

to some political party. He replied "to none, nor do I support any candidate. I am a pure nationalist." That was Arturo Frondizi!

*EIR's* readers are familiar with much of his thinking, as some of his writings have appeared in the magazine and in its Spanish-language supplement *Resumen Ejecutivo*. Moreover, his efforts on behalf of Lyndon H. LaRouche have also been widely reported on. The torch he took up as he began his political fight many years ago will permanently enlighten us. He never sowed hatred or grudges, but possessed a great vocation of service on behalf of all of the peoples of Ibero-America.

I know positively that two of Arturo Frondizi's dearest hopes at the end of his life were to see the definitive exoneration of Lyndon LaRouche and to visit the tomb of his intimate friend, John F. Kennedy. Out of respect for his memory, I want to make this known publicly, together with the text of the letter he sent on Jan. 27, 1995 to Sen. Edward M. Kennedy on the death of his dear mother, Rose Kennedy. In part, it read: "Allow me to request, with the boldness of an old man, that in these tragic times for Ibero-America, you take up the unceasing fight to save our people. The legacy of John F. Kennedy is intact and in full effect. The New Frontier has arisen once more." Then he added: "Your victory in the recent elections, in the midst of your party's unfavorable avatars, should perhaps be interpreted as a call or a message which, coming from Arlington [National Cemetery] flies over the pages of *Profiles in Courage*."

This was one of the last letters written by the departed statesman. Already in a May 14, 1993 letter to President William J. Clinton, he had said that, like John F. Kennedy, destiny had placed [Clinton] at the crossroads of "freedom and well-being or poverty and submission."

And once more, Arturo Frondizi did his duty. On Oct. 28, 1993, during a public celebration of his 85th birthday, he told his friends: "The end of my days will find me together with my people and defending their legitimate rights. . . . Were I not to do this, my life would have no meaning."

Let me take the liberty of closing here with the words of condolence which Lyndon H. LaRouche, Jr. sent to the friends and family of President Arturo Frondizi, entitled "The Torch Has Been Passed:"

"I believe that the great service done to me by our departed friend is generally known in Argentina, and in high places in other parts of the world. He was a true and generous friend to me, and a treasured collaborator on world issues on which we have shared a profound concern since our first meeting, as dinner guests of two mutual friends, nearly eleven years ago. In him, I have met a soul of rare beauty and excellence. I shall miss his presence very much, while I carry my share of the torch which his tired hands passed to us during his last days."

With great humility, a great man said goodbye to another great man.

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## Documentation

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# Arturo Frondizi in his own words

## Speech to the U.S. Congress

*From a speech to the joint session of the U.S. Congress, Jan. 21, 1959, entitled "Argentina and the United States."*

This is the first time an Argentine President has visited the United States, but we have so much in common that rather than a stranger, I feel that I am a member, together with the millions of inhabitants of this great nation, of that grand human experience which is the community of American nations. . . .

Over time, history seems to have affirmed our similarities. Not only were our two countries singled out for national independence, individual freedom, and that wonderful adventure of democratic government. They also demonstrated a similar capacity for assimilating universal culture and an equal pride in defending their sovereignty and self-determination under all circumstances. . . .

The origin of the unity of the Americas is a spiritual one. This continent rose up in history as the land of hope and freedom. Our ancestors envisioned an America in which man could be fulfilled without oppression, injustice or persecution. Thus the great American achievements were always related to freedom. That is why the military heroes of continental independence were statesmen, and history does not remember them as conquerors but as liberators.

The American ideal of democracy, justice, and freedom has been fruitful because it is based on a spiritual conception of man. . . . For us, the human being is a sacred being, and his rights and the institutions which protect his freedom are also sacred. Our concept of spirit, as the driving force of man and of history, is the fundamental reason why the sons of this continent cannot be communists. . . .

We pose the force of the spirit as driving history, and we proclaim the essential unity of the Americas. But these statements cannot cause us to ignore the real and painful fact of unequal continental development. We cannot hide the harsh reality of millions of beings in Latin America who live in backwardness and misery. Nor can we deny that under these social and economic conditions which contradict our ideals of justice and freedom, the life of the spirit becomes untenable. A poor people without hope is not free. A stagnant and impoverished country cannot protect its democratic institutions. On the contrary, it is prone to anarchy and dictatorship. . . .

Without national development, there is no well-being or progress. When there is backwardness and misery in a country, not only are freedom and democracy diminished, but national sovereignty itself is jeopardized. Latin American countries must confront that reality attacking these evils at their root. They must transform an economic structure that has become a factor of stagnation and scarcity. Our nations must therefore decide to exploit all their resources and mobilize all their available energy, and take maximum advantage of all the technological and scientific advancements of our time.

