

THE IDEOLOGICAL THREAT OF ENVIRONMENTALISM¹

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1. Introduction

I must start explaining why I am here today. Well, today I speak and stand as a Catholic concerned about the fact that the moral authority of the Catholic Church, witness to the Truth, which looks to freeing humanity by steering us towards the Good, may be in the process of being used by a dangerous ideology in order to reach its sinister aims. I have nothing personal to gain, except a clear conscience in humbly adding my grain of sand as one more member of the Church. I respond to the call issued by St. John Paul II in his apostolic exhortation *Christifideles Laici*: “A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with a particular urgency for the action of the lay faithful. If lack of commitment is always unacceptable, the present time renders it even more so. It is not permissible for anyone to remain idle”. For that reason, and that reason alone, I am here today.

I bear good news: false alarm. There is no such thing as an environmental crisis. Planet Earth enjoys a state of extraordinary health. How comforting, and what a surprise, is it not? And yet, it is true! It is comforting because we no longer must be slaves to fear; and it is a logical surprise as well, given that we have probably never in History been subjected to such an aggressive level of propaganda. In fact, I must say that I have never met, not even in the political arena (and that’s saying something), such a degree of deceitfulness as in the field of environmentalism. A constant, overwhelming, irritating lie, and we are fully aware of who the father of lies is.

Today I tackle the subject of an ideology imbued with enormous power in the fields of money, the media, and politics, an ideology whose purpose is to frighten us so as to achieve its aims. Their weapon is placing human beings in a state of constant fear and feeling of guilt, in order to make it easy to manipulate us. And so, my first message is the one that St. John Paul II cried out to the world: Be not afraid!

Evil is particularly dangerous when it appears disguised as goodness. This treacherous ideology hides a sinister purpose under the mask of what seems good (a green planet, saving endangered species, etc.). Allow me to outline the way in which an environmental movement, initially sensible and necessary as a conservationist movement, has gradually become a dangerous ideology, an enemy to man and a foe of Christianity.

In order to subsist, environmentalism requires an environmental crisis, real or fictitious. Thus its first action becomes, always and in all cases, to deliver the image of an endangered planet to public opinion. I shall provide several examples of this propaganda which denies the real data. I shall finally discuss the way in which this ideology has become an apocalyptic sect requiring belief that a catastrophe is imminent unless measures are adopted. Today’s fashionable apocalypse is climate change (previously known as global warming).

We live in a world that doesn’t want us to think or to question, but to blindly follow the crowd wherever it may go, being superstitiously fearful of majorities, and accepting without

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reservation everything the media tell us. Faced with this situation, we must rebel. God made us free, and we must retain our freedom. I am aware of the difficulty of the task, similar to that faced by David when he stood up to Goliath, a Goliath armed with the full panoply of the political and media power held by the UN and other powerful groups, all wearing the armor of *pensée unique* and bearing the shield of the “politically correct” and the sword of an incessant, aggressive and formidably deceitful propaganda. I, like David, carry no more than a slingshot and a handful of five stones. Let us see if I am in luck.

2. A conservationist movement compatible with Christianity.

Once upon a time there was an environmental movement that placed man at the core of its concern, a movement that was anxious to preserve Nature for future generations. This movement was clear in considering that man is the center of Creation, and has the right to make use of the goods of Creation but, at the same time, must make *responsible* use. Such conservationist movement does not question that man is, by nature, superior to animals and objects, but looks to limit contamination, pollution, and an excessive exploitation of natural resources, often the result of selfish, abusive and short-term behavior which are no more than a reflection of the fallen nature of man. It is also concerned with preserving for future generations the beauties of Nature, whose overabundance and marvelous, incomprehensible complexity leads us with such ease to God; it does so in order to protect the rights of its brothers not yet born, and to be faithful to the orderly use of resources, but not to defend the purported rights of some “Mother Earth.” In this sense we must not forget that the contemplation of a forest as something imbued with beauty must coexist, as has been the case throughout History, with its natural role in Creation as a source of wood for heating or for building a shelter against the elements and predators². The conservationist movement means, in the words of the most celebrated Chief of the US Forest Service, “the wise use of the earth and its resources for the lasting good of men, the foresighted utilization, preservation and renewal of forests, waters, lands and minerals for the greatest good of the greatest number for the longest time³.”

This conservationist movement is fully compatible with Christianity. *The ecological question*, as defined by St. John Paul II, is concerned with man, “called to till and look after the garden of the world (cf. Gen 2:15), man has a specific responsibility towards the environment in which he lives, towards the creation which God has put at the service of his personal dignity, of his life, not only for the present but also for future generations.⁴”

Juan de Dios Larrú stated: “the powerful nihilism which is so characteristic of the post-modern mindset leads to the collapse of the great narratives and to the loss of all ultimate explanations⁵”. It is thus well worth remembering the great Biblical narratives: Genesis, in recounting Creation, gives man the authority to “have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth over the earth” and commands man to: “Be fruitful and multiply, and replenish the earth, and subdue it.” Further on, in retelling Noah’s adventure, God reiterates the two-fold command (to multiply, and to subdue the earth and its creatures) on the basis of man’s supremacy over the rest of Creation. Genesis then delivers three messages: a substantial superiority of man over all other creatures, the mandate to multiply, and the authority of dominion over the earth (always subject to the divine plan). As we shall see, the environmental ideology is fiercely opposed to all the above.

