

wild species must come first, though, and indeed because, the bulk of the rest of humanity thinks otherwise.”

Aspinall described his philosophy: “Unlike Vice President Al Gore, I stand by what I said long ago about the grotesque overpopulation of the world. When I wrote *The Best of Friends* more than 20 years ago, ‘the vast human overburden’ stood at 3.5 billion. This ‘redundant biomass’ has now swollen to approaching 6 billion. By 2050, demographers foresee a population of 9-10 billion.” He quoted the late Sir Julian Huxley, who founded the WWF on behalf of Prince Philip in 1961: “If an intelligence viewed this planet from the outer cosmos he would regard man’s uncontrolled growth as cancerous and all-consuming.”

Further defending himself against the charge of being “prehistoric,” Aspinall quoted the late gnostic-pagan psychoanalyst Carl Gustav Jung: “We are not made by the present, least of all by the future, but by the past and the remote past at that.” Continued Aspinall: “Prehistory encompasses 99.9% of all human experience, is the seat of instinct, the womb of experience and the fount of memory.”

He further stressed: “I love my animal friends and intimates in the same manner and in the same intensity that I love my human friends. . . . My fortune, such that it is, was built upon the success of human relationships and then deployed in the protection of wild species.”

Aspinall is an intimate of the Anglo-French operator Sir James Goldsmith. The *EIR Special Report* section entitled “Who’s Who in Prince Philip’s Allgemeine SS,” exposes him as a financier of the Friends of the Earth ecologist group and as a founding member of Survival International, the group which presumes to defend “primitive peoples” like the Stone Age Yanomami tribe in Brazil.

Over the same Nov. 26-27 weekend, Sir Laurens van der Post, spiritual guru to Prince Charles and a promoter of the ideas of C.G. Jung in Britain, launched a new campaign from London, to “protect the world’s wildernesses.” He has founded a group called “The Wilderness Trust.”

### The effects of an exposé

This conservationist offensive might be more a defensive reaction to the effects of the *EIR* exposé. Sources have reported that the *EIR* report has been intensively read and studied by several hundred elites in and around the “Club of the Isles,” the powerful oligarchical organization in which the British monarchy plays the role of “primate among parasites.”

One Scottish source said that the report has hit a raw nerve among Britons who have read it, with many saying that Lyndon LaRouche’s comments on the institutional-historical crisis erupting around the British monarchy are on the mark. Others said the *EIR* report had exposed sensitive British operations that the British secret services would have preferred be kept out of the public eye. He said the report could have repercussions in catalyzing a renewed scrutiny of British intelligence operations in various nations.

## Pope: ‘Science must serve human life’

by Paolo Raimondi

“Respect for human life has rational motivations which explain universal agreement on the fundamental human right to life. Indeed, for man, it is not *one* among others, but rather *the* basic right.” With these words, Pope John Paul II concluded a three-day conference dedicated to the fight for and protection of human life. The conference, held at the Vatican over Nov. 24-26, brought together 2,000 people from over 100 countries. It was organized by the Pontifical Council for Pastoral Assistance to Health Care Workers, with the theme, “Homo Vivens Est Gloria Dei: To Know, Love and Serve Life.” (The Latin translates: Living Man Is the Glory of God.)

Cardinal Fiorenzo Angelini, president of the Pontifical Council, made clear during every session that the conference themes were inspired by the pope to carry forward an offensive against every type of neo-malthusianism, in the wake of exposing the genocide plans drawn up by the United Nations at its Cairo conference on population in September.

### Science and faith as allies

Pope John Paul II centered his remarks on proving that science and faith do not contradict each other, but, on the contrary, are the strongest of allies in the defense of life. “The questions dealt with in the course of this conference,” he said, “have further confirmed that the extraordinary results obtained by science, such as the progressive discovery of a genetic map and increasingly precise information on the sequence of the genome, not only do not contradict, but rather support the church’s doctrine on the sacredness, inviolability, and grandeur of human life. The church, for her part, invites us to look confidently at the most lofty mission of science and encourages every form of research which is respectful of man’s dignity, for she sees in what we could term the inexhaustible capacities of intelligence the reflection and imprint of the intelligence of God. At a time when human life is experiencing such serious and dramatic aggressions, the church, by virtue of her pastoral mission, feels the duty to support scientific research in the awareness that faith and science interface in that wisdom wherein God’s design fully unfolds.

