

The clue to the deeper meaning of the Monroe Doctrine

by Lyndon H. LaRouche, Jr.

The majority among the Founding Fathers of the United States would have treated Alexander Haig and the New York Council on Foreign Relations as “a gang of Tory traitors,” as hard-core agents of our deadly adversary, the British monarchy. Even today, despite the subversion of our government and political parties by the raving-anglophile Morgans, Moores, Harrimans, and so forth, the underlying moral impulses of about three-quarters of our adult electorate are consistent with the federal Constitution of 1787.

So, an irreconcilable opposition exists between the “anglophiles” and the honest, ordinary sort of citizen. The problem has been, the ordinary citizen has been unable to make his or her moral opposition to Tory treason efficient.

The key problem is that the majority among the moral strata of citizens live in a condition which Dante Alighieri locates in his “Purgatory” canticle. Most of these moral citizens will blush to discover themselves attracted to some goal they view as immoral; they would be angry with themselves if they discovered themselves employing immoral means, even to achieve a goal which is not itself immoral. The problem is, despite their desire to live moral lives, they are dominated by pursuit of “earthly paradise” either for themselves alone or a small circle of family and friends. Their practical interest in life

is therefore made so small in scale, almost infinitesimal in time, that they are unable to find a connection between their personal morality and the larger issues of national and foreign policies of the republic.

In respect to larger questions, these moral but little-minded varieties of our citizens rely upon their own membership or similar adherence to larger institutions such as political parties, trade-union organizations, church denominations, freemasonic or similar associations, and so on and so forth. They permit their opinions on larger issues to be shaped chiefly by such institutions, and are usually incapable of thinking rationally on a subject whenever rational thought leads them into conflict of loyalties between reason and the policies of the institutions to which they adhere.

Consequently, the successful control of most of our influential institutions by Tory traitors and the like causes the majority of our moral citizenry to behave politically directly contrary to their own rational and moral judgement.

It is not necessary that the Tories and their like control every aspect of such institutions as political parties, certain religious denominations, and so forth. By corrupting and controlling the policy-shaping organs of leadership of those institutions, the Tories and their like are able to control the institutions as a whole, and to

either control or neutralize potential opposition from adherents of those institutions.

The case of the Democratic Party is exemplary. The majority of adherents of the Democratic Party abhor bitterly what the National Committee Chairman Charles T. Manatt represents. Nonetheless, Manatt's powerful friends did in fact virtually buy Manatt his position, and the leaderships of certain national trade-union organizations have made "behind-doors deals" with Manatt's crowd, California trade-unions have betrayed their members' most vital interests by supporting the senatorial candidacy of that impassioned enemy of industrial society and modern agriculture, Gov. Jerry Brown. (It is the Brown family, linked to Arthur J. Goldberg and also to certain reputed U.S.-Canada Mafia families, which has sponsored every step of Manatt's rise through California politics into his present position as Democratic National Chairman.)

In such a fashion, the United States is being destroyed from within, most emphatically since pro-Malthusian decisions of the Johnson administration during the 1966-67 period. The British and their accomplices are now acting, with foreknowledge, to attempt to destroy the security of the Western Hemisphere, and to foster strategic humiliations of the United States in the Middle East and other parts of the world. British monetarist policies, modeled upon those of Prime Minister Margaret Thatcher, introduced by Volcker, are transforming the United States, like Britain, into a "once-industrialized nation."

During the period October 1981 through February 1982, the world entered the opening collapse-phase of a new general economic depression. We are now headed toward conditions in which the most probable outcomes are inclusively either thermonuclear war or gradual emergence of global Soviet hegemony over the decade ahead.

This treasonous destruction of the United States could be halted and reversed. All that would be required to accomplish that rescue would be to expel the Tories from our government, and to reinstitute the economic and related policies of the majority of the authors of our 1787 Federal Constitution. We must reject the British "free-trade" system, against which the American Revolution was fought, for the American System of Washington, Hamilton, the Careys, Henry Clay, Friedrich List and so forth. We must echo Secretary of State John Quincy Adams's design of the 1823 Monroe Doctrine in shaping our nation's strategic and foreign policies.

Since the underlying moral impulse of about three-quarters of our adult electorate agrees with the principles of the anti-British American System of political-economy, as we shall demonstrate that fact, is it not possible to energize those moral impulses of the majority to throw

out of power the Tory rascals and their policies?

On principle, the answer to that question is "yes." In practice, such an upsurge of morality can occur only under conditions of a perceived and most acute general crisis.

As the case of Adolf Hitler illustrates, a general crisis does not necessarily lead to a good result; crises change society radically, either for the better, or very much for the worse. It is not possible to sit back and assume cheerfully that a worsening of the present crisis will automatically bring a majority of the voters to their senses. It is necessary to act to ensure that such a happy result emerges. To act competently to that purpose, it is indispensable to understand the scientific principles which must be employed.

