in the world economy and in civilization itself, is a tangible and dramatic issue which faces us daily.

I do not wish to illustrate my words with some horrifying example of poverty in the so-called Third World. I prefer to talk about the workers of the industrialized countries, the workers of the U.S. in particular, who are victims of an irrational economic policy which is shutting down its sources of employment and food, the factories and the farms upon which depend the economic security of millions of families. Ten percent unemployment in the United States. For many, a new statistical watershed. In reality, one of the most brutal attacks on the right to life that the population of an industrialized nation has suffered in decades. An omen telling us that, if we do not act in time, the terrifying genocide which the countries of Africa are suffering today could become a universal holocaust tomorrow.

He who thinks I exaggerate should remember how mankind plunged into World War II, the concentration [camps], and the rest.

For the worker above all, the right to life is synonymous with progress, especially the progress of science, of technology, of culture. Not only because progress makes work less burdensome, more productive and creative; but also because the further we advance along this path, the more the true significance of life and man's work becomes evident and real. Human work is the continuation of the Creation, as that magnificent papal document we all know, the encyclical *Laborem Excercens*, expresses with such admirable wisdom.

From this point of view, the progress of science and technology is of vital interest to the worker because it not only enables us to feed and clothe our children, which is a condition of material existence, but also and above all to nourish and ennoble their spirits. In the end, it is this which

is truly important because it means cultivating, enriching, constantly elevating that which is divine in every human being, that which makes every human life an infinite treasure which only those beasts with the outward appearances of men could scorn.

But the ruling economic order, dominated by the Malthusian criteria of the Club of Rome, embodied in the International Monetary Fund, the World Bank and various other international financial institutions, denies precisely these elemental truths by ruining entire nations, shattering their economies, destroying the material sustenance of their families, shutting the doors of the future to their youth and preventing the advance of science and technology.

ic order goes against morality, against peace, against the very existence of the human species. It is especially for this reason that this hateful order has become the greatest obstacle in the way of progress and development.

It was that illustrious spokesman of Christian thought, Pope Paul VI, who posed nearly 15 years ago, in his encyclical

ty. His point of departure was that of John Paul II: and multiply, fill the Earth and subdue it! The Bible teaches us that the entire Creation is for man, who must perfect it." His conclusion is simple, but profound: new name for peace."

Paul VI proclaimed what the IMF denies: necessary for economic growth and human progress, industrialization is at the same time both an indication of and factor in development. Man, through the tenacious application of his intelligence and his labor, little by little extracts nature's secrets and makes better use of her riches.

(man's) habits, it also develops in him a joy for research and invention, the acceptance of calculated risk, audacity in enterprise, generous initiative and a sense of responsibility."

Paul VI proposed the creation of a world fund to finance development. "The rates of interest and duration of the loans—he said—must be allocated such that they are bearable for all, balancing the free aid, the interest-free loans or those with a minimal interest and the repayment schedule. To those who lend, they can receive guarantees on the use of their money, according to the agreed-upon plan and with reasonable efficiency, as long as it does not go to favor the lazy and the parasitical."

Today, thanks to the initiative of Helga Zepp-LaRouche, we are all gathered here to heed and multiply this call. If we carry out what we propose, we will not allow the words of Paul VI to be lost in the obscure night of a new and greater world disaster. . . .


We require cheap credits for industrial and agricultural production. We need cheap credits to acquire the latest advances in science and technology, and to educate our youth to advance that science and technology still further, to enable the honest worker and his fellow men to live, and not to live to work. We want a new and more just world economic order which will allow us to pay our debts:

past generations and which we can only pay by assuring the future of generations to come.

Because of this, I would like to propose the formation of a Labor Committee within the Club of Life, dedicated to winning the support of workers and labor unions throughout the world, without distinction of race, nationality, religious creed, or language, to fight for the founding of this new humanist world order. To be effective, this Labor Committee I propose must put aside any and all artificial barriers with which workers from one region have always been separated from those of another. I propose that this Committee be the North-South Labor Committee of the Club of Life.

