

# The heroic legacy of Argentine President Arturo Frondizi

by Cynthia R. Rush

With the death of former Argentine President Dr. Arturo Frondizi last April 18, the world has lost a valued fighter in the battle for human dignity and economic development, in opposition to the usurious and murderous policies which the international banking community has imposed on the developing sector in recent decades.

Dr. Frondizi's role in this battle is not one which obituaries published in the U.S. and international press chose to highlight as they dryly reported on the key facts of his life. But it is one which we honor in the pages that follow, because the former President's contributions in this fight are lasting ones, and because each combatant in the war on behalf of man created in the image of God—*imago Dei*—is precious. A devout Catholic, he was consulted by three popes over almost four decades—John XXIII, Paul VI, and John Paul II—on the crucial issues facing humanity. Up until his death, he maintained an ongoing relationship with Pope John Paul II.

At a time when the policies of the International Monetary Fund threaten to tear apart entire nations, especially in Ibero-America, Africa and Asia, we are obliged to recall Dr. Frondizi's insistence on the need for economic development and defense of the fundamental institutions of the nation-state. And, as his political secretary Carlos González Cabral writes in the affectionate memoir of the Argentine President which follows, Frondizi never sought economic benefit for himself, but viewed himself as a tireless warrior on behalf of millions who lived in poverty and backwardness. "He died lucid and poor," González wrote, and, because of his great modesty, "I never considered him my boss, but my example."

Early on in his political career, as general secretary of the Argentine League for the Rights of Man during the 1930s, he showed his commitment to defending real human rights—not those about which today's human rights mafia shriek as they support narco-terrorism in Ibero-America and demand the destruction of such vital national institutions as the armed forces. As he told a joint session of the U.S. Congress in January 1959, "for us, the human being is a sacred being and the rights



*Dr Frondizi (second from right) at age 50, shortly after he took office as the President of Argentina, during a Te Deum mass on Argentina's independence day, May 28, 1958. He was the first elected President since the 1955 overthrow of Gen. Juan D. Perón.*

and institutions which protect his freedom are also sacred.” But, he added, “without national development, there is no well-being or progress. When there is misery and backwardness in a country, not only are freedom and democracy diminished, but national sovereignty itself is jeopardized.”

These were the policies which Dr. Frondizi sought to implement during his own presidency (1958-62), and which he discussed with many world leaders, most importantly U.S. President John F. Kennedy. His presidency overlapped Kennedy’s, and he developed a close, personal relationship with the American leader to whom he fondly and frequently referred in later years. With his characteristic aggressiveness—Kennedy humorously told his Argentine counterpart that he considered him to be “fortísimo . . . very tough”—Frondizi offered the American President his honest evaluation of such programs as the Alliance for Progress, and spoke frankly about the unique role he felt the United States had to play in assisting the process of Ibero-America’s industrial development, also as a means of guaranteeing hemispheric security.

This was something about which the Argentine President felt strongly, based on his own studies of U.S. economic history and his understanding of how strong, sovereign nation-states are built. As he told the U.S. Congress in 1959, Argentina and Ibero-America must have the right to apply the same economic policies which had permitted the United States to become a great industrial power. Dr. Frondizi’s familiarity with the work of such “American System” economists as Henry Carey and first Treasury Secretary Alexander

Hamilton, which he discussed in his 1987 lecture on Argentine protectionist Carlos Pellegrini, underscored the depth of that understanding.

In recent years, as Dr. Frondizi became increasingly concerned about the anti-human policies imposed on developing countries by the international banking community, and the cultural degradation and drug trafficking which accompanied them, he came to view American statesman Lyndon LaRouche as the embodiment of the policies and ideals he valued in the United States, and had previously lauded in President Kennedy. In a 1984 meeting with LaRouche, he sparred vigorously with the American statesman over political and economic matters, but as he wrote President William Clinton a decade later, “I have always shared to a great extent the political-economic thinking of Mr. LaRouche . . . because I find that it has particular affinities with what I have been preaching politically my whole life in the Ibero-American continent.”

Following LaRouche’s political persecution and unjust imprisonment in 1989, Frondizi courageously associated himself with the effort to obtain LaRouche’s total exoneration, and wrote to President Clinton on two occasions in that regard. He also wrote to the Vatican on LaRouche’s behalf. Although he did not live to see LaRouche’s exoneration or the implementation of the development policies for which he fought, his combative spirit and defense of the “divine spark” in each human being will inspire us all to go forward until victory is won.