God gives the breath of life only to man, suffers and dies and rises again for us men and for our salvation, and only man is endowed with the free will to choose goodness and inherit eternal life. Carlos Granados, in quoting Cardinal Müller, warns that “what no environmental approach may forget – lest it result in simply placing man on a level equal to that of other

² FERNANDO DEL PINO CALVO-SOTELO «*La Sombra de Galileo*», in *Loado Seas (Comments on Laudato Si')*, chapter XIII, Biblioteca de Autores Cristianos (BAC) 2016.

³ ELZBIETA POSLUSZNA, *Environmental and Animal Rights Extremism*, Elsevier 2015

⁴ POPE JOHN PAUL II, *Evangelium Vitae Encyclical* 1995

⁵ JUAN DE DIÓS LARRÚ «*Ecología Humana*», in *Loado Seas (Comments on Laudato Si')*, chapter VIII, Biblioteca de Autores Cristianos (BAC) 2016

creatures or, even, in considering humanity as a factor which destroys a wholesome Nature that precedes humanity –, is that the Christian environmental concern only properly sprouts and grows within the framework of an appropriate anthropology which recognizes an imperative *previous* to nurturing Nature: caring for that Creation which is man himself⁶.” It must be clear that a correctly interpreted anthropocentric environmentalism is nothing but a theocentric environmentalism.

Man is the only creature “whom God loved for itself”, as Paul VI reminds us in *Gaudium et Spes*, and which holds an “infinite and unique dignity”, as we are reminded in *Laudato Si’*. In this sense, *Evangelium Vitae* states, and I quote verbatim: “*when the sense of God is lost, there is also a tendency to lose the sense of man, of his dignity and his life. Man is no longer able to see himself as "mysteriously different" from other earthly creatures; he regards himself merely as one more living being, as an organism which, at most, has reached a very high stage of perfection. In fact, in living “as if God does not exist”, humanity loses not only the mystery of God, but also that of the world and of its very being.*”

Evangelium Vitae continues:

Man “is at the summit of God's creative activity, as its crown, at the culmination of a process which leads from indistinct chaos to the most perfect of creatures. Everything in creation is ordered to man and everything is made subject to him: "Fill the earth and subdue it; and have dominion over ... every living thing" (1:28); this is God's command to the man and the woman. A similar message is found also in the other account of creation: "The Lord God took the man and put him in the garden of Eden to till it and keep it" (Gen 2:15). We see here a clear affirmation of the primacy of man over things; these are made subject to him and entrusted to his responsible care, whereas for no reason can he be made subject to other men and almost reduced to the level of a thing. The biblical author sees as part of this image not only man's dominion over the world but also those spiritual faculties which are distinctively human, such as reason, discernment between good and evil and free will: "He filled them with knowledge and understanding, and showed them good and evil" (Sir 17:7). The ability to attain truth and freedom are human prerogatives inasmuch as man is created in the image of his Creator, God who is true and just (cf. Dt 32:4). Man alone, among all visible creatures, is "capable of knowing and loving his Creator" (...).The Psalmist too extols the dominion given to man as a sign of glory and honor from his Creator: "You have given him dominion over the works of your hands; you have put all things under his feet (...)." (Ps 8:6-8).

However, this authority over Creation does not give man the right to act without limits. Human freedom must be always oriented to the Good, and therefore must always yield to the will of God. There must be proper use, subject to a higher purpose, of the goods in question. Thus man is required to be a “responsible administrator”, as stated in *Laudato Si’*. Gerardo del Pozo reminds us that “*caring for* means to protect, to guard, to preserve” since, as *Evangelium Vitae* declares “the authority conferred upon man by the Creator is not an absolute power, nor may be considered as freedom to ‘use and misuse’, or to dispose of things as one pleases. The *Book of Wisdom* provides the clue: “O God of my fathers and Lord of mercy ... by your wisdom you have formed man, to have dominion over the creatures you have made, and rule the world in holiness and righteousness" (Wis 9:1, 2-3).

⁶ CARLOS GRANADOS GARCÍA «*La Sabiduría de los Relatos Bíblicos*», in *Loado Seas (Comments on Laudato Si’)*, chapter XII, Biblioteca de Autores Cristianos (BAC) 2016

The Church therefore warns against ideologies “which contest the legitimacy of any intervention on Nature, as in pursuit of their own divinization, which once again ignores their dependence on the Creator’s plan.” It defines this as “law without freedom,” which can be criticized without defending a “freedom without law” for those who believe they can make use of Creation at their whim.

3. Environmentalist ideology, an enemy of Christianity and an enemy of humanity

As opposed to this conservationist movement, which may be fully compatible with the Christian faith, we witness the rise of an environmentalist ideology that is deeply anti-Christian: it is an enemy of mankind and mankind's freedom, and not only denies the existence of God but also:

- a) Denies man its superiority over animals and objects,
- b) Denies man its right (and duty) to be fruitful and multiply,
- c) Denies man the right to have dominion over Creation,
- d) Denies man the right to improve its living conditions.