Inside Colombia, the labor federation with which I am associated, the Union of Colombian Workers (UTC), has undertaken to bring the battle against Malthusianism in both its social and economic forms, to Colombia's three million organized workers, and through them to the rest of the population. At a Sept. 6 meeting between the country's organized labor spokesmen, private sector business representatives, and our newly elected President Belisario Betancur, the head of the UTC read aloud our program for the industrial development of Colombia, which declared the advance of science and technology as a prerequisite of a moral and progressive society. That program was warmly received by President Betancur and has received wide recognition across the country. With the creation of the Club of Life as an international institution, the efforts of the Colombian labor movement have been carried a giant leap forward.

I do not want to conclude without calling for a vote of appreciation of all those present here for Helga Zepp-LaRouche and for her husband, Lyndon H. LaRouche, for having made this historic meeting possible, despite the risks they faced for their own lives.



Pedro Ignacio Rubio Romero lives in Bogota, Colombia. He studied at the Andes University prior to attending seminars at numerous international universities and institutions, such as the American Institute for Free Labor Development (AIFLD), where he studied education techniques for the adult and labor instructor.

Sr. Rubio has held the positions of head of credit and collection for the Banco Indigeno Colombiano; Secretary-General for Banking, Securities and Business Affairs for the Union of Colombian Workers (UTC); member of the National Advisory Board of the National Training Service; member of the economic and social consulting committee for the Andean Group; member of the National Advisory Board of the Colombian Social Security Institute; and member of the 7th Commission of the National Chamber of Deputies. Sr. Rubio is now Secretary-General of the Union of Colombia Workers (UTC) federation in Bogota and Cundinamarca (Utraboc).

Malthusianism vs. the right to life

We are confronting people

- who have sophisticated methods of mass manipulation,
- who have ensured for themselves a majority control of the media and who thereby control public opinion almost exclusively. Through this absolute or quasi-absolute control of public opinion, a nearly total power is ensured.

This is a form of totalitarianism.

- who approve or even better urge the premeditated murder of innocent, helpless beings (abortion). This in turn, in logical terms, leads to authorizing other murders, just as serious or less serious. All murders being logically authorized, it would be illogical and contradictory if they did not occur. Then the only defense left is force against force.

- who grant women the discretionary right to murder children. A single opinion suffices in this case, unlike in other juridical problems.

- who thereby grant to all, and so to themselves the discretionary power to murder non-guilty people. way things stand *now*. The arbitrary and contradictory state consists in the fact that for the moment the only non-guilty ones murdered are innocent and helpless children.

This is what we face now.

The essential fact is the following: A society using *the legal murder of non-guilty people* as an essential instrument is obviously and indisputably a totalitarian society. This disposition apparently allows it to eliminate any political enemy and to get rid of anyone, with no judicial problem. It begins by referring to the suffering of ill people that one should have charity enough to eliminate, and it ends by allowing the murder of anyone, according to the principle of the *legal murder of non-guilty people*.

This is an *absolute* totalitarian power, perhaps the greatest to have ever existed in human history, at least in such a complete and codified way.

This is not a society that kills episodically in order to take power or to defend itself, as past totalitarian regimes have often done, but a society whose essential permanent instrument is the legal murder of the non-guilty.

It is a super-totalitarian society. In past or present totalitarian societies where the murder of the non-guilty is frequent, it has never—with the possible exception of Pol Pot's socialist Malthusian Cambodia—been formulated in such clear, frank, and forceful terms. In that sense, there has been

a certain “improvement” over the past. The method itself is not new but was already used 40 years ago by the Nazis to kill about 300,000 Germans between 1939 and 1945, independent of other murders.

It is totalitarian

- by its absolute control of the media,
- by its psycho-political manipulations built up as systems,
- this society is even more so by the “legal murder of the non-guilty” established as a “permanent instrument.”

This is the type of power the international Malthusian clan proposes now and may deal out tomorrow, if we are not on our guard, or if, being so, we are not strong enough to oppose them.

Of course, as we have already seen, this totalitarian Malthusian society does not yet completely exist and is still partially only a project or the logical consequence of decisions which might be taken, such as the legalization of euthanasia.

