

Shamed at home, ADL skulks off to spread filth in Argentina

by Cynthia R. Rush

From May 10 to 14 of this year, Rabbi Morton Rosenthal, international affairs director of the Anti-Defamation League of B'nai B'rith (ADL), traveled to Buenos Aires, Argentina where he publicly slandered jailed American statesman Lyndon H. LaRouche, Jr. and blamed him for an "anti-Semitic" campaign he claimed was being waged against the ADL. Rosenthal repeated that slander in meetings with President Carlos Menem and other government officials (see *EIR*, May 28, p. 54).

The ADL leader failed to mention that his organization is under investigation for illegal spying in the United States, but in an interview published in the May 18 daily *Clarín*, he implicitly threatened President Menem with a halt in foreign investments if his government failed to align itself with the ADL's "anti-discrimination" agenda. That means that if Menem doesn't follow the ADL's political and economic policy recommendations, including attacking LaRouche and other "enemies," his political future could well be in trouble.

Given the past involvement of the B'nai B'rith, in fact a *masonic anti-Jewish organization*, in the assassination of heads of state, some observers wondered whether this might also be taken as a personal threat to Argentine President Carlos Menem.

Rosenthal's public performance was bad enough. But information made available to *EIR* reveals that what he had to say privately, during a seminar co-sponsored by the U.S. Information Service (USIS) and the Latin American Integration Foundation, demonstrated a more sinister purpose to his visit.

Under the guise of combatting "discrimination," Rosenthal demanded a full-scale assault on the foundations of Argentina's strongly Catholic culture, echoing the legal and "ethical" arguments the ADL has wielded in the United States to introduce New Age culture and Satanism in place of Judeo-Christian principles. As he made clear in a blatant defense of the Hong Kong model of economic "development," the destruction of Argentina's cultural paradigm is crucial to developing the degraded mentality which sees no problem with the foreign banking community's notion of "democracy" based on free-market usury and economic looting.

Hong Kong is a major international center of drug trafficking and drug-money laundering. What makes this model so attractive, Rosenthal told seminar participants, is that its government "isn't involved in planning or development and doesn't impose exchange controls or give direction to capital, exports or imports." Hong Kong's economic growth, he stated, incredibly, is due to "the elimination of the barriers of discrimination."

This is U.S. policy

As revealed by speakers at the May 17-19 conference in Washington of the International Commission of B'nai B'rith, the ADL demands the implementation of the International Monetary Fund's free-market austerity policies in Ibero-America even though, in the words of Peruvian Daniel Schydrowsky, these "involve major deindustrialization," and "some parts of Latin America have just disappeared" as a result of their application.

This is also the Clinton administration's policy for Ibero-America, as recommended by its policymakers at the Inter-American Dialogue. Thus, despite previous State Department denials of U.S. government sponsorship of Rosenthal's Argentine visit, it is no accident that the U.S. Information Service in Buenos Aires officially co-sponsored the seminar entitled "Anti-Discrimination: A Necessary Condition for a Democratic Economy," and that one of the themes running throughout the seminar was that eliminating discrimination is the key to economic prosperity. There was not a single mention of the International Monetary Fund, the foreign debt, or the impact of economic austerity policies on real human beings. All analyses were neatly packaged into the formulation that "discrimination" is the root cause of poor economic performance.

What exactly does Rosenthal mean by discrimination? It was Schydrowsky who warned at the Washington B'nai B'rith conference that dirigist economic policies, which he said could make a comeback in Ibero-America as part of a backlash against free-market neo-liberalism, were inherently discriminatory, authoritarian, and even "anti-Semitic" in nature. That gets to the crux of what Rosenthal and company were talking about in Argentina.

Argentina is a nation with a strong nationalist tradition which at several points in its history has opposed foreign economic looting through dirigist economic policies, while advocating a spiritual identity based on Catholic and Christian principles. Recent governments have obeyed foreign economic dictates and attempted to bring about a cultural paradigm shift by promoting the rock-drug-sex counterculture.

But in the back of the Anglo-American mind there always lurks the fear that Argentines might again do something unpredictable—as they did in 1982 with their retaking of the Malvinas Islands from the British. That is one reason for the constant attacks on Army nationalist Col. Mohamed Alí Seineldín, who, though imprisoned, is the symbol of the country's positive nationalist tradition.