With his customary accuracy, the then Cardinal Ratzinger established a distinction between an environmentalism which may be practiced “in a Christian manner on the basis of faith in Creation which sets limits to the will of man (...) and an anti-Christian environmentalism based on the divinity of the cosmos ⁷.” This dangerous ideology is taking the helm of the international environmental movement and draws on very different sources. Firstly it is Malthusian in nature and aims to curb the planet's population *by all means possible*, especially in Third World countries and in races different from that of its (for the most part white) proponents. The persons behind so-called deep ecology go so far as to defend that “the prosperity of non-human life requires a decrease in the human population” and that, therefore, “a massive human mortality would be a good thing⁸”. Secondly, this environmentalism is pagan and sees man as a virus infecting the old deity known as Mother Earth, a virus to be eliminated in order to protect her. In fact, this paganism places man at a level lower than that of other creatures. Benedict XVI thus issued this warning: “We must stress that it runs contrary to true development to consider Nature as more important than the human person itself. This position leads to neo-pagan or newly pantheistic attitudes (...)”⁹. Because we are aware of this cultural trend, a true sign of the times, we should take steps to avoid the personification of the Earth (“Mother Earth”) which, in bygone times, and bearing a different meaning, might have seemed appropriate. Thirdly, it makes use of lies in a massive fashion by means of the intensive use of propaganda expressed as catastrophic forecasts; in that sense, this environmentalism is not only the sum of “convenient lies,” but also adopts the character of an apocalyptic sect. Finally, this environmentalism is one more industry whose product is fear and which accounts, as we shall see, for billions of dollars every year.

As Gerardo del Pozo quite rightly points out, Lynn White was the first to accuse Christianity of abusing the planet as a result of the “dichotomy” it established between humanity and the natural world¹⁰. White did not forgive Christianity for de-divinizing Nature or for deeming that man is a superior being. Carl Amery, in a text significantly subtitled “The ruthless consequences of Christianity,” pursued the same ideas. These environmentalists defend the concept that no beings are better, more important, or preferable, to others, and their primary aim is to abolish the separation between humans and animals. To this end, awarding legal rights to animals became an essential step of a process within the strategy of gradually doing away with the differences between humans and animals. The source is found in Clarence Morris' text “The rights and duties of beasts and trees: a law teacher's essay” (1964). At present, under the

⁷ Quoted by PETER SEEWALD in *The Salt of the Earth (Interview with Cardinal Ratzinger)*, p.143, Ed. Palabra 1997

⁸ MARIANO FAZIO, *History of Contemporary Ideas*, Rialp

⁹ BENEDICT XVI, *Caritas in Veritate* (48)

¹⁰ GERARDO DEL POZO ABEJÓN «El Evangelio de la Creación», in *Loado Seas (Comments on Laudato Si')*, chapter XI, Biblioteca de Autores Cristianos (BAC) 2016

broad umbrella of animal protection in a large number of Western countries, “animal mistreatment” is punishable by imprisonment; in fact, in many countries unborn children, elderly persons and terminally ill patients are less protected by the law than animals are. Ingrid Newkirk, co-founder of PETA, the world’s leading international organization for the defense of animal rights, has gone as far as to state: “in concentration camps 6 million Jews were annihilated, but this year 6,000 million chickens will die in slaughterhouses.”

For environmental ideologists, human beings are no more than members of “biological society,” a society composed of living organisms (bacteria, birds, whales) and inanimate objects (rivers, mountains, oceans), and all living beings possess a unique value, without preference, without pre-established hierarchies. Likewise, this ideology aims to rebuild technological-industrial societies by creating alternative communities, minimizing technology and production, and stabilizing or reducing the planet’s population and replacing the monotheism of Christianity by pantheism or holistic metaphysics. For example, Aldo Leopold states that Nature is not a collection of living and inanimate beings, but rather a biogenic assembly infinitely more important than human and non-human individuals, since as a whole it holds features that are not comparable to those of its components¹¹. The first ethical implication of this conviction is that Nature has a higher moral value than that of its individual components, including human beings. The second implication, given the ecosystem’s integral character, is that the life of an endangered species is of a higher value than the life of a person, who belongs to a non-endangered species. We must not fall into the trap of believing that this is nothing but the thought of a radical minority: this message has dangerously taken root in a society as lost and disoriented as ours. Some weeks ago, in a Cincinnati zoo, a 3-year old boy fell into the enclosure of a 200-kilogram male gorilla, which began to drag him roughly about the area. The zoo director, considering that the child’s life was in danger, very logically ordered that the animal be shot. There were angry reactions, media controversy, and a commentator specifically argued that there are only several thousand silver-backed gorillas in the world, whereas there are more than 7 billion human beings. The third ethical implication of this environmental ideology, given that human beings are perceived to a threat to the ecosystem as a whole and that they appear not to be a critical component of its functioning, is the possible conclusion that it would be better for the ecosystem if humanity disappeared from the face of the planet.

When Dave Foreman was asked about the problem of starvation in an African country, his answer was that the ideal solution to the problem was to let Nature do its work. In a 1987 article entitled *Population and AIDS* Mane claimed that the protection of biodiversity required a reduction of the population, and that if AIDS were to end the lives of 80% of the world’s population (why not 99%, one may wonder), that would contribute to saving Nature: “if AIDS did not exist, radical environmentalism would have to invent it¹².” These environmentalists also advocate the need for forcible sterilization and abortion.

As Ezbietta Posluszna reminds in her interesting book *Environmental and Animal Rights Extremism*, W. Aiken asked himself: “Is it our species’ duty, relative to the whole, to eliminate 90% of our numbers?” Philip of Edinburgh, President of the World Wildlife Fund for fifteen years (WWF, known for its panda emblem and an annual income of over 300 million dollars) is attributed the following quote in 1988: “In the event that I am reincarnated, I would like to return as a deadly virus in order to contribute something to solve overpopulation.” David Graber

¹¹ ELZBIETA POSLUSZNA, *Environmental and Animal Rights Extremism*, Elsevier 2015

¹² ELZBIETA POSLUSZNA, *o.c...*

joined in: “Until *Homo sapiens* decides to rejoin Nature, some of us can only wish for the appearance of the proper virus.”

It should be clear that, according to this environmental ideology, all decisions should place Earth above humanity, the single test of morality being whether an action is of benefit to the Earth.