But what is already in place and in the hands of the international Malthusian group is enough to ensure it a totalitarian power (with the appearances of democracy being kept up for the moment), and it is protected from change in public opinion precisely by its powerful and large control over the media and its systematic manipulation of minds.

From now on this is the power the Club of Life must take on, and the stronger the opposition of the ideas, the more violent will be the clash. The Club of Life will run up against these conditioned minds and this totalitarian model of the media.

We will succeed only when we have forced through a hole in this wall, breaking apart the totalitarian control over the media.

We will succeed only by reinforcing our own media and positioning them in such a way as to bring down our enemies' totalitarian wall.

We will succeed only in seeking new allies, and this is imperative.



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Policy).

Dr. Tremblay is also President of the National Association for Anti-Leukemia Research and President of the European and International Association for Hematology Research. He is the author of numerous books, including *Croître ou Mourir* (Grow or Die).

Population increases and economic growth

We have excerpted here an article written by Mr. Innis for Ebony magazine, 1974. It shows some of the research used in Mr. Innis's speech, and demonstrates the direct connection between a country's ability to be economically viable and the necessity for it to achieve its full population potential. The article shows the reader a partial picture of the intense battle that Mr. Innis waged during the early 1970s for the growth of integration and economic justice for the black minority in the United States.

. . . In 1970, in Ghana, one could purchase a complete Emco Foam Kit for as little as thirty-five new pesewas (which was the equivalent of thirty-five cents U.S.) while the same product was being retailed in the U.S.A. for about \$3.00. At the same time, in Ghana, other imports (primarily foodstuffs such as canned milk, etc.) times the U.S.A. retail price.

Question—who is subsidizing population control and directing it towards Africa and other non-white countries?

Before we can answer this question and evaluate and judge the assumptions and conclusions of the populationists, we must examine some demographic factors affecting the dynamics of populations and nations.

A productive nation or viable population needs a proper balance between its land mass and population size, the relative percent distribution of this population between rural and urban areas, and the population concentration within these urban areas.

There is a desired range for these factors that we can call: (a) the optimum national population density, (b) the optimum urban population density and (c) the optimum population distribution ratio between the urban and rural areas. The correct combination of these optimum ranges, for a given population (nation), determines its **“true population potential.”**

Demographic comparisons of relatively developed countries have (a) high urban and national population densities and (b) large percentage of population distribution. Nations with relatively high standards of living have over 50 percent and up to approximately 85 percent of their population in urban areas.

With proper planning and management the minimal re-

quirements, rural food production can support most of the demands of the entire country while the urban sector produces products not only for domestic consumption but also for exportation.

This relationship between urban and rural population distribution is the basis for Europe's success in feeding its people while maintaining its high living standards. The average world population density is 70 inhabitants per square mile while the European average is 250. Belgium, a European nation with a total population of nearly 11 million (1973 est.), has a population density of 931 which is approximately thirteen times the world average and nearly four times the European average.

If the population control and zero population growth prophets of doom are right, Belgians should be fighting in the streets for crumbs and the populationists should get on the ball with proposals to curb population there. . . . Belgium, with a total land mass less than any African country except Gambia (the smallest), has a high urban population distribution that approaches 86 percent of the total population and a rural population of 14 percent. Thus, Belgium's 210,000 people working in agriculture supply enough food to feed its urban population with a surplus to export. . . .

Similar analyses can be made for most of Europe with little variance. Outside Europe we can point to an equally dramatic example, Japan. Japan enjoys a population density of 750, has a GNP of \$225 billion and per capita income of \$1,555 (1970 est.). With 86 percent of her population in the urban centers engaged in industry and commerce, Japan boasts of a \$4 billion trade surplus for her 107,069,600 inhabitants. . . .

Professor Maazu Bekele, an Ethiopian scholar, points out whereas Africa in 1670 housed 20 percent of the world's population, today it accounts for, at best 10 percent occupying a little more than 20 percent of the world's land. The average population density for Africa is less than 30 persons per square mile. This figure is less than one-half the world's population density, while Europe's (250) is more than four times greater than the world's. When one considers the vast irrigable, uninhabited areas of Africa one must conclude that Africa is underpopulated.