The simplest aspect of the present kind of crisis-situation is this.

Under ordinary circumstances, the typical "little citizen" focuses his or her attention upon only immediate practical issues of family, employment, and so forth. That citizen assumes that the leadership of the more powerful, much larger institutions to which he or she adheres will protect the adherents' local interests from bad national or foreign policies. Therefore, ordinarily, the "little citizen" trusts the "greater wisdom" of the leaders of "my party," of "our corporate executive," and so forth. The "little citizen" does not judge matters of national domestic and foreign policies rationally; that citizen chooses to be overheard regurgitating what he or she believes to be the currently prevailing slogans of the various institutions to which that citizen professes himself or herself an adherent.

It is only when this relationship between the citizen and institutions "short-circuits," that the citizen *may muster his or her own powers* for rational policy-making judgment, to make rational choices in respect to the major issues of national domestic and foreign policies. He may respond so, or he may go insane, as support for a Benito Mussolini or Adolf Hitler exemplify the outburst of mass-insanity which too often accompany profound crises.

Essentially, to view the matter in its simplest terms of reference, crises represent to the "little citizen" a betrayal of his or her immediate interests by those institutions to which the citizen has formerly adhered. The citizen perceives that the judgment of the "big institutions" is no longer to be trusted. Either those institutions show themselves able to reform themselves appropriately, or the citizen turns his back against them. They have failed him, they have betrayed him. As V. I. Lenin understood most thoroughly in Russian events of 1917, the citizen may become so enraged against the institutions to which he formerly adhered that he wishes to destroy the institutions he believes have betrayed him.

This aspect of the matter is true, but only on the level of truism. It states the problem confronting the United States at this moment, but does not by itself inform our judgment of how we must act to ensure that an acceptable result is produced by this present, deepening crisis.

To restate the practical, scientific problem posed by this crisis: By what approach can we mobilize the deeper moral impulses of three-quarters of our electorate for a reaffirmation of the American System of political-economy, for a foreign-policy outlook of the sort best exemplified by the reasoning of John Quincy Adams's design of a Monroe Doctrine?

Beginning with a relevant personal observation, I summarize now the general intelligence evaluation which guides me and my immediate associates in all of our present conniving to save the United States.

Who is behind LaRouche?

Beginning the Spring-Summer-Autumn period of 1968, certain colonial assets of British intelligence, including the Institute for Policy Studies and circles around the Ford Foundation's McGeorge Bundy, perceived me to represent a significant "potential danger" to the special interests and projects then being run through the Institute for Policy Studies and the likes of Tom Hayden's Students for a Democratic Society (SDS). Consequently, as U.S. official documents show, the Federal Bureau of Investigation was deployed to assist Mark Rudd and his gang in operations against me during Autumn 1968. British intelligence and its agents of influence in the United States and abroad escalated the level of covert operations against me and my associates up to the point defined by deployment of two top MI-5 agents, Mr. Paul Walsh and Mrs. Schroeder, as featured elements of a covert operation deployed in conjunction with the Institute for Policy Studies, the Communist Party U.S.A., and the "Russian Studies" division of the London Tavistock Institute during 1973 and 1974.

This escalation of British intelligence's determination to contain and destroy me and my associates, which began approximately May-June 1968, has centered in the United States in covert operations and large-scale libel and slander operations employing elements of the FBI and other capacities of the federal and local governments, with a most visible role since 1974 by such assets of the Anglo-Canadian intelligence services as the ADL Fact-Finding Division and the social-democratic network centered around the *New Republic* and the League for Industrial Democracy, as well as, since May 1978, the networks of British intelligence operatives directing the Heritage Foundation.

The press and related calumnies coordinated against me and my associates internationally have centered

around two principal allegations. The first, which is laughable to any knowledgeable person, is that I am in some fashion influenced and backed by the Soviet KGB or the Interior Ministry of East Germany. The second, which is more sophisticated, is the allegation that I am a front-operation of the U.S. Central Intelligence Agency.

Naturally, as a U.S. public figure and twice a high-impact candidate for the U.S. Presidency, I attract and do not refuse discussion of important matters with the lawful security agencies of the United States. I have been in contact repeatedly, especially during the recent six years, with representatives of numerous such agencies, including, if less frequently than with other agencies, some friendly discussions on matters of mutual concern for national security with representatives of the Department of Justice and FBI. Every significant public figure of U.S. political life has a greater or lesser density of such contacts.

Added to this, during September-October 1971, my associates and I launched a political-intelligence news service, of which *EIR* is a product, which has become one among the more important of the independent, private political-intelligence news and research institutions afoot internationally in the present period. Naturally, responsible U.S. security and other official agencies are occasionally interested in such a resource, and we are naturally cooperative in supplying information and evaluation when our knowledge is requested.