The immense natural resources which exist in Latin America must be extracted and used for the benefit of all its inhabitants. Latin America should cease to be an exclusive exporter of raw materials. It must launch its own heavy industry, its petrochemical industries, and factories for machinery. It must build hydroelectric dams and nuclear reactors. It will have to mechanize and electrify agricultural production, to multiply production and raise the living standards of peasant families. In short, it must undertake the same process of economic expansion and internal complementarity which led the United States to its current extraordinary level of development. . . .

The example of your country will serve as a powerful stimulus as we confront the task before us. The economic history of the United States proves, in effect, that a people who propose national goals and make every effort to promote their integral development, forge great nations. . . .

This is the teaching which Latin America will take up and transform into the spiritual and material goods for almost two million human beings, but the United States cannot remain apart from [this task]. You cannot be indifferent to the fact that there are millions of people who live in poverty on the American continent. The condition of these fellow human beings is not only an appeal to our common ideals of human solidarity, but also a source of danger for hemispheric security. To leave an American country in stagnation is as dangerous as an attack that might come from an extracontinental power. The fight against backwardness requires greater hemispheric solidarity than that needed for its political or military defense. The true defense of the continent consists in eliminating the causes of misery, injustice and cultural backwardness. . . .

Let us make the American continent truly one of human hope, keeping on its soil and for all its children the promise of happiness and fulfillment which America offered humanity.

### **On John F. Kennedy**

*From a speech delivered on June 14, 1989 at the Argentine Academy of History, on Dr. Frondizi's relationship with John F. Kennedy.*

I had the privilege of knowing John F. Kennedy, with whom I had two meetings. The first took place during my second trip to the United States as President on Sept. 26, 1961. . . .

The profound admiration and esteem I felt for him was

consolidated and strengthened as a result of the frank and lengthy dialogue we held. We exchanged ideas about hemispheric problems, and the American President discussed important aspects of the world situation as well as his thoughts about how to deal with them.

I placed special emphasis on the Latin American situation, on the seriousness of its problems, and on the urgency with which necessary solutions had to be applied. I expressed my disagreements with the Alliance for Progress's welfare focus, although I recognized the substantial contribution the program would make. We agreed on the dangers resulting from communist agitation and other extremisms, but I made no concession on the issue of repression [of Cuba], whose only outcome would be to stimulate tensions it sought to suppress. . . .

We carefully analyzed our bilateral relations. Kennedy's idea was also mine: cooperation in the economic realm and independence and respect for self-determination in the political. . . .

I was deeply moved by Kennedy's fervent support for the cause of the Argentine people. I wish to remind you of what he said at the end of our meeting: "Mr. President, I want you to clearly understand what I'm going to tell you. Argentina's triumphs and failures are the triumphs and failures of the United States. Your success is our success. In that sense, the United States is irrevocably united with Argentina. On that, Dr. Frondizi, you have the word of the President of the United States. . . ."

On March 13, 1961, in a famous speech, President Kennedy announced the launching of the "Alliance For Progress," in which he discussed the problem of continental underdevelopment in all of its dramatic dimensions. . . .

This plan reflected concern over the problems of social development. It was a political response to the political problem posed by the Cuban challenge. It denounced the evils of social injustice, translated into deficient nutrition, disease, illiteracy, lack of decent housing, and the feudal structure of rural landowning. The President of the United States called on Latin America's governments and political classes to fight these ills. I embraced Kennedy's message, and shared all of its positive aspects, but underscored the criteria by which the Argentine government was dealing with the problem of underdevelopment. . . . I always insisted that all the funds available for helping the underdeveloped countries had to concentrate on investments for the economy's structural development, and be channelled into basic sectors and infrastructure—energy, steel, communications, etc. within the framework of national integration and full expansion of every community's potential resources. . . .

On Nov. 22, 1963, along with John Fitzgerald Kennedy the world lost the possibility of advancing toward a solution to the plagues of hunger, ignorance, and servitude. He was aware of the abyss between the industrialized countries and the developing ones; he knew how to fight [against these



*Three popes sought the Argentine President's counsel on issues of international importance. Above, Dec. 13, 1985, Dr. Frondizi, age 77, during his visit with His Holiness Pope John Paul II. Insets: June 16, 1960. Then-President of Argentina Arturo Frondizi and his wife Elena visit His Holiness Pope John XXIII; April 5, 1966 in Rome, during his visit with His Holiness Pope Paul VI.*

plagues], and because he was the President of one of the world's great powers, he was in a position to put his plans into effect. . . .

The United States lost a great President. Latin America lost a friend; the world was deprived of a man who was determined to fight against injustice.

## Letter to John Paul II

*From a Nov. 22, 1993 letter to Pope John Paul II.*

First, I want to convey to Your Holiness my prayers to the Lord for the immediate recovery of your health. This circumstantial and forced rest will not prevent you from continuing to think of the good for this "poor and tortured" human race. I am convinced that Divine Providence will ensure that you come out strengthened from this ordeal, and that the mountains will again see your footsteps as a mountain climber who wants to reach "the peak" of happiness for all people.