Roy Innis, a nationally known U.S. civil rights leader, is the Chairman of the Congress on Racial Equality (CORE). Innis, who resides in New York City, is a founding member of CORE, one of the major civil rights groups in the United States. In the 1940s, CORE initiated the first “sit-ins” to integrate a restaurant in Chicago. Later, in the 1960s, CORE initiated voter registration drives and “Freedom Rides” across the South.

Argentina's effort to end backwardness

. . . I am from that suffering and patient nation which has had to endure more than half a century of recurring military dictatorships, with their corresponding recessionist monetarist policies, which have systematically prevented its desired leap toward the goal of development. Another, clearer example can hardly be found of the application of the policies of zero growth to a nation that heroically refuses to die.

Already in the 19th century, the British rulers established as a natural law that Argentina should . . . become the farm of Europe, and the mere provider of meats, leather, cereals, oils and fats. They went to the extreme of constructing a network of roads and railroads, of a radial nature, all of which converged on the Port of Buenos Aires to facilitate the shipment of raw materials to British ports. They usurped through simple acts of piracy the Argentine archipelago in the South Atlantic, expelling its native population.

Since the last century, the British trained in their universities those individuals later imposed as Finance Ministers in Argentina, and who became the hardened defenders of free trade and the saboteurs of all industrial protection. . . .

Today in Argentina, 17 percent of the economically active population is unemployed—with no unemployment insurance. The gross industrial product in 1981 was equal to that of 1964. The gross national product for 1981 was equal to that of 1961. Investment in reproductive equipment in 1981 was the same as that of 1960. These are dramatic figures—we are talking about a nation that has not grown for almost two decades. . . .

In 1977, those champions of Friedmanism imposed a financial reform, in which the State guaranteed all forms of speculation that took place in the financial entities. This adventure cost us \$9 billion dollars as a result of the State's intervention into the banks and financial entities. That amount is the equivalent of the exports for one entire year. The efforts and the labor of the entire nation were lost to the financial adventurers. In 1980 alone, Argentine tourism abroad, subsidized by an absurd exchange-rate policy, cost the nation the sum of \$5 billion dollars. When a foreign firm deposited one million dollars in the Argentine financial market in 1977, with no effort at all, because of the high interest rates, it became three million dollars two years later. That is, the speculative investment tripled, constituting a tragic bleeding of the country. . . .

Reality today is that workers in Argentina cannot work. Never have there existed so many unemployed, and underemployed. There have been cases where a judge denounced the fact that the families of the unemployed textile and metallurgical workers handed their children over to the judge because they couldn't provide for them. Thus monetarist policy destroys the very institution of the family. . . .

The implementor, and individual primarily responsible for this policy of destruction, is the former minister José Alfredo Martínez de Hoz, linked to David Rockefeller's banks. It is no accident, therefore, that after these fateful years, during which the nation not only did not grow, but dropped to negative rates of growth in all categories, we are today confronted with a foreign debt of \$40 billion dollars, of which \$7 billion pertains to the commercial balance—that is, to 35 percent of the gross national product. Each inhabitant of Argentina is a debtor of \$1,250 dollars, the highest per capita rate in the world. The payment of debt service for 1982 amounts to 50 percent of total exports. Of this monstrous, and totally useless debt—because, I repeat, the country did not grow—\$8 billion dollars can be computed for the category of "commissions" alone.

This means, therefore, that financial power, aside from the implicit corruption of its activities, seeks the death by famine of the underdeveloped nations of the periphery. The obscurantist financial powers represent today this danger: subjugating nations through swelling of the foreign debt with usurious interest rates; or atrophying and stupefying youth through the diffusion of drugs; strengthening and supporting the arrogance of decrepit colonialism; inventing wars in the most dissimilar places in the world. It can only be stopped by an intrepid mission of clarification throughout the world and the constant denunciation of Neo-Malthusian genocide, which has become the center of a new fascist conspiracy on a world scale.