In addition, when current U.S. policy is ruining relations with U.S. friends and allies, as the wicked policies of the Carter administration best illustrates such problems, we work to promote a perception of continued common interests among the United States and those abused friends and allies.

These activities create an atmosphere in which the allegation of "CIA agents" is a myth credible to the more poorly informed among ordinary citizens. However, excepting those implied responsibilities I incur as a U.S. patriot, all leading military and security institutions of the United States speak truthfully when they report that my associates and I are always and always have been "free agents" in respect to the official agencies of any and all governments of the world, our own included. If President Reagan were to request I perform some special duty for the United States, I would find it almost impossible to refuse, but pending such a development, any allegation such as "CIA agent" is predominantly as silly as it is inaccurate.

The real situation is much more interesting, and is directly relevant to the topic at hand. As free agents, my associates and I are committed in practice to discover favorable options for the United States. Our intelligence-type capabilities are mobilized, in very large part,

to the purpose of developing and presenting such options, to locations including the Congress, the executive branch and private policy-influencing institutions. Our general commitment is to develop the strategic and other policies I would require were I President of the United States, and to provide information of that quality to relevant official and private policy-influencing institutions.

This is influenced, admittedly, by my own probable candidacy for the Presidency during 1984 or 1988. The Presidency is, of course, the greatest official honor the electorate can bestow upon a citizen. However, my sense of my place in history has rid me of any merely personal ambition in such matters. I view the Presidency as the leadership of our nation for specific tasks of "combat" against those forces which threaten the interests of our posterity. I would not be attracted to the ceremonial features of the office, but only to the means it affords for getting an urgently needed job done. It is what one's life's work bequeaths to the generations living long after one's own death, which is the highest "ambition" to which political life can aspire. To give one's nation an efficient sense of higher mission, in which the individual citizen of the present and future may rightly rejoice: that is the highest rank of statecraft to which any person can aspire.

What I do, and what I write here and now, is influenced also, but in a different manner, by the fact that powerful Anglo-Canadian interests have periodically mooted my assassination, and that a new "sliding contract" of assassination has been afoot against me since late 1981. Although unusual security precautions have so far defeated assassination-projects targeting me since the Summer of 1977, for which I owe a great deal of gratitude to various governments including my own, I am well advised to leave nothing important unsaid today which might be important for those who survive my assassination some early tomorrow. My strongest passion in this connection is my determination that the United States, as Benjamin Franklin's and Lafayette's associates conceived it to become, must reawaken itself and endure as a leading world-force into generations to come. It is my well-informed judgment that the continuation of the heritage of Judeo-Christian republican civilization demands this role by the United States.

I believe, at this moment, that there is no conception more important for me to present for your use than what I restate here now.

As we plunge deeper into the most deadly crises civilization has faced since the 14th century in Europe, I implore you to lift your minds above the petty condition of the "little citizen," and to judge your lives as the development and deployment of your individual powers enables you to contribute Good to the benefit of

future generations. It is not the satisfaction of your appetites, your "personal psychological needs" which is of importance. Such gratifications go into the grave with you, as do the fruits of "transcendental meditation" of any ordinary cow in the pasture. You must lift your minds to the height at which 2,000 years of Christendom become immediate reality for you, and in terms of which immediate reality you judge rightly the role your present mortal life must contribute to the perpetuation of this civilization over generations to come.

From that vantage-point, you can discover that kind of efficient knowledge which informs you what to do during this present crisis.

What is civilization?

