

LaRouche's Crisis Leadership Backed: Honored by World's Third-Largest City

On June 12, the São Paulo City Council, in full session, heard a motion introducing Lyndon LaRouche, for honorary citizenship, and for the longer strategic policy discussions which followed in the Council chamber. Here are the brief introductory remarks, begun by a member of the Council.

Dr. Havanir Oliveira Nimitz: Today has, for me, a very special significance.

For the first time in my term, I have the satisfaction and the honor of seeing here, in this place, my president, the national president of PRONA [the Party to Rebuild National Order], Dr. Enéas Ferreira Carneiro, who is known to everyone, to all Brazilians, and who is a leader in my party, the person for whom I am a legitimate representative, de facto and de jure, in this legislative body.

My guest—who will receive, after 7 p.m. in the Council's Noble Chamber, the title of Citizen of São Paulo—was a candidate for the President of the Republic of the United States of America. He is a very respected economist in impor-

tant circles of power in all countries, not only for the depth of his analysis of macroeconomic questions, but also for his general vision of the world, as a statesman who moves with absolute confidence in the fields of Science and Art, having an enviable background in practically all spheres of human knowledge.

I would like to advise the journalists present, that Mr. LaRouche will be available to any of you, in my chambers, where an interpreter will also be present.

It is an honor, Mr. LaRouche, for me, for Dr. Enéas, for PRONA, for São Paulo, and for Brazil, to have you here as our guest, in the City Council of São Paulo.

Thank you.

Dr. Enéas Ferreira Carneiro: Mr. LaRouche, I would like to tell you and the distinguished councilmen here today, that it is an honor for Brazil that a statesman of your intellectual stature is here to speak to all of us present here today, and transmitting to us the hope for a better world, in which we can all live as human beings, and not to have children begging in the streets, women being driven into prostitution, and suffering everywhere.

As a politician, and through your international magazine, *Executive Intelligence Review*, you have promoted a new economic agreement among sovereign nations, a New Bretton Woods, to bring this about.

Mr. LaRouche, it is an honor to have you with us, in São Paulo, Brazil, and I wish to express our deep respect to you, as a symbol against human suffering.

Thank you very much.

Lyndon H. LaRouche, Jr.: I shall also speak in English, very briefly.

We are living in very difficult times, very dangerous times, as you know. It is necessary, above all, in the Americas, that we reestablish the kind of collaboration between the United States and the states of the Americas which was sought by President Franklin Roosevelt, and by Secretary of State John Quincy Adams and Monroe before.

And Brazil is an extremely important country, the largest country of the Americas, with which the United States has to deal. Sometimes understanding between the nations is difficult, sometimes because of leadership. But a dialogue among our nations is essential, and it can not do anything but good to have it.

And I thank you very much.



São Paulo City Councilwoman Dr. Havanir Nimitz presents Lyndon LaRouche with a certificate naming him an honorary citizen of São Paulo.

São Paulo City Council Discussions On Cooperation for Economic Recovery

City Council members, leaders of Brazil's Party for Rebuilding National Order (PRONA), and other leaders made presentations to an audience of over 300 in the São Paulo, Brazil City Council chambers on June 12, as South America's leading industrial city made Lyndon LaRouche an honorary citizen.

Dr. Havanir Oliveira Nimtz

'Crucial Moment in Brazil's History'

Brazil is currently living through a crucial—perhaps the worst—moment in her history as a nation, if the analysis is made in terms of parameters such as economy, education, and health. The country is wracked by internal crisis, in which political uncertainty and the absence of authority at all levels clearly stand out.

If, in the decades of the 1960s and '70s, there existed a centralized operation which crushed free thought and silenced the voices of opposition, in a dialectical process, [today] we have arrived at its antithesis, of non-authority, non-decision, non-achievement, inaction—a quasi-anarchy.

The country is on the brink of chaos.

As if in Civil War

Accepting the statistics provided by the government, in some instances, the frightening figure of an assassination an hour has been reached in the Rio-São Paulo axis, with more youths dying by premediated homicide in these two megalopolises, than in any other place in the rest of the world.

Truly, it's as if we were already in a civil war. The drug trade has such great power, that already, in some corners of the country, it is the real power—not legally, but *de facto*. The drug trade can order stores and supermarkets to close, and even declare holidays.