An epistemological assault

It is lawful, then, that a major portion of the seminar at which Rosenthal was the guest of honor was dedicated to an attack on the fundamental premise of western Christian civilization: that man is created in the living image of God—*imago viva Dei*—as evidenced by the sovereign power of creative reasoning which distinguishes him from the lower beasts.

Not only Rosenthal, but several other speakers, insisted on the Hobbesian “war of all against all,” or Aristotelian formulation that man's nature is fundamentally bestial, and repeatedly attacked Plato for his “authoritarian” and “individualistic” emphasis. Plato's affirmation of the primacy of human reason was carried over into Christianity and was acknowledged by many of the early church fathers, above all, by St. Augustine.

Panelist Marcos Aguinis, a psychoanalyst, insisted that man is essentially violent, and that laws came into being historically only to control this violent nature. Aguinis even went so far as to assert that wolves were superior to men, because a wolf never enslaved his fellow wolf, while men have only progressed on the basis of enslaving their fellow man! He told the participants:

“Law was established on the basis of violence; when law appeared for the first time, it was imposed [because] men don't like to respect the law. . . . Man's tendency to discriminate, in the sense of despising and excluding, is obviously very strong, and the same is true of the law. . . . it is very difficult for man to accept the law, so it came into being as an act of violence.”

In 1985-86, as secretary of culture for President Raúl Alfonsín, Aguinis ran the National Program for the Democratization of Culture, whose premises were taken directly from the Marxist followers of the post-World War II Frankfurt School, which set out to destroy western Christian civilization. Aguinis vowed to free Argentine society from all “authoritarian” traits.

During the seminar, he praised the “multiculturalism” on

U.S. campuses, the weapon used precisely to destroy *imago viva Dei* and replace it with the notion that one's humanity is culturally or ethnically determined.

Another speaker, sociologist José Enrique Miguens, who has been involved in efforts to “democratize” the Armed Forces through contacts with the U.S.-led Project Democracy apparatus, lied that Plato said “horrendous things. Plato goes so far as to say that the poor are pigs and sheep who should be led by the dogs.” Describing Plato's philosophy as “oligarchic,” Miguens actually asserted that Plato's statement in the *Phaedrus* dialogue “that equals seek equals” was the source of all discrimination, because it excluded those who were not all alike! Miguens prattled on about Plato's “metaphysical dualism” which he said was a reflection of anti-feminist tendencies.

Rosenthal told Miguens, “I agree with you totally. Moreover, Plato was a friend of tyrants. . . . unfortunately we know what that tradition is.” He lied that the Greek philosophical tradition rejects any concept of man as a sacred creation, “and that's why men can be despised as garbage.”

An Argentine ADL?

Counterposed to the Platonic philosophical tradition, Miguens and other speakers effusively praised Israel's corporatist state and its concept of “the People” and its communal values as an alternative model. “The people of Israel. . . the people of God today is what saves the entire community,” Miguens said. “Not just the person is saved—the Greek mystique was individualistic, the priests were saved, and everyone else was left to an uncertain redemption.”

The proponents of this bestial world view understand, however, that theirs is not a hegemonic one. Miguens, for example, warned that “the enemies of democracy have integral viewpoints which give a philosophical and intellectual brilliance to their positions; and somehow, we have to create one that's better than theirs, to be able to fight them on the level of ideas.”

As a solution, he suggested that “an anti-defamation league be seriously organized here. . . . to break with everything that surrounds us, to meet others in a profound personal encounter. . . . person to person, each admitting his differences with others.”

Rosenthal was more specific. Legislation, he said, was crucial; then came enforcing the laws; and third, education. Hinting at the methods used by the ADL in the United States, he warned that “a combined effort is needed to change social values and criteria such that those discriminatory practices which have been the norm for some time are branded illegal and immoral.” And, he threatened, “where moral teachings are unsuccessful and where laws are adhered to only reluctantly,” ways must be found to “convince people that it is in their own personal and economic interest, and in the interest of the nation, to put an end to discrimination.”