There are differences of opinion regarding the methods to be put in place to achieve this aim. A sector of environmentalism supports a gradual and peaceful reduction in the planet’s standard of living (that is, a general impoverishment) by means of increasing awareness in the public opinion. Another sector, however, is more radical and proposes what they call a reversion of History, based on two tenets: 1) a return to a world which existed in the distant past and at a level approaching subsistence, but happily closest to Nature: 2) a forcible reduction of the Earth’s population. To this end they deem that a liberal democratic system hinders such change: when comparing two systems (a totalitarian Marxist State and a free-market democracy), Hans Jonas concludes that only the former can lead to the environmentalist Garden of Eden by imposing compulsory, unpopular measures.¹³

The aim of conservationist movement is to save the planet for humanity, while environmentalism wants to save the planet from humanity. The former is fully compatible with the Christian faith. The latter is direct, irreconcilable enemy of Christianity and regards the human being with tremendous aversion.

¹³ ELZBIETA POSLUSZNA, *o.c...*

4. Such an environmentalism kills: the DDT case¹⁴

This environmentalism kills. I should like to give an example. In 1962 a biologist named Rachel Carson, alarmed by the supposed reduction of bird populations in certain areas of the USA, wrote a book called “Silent Spring”. With no serious scientific research to support her claim, she argued that the reason for such a decrease was the use of pesticides, specifically DDT, which she, in an absolutely thoughtless manner, blamed for carcinogenic effects in humans (which have been proven to be non-existent). Swiss scientist Paul H. Müller had discovered that DDT could be used as a powerful contact insecticide in 1940 and he won the 1948 Nobel Prize for Medicine for this discovery. In his Nobel Lecture, Dr. Müller brought to light the fact that he had been searching for a solution that would be highly toxic for disease-bearing insects but non-toxic and non-irritant for mammals (including human beings). He sought a solution that would be long lasting, odor-less, stable and inexpensive. DDT complied with all those prerequisites. Its use in eradicating typhus, and especially malaria, throughout the world, beginning in Europe and the USA, met with overwhelming success: thanks to DDT the number of cases of malaria in India fell from 75 million in 1951 to 50,000 ten years later; in Sri Lanka the number dropped from 2.8 million in 1948 to no more than 17 cases in 1963. The US National Academy of Science rightly stated that DDT “had avoided 500 million deaths resulting from malaria.” Ultimately, DDT had proven to be an amazing life-saving scientific development, in some ways comparable to penicillin. Rachel Carson’s book, however, omitted any information concerning the millions of lives saved through the use of DDT and used its false carcinogenic effect¹⁵ as an efficient instrument used for scaremongering purposes. After the book became a best seller, hysteria spread like wildfire among a North American audience that, while aloof to a disease that killed thousands of kilometers away, was extremely sensitive to near-field cancer. A scientific committee was appointed to study the case. Its conclusions were absolutely clear: DDT does not entail the risk of cancer in human beings. In the hearings, one doctor even drank a cup of DDT in front of the committee to prove that even in such a dose it was not to be feared. In spite of that outcome, environmental pressure led to the ban of DDT in 1972, not only in the US but also in any Third World country hoping to obtain aid from the US (as well as from the UN). Quite cynically, the text of the law which banned its use included one single exception: the onset of a national health emergency (for example, an outbreak of malaria); that is, the very law which forbade the use of DDT to combat malaria in far-away countries would allow its use if malaria affected Americans in their own country. After decades, and faced with the cogency of scientific proof concerning its safety, the World Health Organization was forced to once again recommend the use of DDT in combating malaria. In spite of that decision, the ban continued in force, and restrictions continued to be approved for generalized use in populations affected. In June 2007, the then Director General of the Health System of Uganda made a desperate call in an article entitled *Give us DDT*¹⁶. In the article the Director reminded readers that malaria had been eradicated from Europe and the US thanks to the use of DDT, and that when it had been used in Uganda (prior to prohibition), incidence levels of the disease had decreased by 98%. He also stated that, “after decades of exhaustive scientific review, DDT has been shown to not only be safe for humans and the environment, but also the single most effective anti-malarial agent ever invented. Nothing else at any price does everything it can do.” Given that DDT was indeed the most inexpensive, longest-lasting, persistent and efficient anti-malarial insecticide known, he asked for the elimination of barriers

¹⁴ FERNANDO DEL PINO CALVO-SOTELO “*The Shadow of Galileo*”, *Loado Seas*, BAC 2016, o.c.

¹⁵ *Facts and Fears: DDT (Extract from the American Council on Science and Health)*, June 3, 1998

¹⁶ SAM ZARAMBA «*Give us DDT*», *Wall Street Journal*, June 12, 2007

to its use, and openly accused “Western environmentalists” of bringing pressure on G-8 governments and of undermining the efforts made by the government of Uganda to achieve its reintroduction.

Since the prohibition of the use of DDT, malaria has accounted for maybe between 30 and 50 million completely avoidable deaths, especially among Third World children, and at present continues to be the cause of death of approximately 600,000 victims per year¹⁷, that is, one death per minute (usually a poor black child). If malaria killed white children in Western countries, would DDT have been banned?

The case of DDT¹⁸ and malaria is possibly one of the worst moral scandals of our times, and can directly be attributed to the environmentalist ideology, which continues to worship Rachel Carson and has recently celebrated the 50th anniversary of the publication of her book, the icon that gave rise to the international environmental movement. We must understand that radical environmentalism is not opposed to DDT due to its supposed toxicity. The real reason is different. Alexander King, one of the founders of the Club of Rome, states that his opposition to the use of DDT was based on the fact that DDT, by saving so many lives, increased the “problem of overpopulation.”¹⁹ Indeed, this environmentalism could be completely framed within the “culture of death” as defined by St. John Paul II.