The truth is that we no longer live in an organized society. We have become a disorganized band, where everyone, desperately, decides to fight for their own interests, in an uncontrolled race of every man for himself, each fighting against the

other, with no hope, with nothing discernable on the horizon, since everything points in one direction only: of greater disorder.

Here is the crux of the matter.

As our guest of honor today, Mr. LaRouche, has said in his statements, it is fundamental that Classical education be restored. It is necessary that our children learn, as was taught in the past, to respect civic values, the nation, the flag, the national anthem, our elders—in other words, to develop respect for everything which is the work of the Creator, and, in particular, human life, which, of all that appears to us in the world, is Creation's most beautiful work.

Since we emerged as a political structure in 1989, we in PRONA have been fighting against the destruction of all the values of Brazilian society, struggling against this diabolical process which is subjecting our people to physical slavery, moral degradation, concupiscence, and despair over any future as a nation.

The founder of PRONA is Dr. Enéas Ferreira Carneiro—medical doctor, mathematician, physicist—who has dedicated his life to the search for knowledge.

A student of science, he has made incursions into the fields of Paleontology, Linguistics, Sociology, Psychology, Philosophy, Macroeconomics, Theory of State, and Constitutional Law.

Dr. Enéas is a unique, illustrious, eminent figure, a very respected doctor and professor of unsurpassable merit. He was my teacher, when I was still a medical student, who showed me the importance of knowledge for the liberation of man, and the possibility of embarking upon a struggle for the liberation of our Fatherland, giving us hope for a future for our children and for our grandchildren.

Thanks to him, I advanced through a process which brought me to the point of being the City Council representative who received the second-largest number of votes in the city of São Paulo—87,000.

When he first read the works of Mr. LaRouche, Dr. Enéas was struck by the clarity, depth, and breadth of knowledge of our honored guest, which amaze anyone of us when we also start to read his writings.

Against a Global Financial Disintegration

We associate ourselves with the wave of ideas which flow from Mr. LaRouche's prodigious mind. And all of us go on to travel in the same boat, a boat which, we hope, will one day allow us to navigate in calm waters, when we have quelled

the tidal wave which today shakes the nations of the planet, slaves that they are to a repugnant, obscene, fetid, filthy financial system, which is already in the process of full global disintegration.

Yes, because as Mr. LaRouche forecast many years ago, there is no Asian problem, nor a Russian problem, nor an Argentine problem, nor a Brazil problem. The crisis is systemic. The crisis is planet-wide. All of civilization is heading toward a new dark age.

It is for all these reasons that today, in this chamber, Mr. LaRouche is honored, the legitimate representative of the worldwide struggle against ruinous speculation, which is dragging the world into the abyss.

Thank you.

Helga Zepp-LaRouche

‘A Powerful Message To the Whole World’

Ladies and gentlemen, dear Dr. Havanir, dear Dr. Enéas:

I want to thank you for giving this great honor to my husband in this way. And if you permit me, let me say something personal about my husband, with whom I have been married almost 25 years this year. And I hope you will forgive me that I praise him; if you think it's too much, I'm his wife.

From my own life which I have spent with Mr. LaRouche, I can tell you that he is one of the rare individuals which mankind, when it is lucky, produces sometimes once in a century. And I think we really should all be extremely happy to have such an extraordinary man at such an outstanding moment of crisis that the world is faced with right now.

Mr. LaRouche has, like nobody else I know, revived the best treasures of universal history. In the current period, when true human knowledge is almost lost, he has revived the best pearls of European civilization, the cradle of European civilization; with the ideas of Plato, the contributions of Christianity, of the great Renaissance, of the German Classical period, and the ideas of all the great thinkers of European history. But he has also not neglected the other cradles of mankind, from China, to India, to Mesopotamia, Sumer, and Egypt.

He has made the world conscious about the two traditions: the fight between the oligarchs, who are only interested in the privileges of a few, versus the fight of the true republicans, who are concerned about the well-being of the people—the

fight which goes back almost 2,000 to 3,000 years.