I am eternally grateful to Your Holiness for granting me the requested Apostolic Blessing on the occasion of replying to my letter expressing my interest in freedom for political prisoner Lyndon LaRouche and for resolving the injustices which are suffered by the international community.

Your prayers to the Lord to assist me in my modest activities on behalf of the community and for human rights, were, on my reaching 85 years of age, the best birthday present and the most sublime spiritual encouragement that a member of the Christian community brought up in a Catholic home can aspire to.

I also want to convey, with particular emphasis, my com-

plete solidarity with Your Holiness's public utterances, reiterating what you call "the germs of truth" contained in communism vis-à-vis what you described as "savage capitalism," in the intelligent search for balance between capital and labor, as well as my congratulations and welcome to your last Encyclical Letter *Veritatis Splendor*, a timely and masterful call to attention to us Christians who have chosen to serve God.

## Peace and economic development

*From an address entitled "Peace and the 21st Century," sent to the Second Conference of the Federation for World Peace, held in Seoul, South Korea in March 1994.*

. . . At a moment in universal history in which poverty and chaos are close to eliminating existing political and social structures, I wish to express my points of view on the tortured state of the human race. . . .

When the encyclical *Populorum Progressio* warned of the coexistence in the world of an oligarchy which enjoyed refined civilization with a dispersed majority deprived of everything needed to live in dignity, it merely described the generalized situation of poverty and marginalization existing in 1967—not only in Ibero-America, but in all the world.

It is extremely worrisome, and worthy of the most profound self-criticism on the part of the planet's leadership, that almost three decades after the appearance of said encyclical, a somber reality demonstrates that *the situation of humanity's misery and underdevelopment has only gotten worse*. . . .

In order to work on behalf of the cause of human libera-

tion, regardless of skin color or religion, it is incumbent upon the world's statesmen to put an end to geopolitics based on balance of power and domination of the strong over the weak. International reality demands relations of economic cooperation, not usury: of cultural development and scientific and technological collaboration. This means responding positively to the spirit of *Populorum Progressio* in terms of "the integral development of man," which, the encyclical affirms, "cannot occur without the development of humanity in solidarity. . . ."

To transform the structures of dependency means to renew the fight undertaken by, among others, Alexander Hamilton in the United States, by Friedrich List, a proponent of industrialization in Germany and in the United States, and by Carlos Pellegrini in my country, who maintained that the development of national industry is the basis for wealth, power, and prosperity.

After the fall of the Berlin Wall, I am obliged to mention the proposal made by some German circles led by the president of Deutsche Bank, Alfred Herrhausen, who was subsequently assassinated, and by the American economist Lyndon LaRouche, to implement a massive industrialization plan, with its point of departure being the potential of the industrial triangle between Paris, Berlin, and Vienna, with its high concentration of technological power. . . .

A true policy of *Peace for the 21st Century* must be based on "development is the new name of peace." The problem of hunger and poverty of over half the world's population must remind us that man is made in the image and likeness of God, for which he has been blessed with the ability to grow and produce. . . .

### **Pardon for Seineldín**

*From an Oct. 19, 1994 letter to President Carlos Saúl Menem, requesting that he pardon jailed Army nationalist, Col. Mohamed Alí Seineldín.*

In my capacity as former President of the Argentine nation, I write you to pose something I consider of vital importance for the consolidation of national unity, which would require closing the curtains on the past—something we have done each time the country sought to move on to a new phase. . . .

In March 1989, you, Mr. President, and Arturo Frondizi thought alike in terms of the negative reality experienced by our nation's military arm. I remember I said that as an inheritance for the government which followed it, the Alfonsín government had left an Armed Forces without a mission and with no operations or plans; its military and national industries were dead. . . .

For the same reasons which caused me to share your views on the role of our Armed Forces. . . I justified Colonel Seineldín's denunciation of an international conspiracy to weaken national sovereignty, and his effort to "rescue the Argentine Army as the military arm of the Fatherland, as a

fundamental institution of the nation and as safeguard of the highest national interests, and to break its strategic dependency on the new international order. . . ."

Through misunderstandings and vacillation, the country continued to experience confrontation between military and civilian forces, encouraged by the lack of an effective policy of national reconciliation. Thus we arrived at Dec. 3, 1990, on which a military action was clearly defined as an act of resistance to the policy of dismantling the Armed Forces inherited by your government—an action whose meaning, in terms of strengthening sovereignty, [Army nationalists] attempted to convey to the entire nation. . . .

Mr. President, prior to taking office, you defined the national campaign to recover the Malvinas as an operation which "returned to the officer and non-commissioned officer corps of the Armed Forces that national mystique which characterized the Argentine military man from even before 1810."

