

five times a day during their prayers, turn toward the same Mecca, and who, through the fanaticism of Iran's rulers, have been obliged to kill each other. This same fanaticism excludes all the essential Islamic virtues in order to make of them a *leitmotif* to destabilize the moderate regimes of the Muslim world; calling for a kind of integrism which excludes one of the bases of Islam, known under the Arab name of *Ijtihad*, that is, man's permanent reflection on the necessary adaptation of religion to the exigencies of man's natural development and the dialectical evolution of societies. Fanaticism denies Reason, thus calls upon the reign of anarchy, denies order and authority of institutions, thus preaches the absence of the State, destroys man's dignity and liberty, thus reclaims the establishment of "arbitrary" justice, which from Teheran to Tripoli consecrates the worst, bloody dictatorships and nourishes terrorism throughout the world.

My country, the unique civil republic and democracy in the Arab world, a state of law, stability, and tolerance for 2,000 years, still suffers the aggressions of the master of Tripoli, whose doctrine is to destroy democracies, burn libraries, and combat the ideas of the renaissance and revival of the world. I am not making up anything here, I am simply reading to you from Chapter 3 of what we call the *Green Book*, written by Qadaffi himself, and which is ensconced in Libya's system of power.

This, ladies and gentlemen, is the state of mankind today, plagued by a West which is destroying itself, and an Islamic world becoming fanatical here and there, we witness the same phenomenon: the massacre of the human, creative spirit, which, in Christianity as in Islam, is symbol of fertility, synonym of beauty, generator of wisdom, and promoter of eternal communion with God. This spirit is today buried under mountains of absurdity, the mess of atheism, racial hatred, and blind terror. I pose to you, dear friends, such as is still possible: Is it acceptable for you to exchange your humanity for the mythology of a criminal cultural and economic order whose mission is to dehumanize man?

Is it acceptable for you, and tomorrow, for your children, to coexist side-by-side with the fear, hate, AIDS, drugs, the underworld, and the soul's misery?

It is of the utmost importance today, and it is a matter of destiny, to revive the ideals which had been those of St. Augustine, and, closer to us, Friedrich Schiller. Schiller gives his name to our honorable Institute, the repository of these ideals, thanks to the flame that sparks the conscience of its founders, Helga and Lyndon LaRouche, whom I warmly salute in offering them this example, taken from the life of St. Augustine, who in the year 410, living through the siege of Rome and its pillage by the Goths, with Alaric at their head, wrote his book *City of God* where he said: "I saw the vandals and barbarians destroy the cities, because these cities were built on our sins and our weaknesses. . . . Together we will construct our cities on faith and love . . . and they will be impregnable."

## St. Augustine vs. the IMF's genocide

by Hon. Publio Fiori

. . . The Augustinian concept of *Filioque* means considering every man as a "son of God," and hence a participant in the creative capacity of the Father. Since these creative capacities exist in every man, according to St. Augustine, the task of every nation or national or supranational institution must be to develop to the maximum the capacities of every individual, such that he can contribute more, with material and intellectual actions, to the progress of human society.

Unfortunately, we all know that this teaching is not always respected today. The policies of austerity, of cuts in living and consumption standards, which the International Monetary Fund and World Bank have imposed for years on the developing countries, are not only provoking famine and genocide in Africa and political destabilizations in Latin America, blocking world trade, but they must be considered one of the prime causes of the economic crisis of the advanced sector.

On repeated occasions, these financial institutions have imposed on the African countries, as a condition for extending credit, a harsh policy of demographic restriction, impeding thereby not only the development of individuals, but their very birth.

With such methods, neither the problem of the Latin American debt nor that of underdevelopment in Africa can be solved. Italy has a great tradition in this field, the tradition of ENI and Enrico Mattei, who in the 1950s launched a project for the development of North Africa and the Mediterranean basin. Mattei's method was that of reaching accords with sovereign oil-producing states, through which, in exchange for oil purchases, these countries received effective high-technology exports capable of allowing their industrial development. In Egypt, in Algeria, in Tunisia, and in other African countries, Mattei's name is still the symbol of an Italy which was a technology bridge between Africa and Europe.

As we know, above all because of Mattei's death, the project was not fully realized. Still, after over 20 years, it represents today the model which Europe and the United States must understand and implement if they wish to resolve the great problem of underdevelopment.

There is a strong temptation to utilize the hunger and underdevelopment of many countries, to inaugurate a kind

of neo-colonialism. Sometimes the desire arises to resolve national problems in the name of the needs of Third World countries. Even in Italy, a huge political-cultural debate is under way on these issues. The two bills approved by parliament . . . while they make available a not insignificant amount of money (about 10 trillion liras), have not given the results we expected, and we are considering a new law which links emergency [aid] to long-term projects, through integrated multi-sectoral programs in circumscribed zones.

The autonomy of the countries concerned, the maximalization of their capacities for self-development, the respect for their dignity, the construction of bilateral relations of solidarity and cooperation also in politics and culture, the realization of a great international friendship, must be the industrialized countries' aims.

Technology and progress, therefore, at the service of development and of life and not of destruction and death: This is the new, great, ideal frontier in the wake of Augustine's teachings.

## Defend civilization from the 'Visigoths'

by Senator Vincenzo Carollo

The dedication to St. Augustine of this conference has a relevant and emblematic value for present history. On the one hand, the sum of the ideal and moral contents of Augustine's "Heavenly City" still conditions life in the "Earthly City," the life of peoples who justly pose the problem of their liberation from poverty and from exploitation; and on the other hand, the new "barbarians" show that they profit, as in St. Augustine's times, from the unsatisfied needs of these peoples, to promise exactly the opposite of what they intend to deliver.

Thus the Vandals and Visigoths of today are believed, as in the fourth and fifth centuries A.D., to be liberators of the Third World, and succeed in penetrating the Earthly City, which needs development and freedom, to replace the promise of well-being with the authoritarianism of their own power.

In *The City of God*, St. Augustine brings out this contrast, recalling that the "pagans" of that time professed the cult of tolerance and freedom, but carried out oppression, i.e., exactly the opposite of what they had induced people to believe. Over 1,500 years have passed since the birth in Africa of St. Augustine; the African peoples today, as then, are emerging from colonial status, and some of them are convinced or hope that, since the centuries-old colonial imperialism of the major European powers, they can trust in those who have but one

real aim: to replace the colonialism of past centuries with another type of colonialism. . . .

This oriental imperialism, in which the political power is totally emerged in love for itself and in contempt for Man and for God, re-emerges in present history as a characteristic trait of the "guiding state" of the Marxist-Leninist International. . . . Today the aims and content of the international policy of Soviet Russia are the destabilization of the geopolitical balances, with particular attention to the countries of Africa and Central and South America.

What must these countries—and in that context and harmonically, the Western powers led by the United States—do?

To win the battle against the guiding state of international communist imperialism, the Western powers cannot just concern themselves with maintaining the geostrategic military balance; they must face the problem of geo-economic disequilibrium.

It is well known that, for Marxism-Leninism, the generalized poverty of the "working masses" justifies the imperious wealth of the worker vanguard or feudalistic *Nomenklatura*; it is likewise well known that authentically democratic power, the independence of peoples, and the freedom of man and citizen bring progress by means of the solidarity of the richest for the needs of the poorest.

If the underdeveloped countries of the so-called Third World therefore have an overall debt of \$900 billion to the financial and political system of the Western powers, it is not admissible to imagine that for the next 10 years, they will have to work only to pay the debt and die afterwards of hunger.

Granted, Russia prefers to supply weapons and not bread to Ethiopia and to Angola, but the West cannot hope to arouse and expand the consensus in its favor, the friendship and the trust of the non-communist countries of the Third World, by offering only the reminder of unpaid loans and not the new resources needed for further economic and social progress.

In turn, the numerous underdeveloped countries must clearly demonstrate that their adherence to the Western democratic world is not a political commodity to be sold to the highest bidder, but a choice of principle and historic value. I permit myself to say this, because it is known, especially to the Mediterranean countries, that some states want to resolve their problems by selling their own strategic-territorial positions for the best offer. . . .

The present debts should be frozen, other financial means should be supplied in the hope that the development of the countries being aided today can easily pay within 10 years with the resources of already realized progress.

If this is not done, the illusion of liberation from poverty by means of systems of government opposed to the democratic-Western ones, will succeed in gradually destabilizing the present geopolitical and geostrategic balance in the entire world over the next 20 years.