Mr. LaRouche has taken the whole world into his heart. In the 1970s, he wrote development programs for Africa, which is the reason why many poor people, who are dying right now in Africa, regard him as the only hope. In collaboration with Indira Gandhi, he wrote *A 40-Year Development Program for India*, which is still the hope for many people in India, and which is why he is regarded as a legendary figure in the Indian Subcontinent. The ideas he developed, together with [Mexico's] President López Portillo in 1982, about the integration of Latin America, in *Operation Juárez*, still represent the hope and the vision for the Latin American continent to come out of its present crisis.

There Are Two Americas

Concerning the United States, there are two Americas: one is the beautiful “beacon of hope and temple of liberty” of the Founding Fathers, of Lincoln, of Martin Luther King—the U.S. tradition Mr. LaRouche today stands for. The other one, is the tradition of the British Empire, of the Confederacy, of slavery, and of the idea of dominating the world through world empire.

By giving Mr. LaRouche the honor of being an honorary citizen of São Paulo, you all have contributed to sending a powerful message to the whole world, as to which America the world really wants.

As a wife, I can only tell you, that if there is hope for all the poor countries of this world, for a dying African continent, for a terrible situation in the Middle East, for a very dangerous situation in Central Asia and the Indian Subcontinent, and many other places, it is the ideas of Mr. LaRouche.

So, I want to thank you, because you all have contributed to do the single most important thing to contribute to bring the world out of this crisis.

Thank you very much.

Dr. Enéas Carneiro

‘Who Is Mr. LaRouche?’

Who is Mr. LaRouche?

Until 1994, I knew of him only as a great political leader. I could also see the convergence of our thinking, but I had no idea at all of his immense and extraordinary culture in almost every field of human knowledge.

During one of my appearances on a TV talk show, on the occasion of my second run for the Presidency of Brazil, I referred to the national credit policy implemented in the



Dr. Enéas Carneiro, founder of Brazil's Party for the Rebuilding of National Order (PRONA).

United States by Alexander Hamilton, which prompted a comment in the newspaper of the Ibero-American Solidarity Movement.

Mr. Lorenzo Carrasco sought me out, and I became a subscriber to *Executive Intelligence Review*. It is impossible to resist Mr. Carrasco's appeals, when he decides to sell you a subscription to the magazine.

Reading Mr. LaRouche's articles in *EIR* and, later on, in *Fidelio* and *21st Century* magazines, I became increasingly astonished and deeply curious to know more and more about that man.

Who really is he?

Recently, reading an article appearing in the May 10, 2002 issue of *EIR*, I was struck by Mr. LaRouche's deep philosophical and technical analysis of the catenary, and I recalled my classes as a university physics student, 40 years ago, with my dear friend Dr. Osório—who is here today—when we were being introduced to transcendental trigonometric functions, analytic geometry, and hyperbolic functions.

The catenary is the curve describing the form taken by a uniform chain when it is suspended from its endpoints. Any

freely hanging cable or rope assumes this shape.

The catenary represents the constant search of nature for a state of order, with a minimum expenditure of energy. That is a universal principle, which, like many others, Mr. LaRouche explains magnificently in his writings.

But, let's stop for a moment and think: What Presidential candidate in Brazil, or in the United States, for that matter, has ever heard of a catenary?

Imagine someone showing Mr. Bush in the United States, or Mr. Lula [Luís Inácio Da Silva] or Mr. [Antonio] Garotinho in Brazil, an hyperbolic function or an integral. Any one of them, at the sight of an integral, would immediately think of a rattlesnake ready to bite him. None of them, in their absolute ignorance of the scientific principles governing nature, has the slightest idea of the importance of scientific knowledge to the statesman who would lead a nation.

Besides being a mathematical philosopher, Mr. LaRouche has a keen intelligence and exceptional fluency in matters of the physical world, speaking with intimacy and profundity about the ideas of Gauss, Ampère, Oersted, and Kepler, and many other mainstays of physics.

Regarding philosophy as such, Mr. LaRouche is really a scholar. From Plato to Leibniz, from St. Augustine to St. Thomas Aquinas, or Descartes, Spinoza, and many others, the depth of his reasoning and wise analysis is, for me, breathtaking.

He speaks about ancient history as if he were there, at the same table, on the same sofa, at Plato's *Symposium*, the "Banquet of Love." He who reads Mr. LaRouche's articles receives a refreshing shower of science, fine arts, and philosophy.

The Fight for the General Welfare

But, beyond such incontestable knowledge, what most impresses me about Mr. LaRouche is his concern for social questions, poverty, and the destiny of humanity.