¹⁷ «10 Facts On Malaria», *World Health Organization*, April 2015

¹⁸ *Further reading* DR. J. GORDON EDWARDS, «*The Lies of Rachel Carson*», *21st Century Science and Technology Magazine*, Summer 1992.

¹⁹ Quoted by ROBERT ZUBRIN, «*The Truth about DDT and Silent Spring*», *The New Atlantis*, 27 September 2012

5. Environmentalist propaganda versus solid data.

The tactic employed by this environmentalism is to constantly convey to the public opinion the image of an environmental crisis. Of course, without an environmental crisis there can be no environmental movement, right? Allow me to submit several examples.

Deforestation. Given that wood is a necessary product used by humanity since ancient times, tree felling (and reforestation) are well-known procedures. However, data are unquestionable: according to FAO satellite image readings from 2015, over the last 25 years, and in spite of a 50% increase in world population, the total world forest surface area has decreased, at most, by 3% (an annual rate of loss of no more than 0.08% at present) as a result of natural growth (93% of the world's forest areas are natural) and reforestation²⁰. Strangely enough, FAO figures in 2010 showed a very slight increase of forestry before an ex post facto "revision." A number of experts assert that the world forest area has barely varied since the end of World War II. In the US (one of the countries with the most woodland in the world) there are more trees today than there were a century ago, and in the United Kingdom forest areas are at their highest levels since 1750. In fact, current consumption levels of wood and paper can be covered by the growth of no more than 5% of the existing world woodland²¹. There is a large amount of forests on planet Earth: the ratio is 6,000 m² of forest per person (2.5 Ha per family). Besides, a forest is an instrument and not an end in itself: for example, is it in any way bad news that in Africa part of the impenetrable jungle be felled in order to replace it by crop fields to feed the population? Let's not lose perspective.

You have also surely heard about rising sea levels. We have all watched the films in which a giant wave crashes through New York City. How much of it is justified apprehension, and how much fiction? Arguably the world's number one expert on this subject, geologist Dr. Nils-Axel Mörner, former Chief of the Palaeophysics Department of the University of Stockholm and past President of the INQUA Commission on the Sea Level and Coastal Evolution, who has been studying sea levels for the last 40 years and has published 547 articles on this issue in specialized scientific publications, stated in a 2007 interview that, although sea levels had risen 1mm per year (10cms per century) from 1850 until possibly 1940, field observations showed no significant rise since that date, which was confirmed by the most recent raw satellite data. "If you go around the world, you find no rise anywhere. But they (the UN's IPCC) need the rise, because if there is no rise, there is no death threat."²²

Dr. Mörner was greatly surprised when the IPCC established a "correction factor" applied to satellite data so that sea levels would show a rising trend, in his opinion an outright "falsification of the data set". Dr. Mörner was appointed as chief of the Maldives Project, the purpose of which was to determine that the archipelago was gradually sinking below sea level as a result of global warming. In his travels to the islands, Dr. Mörner found no such evidence, but the Government of the Maldives disallowed any publicity of his results "in the belief that they would lose money" (the disbursement of UN funds which they hoped to obtain as "victims" of global warming). The IPCC mentions varying average sea levels in different reports, but agrees that sea levels have in the last 100 years "very probably" risen at an annual rate of between 1- and 2mm. If we use the low range of this rate of growth, sea levels would

²⁰ *Global Forest Resources Assessment 2005 (p. 4), 2010 (p.12), 2015, Food And Agriculture Organization*

²¹ BJORN LOMBORG, *The Skeptical Environmentalist (p. 117) Cambridge University Press, 23rd ed. 2014*

²² «Claim that Sea Level is rising is a total fraud», *Interview with Dr. Nils-Axel Mörner, EIR Economics 33, 22 junio 2007*

have risen one-half of a meter, 50cm. – slightly more than two hand spans – since Columbus discovered America, *500 years ago*²³. In any case, it does not appear to be an emergency.

Finally, you have also probably heard about the **melting ice caps in the Arctic and the Antarctic**. Expressed as volume of ice, if the volume of floating ice on the Arctic ocean is considered to be one unit (1), glaciers around the world are 4 (they hold 4 times the volume of ice in the Arctic), Greenland is 125 and the Antarctic is 1,250; the Antarctic is thus, by a huge difference, the planet's largest ice reserve. Well then: the average ice surface in the Arctic (every summer the Arctic ice surface is 50% lower than winter's maximums, and nothing happens) has, since 1979 (as we have seen, a cold year), decreased by 10%, and its volume possibly by 25-30%. The Arctic thaw is possibly good news, given that it would halve sailing times for sea transport between Europe and Japan or China, and might make habitable immense swathes of land in Canada, Alaska and Norway. Contrary to environmental propaganda, Arctic ice, as it floats on the surface of the ocean, already fills a given volume so that, if it were to melt, sea levels would not rise (Archimedes' principle)²⁴. Ice on the surface of Greenland, an island which was green and full of pastureland when it was settled by Vikings during the Medieval Warm Period, between the 9th and 14th centuries, is imperceptibly melting, although recent discoveries show that one of the probable causes is geothermal activity in the island's subsoil (no relation with atmospheric temperature). In fact, calculations indicate that over the last century Greenland has only lost a total of 0.4% of the ice volume it held in 1900. On the other hand, Antarctic ice, with a volume 10 times larger than that of Greenland and 1,250 times larger than that of the Arctic, is increasing at a rate of 1% per decade since 1978, according to satellite data obtained by NASA and collected by the National Snow and Ice Data Center in November 2015²⁵. In other words, it is probable that the volume of ice on the planet, as a whole, *is on the increase*. In fact, calculations show that the upsurge of Antarctic ice might *reduce* sea levels by 0.23mm of ocean water per year.