That is why, in the name of national unity, and on behalf of those compatriots who remain buried on Argentine soil occupied by a foreign power which made the [Navy ship] *General Belgrano* into a tomb, I ask that you make the decision to pardon all those men of the Armed Forces now imprisoned for the Dec. 3, 1990 uprising. Democracy and the future of our Fatherland demand it.

### **Letter to Clinton on LaRouche's case**

*From an Aug. 6, 1994 letter to President Bill Clinton requesting exoneration for statesman and economist Lyndon LaRouche. This was the second letter addressed to President Clinton regarding the political persecution of LaRouche.*

. . . I wrote to you, in my capacity as former President of the Argentine Nation, on May 14, 1993, which I did with the great affection I have always had toward your great nation, and with the best hopes of future actions by your administration for the good of mankind. . . .

On the occasion of the aforementioned letter, I raised with you the difficulties that the underdeveloped countries of Ibero-America are undergoing, and I also reminded you that during my administration, in the search for a "common destiny of human redemption," I established a close relationship between Argentina and the United States of America.

Along with distinguished personalities from around the world, I took the liberty to request of you, with full conviction, freedom for economist Lyndon LaRouche. . . . In a first step of justice, since Jan. 26, 1994, Mr. LaRouche has been freed on parole, wherefore a definite resolution of the case is now required.

My great friend President Kennedy witnessed, during the long and fruitful relations between our countries, how I as President never assumed definitive judgments unless they were supported by exhaustive personal knowledge of the subject and indispensable legal counsel.



On Nov. 12, 1991, at the Magdalena military prison in Buenos Aires province, Dr. Frondizi visits with jailed Army nationalist, Col. Mohamed Ali Seineldin (center) and his family members (wife, son and daughter). Inset: March 29, 1992, Dr. Frondizi (age 84) at the entrance to the prison on Martín Garcé Island where he was imprisoned in 1962. With him is Bernardo Larroude, the undersecretary for defense during his government.



Keeping that premise in force, on that opportunity I requested from you personal freedom for Lyndon LaRouche, and for the same reasons, I now request that you take such measures as may be necessary for his immediate and complete exoneration. Human rights, individual freedoms, justice, and democracy in the world so demand it.

I have always shared to a great extent the political-economic thinking of Mr. LaRouche, which I have had the opportunity to discuss personally [with him], because I find that it has particular affinities with what I have been preaching politically my whole life in the Ibero-American continent. . . .

I believe in the morality of men who preach their ideas with a vocation of service, with honesty of thought, and with incorruptible conduct, as is the case with Mr. LaRouche. It is a concrete way of strengthening the American ideal of justice, liberty, and democracy, an ideal whose fruitfulness stems from a spiritual conception of man. . . .

### Message to Schiller Institute

*From a message to the Feb. 18-19, 1995 conference of the Schiller Institute in Reston, Virginia.*

As you in the Schiller Institute convene your conference, "Reason vs. the Conservative Revolution," to which I am honored to have been invited, please accept my apologies at not being able to attend, something I greatly regret.

Please accept also my affectionate greetings and wishes for great personal success, which I extend to the conference's organizers and to the distinguished personalities who have traveled here from all parts of the planet, inspired by that devout spirit of human solidarity which is the driving force of history.

I pray to God that your deliberations will yield proposals

to achieve the dignified survival of humanity and the brotherhood of the Ibero-American nations. . . .

At my 86 years of age, I cannot turn my back on this invitation, since it would betray my convictions. I shall never give up the fight I have fought my entire life against the international financial oligarchy—the same oligarchy which is annihilating nations, dismantling states, and poisoning the souls of the younger generations.

It is my special desire to highlight in this conference the presence of the man I consider my friend, Lyndon LaRouche, whose definitive exoneration must be immediately achieved—not only to protect human rights and individual freedoms, but because his active presence is urgently needed at a truly crucial moment for the human race. . . .

If my other dear friend, President John F. Kennedy, were alive today, surely Lyndon LaRouche would not have been imprisoned for his political convictions; for the martyr of Dallas had said that "Latin America is the fate of human redemption." In these times, Kennedy's March 13, 1961 statement, "hungry men and women cannot wait," takes on dramatic meaning. In order to resolve this aberration, LaRouche must be definitively exonerated. Moreover, his complete freedom will help, as I said on Feb. 10, 1992, to prevent the policies of the International Monetary Fund and the free trade agreements from becoming the new name of chaos.

Once more, and from the forum of this conference, I repeat my request to President Clinton on LaRouche's behalf; and I also reiterate to him that to defend its dignity and the future of its children, Ibero-America needs his government to again take up the policies of John F. Kennedy. . . .

It only remains for me to repeat once more that our goal must be to create a world economy which views the human being as its most important resource.