Mr. LaRouche defends, in the United States and the world, the same ideas which we, of PRONA, defend here in Brazil.

He fights for the existence and presence of the sovereign nation-state. In one of his speeches, he said: "We want no empire. We want no hegemony. We want the general welfare. We want to protect and to promote national sovereignty. That is the cornerstone."

He condemns economic globalization, so dear to the rotten press, the corrupted media which do not allow ordinary people to know what is the reality hidden behind those sweet words, such as "privatization," "the minimal state," "economic globalization," and so forth and so on. In reality, all of this is a lie; what exists, in fact, is neo-colonialism.

I became aware in 1989—but Mr. LaRouche had seen it much earlier than I—that a diabolical plan of destruction was under way, and accelerating with incredible velocity, to destroy our moral values—all that was handed down to us by



At the dais of the award ceremony in the São Paulo City Council chambers.

our forefathers, and which makes us a sovereign nation.

With the establishment of the free-market empire, with the neo-liberal wind blowing in almost every quarter of the planet, it followed naturally that our country would also be engulfed by this wave of destruction.

The floodgates of our economy were intentionally opened. Our nation was flooded with junk and trash from around the world. The barriers against imports of all industrial products were taken down, in such a disastrous manner that our national industry was almost destroyed.

But, the whole process did not stop there. With no subsidies, with almost no lending by the Banco do Brasil to small and medium-sized farmers, bankruptcy also struck the countryside. Thus, they destroyed agriculture, too.

Millions of unemployed were thrown onto the streets. Today, a shocking 20% of the economically active population is unemployed. They wander hopelessly, hungry, desperate, joining those already in the informal economy, selling imported products at traffic stops on the streets, doing anything to survive, and a considerable number of those unfortunate

people finally end up in criminal marginality.

Criminality, in turn, is reaching terrifying levels, reaching as high as one murder every hour in the Rio-São Paulo region, as stated quite correctly by Dr. Havanir, president of PRONA in São Paulo.

They destroyed the fundamentals of Classical education. They destroyed respect for the nation, for religion, for the family, as well as respect for life. And, with that, death became just a banality. They transformed human beings into machines.

The Empire of Money

With complete freedom for speculation, with capital flowing from one point of the planet to another, without any restrictions, it was natural that the big monied interests wished to increase—doubling, tripling, quadrupling their fortunes—simply by speculation in the financial market.

The world economy became a no-man's-land, with no relationship between real wealth and the amount of money in circulation.

Money is no longer a symbol of wealth. It has become wealth itself. I say that, because there is no correspondence between the money that circulates and the real wealth of nations, as Mr. LaRouche has so brilliantly proven in his analyses, repeatedly presented in the four corners of the planet.

We have come to live under the Empire of Money, the Empire of Fake Money, the Empire of Painted Paper.

Brazil, in 2001, paid the fabulous amount of some \$60 billion in service on the public debt alone, including the interest on domestic and foreign public debts.

And the domestic debt jumped from \$50 billion in 1994 (at a dollar-to-real ratio of 1:1), to about \$240 billion, the equivalent of a stunning 600 billion reals at today's exchange rate.

We should remember that this enormous debt rose after the big Brazilian state companies were handed over, such as the National Steel Company (CSN), Usiminas, and Vale do Rio Doce—the biggest mining company in the world, control over which was sold for the ridiculous sum of \$3.338 billion, which is less than what is paid, in one month, in interest on the public debt. That is, close to 10 billion reals, or almost \$4 billion, are paid per month in interest alone.

Fortunately, this model is exhausting itself, because it is self-destructive. It carries within itself, the germ of its own destruction.

Look back to the Russia crisis: The world press, the servant of world power, said this was a local problem. There was an Asian crisis, and they repeated: This is a regional problem. Now, it is the Argentina crisis, and they keep saying: It is their crisis; it's an Argentina problem that won't affect us. Brazil is different.

But the reality is, that there is no difference. As Mr.



To open the ceremony, a military band plays the national anthem of Brazil. Afterwards, a tenor sang the American national anthem, a capella.

LaRouche has been insisting for decades, and I have been repeating here in Brazil since 1989, the crisis is systemic.

