

Report from Paris by Katherine Kanter and Sophie Tanapura

Statecraft and growth

Economist Jacques Cheminade tells why an Augustinian defense of Christianity is a strategic necessity.

Below are excerpts from an article by Jacques Cheminade, secretary-general of the European Labor Party in France, published Sept. 11 in the conservative journal *La Presse Française*.

In the present conjuncture, no one can avoid perceiving "the shadows that fall on mankind, on civilization, and on history," as Pope John Paul II put it. The world economy is menaced by a profound crisis, while national leaders remain blind to the danger.

Within this vacuum a relentless Malthusian order is being imposed, in which the ever-higher interest rates of the U.S. Federal Reserve and ever-harsher austerity measures take the place of political deliberation.

On a global scale, the burden of financial overhead on the goods-producing sectors is already more acute than at the point of the 1929 crisis. At present we are very close indeed to the point of a breakdown.

Faced with this situation, the international financial forces who control the money and credit supply are resolved to produce a deliberate depression whose course they hope to direct. This "controlled disintegration" of the economy, as it has been termed by the *Project 1980s* of the Council on Foreign Relations, is based on a policy of population reduction. The outlines of such a policy have already been defined in the United States in the

Global 2000 Report, whose authors have taken up the battle cry raised at the 1972 Conference on the Environment by Club of Rome president Aurelio Peccei: "Babies are the enemy!"

Robert McNamara, during his tenure as president of the World Bank, stated on Oct. 2, 1979 that "population growth is the main obstacle to economic and social progress in the developing countries." Jacques de Larosière, IMF director, has followed suit, stating at Salzburg that the Third World must submit, whether it wishes to do so or not, to "internal adjustments," "limited expenditures," and "rapid reduction in the growth of its population." Joseph Slater, Brandt Commission report co-author and president of the Aspen Institute, takes the view that "nations [should] follow the example of China, which has taken strong measures and set ceilings on population. . . . We have to fight the menace of 2 billion extra people in the world."

The recent Ottawa communiqué, on the basis of a suggestion from Aurelio Peccei and Pierre Trudeau, expressed the "concern" of the heads of the leading Western governments about population growth.

If we call things by their proper name, what is being put into place is a new economic fascism, harbinger of war and of mass murder on an unprecedentedly vast scale.

Here in France, the new Socialist government, now dismembering the state and halting nuclear power development, is creating the economic preconditions for population reduction by sabotaging the basis for creating new resources. Mitterrand adviser Jacques Attali's favorable declarations about euthanasia, or Mitterrand's toleration of abortion are occurring in precisely this context.

My point of view will be, in opposition to Malthusianism, the cultivation and development of the productive capacities of labor, in the great Augustinian tradition of Christianity and of the true French republicans.

George Ball, a director of the Council on Foreign Relations, has just attacked the Vatican as the worst enemy of his own Malthusian views. He is quite right: the Catholic Church, if not each of its representatives, is guided precisely by a moral principle which makes it a steadfast rock. It is from that point of departure that we shall be able to affirm, contrary to prevailing opinion, that the only true wealth is human beings.

In order to do that, a Christian movement must be developed, fully committed to a policy of technological progress and the expansion of the productive potential of the labor force, the prerequisites for an expanding world. That authentically Christian policy, which perforce turns its back on the sterile, dubious integralism of Archbishop Lefebvre, as well as on a "left-wing Christianity" without any internal rigor, is indispensable for nurturing the anti-Malthusian forces. The conception of human perfectibility has no real value if it is not creatively tested in practice.