For those who know something about the ADL's history,

none of the high-sounding talk at this seminar about fighting discrimination conceals the fact that the ADL is a *criminal* enterprise, with longstanding ties to organized crime and drug trafficking. In the United States, the ADL has used innumerable legal suits, "hate crime" laws, as well as the "World of Difference" program in the schools, to uproot the Judeo-Christian tradition from public life. While making the smallest observance of Christianity—or Judaism—in the schools impossible, the ADL has obstructed the passage of laws that attempted to crack down on the practice of Satanism, and openly encouraged New Age culture as well. Its "World of Difference" program purports to teach "tolerance" and acceptance of "diversity." In fact, its purpose is to get school districts around the United States to devise curricula and cultural programs which promote homosexuality and other perversions under the rubric of "alternative lifestyles."

Rosenthal bragged, however, that he had personally discussed this program not only with President Menem, but with the secretary of culture as well as the mayor of Buenos Aires. "We're going to look at the possibilities of bringing it here and adapting it to Argentina," he said. "They told me they're interested."

There is a supreme irony in Rosenthal's bragging about the 1964 Civil Rights Act in his speech, as if the ADL has had anything to do with advancing the cause of civil rights in the United States. The ADL embraces the philosophy of the British-backed Southern Confederacy, defending the figure of Ku Klux Klan founder and Scottish Rite masonic leader Albert Pike, who worked under British orders in the 19th century to destroy the United States. Beginning in 1947, the ADL collaborated with former Ku Klux Klan member, Supreme Court Justice Hugo Black, to remove the Judeo-Christian tradition from the public schools, using Black's court rulings on the separation of church and state.

The ADL is the branch of the same masonic organization, the B'nai B'rith, which killed Abraham Lincoln and which colluded with the Confederates to perpetuate slavery, racism, and free trade—the same British policy which has historically destroyed Ibero-American nations' national sovereignty. The Argentine government would do well to view Morton Rosenthal's trip to Argentina, and all that he proposed there, as a threat to its national security.

Documentation

Psychoanalyst Marcos Aguinis made the following statements in the work entitled Mientras se consolida la Democracia, published in 1985. Aguinis was one of the participants in the May 1993 seminar sponsored by U.S. Information

Service and the Latin American Integration Foundation in Buenos Aires.

Freedom isn't sufficient to cease being a slave. Behavior is modified slowly. . . . Sometimes much time must pass before anachronistic habits withdraw. Authoritarianism and its deformations, so deeply rooted in our population, continue to be felt. . . .

Democracy is not the bed of death but rather the agitated platform of life. It is conflict, and open conflict in contrast with those dictatorships which try to hide it. . . .

[The Argentine model] consists of having ruptured authoritarian sorcery. Let us abstain from doing what the defeated sector would have done. . . . Let us not be dragged down by the advice of the fascist dwarf whom we have yet to completely eradicate from within us.

If we dared a definition, we would say that the ideology of democratic culture is that which attempts to develop a culture which invigorates democracy, and a democracy which invigorates culture. This appears to be a tautology, so let's find another formulation: It is the culture which underlies, develops and strengthens otherness. . . .

In explaining his 1986 National Program for the Democratization of Culture, Aguinis said:

The Argentine Republic can become an unprecedented pilot project worldwide, in which we take advantage of the resurgence of democratic structures to overcome discrimination, submission, impunity, hatred, and other vestiges of the authoritarian yoke. . . .

The following remarks were made by Rabbi Morton Rosenthal, international affairs director of the Anti-Defamation League (ADL), to the seminar sponsored by the U.S. Information Service and the Latin American Integration Foundation:

The force of my observations consists of showing that if the law and egalitarian justice are not incorporated into the social structure, this is a severe impediment to achieve the laudable goals of a democratic economy and integration into the mainstream of democratic nations. In other words, discrimination takes a large toll, and has profound negative consequences for any country which tries to develop a democratic economy. Laws are the most powerful tool a democratic society has to create the criteria according to which we live and fix the parameters which define social structures. . . . In other words, any campaign against discrimination is worthless if it's not based on a solid legislation. . . .

I leave for your consideration what might well be the most attractive argument for a campaign against discrimination. . . . The end of discrimination might be accelerated if all people realize that it is an important obstacle to national growth and prosperity. . . . Resorting to stereotypes and prejudices in a competitive market carries a high cost and can jeopardize economic survival.