

Lyndon LaRouche on the current importance of the Monroe Doctrine

Soviet and other propaganda channels into Ibero-America have lately conducted an escalated campaign of attempted defamation against the 1823 U.S. Monroe Doctrine. The general thrust of this attempted defamation is to argue that the colonialistic and imperialistic qualities of the 19th-century filibusterers and Presidents Theodore Roosevelt's and Woodrow Wilson's applications of the "Roosevelt Corollary" are inherent in Secretary of State John Quincy Adams's original draft of the Doctrine.

In a 6,000-word policy declaration released by The LaRouche Campaign throughout the American continent on June 8, Democratic presidential candidate Lyndon H. LaRouche, Jr. shows why the arguments of these defamers are false, and why the republics of the Americas must rally together to revive the Monroe Doctrine today.

The forces to re-establish the principles of a community of sovereign republics have been greatly strengthened by the LaRouche campaign against Henry Kissinger, LaRouche points out. Now it is necessary to fight for the concrete measures which will implement that doctrine, and take away the power of the oligarchical families who have succeeded in subverting that doctrine for so much of the last century.

"The kernel of Secretary Adams's argument," writes LaRouche, "a principle valid for today, was that the United States shared implicitly a community of republican principle with the forces of the emerging, sovereign republics of Ibero-America, and that the United States did not share such a community of principle with the United Kingdom. Adams argued, that instead of degrading itself to the disgraceful status of a 'cock-boat in the wake of a British man-of-war,' the United States must affirm its common interest with the emerging states of Ibero-America whether or not the United States possessed immediately the military power to enforce that common interest against the assorted or combined power of Britain and the Holy Alliance powers, that the United States must commit itself to enforce its policy of common interest with the Ibero-American states as soon as the United States acquired sufficient power to do so, and until that time must subscribe to nothing contrary to such principles.

"Two cases from 19th-century history are of outstanding

significance on this account. At the time of the 1812–15 war with Britain, the United States navy fought to secure to the Buenos Aires republic the territory called the Malvinas Islands, islands which were in the possession and inhabited occupation of Buenos Aires at the time the Monroe Doctrine was promulgated. Under proper reading of U.S. law, those islands are the territory of Argentina to the present date. The Monroe Doctrine has never been repudiated by any lawful procedure of the U.S. government, and is reaffirmed by the Treaty of Rio, which is still U.S. law.

"The British navy seized the Malvinas islands by force during the course of the 1830s, and expelled the inhabitants of those islands. Yet, in terms of unrevoked U.S. law, those islands remain the territory of Argentina to this day.

"The most brutal demonstration of the correctness of John Quincy Adams's argument against a treaty with Britain was the British-led invasion and conquest of Mexico during the period of the 1861–65 civil warfare in the United States. Britain led in an action which imposed upon Mexico a foreign puppet-government whose practices against the people of Mexico prefigured the war crimes and other crimes against humanity of the Nazi regime's practices in occupied portions of Europe during the 1938–45 period.

"It was because of the latter atrocity of the British government and its accomplices, that I gave the title *Operation Juárez* to my August 1982 book outlining the basis for collaboration between the United States and the republics of Ibero-America in circumstances of the presently worsening worldwide financial collapse. The affection between President Abraham Lincoln and Mexico's President Benito Juárez expresses the essence of the Monroe Doctrine. Only the public figures whom the patriots of the Ibero-American states could trust as an adherent of the Monroe Doctrine are those public figures who honor in practice the fierce nationalistic republicanism of Mexicans in the tradition of Juárez's struggle against British-led atrocities during the term of Lincoln's Presidency. Whether such a U.S. public figure's admiration of President Benito Juárez is efficient or not, is best demonstrated today by that figure's public acknowledgment of Argentina's claims to its Malvinas Islands territory."

The opposing faction

But there is a difficulty with applying this policy, LaRouche acknowledges, because the United States “has frequently abandoned and violated its own Monroe Doctrine in policy of practice. . . . The cases of Presidents Theodore Roosevelt and Woodrow Wilson are exemplary. Similarly, we must regret the U.S. policy of practice toward Ibero-America under Presidents Lyndon Johnson, Richard Nixon, and Jimmy Carter, and regret the continuation of Henry A. Kissinger’s influence upon the Ibero-American policy of practice of the Reagan administration, as well as the dismal hand of Kissinger and his accomplices in the policies of the Nixon, Ford, and Carter administrations.”

