



Conferences and classes on "death education," especially for impressionable youth are planned by the Club of Rome to build Kubler-Ross death-cultism: Above, Minneapolis students are placed in a coffin one by one.

Club of Rome death cults

Killing the American dream

by Mark Burdman

Most Americans, had they attended the March 16-18 conference of the U.S. Association for the Club of Rome in Bethesda, Maryland, would have come away from the proceedings in stunned disbelief. In line with the global zero-growth efforts of the parent organization (the Club of Rome International), the focus of conference discussion was a campaign over the next few years to compel Americans to ideologically "adapt" to the "death of the American dream of material and technological progress." Accordingly, it was only the first in a series of such conventions scheduled for the United States in coming months and years.

In Club of Rome parlance, this is "The Great Transition." Club of Rome methods, outlined in horrific detail throughout the proceedings, are the same ones

employed by ruling oligarchies since the time of the pharaohs. They intend to spread *cults*, in religious, satanic, environmentalist and death-worshipping varieties, endowing the population with "the means to cope" with the miseries and social chaos that will follow an impending American economic catastrophe.

The conference therefore went substantially beyond the limits-to-growth propaganda for which the Club of Rome organization is already internationally notorious. Organized around the theme, "The Human Side of the Energy Transition," speakers and participants were drawn from a broad spectrum of Episcopalian and Jesuit theologians, solar energy advocates, environmentalist collectives, consumer-action types, radical women's groups, political pollsters expert in American suscepti-

bilities, and self-professed specialists in "death and dying."

The latter were the featured participants. The most pronounced and persistent reference point of the gathering was the death-cult idea of Elizabeth Kubler-Ross, leader of the "Death with Dignity" and Hospice movements, who reports without a blink that she spends a growing percentage of her time having illicit relations with the spirits of dead people at her Place-to-Die-in-Dignity Hospice in Escondido, California. The application to Americans, *en masse*, of Kubler-Ross's prescriptions for helping individuals cope with the grief of dying, was the Club of Rome's specific interest.

Speaker Larry Kagan of the prestigious Yankelovich, Skelly and White polling agency put it this way:

There is social bereavement associated with the end of decades of booming industrial growth, the end of the days of America being the steelmaker and automaker of the world. As we move out of the industrial phase of society and into the information phase, the hope is that we can help people adapt to this new reality, just as Kubler-Ross helps people cope with dying.

What is the Club of Rome?

What is this agency, now deployed into the United States to brainwash a population that still has the most ingrained conviction about the necessity of progress of any people in the world?

The Club of Rome is a jointly managed thinktank of the European "black nobility" and the British aristocracy. It was created in the early 1960s, convening 100 financiers and others under the chairmanship of Italian banker Aurelio Peccei. Its purpose is to promote the ideas of the 18th century hoaxster Parson Thomas Malthus of the British East India Company, who proposed that the human race inevitably produces more people than the earth produces food, that nonfood-producing industry is unproductive, and that genocide and other measures facilitating population-reduction ought to be the central policy of governments. The Club of Rome organization currently plays a central role in a network of Malthusian organizations controlled by the same medievalist families, and engaged in a global cult-building campaign like that now outlined for the U.S.A.

Exemplary of this interface is the fact that current Club of Rome activities are centered around the forthcoming "Third Development Decade" conference of the United Nations Organization. The agenda and policy-papers for this "development" conference were all produced through the "Project on Futures" of the United Nations Institute for Training and Research (UNITAR), whose director is Irvin Laszlo, a Club of Rome policy-

Elizabeth Kubler-Ross in praise of child murder

A key focus of the Club of Rome's Bethesda, Maryland conference was the promotion of death-cults of the sort pioneered by Elizabeth Kubler-Ross. Two days after the conclusion of the conference, Kubler-Ross herself appeared in Washington to keynote the Fifth Annual Conference on Death and Dying, sponsored by the St. Frances Center, headed by Episcopal priest, William Wendt.

At one point in her address, the bizarre lady declared that it is altogether possible for a *young child to enjoy being murdered*. "When you have a violent, brutal kind of death, human beings have the ability to shed the physical body, temporarily most of the time, but permanently when the body is killed. When a child is murdered or raped, they instantly have an out-of-body experience so that they watch the scene of the crime from a distance without pain or anxiety."

