

built as a community of nations, and only afterwards, was the European idea subverted by a supranational conspiracy. The method of the conspiracy, however, is accurately described by Amato: "By creating community bodies, such that these bodies, where they overlapped with states, gave the impression that they were imposed a higher power. The Court of Justice as a supranational body was born in this way." In the same way, Amato suggests that the European Commission must act "as if" it were a technical body, but should enforce policy. By saying this, Amato reveals that he is in reality against the French proposals *in toto*.

Mother England

"Frankly, I do not want a continental Europe only, without the immense patrimony of England, and of the Scandinavians linked to England. Nor would I like to lose Spain, which is skeptical of the vanguard. . . . To have England among us would not be bad: In many ways, London is already where we would like to be. It would not be bad if England [which is not part of the euro bloc], with its experience of economic reforms, were present in the Council of States belonging to the euro. . . . Therefore I prefer to go slowly, to crumble little by little pieces of sovereignty, avoiding sudden shifts from national to federal powers. . . . I do not believe in a federal sovereign, because our globalized universe is post-Hobbesian."

Amato's profession of anarchy is evidently too much for the interviewer, who challenges him: "The world you describe seems to be pre-Hobbesian. It seems to precede the nation-state."

"And why not going back the period before Hobbes?" replies Amato. "The Middle Ages had a much richer humanity, and a diversity of identity which today can be a model. The Middle Ages is beautiful: It can have its policymaking centers, without relying entirely on anyone. It is beyond the bounds of the nation-state. Today, as then, nomads are reappearing in our societies. Today, also, we have powers without territories. . . . Without sovereignties, we will not have totalitarianism. Democracy does not need a sovereign."

Amato is campaigning for a return to feudalism, which is the true word for his system. In his clinical insanity, he calls "beautiful" a system which was characterized by the enslavement of most of the population, by the absence of individual rights and a system of justice, and by short life expectancies. But, he is accurate when he says that we are in a transition to that system. The Black Death is again there, already threatening to eliminate one-third of the African population as a sacrifice to keep the international financial system alive. Maybe Amato thinks that by reducing world population, there will be more wealth for the oligarchy, their money managers, and for himself. That is what he calls a "richer humanity."

In Memoriam

Brazil's Barbosa Lima Sobrinho, a Bridge to the American System

by Silvia Palacios

By the grace of God, the famous and beloved Brazilian patriot Alexandre José Barbosa Lima Sobrinho lived for 103 years. Although he died before his final dream could be realized—the return of the Companhia Vale do Rio Doce mining conglomerate to state control—his legacy, properly appreciated, guarantees not only that Vale do Rio Doce's privatization, but also that the entire process of globalization which has kept the productive capabilities of this wounded South American giant in agony, will be annulled, and that Brazil will fulfill its mission as an industrial power.

Barbosa Lima passed away on July 16. He will be remembered not only as a patriot and defender of Brazil's sovereignty and development, but also as Brazil's 20th-century

representative of the intellectual tradition of the American System of Political Economy, whose valid principles produced the industrial might of the United States, France, Japan, and Germany, as well as the best moments of progress of several Third World nations, Brazil among them.

Fifteen years ago, my husband, Lorenzo Carrasco, and I met for the first time with Barbosa Lima at the offices of the Brazilian Press Association in Rio de Janeiro. At that time, he remarked to us, emphatically, that, unfortunately, in Brazil there was widespread knowledge of the British System of Adam Smith, but that, with only rare exceptions, was there an awareness of the richness of the anti-colonial school of national economy represented by Alexander Hamilton and

the Careys in the United States, and by Friedrich List, father of the German Customs Union, the Zollverein.

Historic Translations of Hamilton

After reading Alexander Hamilton's *Report on the Subject of Manufactures*, published in 1988, in the Spanish-language magazine *Benengeli*, by Lyndon LaRouche's collaborators in Ibero-America, Barbosa Lima asked me to undertake the task of translating and publishing the same work in Portuguese. We did so, and in 1995 published it as a joint effort by *EIR* and the Ibero-American Solidarity Movement (MSIA), which I had the pleasure and good fortune to coordinate. Hamilton's works in Portuguese included a foreword by Lyndon LaRouche and an introduction by Barbosa Lima, thus uniting in what has become an historic edition, two personalities representing the legacy of the American System.