Essentially, there have been two opposing, principal factions of interest within the United States, LaRouche argues—one, typified by Secretary Adams and President Lincoln, and the opposing faction represented by Teddy Roosevelt, Woodrow Wilson, and Henry A. Kissinger.

“Today, within the United States, these two, opposing currents are typified by my presidential candidacy, the present-day expression of the faction of Secretary Adams and President Lincoln, on the one side, and the forces allied with the Trilateral Commission and Kissinger Associates, Inc., the anti-Monroe Doctrine, ‘neo-colonialism’ faction, on the opposing side,” LaRouche points out. There is, of course, only a relatively small portion of the citizenry explicitly attached to one, or another, of these currents. The majority of the citizenry is indifferent or unaware, although its organic commitment to republican moral philosophy could be brought to the fore by conditions of exceptional crisis.

The deepening strategic crisis and the financial crisis provide the concrete opportunity for eliminating the Kissinger version of the Monroe Doctrine, LaRouche argues.

Symptoms of a new turn

LaRouche then analyzes the process put into effect by his presidential campaign in both its qualitative, and quantitative, dimension.

Quantitatively, The LaRouche Campaign has counted the votes which the corrupt Democratic party machine has stolen, coming to the conclusion that between 15 and 35% of the votes cast in states where LaRouche was running in the presidential primary were cast for LaRouche. Such a vote, under conditions where the major media and the Democratic National Committee were evincing vocal, even violent, opposition to LaRouche, demonstrates a growing popular revolt against “established authorities,” and a growing perception of crisis.

Qualitatively, the series of 10 half-hour national television broadcasts brought forward another significant response from the electorate: *fear* that LaRouche’s perception of the crisis might be correct.

This fear has always been there, LaRouche notes—expressing itself as the withdrawal of the individual citizen from

educating himself and involving himself in national and international policy issues. What is new is that citizens are now feeling the necessity to act politically, and thus must admit, and confront, that fear.

“These reported and otherwise implicit developments around the LaRouche campaign must be interpreted in light of the leading thematic feature of that campaign,” LaRouche continues, “the self-identification of the campaign with opposition to the policy-making of Henry A. Kissinger and his circles. Massive and continued polling of U.S. citizens on their reactions to the anti-Kissinger campaign show the following results. Approximately 60% of the population expresses anger against Kissinger, and also considers Kissinger a leading issue of national political life. Approximately 12% more have significant dislike for Kissinger, but do not consider him to be a leading issue in the election-campaign process. Twenty-eight percent either support Kissinger or express indifference to the subject of Kissinger, with the majority of this 28% among that special sector of the professional and clerical strata whose identity is not scientific-engineering.”

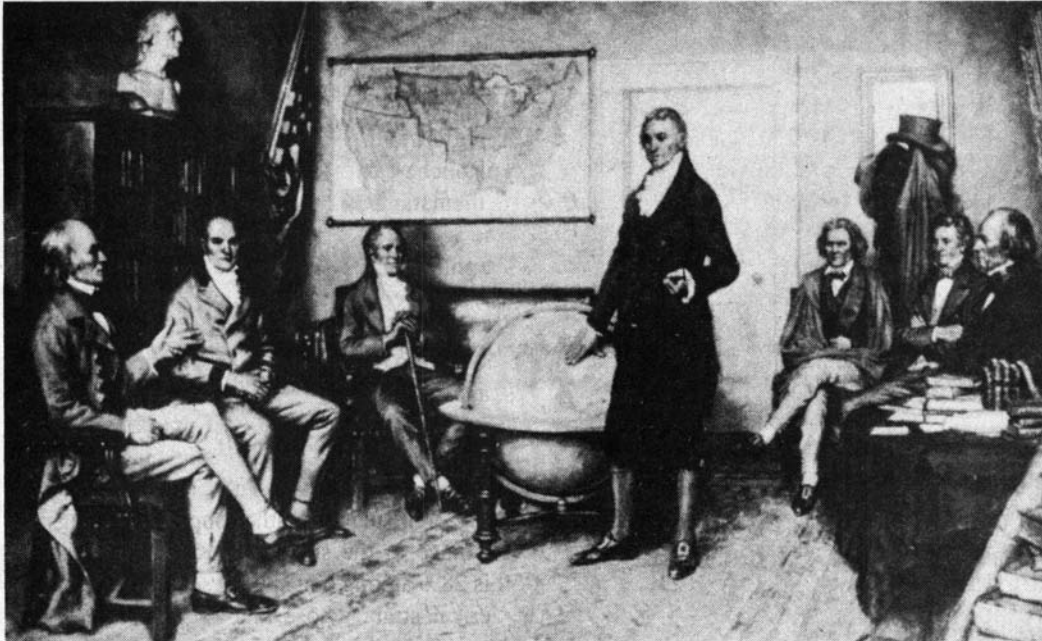
“Kissinger’s prominence depends on de facto indifference of the majority of citizens to the realities of national policy-making,” LaRouche concludes. “Once the citizens begin to react realistically to national-policy issues, the prevailing hostility to Kissinger (approximately 72%) erupts either automatically or is readily induced. Since Kissinger exemplifies the philosophical world-outlook hostile to the Monroe Doctrine, it is fairly said that the possibility of reviving Secretary Adams’s view of that Doctrine within the United States correlates more or less exactly with the emergence of a broad, popular movement against Kissinger and what he represents.”