Dr. Ernesto Poblet is a lawyer graduated from the University of Buenos Aires. He held the chair of Public International Law on the faculty of Law and Social Sciences of the same university. Dr. Poblet was an advisory lawyer to the oil company of the Argentine state for 15 years, and served as an advisor to the cabinet of the

Public Works and Services Ministry of the Argentine Republic.

He is a member of one of the principal political parties of Argentina, the Movement for Integration and Development (MID), led by former President Arturo Frondizi.

Dr. Poblet, the author of numerous political works, is editor of the magazine *Búsqueda de un País Moderno* (In Search of a Modern Nation), a monthly of critical commentary and analysis.

Why Nigeria requires nuclear energy

Coming now to the main topic of my talk—the role of nuclear energy in Nigeria's development—it is necessary to explode some widespread myths and prejudices often voiced in Europe against the use of nuclear energy in developing countries.

1. It is often maintained that the Third World countries, particularly the African countries, do not *want* nuclear energy. This is not true. In fact:

(a) Nigeria, my country, has established in two of her 18 universities, institutes for the training of nuclear engineers. Only 2 to 3 years after their foundations, these institutes have attracted a record number of students—120 in all. I have had the opportunity to visit one of these institutes and have extensive discussions with the faculty and students. These people are working hard and with great enthusiasm; I would say that the time is ripe for Nigeria to begin going nuclear.

(b) . . . Nigeria has, with a population of 80 million, only three main power generating stations (compared with several hundred power stations in the Federal Republic of Germany, a country with only 60 million inhabitants). This has proved to be totally insufficient for Nigeria's needs. . . .

Nuclear energy is regarded very seriously by the Nigerian government as a future source of energy supply, alongside coal and other sources. Nigeria has accordingly made moves to obtain a small research and training reactor, as a first step in this direction.

2. In the industrial countries of Europe one often hears the argument that developing countries such as Nigeria do not *need* nuclear energy.

It might seem that these countries are still thinking in the old colonial way, as if they still had the right and duty to dictate our needs and desires. . . . For us, nuclear energy is important as a strong basis for the industrialization of the country. Nigeria is rich in raw materials, and we want to build up all sorts of industries, from the small-scale to the gigantic, to process those raw materials ourselves. Such a program is only possible with a stable, secure energy supply. A few coal and hydroelectric plants are not sufficient for assuring a stable, growing energy supply. . . .

Of course, building up the nuclear industry in Nigeria and other developing countries would also mean an export boom for the industrial countries. Isn't it shortsighted of some

industries to artificially maintain a market for mediocre products such as the above-mentioned small generators? Are they too lazy to move to higher technology exports?

Other factors that support the need for a sound nuclear energy program in Nigeria include the following:

(a) electric current from the hydroelectric station at Kianji on the Niger River.

expanded, and extended also to the Chad republic if large nuclear plants were installed in Nigeria.

(b) outside the country. industry, to process the uranium to fuel our nuclear plants and for export to other countries developing nuclear energy.

3. In the effort to discourage the transfer of nuclear technology to African countries of the Third World, it is often argued that we Africans cannot develop the skills and know-how to operate nuclear technology.

problem here is quite simple: ed, they left us with practically no institutions of higher studies.

and expand educational facilities to meet our demands. . . .

Experience has proven, in the case of countless other modern technologies, that Nigerians are capable of mastering such technologies whenever the opportunity has been offered to them.

good example of this is my own person—I am a Nigerian who has been able to master nuclear engineering. Several other of my countrymen have succeeded in their nuclear engineering studies in the United States, and many more will follow, now that nuclear science is being offered in Nigerian universities. A big nuclear program in Nigeria means not only a guaranteed energy supply, thereby boosting the country's economy, but also means job opportunities for many people. . . .

All those who are still skeptical about our ability to learn and operate nuclear technology had better come and help us carry out our programs.

study nuclear science lack the means to do so. Why don't you help us?



Nicholas Uwazie is a Doctoral Research Member of the Institute for Nuclear Engineering at the Technical University of Berlin. He was born in 1942 in the town of Ahiara in the state of Imo in eastern Nigeria.

