

Argentine patriots greet center for solidarity

The following are greetings from Col. Mohamed Ali Seineldín and Capt. Gustavo Breide Obeid, chief and secretary general, respectively, of the Movement for National Identity and Ibero-American Integration of Argentina (Mineii), to the founding conference of the Center of Ibero-American Studies and Solidarity on Nov. 14.

Santa María Magdalena Prison Camp, November 1992

Dear Ladies and Gentlemen of the Center of Ibero-American Studies and Solidarity:

In my name and in the name of my comrades in prison, I want to convey to you our great happiness for the realization of this conference on the Fifth Centennial of the Discovery of America and for Ibero-American Integration.

Great events such as this, besides giving us hope for the future of the Americas and pointing out the current cultural and political deviations, clearly indicate the correct path that must be followed, starting from our marvelous beginnings: the Evangelization of the Continent. Without a doubt, this permitted, under the protection of Christ's Cross, the union of the Indian with the European, resulting in a new race: Criollo.

I pray to God and to the Virgin of Guadalupe for you and your families, and that such noble enterprises proliferate through God and Fatherland, or Death!

America, it is still possible!

"But all animals on earth and all birds in the heavens and all creatures that live upon this earth I have given green herbs to feed. And so it was.

"And God looked upon everything He had created, and He saw that it was good."

It is just this testimony of the Book of Genesis which must be the foundation for all competent economic theory, and Lyndon LaRouche has demonstrated that this is not something optional, but necessary. The only possible sense economics can make is to guarantee the lasting survival of humanity.

One of the most important conceptions which LaRouche has developed is that of relative potential population density, which must necessarily increase if a lasting survival of humanity is to be guaranteed.

The science of political economy is based on the crucial empirical proof of the basic difference distinguishing human beings absolutely from all species of animals, and it raised human beings above animals, as the story of Creation describes it. This decisive difference is the capacity of the person to increase the potential population density of the human species as a whole by willful production, transmission, and efficient adoption of scientific and technological progress. Humanity is the only species which is capable of willfully expanding the maximal size of the human population which is maintained by its own labor power over square kilometer of surface area of land, and in the process to increase the average physical standard of living at the same time.

Even the cutest and most intelligent animals cannot do that.

If this were not the case, humanity would never have increased beyond a population of some 10 million of people all over the earth, which is the estimated population potential

of a "primitive hunting and gathering society." This is because "natural resources" employed in the process of production at any given level of technology are relatively finite. Had humanity remained at the level of hunters and gatherers, then theoretically at some point in time all of the rabbits and berries would have been consumed.

But thanks to the creative capability of the human being, which he owes to his similarity with God the Creator, the human being is able to continuously define new resources by means of scientific and technological progress and their application in the process of production, and by increasing the energy flux-density in production and consumption he increases, per capita and per hectare, the relative potential population density.

How we must measure productivity

The increases of the physical productivity of the human being is correctly measured both in per capita and in square-kilometer terms of reference: We measure the increase of utilizable physical yield per capita and per square kilometer. The chief thing is not the simple number of objects produced. Since the point of reference is to the rate of production in the sense of the self-reproduction of the human species, the input (human consumption) and output (the product of human labor) must be measured in terms of statistics of reproduction.

We must employ a system of measurement for the input and output as functionally causal variables, which, as a social unit for quantitative and qualitative reproduction, considers not only entire societies but humanity as a whole as the household of a single family.

We must therefore distinguish the characteristics of individual members of the family according to categories such as generation, differences of age, health, mental development, life expectancy, and fecundity. We must not count