I cannot resist the temptation to tell an anecdote. Near the end of 2013, a magnificent Russian vessel fitted out to sail across the Antarctic Ocean set off with 52 scientists and environmentalists on board. The purpose of the trip was to study the effects of global warming in the Antarctic Ocean (and the presumed loss of ice). But the ship never arrived at journey's end, because it was trapped... by ice. An icebreaker was sent to rescue the vessel and her crew, but could not reach the ship... due to excessive ice thickness. Crew and passengers were finally rescued by helicopter, naturally powered by fossil fuel. No complaints were raised by environmental spokespersons.

²³ FERNANDO DEL PINO "The Shadow of Galileo", *Loado Seas*, BAC 2016, o.c.

²⁴ *Without taking into account the insignificant effect of different densities between salt and fresh water.*

²⁵ <http://www.nasa.gov/feature/goddard/nasa-study-mass-gains-of-antarctic-ice-sheet-greater-than-losses> and <https://nsidc.org/cryosphere/seaice/characteristics/difference.html>

6. The Apocalypse *Du Jour*: Climate Change

There is an abundance of doomsday predictions, a key component of the strategy by means of which environmentalism aims to hold humanity clamped down, controlled by fear. The text “The Limits to Growth” published by the Club of Rome in 1972 assured that models “proved” we would run out of oil by 1992 and of natural gas and minerals gold, silver, zinc, tin and lead by 1993. In 1971, Paul Ehrlich predicted, “by the year 2000, the United Kingdom will be a string of impoverished islands, inhabited by 70 million starving people”. John Holdren, a disciple of Ehrlich in 1971 and now Chief Science Advisor to President Obama, forecast in 1986 that it was possible that by 2020 famines resulting from climate change would have caused more than 1 billion deaths. Please note the overwhelming hypocrisy of environmentalism, which feigns alarm concerning mortality resulting from fictitious cataclysms while trying to reduce the planet’s population by any and all means. Note also its hypocrisy as it tries to convince us of the evil of fossil fuels due to the danger they pose for humanity while rejecting any sort of inexpensive, clean energy (such as hydroelectric). No. What truly bothers environmentalists is that fossil fuels generate inexpensive energy, increase the standard of living of the planet’s poor, and contribute to sustaining a growing population. What annoys them is the goodness and efficiency of these sources of energy, so they focus on promoting intermittent and unreliable energy sources, such as wind or solar, in the full awareness of their inefficiency. None of the forecasts included in Al Gore’s propaganda documentary have been proven true (10 years later), nor have the IPCC models predicting colossal increases in temperature (25 years later).

The Earth’s temperature fell between 1940 and 1975 (this, by the way, in spite of growing global industrialization and an increase in CO₂ levels). In fact, the environmentalist alarmism of that time anticipated a new Ice Age. In 1973, *Science Digest* predicted that we should prepare for a sharp fall in temperatures; scientists forecast a drop of between 1.6°C and 2°C, and that snow could reach equatorial regions. The “New York Times” stated in 1975: “a significant global cooling is inevitable.” That same year the American Meteorological Society declared its agreement, and “Nature” magazine asserted: “A recent spate of research provides yet additional evidence that the Earth is cooling.” A book entitled “The Cooling” was published in 1976, and Schneider published his text “The Genesis Strategy,” which advocated drastic action so as to prevent or mitigate global cooling. In 1992, predictions claimed that sea levels would *decrease* by 30- to 60cms in the 21st century²⁶. Environmentalists lay the blame, as could not be otherwise, on industrialization: pollution gave rise to a fog that hampered the sun’s rays from properly warming us.

Over the past 150 years (after the Little Ice Age) the Earth has undergone a non-linear increase in temperature and in CO₂ levels in the atmosphere. We know that it was precisely during that period that industrialization of the planet occurred, resulting in unprecedented material progress. The hypothesis or scientific theory – in no case is it proven evidence – stating that human activity is the leading determinant of climate (in this case, warming), translates that correlation into causality, thereby breaching a basic law of statistics²⁷.

It is important to be aware of the brief history of planetary temperature: in the recent geological past, for a long period of 3,000 years, during the Holocene – when humanity may have become sedentary and begun agricultural activity –, temperatures were higher than they are

²⁶AARON WILDAVSKY «*But is it true?*», Harvard University Press, 1997

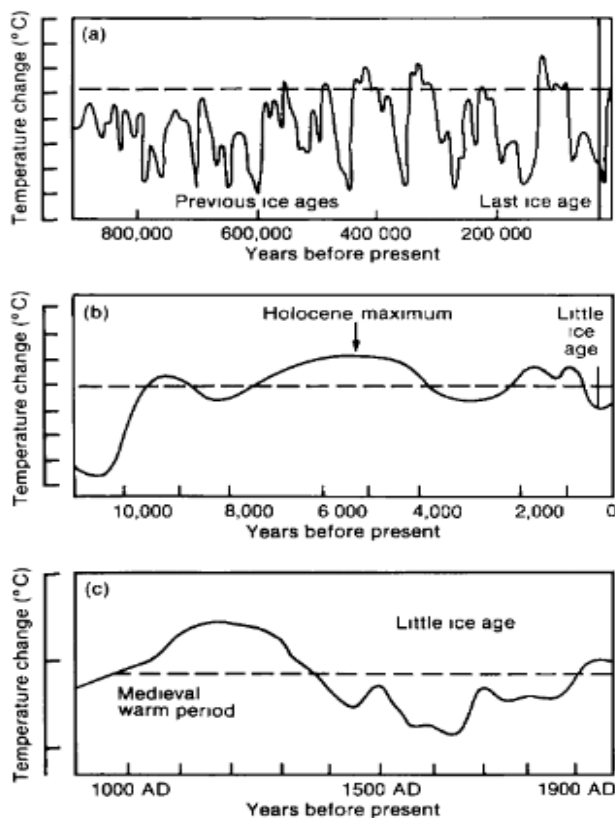
²⁷FERNANDO DEL PINO “*The Shadow of Galileo*”, *Loado Seas*, BAC 2016, o.c.