There is no saving this model, unless there is a joint statement, issued by the governments of the major countries of the world, that the current international financial system is insolvent; and calling for the establishment of a new accord between nations, with the creation of a New Bretton Woods agreement.

The Way Out for Brazil: ‘Rupture, Now!’

But, unfortunately, here in Brazil, Mr. LaRouche, we don’t have the power to impose such an agreement upon the world. Therefore, there is only one way out for us, and that is a rupture, a formal and final rupture with the international financial system.

We are one of the biggest countries in the world, with about 8.4 million square kilometers of land area, 21% of the world’s freshwater supply, and the biggest rain forest in the world. One sunny day over Brazil’s territory is equivalent to the energy produced during 24 hours of operation by 120,000 hydroelectric plants of the size of Itaipú Dam, presently the world biggest hydroelectric complex.

Thanks to this fantastic solar energy, which is only possible in the tropics, the Brazilian continent has unequalled wealth of vegetation, with vegetable oils, cellulose, sugar, starch, etc., capable of generating forms of energy which can advantageously replace all petroleum products. In this way, we would be able to provide practically all of the world’s requirements for solid, liquid, and gaseous fuels, for an unlim-

ited time to come.

This means the use of a clean, renewable energy source, the energy accumulated in the molecules of the carbon hydrates, which exist in amounts many times larger than the energy obtained through fossil fuels, which are running out on this planet.

We are the richest country in the world, but we find more than half of our people condemned to live in poverty and misery.

Rupture, now!

Stop importing everything while exporting raw materials. Nowadays, even potato chips are imported, as if the glorious people of Brazil were not capable of doing anything, not even manufacturing potato chips.

Let us sit at the negotiating table and say: *That is enough!*

Pay us a fair price, or not one milligram will be taken from this land—no iron, no aluminum, no titanium, no quartz, no niobium, etc.

They need us much more than we need them.

But, in order to achieve that, we will need in the government, at all levels, honest men, wise, diligent patriots, and not that weak, fallacious, deceptive, inept, and mad mob that is leading our country into the abyss of chaos, and our people into slavery. In other words, as Mr. LaRouche says, into a New Dark Age.

Only in this way will we be able to proclaim the economic independence of Brazil.

Thank you very much, Mr. LaRouche, for your presence here in Brazil, and for all that you represent for all mankind.

‘We Shall All Sail, Or All Sink, Together’

Considering the circumstances and the state of the world’s affairs, the world is now in one of the most perilous periods of modern history, in which, in most nations, we will be required to look deeply into ourselves, for the resources—emotional, intellectual, and other [resources]—to solve the great problems which now confront us.

Therefore, under these circumstances, because of the significance of both the United States and Brazil, as leading influences in the Western Hemisphere, in the Americas, it is important to reflect upon the possibilities of the collaboration between the two nations at this time. And therefore, I shall tell you something about myself, as a figure of the United States, and what can be learned about the future relations between the two countries, and others, from examining that aspect of U.S. history.

Formally, the history of the United States began, as a nation-state, in 1763. At that time, the English colonies in North America had been allied with the British monarchy, in combatting the French Empire in the Americas. It came as no surprise to the patriots of those colonies, that the British Empire would immediately turn upon them, and attempt to destroy the liberties of the colonies, once the French had been defeated.

At that point, the history and the population of what became the United States, was divided between two factions—two factions, which have fought a see-saw battle for control of the United States, from that time to the present day: One, led by Benjamin Franklin, defines my tradition in the United States, the tradition of patriots such as Franklin, such as Hamilton, Washington, such as President Monroe, Secretary of State John Quincy Adams, President John Quincy Adams, Abraham Lincoln, and others; and Franklin Roosevelt. The other side, which was formed also as a faction in 1763, were called, then, and now, “the American Tories.” Their loyalties, then, and now, are to the British monarchy.

In the 20th Century, in 1901, with the assassination of President McKinley, the American Tories took power around President Theodore Roosevelt. The power returned to the American patriots, at least significantly, with the Great Depression and the election of a patriot, Franklin Roosevelt, as President. With the death of Franklin Roosevelt, the United States slipped again, into the hands of the American Tories, not completely, but as a dominant force.

U.S. Consumer-Nation Becoming Empire

Now, it was difficult for the American Tories to carry out their policy, in that period. Many of us had been involved in a great war. Many had served overseas, as I did, during that war; just as a simple soldier, but nonetheless, overseas. We were not disposed to give up everything we had won under Roosevelt. Even under President Eisenhower, we were not willing to give up the American military tradition, which we had experienced, in particular, during the Second World War.

In 1961, we plunged into Hell, at about the time Eisenhower retired. President Kennedy, who intended to revive the tradition of Franklin Roosevelt, was assassinated. An ally of President Kennedy, President Charles de Gaulle of France, was nearly assassinated in 1962, in the first of a series of attacks. In 1964-65, the United States went into an insane war in Indochina. Most of the American military tradition would not survive that war.

In the period beginning 1966, we began to degenerate: We were transformed from a nation which had been based on production, to a nation oriented toward consumption. We began, like the British United Kingdom, to assume, more and more, an imitation, or a parody, of the ancient Roman Empire. As you know, at the end of the Second Punic War, Rome had degenerated into what became, some decades later, an empire. It ceased to be a productive society, as slavery progressed; it lived by looting nations around it. It ruled by a method of terror called the Roman Legions. It ruled by a reign of terror, and then it died of the rot it built into itself.

We have begun to die, in the United States, in a similar way, over the period from 1967 through and beyond 1971. With the events of August 1971, and afterward, we became a *predator* nation, a consumer nation, living more and more at the expense of people around the world, and less on our own productive resources.

The system that has dominated the world increasingly, for the past 35 years, is now come to an end. We are now in an unavoidable, international, general, total collapse of the existing monetary-financial system. And therefore, it is important for many of you, who would wish to believe that is not true, to warn you of this, so that you may be prepared to act appropriately, at the time that the crisis becomes apparent.

As you know, from your own experience in Brazil, during the postwar period we went through a number of successive improvements in the conditions of life internationally. This came almost to an end, with the 1971 developments. With the crushing of Mexico in 1982, every nation of Central and South America was implicitly doomed to be crushed, sooner or later. Today, Brazil is one of the only nations in South America which is capable of doing anything about it.

We Can Call Forth Legacy of Patriotism

Now, go back to Roosevelt in 1932-33. In the 1920s, the American people were extremely decadent. I *lived* then; I *know* it. I could give you many clinical examples of the degen-



Lyndon LaRouche: "The system that has dominated the world increasingly, for the past 35 years, is now come to an end."

eracy of my neighbors and other acquaintances. But we were struck by a great crisis, and we had a great tradition—a great patriotic tradition. We had a leadership in the form of Franklin Roosevelt, which summoned the United States to come back to its true self. In the course of time, by the end of the war in 1945, the United States was not only the greatest power on this planet, but was the *only* power on this planet. There were many injustices perpetrated by the United States and others, during the period of 1945 to 1965. But in net effect, the Roosevelt legacy lived on.

The economic recovery organized by Roosevelt, the great mobilization for World War II, organized and led by Roosevelt, these legacies continued into the middle of the 1960s. The Americas benefitted from this; other parts of the world, like Western Europe under the Monnet Plan, benefitted from this; Japan was rebuilt on this basis. So, despite the injustices, the world was better, as a result of Roosevelt's having lived and led.

Now we've come to another great crisis, a crisis as terrifying, or more terrifying, as that which struck the world in 1929-33. The United States is a piece of wreckage, compared to what it was in 1929. But, nonetheless, in our people, in the United States, there is still embedded the legacy of the patriotism which was set into motion in 1763, on which our independence was premised. We can call that forth.

There is another aspect of that tradition which is important. In the period following the War with Britain of 1812-1815, the United States was isolated. The entire world, virtually, was against us. We had, on the one side, the British Empire was our enemy, determined to destroy us. On the other side, you had the Holy Alliance, led by Metternich, of the

Habsburg empire. At that point, the British went to the Americans, and said: "Come, join us, to fight the Hapsburgs in Central and South America!" The Secretary of State of the United States, John Quincy Adams, later President, said to President Monroe, "No. Reject the British treaty."

Adams said two things that are notable right now, for the present circumstances. "The United States must not become a cockboat, in the wake of a British man o' war, against the nations struggling for independence in the Americas." And also, Adams secured the support of President Monroe, with the support of two other former Presidents, to enact the so-called "Monroe Doctrine." Quincy Adams explained it: The United States did not then have the power to defend the sovereign states emerging in the Americas. But as soon as we did, we would kick both the Haps-

burgs and the British out of the Americas, in defense of the liberties of those emerging nations.

