

U.S. invaded in 1915 to 'restore democracy'

by Carlos Wesley

On July 28, 1915, U.S. President Woodrow Wilson, with the acquiescence of Great Britain and France, sent the Marines into Haiti, imposing a U.S. military occupation government that would rule that Caribbean nation for the next 19 years. As was the case with the U.S. military occupation a few months later of the Dominican Republic—which shares with Haiti the island of Hispaniola—the United States occupation culminated a process of intervention that had started years earlier. In 1905, President Theodore Roosevelt took over the custom houses in the Dominican Republic to collect the debt on behalf of that nation's European and American creditors, under what was called a financial "adjustment plan," similar to those imposed by the International Monetary Fund today.

In 1912, President William Howard Taft sent a civilian pacification commission to mediate a dispute between several Dominican factions and Haiti, which peace commission "arrived in Santo Domingo accompanied by 750 American Marines and immediately started the negotiations by threatening a military intervention if its demands were not met," according to historian Frank Moya Pons. Since the turn of the century, U.S. warships were an almost permanent fixture in Haitian waters, sent there to "protect American lives."

The United States couched the justification for its 1915 intervention in the same terms being used today. "We consider it our duty to insist on constitutional government there and will, if necessary . . . take charge of elections and see that a real government is erected which we can support," instructed President Wilson. The American commander, Adm. William Caperton, cabled Washington, "I will permit Congress [to] elect [a] President next Thursday." U.S. Chargé d'Affaires Beale Davis explained to the Haitian Congress that the U.S. government would back whomever it elected as President, so long as candidates were told, "in advance of their elections, that the United States expects to be entrusted with the practical control of the customs, and such financial control over the affairs of Haiti as the United States may deem necessary for an efficient administration." One requirement was to dissolve the nation's armed forces and to replace it with a constabulary force officered by Americans.

Voodoo, made in the U.S.A.

Just as there are today, there were those then who advocated a new world order based on the *Pax Americana*. Said

Taft's secretary of state, Philander Knox, in a speech in 1912: Our nation is a mightier and more noble Rome, destined by God to be the arbiter of the destinies not only of all the Americas, but of Europe and Asia as well, reports Moya Pons.

There are those who have never forgiven Haiti for having had the effrontery to become the first nation in the Western Hemisphere, after the United States, to be independent of European rule.

It was also the first black republic in the world, founded by slaves who freed themselves under the leadership of Toussaint L'Ouverture, an ally of the best of the American Founding Fathers, particularly Alexander Hamilton. Wilson's secretary of state, the populist William Jennings Bryan, is reported by historians Robert and Nancy Heintz to have remarked after getting his first briefing on Haiti: "Dear me, think of it! Niggers speaking French."

Haiti has been punished by being deliberately prevented from developing, and it is to this day used as a laboratory to put into practice every social engineering project to promote backwardness. Among the practices imposed under the U.S. occupation forces was forcing Haitians into unpaid, *corvée* slave-labor brigades.

It was under the American occupation during the 1930s and with funds from the Rockefeller, Wenner Gren, and Guggenheim foundations, that social engineers moved into Haiti *en masse* to turn it into the land of the "living dead" by, among other things, promoting the synthetic voodoo cult. Among the first was Melville Herkovits, the so-called father of the racist theory of cultural relativism, who set up shop in the fertile Artibonite Valley. Psy-war expert Harold Courlander undertook to study the music and religious practices of the Haitian peasants to identify their African "roots." In later years, the world's leading advocate of mind-controlling drugs, Dr. Nathan Kline, would set up a network of "mental health clinics" there.

But it was Alfred Metraux, who later helped Julian Huxley to set up Unesco, who took charge of reviving and expanding voodoo, the current form of which was concocted by the social engineers from existing forms of worship practiced in Haiti. At the time, the animist practices brought from Africa were on the way out, thanks to a vigorous campaign waged by the Catholic Church and the government.

Metraux saw to it that a "popular upsurge" overthrew the government for opposing the "national religion"—voodoo. He was also instrumental in establishing Haiti's Bureau of Ethnology in 1941, to spread voodoo and other forms of primitivism.

One of the bureau's first staffers was an obscure physician, François Duvalier, who would later become known as "Papa Doc," high priest of voodoo, and founder of the Tonton Macoutes death squads. At the time, he was employed by the Rockefeller Institute, and the Rockefellers remained his patrons until his death.