Before taking up advanced studies in West Germany, Uwazie completed college in Nigeria and worked for some time as a primary school teacher. He presently leads a research team studying techniques for raw-materials processing.

A strategy to defeat the drug epidemic

Last year, here in Rome, the Anti-Drug Coalition launched the proposal for a Narcotics Enforcement Treaty, to wipe out drugs at the source. I want to reiterate that concept here, specifically to propose that the Club of Life endorse it explicitly. The NET proposal calls for:

1. the coordination, with the full respect for the national sovereignty of each participating country, of information on and repression of drug-dealing organization;
2. the imposition of economic sanctions (including embargoes and boycotts and political sanctions up to the break of diplomatic relations) against *any* nation which promotes or approves, on its national territory, cultivation, diffusion or trade of narcotic substances;
3. the emission of long-term, low-interest credits to developing sector nations, so that drug plantations be destroyed, through the application of chemical substances like paraquat, and productive agricultural activity be promoted. To that end, the NET calls for the transfer of advanced technology to the developing sector, that the process of rapid industrialization be enhanced.

If this approach to wiping out drugs at the source can be implemented, in the context of the New World Economic Order, we will have destroyed the "supply" side of the drug problem, thus eliminating it. But that does not solve it entirely. What, then, of the hundreds of thousands, nay, millions of drug addicts in the advanced sector? Must we resign ourselves to consider them lost, casualties of a drug war with no perspective of productive contribution to make to a post-war, re-ordered world? I firmly believe that these victims of Dope Inc. can be fully rehabilitated, and I base my conviction on the encouraging results that dedicated antidrug fighters in the field of rehabilitation like Don Redento Tignonsini and Lucien Engelmajer have obtained. that former addicts have a very special role to play in the world, in exacting "poetic justice" from those, in the Dope, Inc. apparatus who tried to destroy their lives. . . .

There are two ways of approaching a solution.

First, given the overwhelming negative pressure an ex-addict is subjected to by the prevailing culture as well as by former acquaintances, the only way he or she can stay "clean" is by actively engaging in the fight against drugs. in drug rehabilitation shows that the best personnel for therapy centers are ex-addicts, because they have a profound personal motivation to free others from drugs.

Can the addict population today numbering in the millions be seen as a population to be transferred from the cities

to rural communities and nothing more? Is it not crazy to think that the mere proliferation of, albeit excellent, rehabilitation communities can "solve" the problem? Obviously, the creation of "ghettoes" of former addicts, however healthy internally, becomes an absurdity. What is required is a solution that utilizes the positive features of community experience to go beyond the ghetto and contribute to society as a whole.

Therefore the second approach I want to suggest (in addition to the necessary ongoing efforts of ex-addicts in the field of rehabilitation and especially prevention) involves a much broader perspective. Ex-addicts should be provided technical training in the community setting, to acquire advanced industrial skills. Instead of limiting activities to small scale activities, rehabilitation centers, if adequately staffed and funded, could train teams of skilled industrial cadres and define for them much larger responsibilities than those available in the centers. I am talking about large-scale development projects which the nations of the so-called Third World will be undertaking in the immediate future, for which teams of dedicated, highly skilled industrial cadres are required. This solution provides the appropriate task orientation that, we have seen, is necessary to successful rehabilitation, while at the same time dedicating labor activity to the necessary task of building where it is most needed. The same dedication shown in repairing and renovating buildings in rehabilitation centers should be mobilized to build new cities, infrastructures and agricultural projects through Africa, Ibero-America and Asia. This approach, combined with a continued political offensive to wipe drugs out at the source—which is those same developing sector countries—could finally open up for the thousands of otherwise wasted lives of youth a perspective which will allow them to live meaningful lives, meaningful as they are providing the productive activity necessary to rebuilding the world economy. . . .



Muriel Murak was born in Cambridge, Mass. and studied at Wellesley College and Milan University.

Since 1978, Ms. Murak has been President of the Italian Accademia Umanistica, and is the director of its journal *Il Machiavellico*. She is the author of numerous articles on Italian culture,

in particular on Dante Alighieri.