On various occasions, Barbosa Lima discussed with great enthusiasm LaRouche's economic proposals and ideas, often referring to him both publicly and privately as the man who had the solution to reforming the current monetary system.

"Fortunately, today the world once again is coming to know Hamilton's work, in large measure thanks to the efforts of the American economist Lyndon H. LaRouche. LaRouche proposes applying the principles of the American System to the world economy, as an alternative to the crisis in which it finds itself submerged, and he has many times been a candidate for his country's Presidency," Barbosa Lima wrote in the introduction to the Portuguese translation of *The Report on Manufactures*.

When LaRouche's wife, Helga Zepp-LaRouche, founder of the Schiller Institute, visited Brazil on two occasions, Barbosa Lima also expressed to her his recognition of the role of LaRouche and his international movement in forging a new monetary system,

For Barbosa Lima, keeping alive the central ideas of economic nationalism, of which he was a great student, was a kind of life mission, and he became a living transmitter of these ideas throughout an entire century. He always spoke of the role of Rui Barbosa, the first Finance Minister of the Brazilian Republic, founded in 1889, and a conscious follower of the Hamiltonian system, as a promoter of economic nationalism, and especially pointed to Rui's famous "Call to Youth," in which this great patriot urged Brazil's young people to rally to the cause of economic nationalism.

Barbosa Lima was also an eyewitness to the nationalist "Lieutenants Movement" of the 1920s, which espoused the protectionist ideas of German-American economist Friedrich List, and which led to the Revolution of the 1930s, as the cornerstone of efforts to industrialize Brazil. He also promoted the works of Alberto Torres, as the theoretician *par excellence* of Brazil's economic nationalism. At the end of his life, not without a certain sadness, Barbosa Lima contrasted these noble ideas from Brazil's past to the unpatriotic, slavish attitude of the governments of Fernando Collor de

Mello (1990-92) and Fernando Henrique Cardoso, the current President, whose free-trade policies have brought about the decomposition of Brazil's publicly owned and valuable assets.

When he spoke of his enviable longevity, Barbosa Lima always used to say that it was a product of his intellectual combativeness, and the use of his ideas to defend Brazil. To the end of his life, he never failed to write his well-known Sunday column in *Jornal do Brasil*, and left an intellectual legacy in his major works, including his most famous, *Japan: Capital Is Made at Home* (1992), in which he describes the success of the Japanese industrial model, and its origin in the influence of the American System in the Meiji Revolution. The same is true of his book *The Presence of Alberto Torres*, in which he revives the roots of Brazil's republican thinking.

Ideas Bear Fruit

Barbosa Lima died at a moment when the ideas he defended so ardently for decades, had begun to reverberate among influential figures of the country's intellectual and political elite, as the only antidote to economic destruction. Hamilton's ideas and those of the American System are discussed today among the most diverse circles.

For example, in May 1998, Ambassador and former Minister Rubens Ricupero, Secretary General of the UN Conference on Trade and Development (UNCTAD) and member of the realist group within Brazil's Foreign Ministry, began to quote Hamilton's *Report on Manufactures* as a model that Brazil should follow to find "my way," and to defend itself from the destructive effects of globalization. "Did the United States, France, Germany, or Japan industrialize because they followed the economic advice offered them by England? On the contrary, the first policies of American industrial protection date from 1791 and bear the signature of then-Treasury Secretary Alexander Hamilton," Ricupero wrote in an article in *Folha de São Paulo* on May 30, 1998.

Later, another well-known figure, Deputy Antonio Delfim Netto, who as Finance Minister had embraced monetarism and the International Monetary Fund's financial prescriptions, astounded the country when he also quoted Hamilton as a serious alternative. In the March 2000 edition of *Carta Capital*, Delfim attacked the policies of the Cardoso government, carried out "by our neo-colonized bureaucrats, who continue to sell as good science, the ideologically deformed conception that history is unimportant. For them, Alexander Hamilton and his *Report on Manufactures* (1791) never existed."

There is no doubt that our beloved Barbosa Lima Sobrinho died, smiling the smile of those who have fulfilled their moral mission in life, and with the certainty that his final dream will be realized by those who take up his legacy of having been a living bridge to the American System. So, dear friend, we say not good-bye, but, "até logo," "until we meet again."