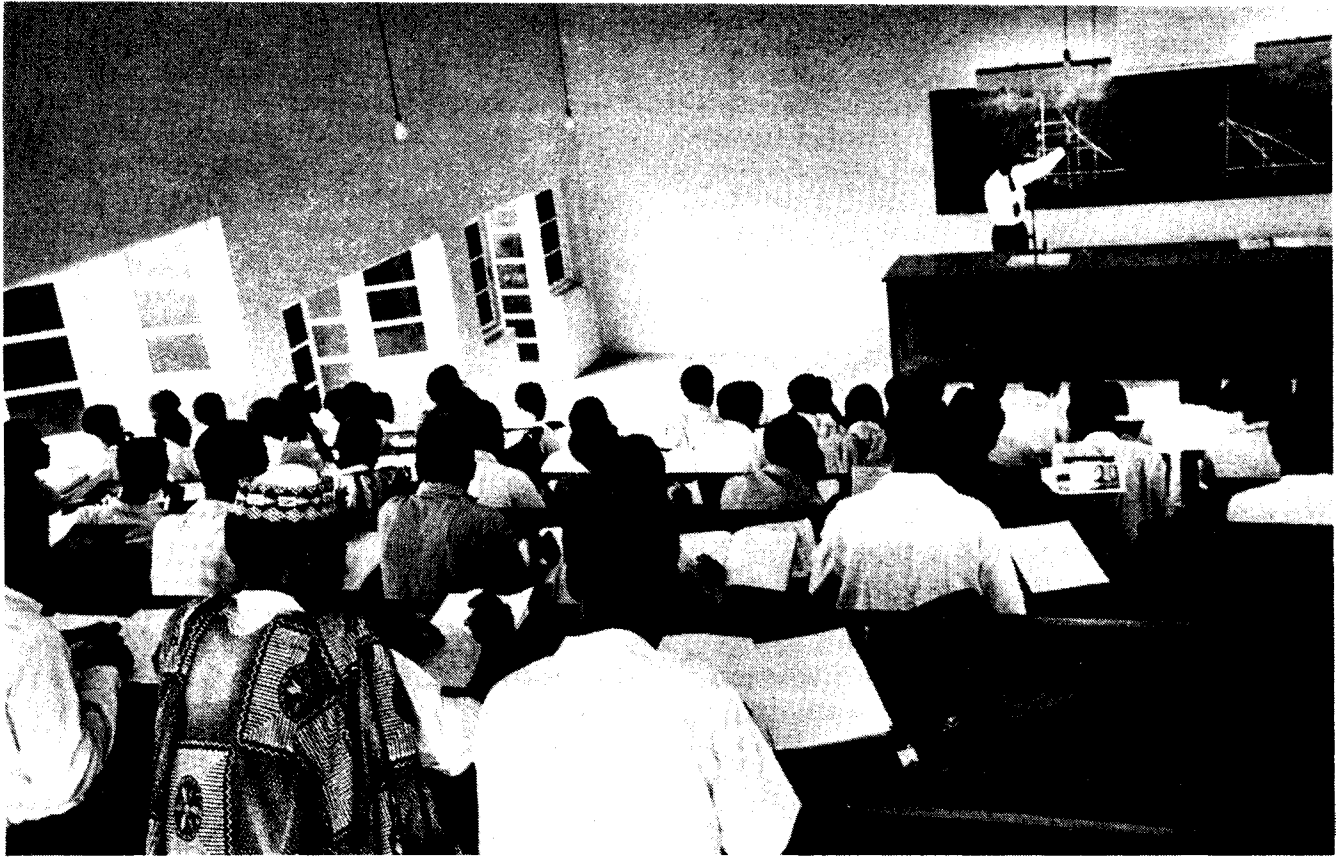
To understand the means by which our people can be uplifted in this present crisis, we must understand what it is which we—and they—must defend. If we understand what it is we must defend—and, against what opposition—we see clearly and immediately what to do. This is the uniquely proper basis for any intelligence evaluation fit to guide the strategic policies of the United States at this dangerous juncture.

European civilization is otherwise properly named the Judeo-Christian republican tradition. It erupted as a force with the reform of Judaism by Philo of Alexandria, in response to the evil menace of Roman imperial law and culture. It became Christianity in terms of the opening passages of the Gospel of St. John, and became a universalizing force with the ministry of St. Paul. The secular policy of this Judeo-Christian impulse was most efficiently summarized in the commentaries of St. Augustine, most emphatically the conception of the City of God.

This civilization rests upon three most essential principles.

First, as Pope John Paul II emphasizes in the recent Encyclical, *Laborem Exercens*, our civilization is expressed as that commitment to technological progress embedded in the instruction of the Book of Genesis: "Be fruitful and multiply, and fill the earth and subdue it."

Second, it rests upon that principle which the Catholic liturgy associates with the *Filioque*. This principle, set forth in the opening passages of the Gospel of St. John and defended by the Nicene Creed and the commentaries of St. Augustine, was the foundation upon which the great civilization-building of Charlemagne was undertaken. Through increasing the productive powers of labor, by what we term scientific and technological progress today, society brings human practice, and the human will for practice, into increasing concurrence (atonement) with the lawful ordering of Creation, and so subjects the individual will to perfecting itself in a manner



Nigerian university students: expanding civilization.

consistent with Reason, with the lawful ordering of Creation. This potentiality of the human individual distinguishes the person from the beast, and makes the individual personality a sacred reflection of the divine.

The third, as Saint Augustine efficiently developed the case, the Judeo-Christian impulse, is the republican tradition of classical Greek culture: the Ionian city-state republics, Solon's law-giving poem, and the dialogues of Plato. As to science and scientific method, Judeo-Christian republicanism is Platonic. However, since Judeo-Christian republicanism subsumes Platonic method, rather than Plato subsuming the Judeo-Christian outlook, Platonism is transformed by Philo and Christianity to become Neoplatonism.

Hence, Western civilization's development, beginning with the state policies of Charlemagne, is rightly called *Augustinian Neoplatonism*—for Jew, