

## LaRouche allies forge movement across Americas

by Nora Hamerman

Near the site where the Conquistador Hernán Cortés first assembled the Indian army that won Mexico back from the hideous Aztec empire—in Tlaxcala, Mexico—a convention drew together forces from most of the leading Spanish- and Portuguese-speaking nations of America and guests from North America and Europe, to launch a new movement allied to the ideas of the U.S. political prisoner and presidential candidate Lyndon LaRouche.

As Fernando Quijano explained in his keynote address at “La Trinidad” convention center, the “Ibero-American Solidarity Movement” must be continent-wide (*Ibero-American*); a *movement* rather than a political party, since parties were developed as a liberal British instrument against national sovereignty; and for *solidarity*, because that concept rests upon the ideas in St. Paul’s two Letters to the Corinthians, which inspired the evangelization of the *Ámericas* starting 500 years ago.

That evangelization was carried forward by the cooperation of soldier, explorer, and missionary—an alliance of sword, cross, and sextant, which today’s oligarchs seek to destroy, by disarming the continent’s military institutions, assaulting the Catholic matrix of its morality, and undermining the identity between reason and faith which led to the voyages of discovery. The convention convened under the banner, “On the Quincentenary of the Evangelization of America, Down with the Black Legend!” referring by “Black Legend” to the British-authored lie that the Hispanic troops and missionaries carried out genocide against the indigenous Americans. The Black Legend is spread today by those forces which, by imposing austerity in order to collect debt and by protecting and nurturing narco-terrorism against nations, are conspiring to impose true genocide on Ibero-America. Its proponents, including official Washington, have become de facto apologists for the bloody Shining Path terrorists, who in the name of “indigenism” have declared total war against everything western or Christian in Ibero-America today.

During the four days of the public sessions, May 18-21, over 200 participants from a dozen countries heard and debated presentations on 1) the current world strategic panorama, highlighted by taped messages from Lyndon LaRouche and his



*The founding of the Ibero-American Solidarity Movement. The banner behind the podium reads: "On the Quincentenary of the Evangelization of America, Down with the Black Legend!" (Paintings of St. Christopher and Columbus's ship are by U.S. artist Joseph Jennings.)*

wife, German political leader Helga Zepp-LaRouche, and by a chilling report on the advance toward power of the unspeakably savage Shining Path band in Peru; 2) the background of the evangelization in the Italian Renaissance, the Portuguese navigators, and the science and politics behind Columbus's successful crossing of the Atlantic in 1492, as well as the special contributions of Spain and the art, architecture, and music of Spanish dominions in the New World; 3) a determined battle against the malignant lies of the Black Legend; and 4) the science of Christian economy, developing especially the ideas of LaRouche in his recent book, and amplifying these with discussion of the epistemology of science, music, the history of mercantilism in Ibero-America, and such key programs as LaRouche's project to colonize Mars and his "Operation Juárez" proposal to bury the International Monetary Fund (IMF) and build a new, just world economic order.

Besides 36 scheduled speeches, all of which will appear in printed form, the Tlaxcala convention received surprise messages from three men who share the distinction with LaRouche of having been jailed for their political beliefs and patriotism: Col. Mohamed Alí Seineldín of Argentina, the hero of the Malvinas War who is serving a life sentence for having led a military action in December 1990 against the Menem government's betrayal of the nation; Lt. Col. Hugo Chávez Frías of Venezuela, leader of the February military uprising against the corrupt "democracy" of President Carlos Andrés Pérez, whose brother, Adán Chávez, attended the convention, brought special greetings, and read the program

of the insurgent patriots; and prisoner of war Gen. Manuel Antonio Noriega, who was abducted, tried, and convicted by the U.S. government in a military invasion of Panama that trampled on international as well as U.S. constitutional law. One of the three resolutions adopted called for the release of LaRouche and the other political prisoners, in order to defeat the strategic threat to the continent. Another resolution denounced plans advanced by the United States to raise a "Pan-American" multilateral military force to invade nations of the continent and impose so-called democracies willing to carry out Washington's orders.

Although the meeting was conducted in Spanish, there was a large delegation from Brazil, who spoke both in Portuguese and in a hybrid some cheerfully labeled as "Portuñol," to the delight of listeners. The opening benediction was given by Deacon Francisco de Almeida Araujo, of Anápolis, Brazil, whose bishop, Dom Manuel Pestana Filho, sent a warm greeting and blessing invoking the Holy Angels in the battle against the armies of Satan.

EIR correspondent in Brazil Lorenzo Carrasco Bazúa, who spoke on the roots of the environmentalist movement in the Pelagian and Gnostic heresies against which St. Augustine fought, warned participants that the "Eco-92" or "Earth Summit" about to be held in Rio de Janeiro, representing the very antithesis of everything the Movement for Ibero-American Solidarity stands for, has already won a strategic victory no matter what the nominal outcome will be in Rio. It is not only the largest conference ever held, but also, Carrasco stressed, it has set the agenda for global discussion on the terms de-

manded by the oligarchical shapers of the Bush “new world order”—for radical, anti-human opposition to population growth and technological and scientific development.

### Aristotle on trial

One of the sharpest controversies of the meeting erupted after several of LaRouche’s co-thinkers called for rejecting the influence of Aristotle in favor of the Platonic current of thought, as manifested by St. Augustine, Cardinal Nicolaus of Cusa, and by the thirteenth-century theologian St. Thomas Aquinas, whose essential method, as LaRouche and others underline, is Platonic, not Aristotelian. Dr. Mario Caponetto of Argentina, a retired military cardiologist and contributor to the magazines *Gladius*, *Cabildo*, and *Verbo*, and a student of the nationalist leader of the Argentine Air Force, Giordano Bruno Genta, presented the view that St. Thomas was a great original thinker who cannot be reduced to the labels of either “Platonic” or “Aristotelian,” but who created a valuable synthesis of both Greek philosophers’ thought. He admitted that he, personally, would far prefer to read the dialogues of Plato, which are the source of the Christian notion of love, over the dusty pages of Aristotle, but insisted that Aristotle’s ideas are vital to science. It was on this issue—whether science depends on logical deductions or rather, as Plato teaches, on hypothesis-formation—that the debate pivoted.

Dr. Caponetto spoke concerning “St. Thomas and Plato” on Wednesday night on a panel which also heard Father Dr. Jorge Medina on “St. Thomas Aquinas and the Common Good,” and a speech from U.S. ex-political prisoner and *Fidelio* magazine editor William Wertz, read *in absentia*, on “Why St. Thomas Aquinas Is Not an Aristotelian.” The next morning, Dino de Paoli of Italy took up the debate, joking that “of course, I would not want to go out to lunch with most people who call themselves Platonists, because they are all Gnostics.” However, when it comes to the process of creative discovery on which all scientific advance depends, we must use Plato’s method of hypothesis, de Paoli said. While so-called mathematical proofs will use Aristotelian formulas, this can never be the basis of how we make science, nor can definitions convey truth.

Jonathan Tennenbaum surveyed the potential for a “Mars colonization” project as proposed by Lyndon LaRouche. He lampooned the “Aristotelian burros” who dominate the scientific world, comparing them to the “macho physicists” of the 1920s and 1930s who would have blocked the advancement of nuclear physics had it not been for some courageous women who refused to accept the fixed beliefs of traditional physics. This panel ended with Nora Hamerman’s talk on multi-voiced musical polyphony which unfolded against the tradition of unison plainchant, which allowed for no metric either of pitch or time. Using slides, she described the three registers of the trained singing voice which shift at precise points in the scale tuned to the scientific pitch of C=256, as LaRouche has insisted. An ad hoc quartet of sopranos demonstrated a canon by Mozart which turned a Gregorian chant tune in one register

into a beautiful four-part composition in three vocal registers.

The convention also grappled with the question of the Black Legend. Argentine guest speaker Rafael Breide, editor of *Gladius* magazine, noticed that the “Black Legend” which unjustly smears the Hapsburg monarchs and Catholic Spain simply resumes the first Black Legend against which St. Augustine, in the fifth century, wrote his *City of God*, refuting the charge that Christianity had weakened the Roman Empire and paved the way for the barbarian invasions.

Carlos Cota contrasted the real genocide being carried out by the Aztec empire at the time when Hernán Cortés arrived, to Cortés’s accomplishments in leading an army of mainly indigenous forces to overthrow the Aztecs. He showed that the Black Legend’s purported “genocide of millions” by the Conquistadores is numerically impossible. José Carlos Méndez of the editorial board of *Benengeli* magazine unfolded the gripping story of the debates which occurred in Spain during the sixteenth century, about the treatment of indigenous peoples in New Spain. Méndez pointed out that the public discussions and attempts at reform contrasted to other nations which purveyed the Black Legend criticism of Spain, such as Elizabethan England. He described the work of the great Spanish humanist Francisco de Vitoria, whose concept of development of the indigenous was based on natural law and influenced the policies of the Spanish crown. Both Méndez and Father Dr. Francisco Miranda extolled Bishop Vasco de Quiroga, who evangelized the state of Michoacán in Mexico. Dr. Mario Caponetto, putting forward a concept of “Spanish Humanism,” pointed to the figures of De Quiroga, Vitoria, and Juan Luis Vives among the luminaries who contributed to the notion of the true “equality of all men,” as creatures in the image and likeness of God, “in the midst of inequality.”

### Spain’s gift to universal history

The nature of Spain’s contribution was also debated. Father Miranda suggested that the term “Hispanicity” might better be expressed simply as “Christianity,” since for example, De Quiroga’s hero was the *English* martyr St. Thomas More, executed by Henry VIII in 1535, who fully shared the “Spanish humanist” notion of human equality. Later, Dennis Small, a former political prisoner with LaRouche and Ibero-America editor of *EIR*, emphasized that the aim of the movement is not to glorify the Hispanic achievement as such, but rather to locate what is *universal* in it. We refute the Black Legend because Ibero-America today, thanks to its Christian cultural matrix, has a unique role to play in stopping the holocaust which threatens humanity as a whole in the wake of the Versailles system. The role of the IMF debt looting was singled out and explained in detail to the gathered political organizers.

These threats to humanity were defined in a series of speeches during the first day of the conference, including one by Helga Zepp-LaRouche which was delivered by videotape and printed in last week’s *EIR*, and Lyndon LaRouche’s which we print below. Fernando Quijano, editor of *Benengeli*, a magazine of culture and statecraft allied to LaRouche’s ideas, traced the roots

of the Versailles Treaty to the French Enlightenment in the eighteenth century and before that, to the Protestant Reformation of the sixteenth century, which aimed to destroy the Church, not to reform it, he said. Quijano denounced John Calvin's notion of predestination, which overturned the Pauline tradition of divine love (*agapē*) to create a new ethic which merely revived the values of the Pharisees, an ethic under which the evidence that one was "elected" for immortal happiness was signaled by prosperity here on Earth, while the poor and sick were treated as not worthy of help. Quijano read quotations proving that today's Anglo-American detractors of Hispano-American society and the Spanish-Portuguese colonization, explicitly consider their enemy to be the influence of St. Paul's Letters to the Corinthians.

Quijano quoted Gottfried Leibniz, the great universal thinker of late seventeenth-century Europe, stating that the replacement of the Spanish Hapsburg royal family by the French Bourbons would be a disaster. This did occur, and the need for the American colonies to become independent from corrupt, Bourbon-ruled Spain was inevitable by 1800. Yet due to the expulsion of the Jesuit teachers from the Spanish colonies in 1767, he explained, all of the patriots who led the independence struggles arrived at their historic task disarmed and flawed—cut off from the Catholic matrix which had created their nations, and blinded by the Freemasonry and Enlightenment propaganda. Examples of these flawed founding fathers of Ibero-America, discussed during the panels, were Benito Juárez of Mexico and Simón Bolívar of Venezuela.

Following Quijano, other *Benengeli* collaborators pinpointed various facets of the assault on Ibero-America. Dennis Small showed with a series of graphs how in the decade since LaRouche's "Operation Juárez," a plan for a continental debt moratorium and common market, was sabotaged, the further IMF looting of the continent has led nations to the brink of African-like starvation and epidemic disease. With graphs, he also showed that every nation on the continent which has been forced by the United States to cut military budgets, allegedly to free funds for social spending, has likewise reduced social programs, health, and investment—all for the benefit of debt collection! Marivilla Carrasco charged that the Anglo-American plans to destroy the republics of the hemisphere hinge on two elements: radical economic neo-liberalism (free market cult), and communism.

Gretchen Small discredited the illusions that keep Ibero-Americans from seeing that Washington in fact supports the Shining Path insurgents, and that the "Bush Plan" to tear down the continent's military institutions is part of this strategy of promoting narco-terrorism.

### **The battle against Shining Path communists**

The strategic overview ended with Luis Vásquez's speech on the Pol Pot-style assassins of Shining Path in Peru. Using slides of their atrocities and captured videotapes made by the terrorists themselves of their rituals, Vásquez documented the satanic aims and methods of the group and its founder, the top

communist ideologue in Ibero-America, José Carlos Mariátegui. Shining Path has infiltrated every level of Peruvian government and society, taking over prisons and forcing their propaganda upon students even at the level of elementary schools. Their leader, Abimael Guzmán, was directly trained in China under Mao and the hard-line "Gang of Four." Shining Path members must fulfill a "blood quota," which since their inception in 1980 has led to an escalating number of murders, on the model of Pol Pot in Cambodia. Vast finances from the cocaine trade enable them to recruit. Now, Shining Path has activists throughout the world, including in Europe and the United States.

One of the unanimous conclusions of the convention in Tlaxcala was thus the resolve to support Peruvian President Alberto Fujimori's action in early April to disband the Congress and impose a civil-military emergency government as an eleventh-hour response to the Shining Path offensive. Yet even this is not enough: Fujimori must be urged to fight this war with a war economy, which means ending his foolish "free market" policy, dictated by the foreign creditor bankers, which has hamstrung all military efforts to date.

Moreover, it was clear that the battle against Shining Path cannot be won in Peru or even on the level of Ibero-America alone, but has to be fought on a world scale, as the battle to save civilization everywhere. This point was underscored by Elisabeth Hellenbroich in her speech on the "Crimes of Communism in Eastern Europe," as she described the erection of the Berlin Wall and the hopelessness of life in the Soviet-controlled nations until the peaceful revolutions of 1989.

On the second day of the conference, the panel on the cultural roots of the evangelization in the European fifteenth-century Renaissance presented the true alternative to Shining Path Satanism and challenged another facet of the Black Legend—the reaction among many Catholics against the humanism of the Renaissance, in the belief that it was the source of attacks on the Church by the Protestant Reformation and secular humanism. Speakers Nora Hamerman, Rick Sanders, and Tim Rush outlined the upsurge in creativity which drove forward the movement for the Catholic reform of the Church in the early fifteenth century, exemplified by the Portuguese navigators' voyages of discovery which paved the way for Columbus, by the architecture of Filippo Brunelleschi and the glorious paintings of Florence, the scientific writings and political organizing of Cardinal Nicolaus of Cusa, and the breakthroughs in astronomy and map-making exemplified by little-known Florentine astronomer Paolo dal Pozzo Toscanelli. This determination to transform the physical and political world in the "living image of God" following the catastrophe of the Black Death of the fourteenth century, culminating around the ecumenical Council of Florence in 1439, laid the foundation for the later accomplishments of Columbus and the other missionaries and explorers.

The practical potential for a new cultural Renaissance was demonstrated by musical offerings, highlighted on the evening of May 19 by the Schola Cantorum of Mexico City under

## General Noriega sends his greetings

Miami Metropolitan Correctional Center, May 18, 1992

Brothers and sisters at the conference:  
From the belly of Leviathan, greetings!

On the 500th anniversary of the evangelization of Indian America, the Empire of the North imposes "a New Order". . . .

And in the name of "a new order" and of "a just cause," the North American empire and its ruler invade the Republic of Panama on Dec. 20, 1989, leaving 6,000 dead without known tombs!

And in the name of "a new order," they dismantle the Armed Forces of Panama and blackmail the armed forces of Latin America!

And in the name of "a new order," international treaties are violated and the signatures of American authorities on official documents are ignored.

And in the name of "a new order," the United States seeks world dominion with its ruler, as if they were the owners of eternity!

And in the name of "a new order," the United States

and its ruler impose their influence and their authority upon the United Nations so as not to agree to respect the rules regarding the emissions of carbon dioxide!

And in the name of "a new order," and in favor of the IMF, they further impoverish the people of Indian, black and mestizo America!

And in the name of "a new order," the United States and its ruler indict, try, and condemn nationalist leaders and patriots and use the courts of justice as a weapon for international political pressure!

And in the name of "a new order," the United States and its ruler do not fulfill, ignore, and violate the treaties of the Geneva Convention regarding the treatment of prisoners of war.

America needs a new diet, to be cleansed, and here it's worth mentioning the reflection of Louise L. Hay: "Let us not perpetuate violence by initiating or throwing people in jail and then forgetting about them. Instead of that, let us encourage our own conscience, self-esteem, and love. The instruments for the transformation are at hand, we only have to use them."

Always on our feet, never on our knees.

For Panama and Latin America the struggle continues. . . .

General Manuel A. Noriega M., Prisoner of War

the baton of Maestro Alfredo Mendoza. Some 35 voices of boys and girls, and teenaged youths, sang a concert, much of it unaccompanied, in four-part polyphony. The first half consisted of music of the Spanish Renaissance, and the second of works of the Spanish colonies in Mexico, Peru, and Venezuela—compositions currently being unearthed in a great research project which Maestro Mendoza later described to the convention-goers in a brief lecture.

Maximiliano Londoño, a Colombian member of the *Benengeli* editorial board, described the life and work of Gottfried Leibniz, the seventeenth-century thinker who so strongly influenced Lyndon LaRouche. Later, Cynthia Rush described the "mercantilist" tradition in Ibero-America, which applied Leibniz's method to the development of national economies in open combat against Adam Smith's free trade, and Dennis Small brought today's Leibnizian project, LaRouche's "Operation Juárez," up to date. Small asserted that the central question in economics is how surplus will be reinvested. As LaRouche writes in his *Science of Christian Economy*, Small went on, it is the creative mental activity of the sovereign individual which becomes the most important physical cause of change in the material economy. Only by combining a unified political combat against the usury-enforcing institutions of the International Monetary Fund, with a

strategy of massive development in high-technology infrastructure, can Ibero-America still be launched into the twenty-first century as an economic superpower with millions of new productive jobs, and the ongoing genocide be reversed. Brazilian nuclear engineer Guilherme Camargo presented the "polygon of integration," which would focus great infrastructural projects in a six-country transcontinental segment of South America around the Amazon and Plata river basins.

On May 21, Warren Hamerman spoke of the case of Lyndon LaRouche's persecution in the United States. He ripped U.S. "Aztec justice" which had cut off the last legal recourse of the imprisoned philosopher to prove his innocence, and gave the further examples of the denial of clemency to death-row inmate Roger Keith Coleman in Virginia, and the abortion of 30 million unborn infants since 1974 in the United States, as further proof of the slide of the North American superpower into barbarity. He ended with a ringing appeal to all to fight for the freedom of LaRouche as well as the continent's other imprisoned patriotic leaders, which was echoed by the entire convention. This intention was expressed in a resolution, along with another resolution voicing determination to unify with the newly liberated European nations and others against the apocalyptic perspectives of the International Monetary Fund and to forge a new, just economic order.