Kubler-Ross was given a sensational promotional write-up in the March 22 *Washington Post*. The newspaper noted that she is a faithful believer in "afterlife, out-of-body experiences, reincarnation and an assortment of other bizarre, but essentially benign pronouncements," including the belief that "her knowledge comes from spiritual guides whom she met in material form."

In an interview after the conference, Rev. Wendt declared flatly, "Death is in. There is a doom boom in the United States. We are restoring the ownership over death to the American population... There will be a national conference on death and dying to expand the death-education process all over the country."



'Women's liberation' in Club of Rome style

One panel of the Club of Rome's Bethesda conference on cult-building was entitled "The Distinctive Contribution of Women in a Time of Transition," with themes that included "Psychic Flexibility and Women," and "Women as Lead Figures in Transition." As panel leaders emphasized, the point of Club of Rome efforts around "women's liberation" must be the exploitation of the women's sense of intellectual inferiority to men, the celebration of female "feelings" against male "reason."

The model for the effort is the Babylonian priesthood's Egyptian Cult of Isis and Osiris, the mother-cow goddess who castrated the bull god.

The perverse, cultish nature of the effort is revealed in a book written by Elizabeth Dodson Gray, the wife of Episcopalian priest David Dodson Gray, both of whom were conference speakers. The book "Why the Green Nigger: Re-Mything Genesis," contains one chapter under the heading, "Women as Bearer of a Different Consciousness." That chapter's subtitles include "A Biologically Conditioned Consciousness," "Anatomy-as-Destiny Frightens Us All," and "Woman, the Other Giver of Symbols." The emphasis throughout is that women's *nonrational* approach to problems is not only a product of their biological nature—women *are* inferior—but this must be promoted to undermine the scientific and technological progress associated with "men."

Hence, Elizabeth Dodson Gray's subtitle: *Re-Mything Genesis. The Book of Genesis* bid mankind to establish "dominion over nature" through scientific and technological progress. "Women's liberation" must destroy "the illusion of dominion."

Before attending the Bethesda Club of Rome conference, Elizabeth Dodson Gray attended a conference on "Land and Culture" in South Dakota. In her speech, she praised "The American Indian attitude" toward *land* as a welcome alternative to the American System attitude toward development of agriculture through industry (compare Malthusian population theory). She described Americans' commitment to progress as "a combination of the Judeo-Christian ethic of man having dominion over nature with the American *macho*."

maker since its inception. Laszlo's UNITAR, in turn, provided the principal policy input into the "Project 1980s" studies of the New York Council on Foreign Relations. The outcome of that series of studies was the proposal to realize Club of Rome-UNITAR goals of "a new world order based on environmentalism" by effecting the "controlled disintegration" of the U.S. and other industrial economies, and the subordination of the U.S. and other nation-states to the rule of "one world," supranational institutions. Of course, it is to the consequences of this policy that the Club of Rome now proposes to help Americans "adapt" through cults.

Among the principal institutions collaborating with the Club of Rome at the March 16-18 conference was the Interreligious Peace Colloquium, (IRPC), a project of the Jesuits with Episcopalian participation. The Jesuits or *Societas Jesu* are the Hapsburg-centered "black" nobility's intelligence service, while the Episcopalians are the American branch of the Church of England, and the center of British intelligence influence in America. The IRPC was founded at a 1975 conference in Bellagio, Italy, one of whose sponsors was current U.S. Secretary of State Cyrus Vance. Vance, at the time, was serving as a coordinator of the CFR "Project 1980s" studies, and together with the Club of Rome's Daniel Yankelovich, the pollster, was establishing "The Publican Agenda Foundation" whose objective is to promote UNITAR-CFR-Club of Rome "definitions of the issues facing Americans."

A cursory glance at the membership roster of any of these organizations will additionally uncover a heavy personnel overlap with the Trilateral Commission, a CFR spin-off: the Bilderberg Society, an elite organization of the British and European medievalist families with selected American members; and British intelligence's U.S. based Aspen Institute.

Club of Rome goals

Club of Rome chairman Aurelio Peccei is not subtle about the organization's aims. At a press conference during the late 1970s, he lauded the cannibalism to which stranded mountain-climbers resorted—an example to be followed by whole populations in the face of scarce resources, he stated. Similarly, in the early 1970s, the Club of Rome sponsored the "Limits to Growth" computer-applications project of MIT professors Dennis Meadows and Jay Forrester, whose method was to program a "zero growth" axiom into their model, and then conclude that zero growth was necessary as a circular consequence of the axiom. Asked at a press conference if he was just a "neo-Malthusian" fraud, Meadows retorted, "I'm *not* a neo-Malthusian. I'm a *Malthusian*!"

In the mid-1970s, using the vehicle of Irvin Laszlo's UNITAR, in particular, the Club of Rome extended its

efforts to the developing sector and even Eastern Europe, where Laszlo's "systems analysis" methods temporarily won adherents. Two relevant reports were produced, one the 1976 *Reshaping the International Order*, since known as the club's *Rio Report*, and Laszlo's 1977 *Goals for Mankind*. The substance of both was an emphasis on "appropriate technologies" (like sticks and cowdung) in the Third World nations and supranational control of economic policymaking and advanced technologies.

Through conferences based on these reports in Algiers and elsewhere, Peccei sought with some success to twist Third World aspirations for economic development into "demands" for "more equal distribution" of already existing wealth, undermining growth in the advanced sector and ensuring no-growth in the developing sector.

The attempt to coopt Third World policy planners led to a change in the Club of Rome's verbiage. Dropping "zero growth," which any backward nations' leaders immediately recognize as insane, the Club, UNITAR and allied agencies like the Aspen Institute introduced the terms "sustainable growth," "limited growth," "managed growth," "organic growth," and others. Whatever term is employed, the meaning is still "zero growth."

Similarly, the Club of Rome recently announced it would place more emphasis on the "informational aspect" or the "learning aspect" as opposed to the "economic aspect" of its program. Whatever term is employed, the meaning is the sort of mass-brainwashing, cult-building project outlined for the U.S.A. in the March 16-18 conference in Bethesda.

The Club of Rome established its "U.S. Association" in the 1976-77 period, with the cooperation of a handful of institutions like the Woodlands Conference in Houston, Texas, an Aspen Institute spin-off whose sponsors are oil-man George P. Mitchell and the Mitchell Energy and Development Corporation, which is currently funding research efforts into the best methods for selling Club of Rome cults and ideas to Americans. Highly elaborate profiling of American attitudes have been undertaken to locate those susceptibilities which will allow them to put the country through "The Great Transition." The basic tenet of the recent conference, in fact, was that the past decade's battering of the U.S. population by inflation, oil supply scares, drugs and the rock-and-roll counter-culture has already weakened Americans' commitment to the idea of progress. Americans, reported the profilers, have come a certain distance, and are now in a "transition" to "new values."

The cults

The targetting strategies outlined by the conference to complete "The Great Transition" can be broken down as follows:

'A Khomeini type of Christian fundamentalism'

On the eve of its Bethesda conference, the Club of Rome's office in Washington received best wishes from one Jeremy Rifkin unable to attend. Rifkin is a fellow at the Washington, D.C. Institute for Policy Studies.

Extensive investigations by *EIR* over the past three years have established that, among other unsavory features of the Institute for Policy Studies, it has served as the "mother" institution for a variety of "radical" organizations in the United States and abroad, including many that constitute the backbone of the so-called "international terrorism" movement.

IPS was spun-out of the U.S. National Security Council by New York and London financier families to be a spawning ground for terrorists and other vehicles of selective international political destabilization.

Rifkin recently authored a book, "The Emerging Order: God in an Age of Scarcity." His thesis: A Khomeini-style "fundamentalist" revolt can be created in the United States to undermine scientific progress.

In an interview this week, Rifkin revealed that he has recently been factionalizing among leading American evangelical groups, with a total membership reaching to 60 million people, to end the hegemony of the "old-line Bible-belt conservatives" and to bring to the fore "younger types who want man to be more humble in respect to nature."

"There is a process developing here similar to what Khomeini did in Iran," he said. "The only difference is that Islamic fundamentalism is a reaction against the *introduction* of science and modernization, while the emerging American fundamentalism is a response to the *end* of science."

Rifkin said that he is "particularly interested in the charismatic movement. They are to American Roman Catholics what the liberation theology people (Jesuits-ed.) are to Latin American Roman Catholics We are transforming the way people understand the Book of Genesis's injunction for man to have dominion over nature. From now on, man can only have stewardship over nature—to be a part of it, not rule over it."

Death-cultism. Elizabeth Kubler-Ross's celebration of death must be adapted to broader social issues, with the goal of compelling Americans now enraged at economic breakdown to turn those feelings *inward* toward a *stoic* acceptance of "fate" and increasing fascination and obsession with dying and themes of death. To this end, national conferences are to be held on death and dying, and a "death-education process" is to be launched in schools, churches and other institutions nationally.

Women's "Liberation" Cultism. In the official conference perspective, one theme identified was that of "new opportunities for participation and leadership by women ... drawing on the theory that, from a psychological and emotional viewpoint, women's perceptions and abilities are particularly well suited to coping with an age of transition in which there will be few neat, simple, or immediate solutions." Several conference panels focused on how women's sense of intellectual inferiority—science, technology and development are associated with "men"—can be exploited. Said one conference organizer, "women's groups, in particular as these merge into consumer action groups, will be a principal institution through which we will seek to concretize the Club of Rome's ideas in this society." The overtone of lesbian cultism was everpresent, as at least one speaker emphasized that women have a "biologically conditioned consciousness." Women can serve as a "giver of symbols" to the zero-growth society.

Fundamentalist cultism. "Church institutions will be vital in communicating the Club of Rome's ideas," say conference spokesmen. What must be undermined is the Book-of-Genesis injunction to mankind—"dominion over nature." The Judeo-Christian ethic "of man having dominion over nature is wrong," said one participant. Another speaker, Roy Anderson of All-State Insurance, a funder of the U.S. Club of Rome organization, delivered a bitter attack on doctors for being "overly concerned with curing people," and then warmly praised "the religion of the American Indians" as an alternative to the "notion of dominion in the Judeo-Christian heritage." The Club of Rome objective is to pit religious fundamentalist cults against Americans' reverence for the power of science.

Environmentalist cultism. Episcopalian priest David Dodson Gray, whose wife Elizabeth Dodson Gray also addressed the conference (see box: "The Club of Rome's 'Female Liberation' ") told conference participants:

"Peccei is a man with great vision. He thinks that now is the time to bring the Club of Rome into the institutions and pores of American society. He thinks the antinuclear movement will help implement the Club of

Rome's ideas on a mass scale. He sees in this movement a way of allying environmentalists with workers by capitalizing on workers' growing fears of industrially-caused disease and death."

He proposed that a *green death cult* be created, merging Kubler-Ross with environmentalism. "Many union people are now aware that the work-place is very hazardous for them, not just by bone-crushing accidents, but by long-term exposure in the work-place to chemicals or to ordinary materials like asbestos or vinyl flouride. Out of this awareness is being built a coalition between labor and environmental people over those issues that involve the health of the work environment. Workers feel that disease and death should not be among the occupational hazards, and an alliance with them is being built out of the antinuclear movement. The nuclear issue is being used by the environmental activists to reach out into working neighborhoods, and a new phenomenon is developing."

Documentation

Goodbye more, hello less

'Life after growth': an Episcopalian sermon

The following article entitled, "Goodbye More—Hello Less," was written by David Dodson Gray of the Bolton Institute for a Sustainable Future and was presented as an official document at the Club of Rome's Bethesda conference. Gray and his wife Elizabeth Dodson Gray, who is a "vice-chairperson" of the U.S. Association, were both trained at the Yale Divinity School and are both associated with MIT's Sloane School of Management. They were trained there by L. Carroll Wilson, an MIT "alternative energy" expert with long-standing involvement in the Anglo-American intelligence community who is now a member of the Trilateral Commission.

It is the purpose of David Dodson Gray and the Club of Rome to direct that rage of the American people inward against themselves. As he writes, the task is to assault Americans' belief in their right to make the human condition better, to progress, by convincing them that hellish conditions of zero-growth and economic collapse are inevitable. But more, Americans must be convinced that death and ruin are to be celebrated—that themes of catastrophe, death and dying are the very meaning of life. The very essence of the cult-ridden society America must become, in

What's the U.S. Club of Rome

The U.S. Association for the Club of Rome, based in Washington, D.C., was created as the official U.S. arm of the Club of Rome in 1976-1977. Its director, Donald Lesh, was a former staffer on the U.S. National Security Council under Henry Kissinger's aide Helmut Sonnenfeldt and William Hyland. In 1972, after leaving the NSC, Lesh joined up the Washington-based Potomac Associates, a thinktank which helped circulate the findings of the 1972 Club of Rome "Limits to Growth" study.

The U.S. club restricts itself to approximately 150 members, who are drawn from leading thinktanks, environmental-ecology groups, community activist organizations, and religious institutions associated largely with the Episcopalians and Jesuits.

In approach and in activity, it is kindred to the Aspen Institute for Humanistic Studies. Four of Aspen's leading lights—Joseph Slater, Robert O. Anderson (head of Atlantic Richfield), Harlan Cleveland, and Walter Orr Roberts—are members. Aspen is the controlling influence over an allied feeder-institution, the Houston, Texas Woodlands Conference.

The membership roster of the U.S. Association of the Club of Rome includes:

Philip Abelson, Editor, Science magazine; President, Carnegie Institute

Gerald C. Barney, Chairman, Environmental Agenda Task Force; former Director, National Programs, Rockefeller Brothers Fund.

Norman Cousins, Publisher, *Saturday Review*.

Richard Falk, Princeton University Professor of International Law; Director, Institute for World Order; advisor, Planetary Citizens; participant, Council on Foreign Relations' "Project 1980s."

James P. Grant, Executive-Director, UNICEF.

John A. Harris, IV, President, Zero Population Growth; Chairman, National Alliance for Optimal Parenthood; Chairman, USACR.

Frances F. Korten, Program Office, International Division, Ford Foundation.

Ervin Laszlo, Director, UNITAR.

Walter J. Levy, Council on Foreign Relations.

Amory Lovins, Friends of the Earth.

George McGhee, former U.S. ambassador to NATO,

Germany, Turkey; member, Trilateral Commission.

Claiborne Pell, U.S. Senator.

Russell Peterson, former Chairman, Council on Environmental Quality; board member, USACR. Chairman, Audubon Society.

Carroll Wilson, MIT Workshop on Alternative Energy Strategies; member, Trilateral Commission.

Dennis Meadows, coauthor, "Limits to Growth."

Jay Forrester, coauthor, "Limits to Growth."

Thomas Berry, Riverdale Center for Religious Research; Chairman, U.S. branch of the Teilhard de Chardin Society.

Elizabeth and David Dodson Gray, co-directors of the Bolon Institute for a Sustainable Future. (Elizabeth is USACR vice-chairperson and heads the Theological Opportunities Center, Harvard Divinity School).

Philip Land, S.J., advisor, Washington-based Center of Concern.

William Ryan, S.J., Provincial Superior English-Canadian Jesuits, Toronto, Canada.

John Thomas Walker, Episcopal Bishop, Diocese of Washington; Dean, National Cathedral.

John J. Weaver, Episcopal Archdeacon for the Future of the Diocese of California; Dean Emeritus, St. Paul's Cathedral, Detroit.

Barbara Blum, Deputy Director, Environmental Protection Agency.

Anne W. Cheatham, Director, Congressional Clearinghouse for the Future.

Robert W. Crosby, Program Manager, Office of Systems Engineering, U.S. Department of Transportation.

Walter A. Hahn, Congressional Research Service Senior Specialist on Science, Technology, and Futures Research.

Frank M. Potter, Staff Director and Counsel, House Subcommittee on Energy and Power.

Douglas Ross, Senior Economist, Joint Economic Committee's Special Study on Economic Change, U.S. Congress.

Michaela Walsh, Project Director, Technology for Local Development, U.S. Congressional Office of Technology Assessment.

Gray's view, is that its members will believe "there is life after growth."

Slowing growth invokes emotions of loss and impotence—impotence because we feel powerless to prevent the loss from taking place. We might find parallels between public morale now and what Dr. Elizabeth Kübler-Ross, in her recent book *On Death and Dying*, observed in individuals who were coping with loss of loved ones or with loss of their own lives. We in the United States in the 1970s were a people beginning to go through a similar process as we experienced the loss of our earlier rates of economic growth and all of the cultural values that growth provided....

We are shifting the center of meaning in our lives away from a past which is being lost and toward an unknown future. In the transition from unsustainable patterns of economic growth, our lives will have to center on satisfactions that have been secondary, or peripheral, or perhaps not even part of our experience....

We have not thought much about going down (not up), having less (not more), going slower (not faster), aging (not growing up), being (not achieving). In the past, transition has been something individuals went through alone, but a look back at the recent decade tells us that already our symbols and fantasies were turning to transition themes. The striking series of disaster films (*The Poseidon Adventure*, *Earthquake*, *Towering Inferno*, *Airport*, etc.) constituted a cultural anticipation of loss. Gerontology was a lively new field of study ... Grief seminars and seminars on death and dying were on the agendas of church conferences and popular courses in colleges. Meditation movements abounded.

Transition carries one to acceptance and we can prepare ourselves for it through symbols and fantasies which help....

In the transition, what is central is what happens to the morale of individuals, of institutions, and of our culture as a whole. Kübler-Ross writes of the importance of respecting and preserving "a thread of hope" throughout the grieving process. We need hope to find our way out of the maze, to pull ourselves through difficult tunnel-like transitions. We need hope to sustain us until we can again more clearly see our meaning and our way.

We soothed social conflict, in our growth phase, with the expectation that more growth would mean more for all. That hope no longer is plausible in the transition. Anew hope, a new expectation, must be shaped apart from the opiate of growth....

Within the Church, pastors must attempt to locate public moods and behaviors upon the landscape of the human spirit and point out the potential for coping with loss. Our goals and values matter even more now as we begin to think the heretofore unthinkable—about life after growth.

Documentation

The Aspen Institute on 'The Great Transition'

The ideology of the Club of Rome's "Great Transition" plan for America was presented by Harlan Cleveland of the Aspen Institute, a former U.S. ambassador to NATO, in a speech before the Houston Rotary Club, in July, 1979:

At the Tokyo summit the last week of June, President Carter agreed on your behalf and mine to hold U.S. oil imports to 8.5 million barrels a day for the next couple of years and maybe until 1985. ... In the first week of July, that outcome was described by Robert O. Anderson, a business executive with a sense of history, as the most important international decision since Bretton Woods—the conference which established the postwar monetary system a generation ago. ...

But to make the Tokyo promise stick, all 220 million of us—except those who are too young to reach the thermostat or too old to drive—are going to do it reluctantly, grudgingly, with conflict and violence, or whether we will manage the transition willingly, with a sense of joy in cooperation and commitment....

The hardest adjustment will be for each of us—in our offices and in our homes—to swallow and digest the idea that "better" needn't any longer mean "more."

That's the bad news. The good news is that "better" can still mean "better." Once we get past the quantity of life as the touchstone of affluence, we can get to work seriously on the quality of life....

This seismic shift in values—broadly from quantity to quality—has led to a widespread search for new ways to express personal and corporate and agency purposes, and measure "progress" toward them, in terms that place human beings (rather than averages or institutions) in the center of the picture....

President Carter ... was beginning to march to the same drummer: "owning things and consuming things," he said on television, "is no substitute for meaning."

In his October Woodlands address in Houston, Texas entitled "The Management of Sustainable Growth," Cleveland identified two crucial components of the Club of Rome's assault against economic development.

The worm has turned on science and technology. The idea used to be that if we could think it up, we should surely manufacture and deploy it. But this "inner logic" of technological change is being shoved aside by the notion that the future directions and purposes of technology are matters for social determination. ...