now. This was after the last glacial period, when the great Mesopotamian civilizations emerged. Planetary temperatures were also higher than present levels during the Middle Ages, between the 10th and the 14th centuries, when Vikings colonized an island, then green and holding cropland, that they called Greenland. This was followed by the so-called Little Ice Age, between the 15th century and approximately 1850, a period when temperatures sharply declined. During the 20th century, between 1910 and 1940, temperatures rose, then between 1940 and 1975 they dropped, then they rose again between 1975 and 1998 (approximately), and they have remained constant between 1998 and 2015 (in what is known as the “hiatus” in global warming, which has enjoyed limited publicity, to put it mildly). This year we are undergoing the oceanic phenomenon known as *El Niño*, which distorts temperatures but which will probably be featured in environmentalist propaganda as an “example” of global warming.

The theory that climate is determined by human activity is based on several premises:

- 1) **Posit:** Climate was stable and remained in constant equilibrium until the Industrial Revolution.

Answer: False: climate has been in constant change since the beginning of time, as may be observed in the following planetary climate charts (last million years, last 10,000 years, last 1,000 years) as shown in the UN’s first IPCC report (see following graph).²⁸



2. **Posit:** Temperatures were ideal a century ago.

Answer: Why? Who decides that? It was much colder (it was the end of the Little Ice Age), and there was frost in latitudes where today cereals are grown for food.

²⁸ IPCC Climate Change Assessment Report 1990, Chapter 7, p. 202

3. **Posit:** The Earth's warming is unprecedented.
Answer: False: As so proven by the above graphs, provided by the UN's IPCC itself.
4. **Posit:** The single determining factor in the rise of temperature is the increase of CO₂ in the atmosphere (0.04% of its total volume nowadays) resulting from industrialization.
Answer: There certainly is a greenhouse effect (thanks to which, incidentally, the Earth is fit for human habitation), but climate is formed by the most complex interactions, whose sensitivity and variation mechanisms are scarcely known; geological evidence does not support a cause-and-effect relationship of this nature between an increase in CO₂ levels and temperature²⁹, since higher temperatures preceded increased CO₂ levels by approximately 800 years. In fact, it well may be that the current increase in CO₂ levels results from the warming that took place during the Middle Ages. There are indications that human action is responsible for 1 of every 32 CO₂ molecules in the atmosphere (that is, 1 out of 85,000 total molecules in the atmosphere)³⁰, and one could well wonder, is that the determinant variable for the formation of climate? Furthermore, even those who defend the relation between CO₂ and temperature agree that the nature of the relation is logarithmic (an additional increase in CO₂ levels would only result in minute, decreasing rises in temperature)³¹. Finally, 95% of the greenhouse effect is caused by the most important of greenhouse gases: humble and harmless water vapor! Water vapor is hard to criticize: since it is scarcely attributable to industrialization, it is omitted in the "official" environmentalist propaganda list of greenhouse gases.
5. **Posit:** Unless steps are taken, temperatures will continue to rise and the results of warming will be catastrophic.

Answer: This is nothing but hollow speculation based on extrapolations *ad infinitum* which ignore the evidence for the cyclic nature of climate and of any natural factor. They fall into the same error today as they did in the past: they become obsessed with positive feedback. When the apocalypse-in-vogue was global cooling, the theory was that snow would result in further cooling as it reflected solar light and, thus, would generate additional snow as part of a vicious circle. Now, in their opinion, warming will generate ever-increasing heat. The well-known tag line "if the present trend continues" is the perennial disclaimer parroted by environmentalists in order to cause fright, while omitting the cyclical component so often seen in Nature and the geological evidence of temperatures, shown in their peak-and-valley configuration.

The apocalypse *du jour*, that is, the hypothesis which places humanity as the source of *catastrophic* planetary warming, raises multiple doubts among members of the scientific community, unlike the catchphrase repeated *ad nauseam* regarding "consensus", in the awareness that science is still in its infancy concerning its capacity to understand climate. Thousands of scientists have expressed such doubts. Robert Laughlin, who holds the Nobel Prize for Physics, believes its causes are natural and that there is no reason for alarmism: "Please remain calm. We have no power to control climate. Climate change is an issue governed by geologic timespans, something which the Earth routinely does without asking anyone's leave

²⁹ IAN PLIMER «*The Science and Politics of Climate Change*», *Climate Change, The Facts*, Institute of Public Affairs 2015. For additional in-depth analyses on CO₂, please see co2science.org.

³⁰ IAN PLIMER «*The Science...*» o.c.