“Science and faith do not exhaust their relationship in the realm of the ‘abstract knowledge’ of the mystery of life,”

he continued, "but introduce the intelligence and the heart into the 'experiential knowledge' of all the values which cluster around the reality of living. . . . From this integrally human knowledge there flows 'love for life,' which is the first, most intense, most universal, and most widely shared form of love granted to man. Progress in the field of science and technology translates into an impassioned commitment of service to life in every human being, particularly if just conceived or nearing death. . . . Serving life is a basic measure of justice among men."

The same theme was struck by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, in his opening speech. "Where man is no longer seen as one who is under the particular protection of God, there begins the barbarism which tramples on humanity. Where the sense of the singular dignity of each person, in the light of God's design, is lost, there the project of mankind is horribly deformed, and his freedom, devoid of rule, becomes monstrous," he said. Contesting the premises of the Cairo conference, he wondered whether there were still room for a project of mankind if we acknowledge that God's project is over human life. He then denounced the radical counterposition established by Max Weber, between the ethics of conviction and principles and the ethics of responsibility. To accept this counterposition, he warned, means to agree that man's freedom is truly real only if a design of God, which regulates and limits it, does not exist. And when one realizes that everything can depend on the might of the strongest, who is bound by no rules and can impose his will, then there is reason for fear. In escaping from "lawless freedom," one ends up with a "freedomless law." Cardinal Ratzinger concluded: "In this way, every intervention by man is seen as a threat. . . . Every human project to exploit resources is seen as an arrogant interference, loaded with destruction. The starting point of this degeneration which leads man to fear his freedom and to renounce any project, is exactly that attitude which sees the creation only as the product of accident and necessity, and thereby loses the idea that there really is a plan of God with which to freely collaborate."

New York's Cardinal John O'Connor charged that a true "war against life" is being waged. "Being aware of the final draft of the Preparatory Conference [for the Cairo population conference] held at the U.N. headquarters in New York, in April of this year, I can testify that if the dispositions of that document would have been accepted and realized by the nations of the world," he stressed, "we could have seen, in the next decade, the biggest massacre of unborn human beings in the history of the world. The conference which was called to solve the complex questions on population and development, has been transformed into a conference dedicated primarily to the control of population with a minimal attention to development." He recalled the pope's personal role in mobilizing the world against the draft U.N.

document, when he announced the Vatican's intention to boycott the document, and addressed personal letters to all world governments to join him in protesting its plans, which would have jeopardized the survival and well-being of the human race. The cardinal introduced an appeal for an international movement of conscientious objection against the culture of death, to be inspired by the civil rights movement of Martin Luther King. Then he reported on the disastrous situation in the United States where the culture of death is rampant, warning against the expanding euthanasia movement following Oregon's support for so-called mercy killing, and warning against irrational manifestations of some pro-life activists who feel authorized to "defend" life by taking the lives of pro-abortion doctors.

Over 70 speakers addressed the different panels, packed with attentive listeners, reporting on the role of science in discovering and protecting life and on the ethical foundations upon which science and society must be based to serve life. The audience was shocked by reports on the two most advanced cases, Holland and Russia.

Dr. Van Berckel, a Dutch physician, and Joannes Petrus Lelkens, professor of physiology at the marriage and family institute in Rolduc, the Netherlands, revealed the results of a Dutch government study examining the anonymous answers of hundreds of doctors to a questionnaire from the Erasmus University in Rotterdam. In 1993, some 25,000 persons died by euthanasia, one-fifth of all the deaths in the country. Out of these, 13,000 were killed by "passive euthanasia," when all medications were suspended; for unconscious sick persons the doctors suspended food and water. For 45% of these cases, the decision was taken without the patient's or even the family's knowledge. In 1993, moreover, 1,474 "fully conscious" patients were killed by doctors without any consultation. The motivations are "low quality of life, no hope of improvement, inadequate family situation." The cases of "active euthanasia"—administering mortal doses of medicine—were 12,000. In half of them the patients did not ask to die. When the patient's request to die was considered justified, in 60% of the cases the mortal dose was administered in 24 hours and in 11% in less than one hour, to avoid having the patient reconsider his decision, which usually results from a moment of severe pain and depression. The speakers reported that many old people no longer report their health problems, fearing that hospitalization will lead to certain euthanasia.

Dr. Galina Serjakova, founder of the Center for Life in Moscow, reported that Russia has for too long been the victim of the worst materialist, anti-human dictatorship. There are 3 million abortions per year. Since 1920, when the Soviet Union became the first country to legalize abortion, there have been twice as many abortions as the present Russian population. She said that in Moscow alone there are at least 2,000 late abortions, in the eighth month of pregnancy, each year.