The Real Monroe Doctrine

That promise was kept by Abraham Lincoln, at the close of the Civil War in the United States. The United States kicked the Spanish, the French, Maximilian, and British influence, temporarily, out of Mexico and other locations, and enabled the Mexican President and patriots to resume control of their own country. Under Teddy Roosevelt and Wilson, that promise was betrayed. Franklin Roosevelt restored the promise with his Good Neighbor Policy. John Kennedy proposed to revive Roosevelt's policy, with the Alliance for Progress.

Now, that remains appropriate, today. While the United States has an obligation, as we all do, to find cooperation with Eurasia and Africa, in saving the world from this horrible situation which now menaces us, the *primary security* of the United States has been, since the time of Secretary of State John Quincy Adams, the issue of the security of the sovereign states of the Americas. And what Adams defined was a community of principle among what were each *perfectly sovereign nation-states*.

And so it must be today. We, in the United States, are in a mess—a terrible mess. We have great power still, but it's a sham. Without the revival of the economies of South and Central America, the United States can not work its way out of its own, onrushing depression. Either we shall *sail* together, or we shall *sink* together.

And, what I can hope to contribute, most of all, apart from what I do inside the United States and elsewhere, is to try to provoke among us, as nations, a dialogue on these great issues.

We must not have a hegemonic system. A slave is a poor worker. If you can not evoke the will power and creative mentality of a nation's people, you cannot get much good out of them. Some may be more powerful, some smaller and weaker. But all must be treated as personalities, with *equal rights*. From each, we must demand the same thing: that they muster their creative power to help solve problems. We need, above all, a community of ideas, a community of principle. We want to eliminate all kinds of supranational control over any nation among us.

And finally, look at Brazil: this wonderfully large, virtually untouched wilderness, with some concentrations of development, but vast, undeveloped areas, symbolized by the sheer *might* of the Amazon River. If you look at the Amazon region from the standpoint of the great Russian scientist, Vernadsky, who devised the terms "Biosphere" and "Noösphere," you have a sense of the great power for the future, implicit in the development of that, in a scientifically sound and rational way.

That is one of the greatest projects of development for the planet as a whole. And it should be a source of inspiration, to all Brazil, about what this nation can do. And the United States should be very happy to have such a partner.

Dr. Havanir Oliveira Nimtz

'Mr. LaRouche Is No Spectator of History'

Today has, for me, a very special significance.

For the first time in my term, I have the satisfaction, and the honor of seeing here, in this place, in this solemn session, the national president of PRONA, an illustrious, unique, eminent figure, Dr. Enéas Ferreira Carneiro, who is known by everyone, by all Brazilians, and who is a natural leader—educated, nationalist, courageous, convinced of his ideas, with an exceptional mind, a central figure in my party, the person for whom I am a legitimate representative, *de facto* and *de jure*, in this legislative body.

It is an honor, Mr. LaRouche, for me, for Dr. Enéas, for the PRONA family, for São Paulo, and for Brazil, to have you here as our guest, and to give you this deserved honor, in the City Council of São Paulo.

The history of humanity is made by a few men who, in



Dr. Havanir and Dr. Eneas embrace, as Helga Zepp-LaRouche looks on.

one way or another, made their mark on their eras.

There are some individuals, some lesser, some greater, belonging to the human species, who stood out so noticeably in their time, that it is impossible for any one of us to allude to those eras without mentioning those individuals, who became immortal landmarks of the era in which they lived.

Thus, it is impossible to study the Fifth Century before Christ, in Greece, without paying heed to the figure of Pericles. In the person of Leonardo da Vinci, the Renaissance had the greatest example of the unity of science and art which nature could condense into a single human mind.

Acting for good or for evil, some men make history, while the majority of humanity is made up of individuals who are, barely, spectators upon a stage where the drama of human history unfolds.

Mr. LaRouche is no spectator of history. He has already become part of history. Some centuries from now, when none of us will be here any longer, his name will be remembered, with admiration and respect by all those, like those of us present here, who know how to treasure intelligence, knowledge, and love of the human species.

Thanks to all of you. May God bless us. This session is closed.

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