³¹ ROY W. SPENCER *The Great Global Warming Blunder*, pp.43 and following. Encounter Books, 2010.

or providing explanations³².” Ivar Giaever, another Nobel Physics Prize winner, recognized: “I am skeptical (...); global warming has become a new religion”. Richard Lindzen, distinguished atmospheric physicist, author of several books and an MIT Professor for 20 years, states forthrightly “global warming is about politics and power rather than science³³.” Roy Spencer, well-known NASA scientist who converted to Christianity and is the author of several books on climate change, believes that the causes of climate change are fundamentally natural. Up to 103 and 143 scientists respectively wrote to the UN Secretary General before the climate summits held in 2007 and 2009 to deliver messages questioning that theory, as did the 197 scientists who signed the Manhattan Declaration, the 700 scientists mentioned in a US Senate report (Morano, 2009), or the 202 scientists and thinkers who delivered an open letter to the Holy See before the publication of *Laudato Si'*. I dare say that the majority of world geologists smile in disbelief when extrapolations are made on the basis of no more than the last 150 years of history of the Earth's climate to categorically state that a climate which has undergone natural fluctuations over millions of years can suddenly change due to the single factor of human activity.

Indeed: if industry, an extremely recent phenomenon, is the cause of increased temperature, why has the Earth undergone millions of years of climate change, including glaciations and subsequent warming periods? Why were there periods much before the Industrial Revolution during which temperature levels were similar to or higher than the current ones? How is it possible that climate changes were due to natural causes until 50 years ago, and since then, as if by magic, all other natural causes have disappeared and humanity is the single factor determining climate? Can it truly be that human beings, occupying less than 1% of the Earth's land surface and whose activity affects the composition of the atmosphere by only 1 molecule out of every 85,000, are solely responsible for the planet's climate? If CO₂ is the leading cause of the evolution of temperature, why then does geological evidence indicate that CO₂ levels tend to increase some 800 years *after* a rise in temperature³⁴? Does this not put into question that cause-effect relationship, and does it not prove further evidence of the immense complexity of our climate system? Is the greenhouse effect the only cause of the increase in temperature levels? What is the role played by the Sun, our star, the galaxy's source of heat, and what is the role of the oceans or of clouds? Given that cold is the cause of many more problems than heat, given that biodiversity is higher in temperate climates, which are more habitable than colder regions, and given that warmth is synonymous with life, and cold with death – why then should we fear a slight increase in temperature? Would a sudden decrease not be much more fearful? If higher levels of CO₂ foster plant growth, would a concentration of heat not bring about a positive outcome? If historic variations in temperature and sea levels have been so slow in developing, should they occur, would humanity not have more than sufficient time to adapt if they extended over time? Would that not be much more sensible and much less expensive? Weather forecasts fail in their three-day lead times... Are they going to be reliable over a 100-year period³⁵?

Finally, environmentalists have demonized CO₂ (even calling it plain “carbon”, full stop, which has a worse connotation than carbon dioxide): CO₂, which is one of the planet's sources of life, superb nourishment for plants, the quintessential natural fertilizer! As a result of increased CO₂ levels, the planet is significantly greener, according to NASA satellite data. Nevertheless, environmentalists have succeeded in branding it as a “polluter”. That is truly

³² NEIL REYNOLDS, «*Please remain calm. The Earth will heal itself*», *Globe and Mail* 19 July 2010.

³³ RICHARD LINDZEN, «*Global warming, models and language*», in *Climate Change: The Facts...o.c*

³⁴ S. FRED SINGER Y DENNIS T. AVERY, *Unstoppable ...o.c.*, p. 108

³⁵ FERNANDO DEL PINO «*La Sombra de Galileo*», *Loado Seas*, BAC 2016...o.c.

ludicrous. As we breathe, we expel CO₂ at a rate 100 times that of the proportion of CO₂ in the atmosphere. Are we polluters? Environmentalists would not hesitate to agree and claim that we should disappear from the face of “Mother Earth.”

7. Conclusions

To sum up, be not afraid! Keep in mind that, as George Santayana said, “Skepticism is the chastity of the intellect, and it is shameful to surrender it too soon or to the first comer”. Human beings are not God to decide the right climate for Earth, or to decide how many of us should live on the planet, or to decide the acceptable standard of living we must have. We must bring humility back, act in prudence, and devote our efforts to solving real and fundamental current problems instead of squandering resources by wildly speculating on that which lies beyond our ken. According to the International Energy Agency, a total of 6 trillion dollars (yes, that’s 6 trillion) will be squandered throughout the world between 2015 and 2040 in subsidizing inefficient renewable energy sources. This is the equivalent of 300 years’ worth of aid for development in Africa. That is not only absurd, it’s immoral.

Environmental fanaticism has become a totalitarian ideology, an apocalyptic sect that claims to protect us from a threat they themselves have concocted. These purported élites, enemies of humanity and of Christianity, play at being God; they think they hold the right to decide who and how many of us may inhabit our wonderful planet, and who shall be rich and who shall continue to live in poverty. Do not allow yourselves to be fooled by cute polar bears³⁶, by fearsome forecasts about CO₂, ice levels or droughts-to-be. The planet is not endangered, but our freedom is. And so are the lives of countless peoples in the poorer countries of the world.

Thank you very much.

³⁶ According to a study performed by Canadian scientists and published in the journal *Ecology and Evolution* (May 2016), the population of polar bears in Canada (where 2/3 of world polar bears live) is stable or increasing: “We do not find support for the perspective that polar bears within or shared with Canada are currently in any sort of climate crisis”. The maximum distance ever recorded of uninterrupted swimming in the freezing waters of the Arctic by a polar bear is 687 kms (9 days). This ruthless predator seems to be in good shape and able to adapt, as it has done through the ages.