Why the doctrine was subverted

LaRouche then outlines the historical fight leading up to the Monroe Doctrine between 1766 and 1814 in the context of the longterm battle between republican and oligarchical forces.

“As the leading republican of Germany, historian, poet, and dramatist Friedrich Schiller, stated the point, the entirety of the principal conflicts within European history from approximately 600 B.C. must be understood as the continuation of the conflict between the republicanism of Solon of Athens and the oligarchism of the sodomy-ridden slave society of Lyncurgan Sparta,” LaRouche argues. “Only if the United States’ wars against Britain are examined against the background of the conflicts between republican Athens and oligarchical Sparta, is it readily possible to understand the profound premises for the 1823 Monroe Doctrine.”

The modern form of the classical republicanism of such figures as Solon and Plato, LaRouche points out, is Western European Judeo-Christian culture, especially in the famous injunction of the 28th verse of the First Chapter of Genesis:



President James Monroe and his cabinet debating the Monroe Doctrine in 1823. Secretary of State John Quincy Adams, the architect of the policy to keep European colonial powers out of the Western Hemisphere, is pictured at the far left. Painting by Clyde O. Deland.

Be fruitful and multiply, and replenish the Earth and exert dominion over all things within it. It is the direct consequence of this fact that Western Judeo-Christian culture puts emphasis on the development of the individual personality, and creating the opportunities for that personality to employ its powers fruitfully for good.

“This emphasis upon the individual personality, and upon the submission of society to service of that principle, is the kernel of that which distinguishes the republicanism of Western European Judeo-Christian culture,” he continues. “That is our precious heritage” of both the predominantly Catholic countries of South America and of the predominantly Protestant United States “which we must work to perfect and to defend, at any price required by that obligation.”

After 1815 and the Congress of Vienna, however, it was the oligarchical adversaries of the Judeo-Christian heritage who took over. The oligarchy functions by families, “families whose principal functions within society are income from various forms of parasitical looting, according to the principle of usury, and also control of a priesthood.”

How have these families succeeded in suppressing the republican heritage? LaRouche asks. “The chief weapons they have employed . . . have been financial usury and cultural warfare. Simple usury, ground-rent accumulations, and speculation in primary commodities as well as financial paper, as well as slavery and drug-running, have been their customary sources of accumulation of wealth. For this purpose, control over the national banking of the United States, and control over taxation policies, have been those intrusions into government through aid of which they have been able to loot governments and their populations.

subtle at first glance, but are in fact more potent in the longer term than the mere accumulation of financial power: by cultural warfare, these families destroy the populations’ will to defend themselves against the looting.”

It is this will to fight for republican principles, LaRouche concludes, that is essential to reviving the Monroe Doctrine as a bastion against oligarchism.

Emergency measures required

As he points out in his concluding section, LaRouche has already elaborated the concrete measures that would put the principles of the Monroe Doctrine into effect. These are as outlined in his national television broadcast of June 1 (published in *EIR* June 12), and would establish anew the U.S. currency according to the prescriptions of the U.S. Constitution, as well as establish a continent-wide debt reorganization that would promote needed capital goods exports to the Ibero-American nations.

“Without the measures of monetary reform indicated, no solution to the present worldwide spiral of financial collapse is possible, and therefore no satisfactory solution to the state of present relations among the United States and the republics of Ibero-America,” LaRouche writes.

“The essential thing is to take concrete actions which set into motion the broadest possible mass movements of our nations and peoples, in jealous support of the principle that the affairs among states must be ordered by republican principles. . . . That mass movement must be, in principle, a revival of the Golden Renaissance’s work, a revival of that great movement, once led by Benjamin Franklin, whose existence and energy brought into being the republics of the Americas.”

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