A founding member of the Anti-Drug Coalition in Italy, Ms. Murak edited the Italian edition of the American best-seller *Dope, Inc.*, *Britain's Opium War Against the United States*. For the past two years, she has been coordinator for the European Anti-Drug Coalitions, and directs their various language publications of *War on Drugs* magazine.

She has been a member of the Executive Committee of the International Caucus of Labor Committees since 1973.

India's agriculture: output could triple

Col. R. Rama Rao is with the Birla Institute for Scientific Research in India.

India's economy is largely based on agriculture. During 200 years of colonial rule the process of systematic deindustrialization of the country had been completed. As a result, India, though reasonably well endowed with resources, became one of the poorest countries in the world

It was under the compulsions of the First World War, when sea communications between Britain and her Indian Empire became vulnerable, that the cotton and jute industries were allowed to sprout. . . . The Second World War provided conditions for setting up facilities for manufacturing a few items. At the end of that war, when the country became free, enabling the people to plan the course of their future agricultural and industrial development, the process of reindustrialization began.

Although 35 years have elapsed, industrial progress in

the country has not been as rapid as many would have liked. The national economy is still largely agriculture-based. The standard of living of the vast majority of people continues to be low. Even so, progress has been made, overcoming severe odds. . . .

By proper planning and management, agricultural production can be raised three- or four-fold. Since attaining freedom the country's agricultural output has been stepped up by a factor of two With better irrigation facilities, more liberal provision of high-yielding and disease-resistant seeds, optimum doses of appropriate organic and inorganic soil nutrients, and more effective crop protection measures, India's farm output could be very high indeed. . . . India would take its place as an important granary for the world. Among the measures already . . . are: (1) increasing the area under cultivation; (2) extending irrigation facilities to land now dependent entirely on rains; (3) deriving high yielding varieties of seeds and steadily extending the area under high yield varieties; (4) improving crop protection. . . .

In India's case, agricultural development based on increased inputs of science and technology is but the first, though very important, step toward all-round economic development.

Cultural pessimism holding back Spain

The following is a translation of the remarks of Alberto Piñero summarizing a longer written speech. Piñero, an official of the Spanish Institute of Labor Studies, has taught sociological mathematics at the University of Barcelona and statistics at the University of Madrid for several years.

In a recent survey carried out by the National Statistical Institute, we learn that since 1975, there has been a sudden worsening in the decline of all the indicators of natality and fecundity. The average number of children per woman was 2.76 in 1975; it stands at 2.29 in 1982. There has been a steep drop in fecundity, and the most conservative estimates are that, at best, 1987 is the year in which the replacement of generations will no longer be ensured, while other estimates give this date as 1983. . . .

Economic growth has stopped, and there is no unanimous call for it to take off again. Many demand that population growth be strictly kept to a quasi-stable GNP or that it be allowed to grow only slightly. Many political figures say that inflation should be contained using monetary measures, which have the effect of smashing the development of both industries and the nation.

What is the cause of these phenomena?

Spain has not escaped the onset of what John Paul II has called "an anti-life mentality" (*Familiaris Consortio* No. 30). Various factors have contributed to this: Neo-Malthusian propaganda, infiltrated through various specialized United Nations agencies such as UNESCO and other multinational institutions such as the Club of Rome, which has been echoed in the daily press and in pseudo-intellectual circles, as well as the current Spanish political trend, which is increasingly oriented toward accepting a type of socialism which advises that energy-dense energy sources be limited in their development and that antipopulation measures be taken. Our horizons have further been darkened by the growing impact of monetarist liberalism.

What can we do to respond to this? There is only one way to improve the situation in a democratic society. The population must be shown that the enemy's arguments are false, and that ours are correct and good. We must therefore:

1. Study the economic system and its capacity for development.
2. Study the social system and uncover the deeper causes of the social responses observed, like the continual drop in fertility.
3. Elaborate a theory or model to allow the economic system to be apt to correct disfunctioning of the social system.
4. Demonstrate to the public that there must be a change in orientation, that fear of development leads to disaster.
5. Train social leaders able to push ahead political, economic, and social projects deduced from the above theory or model.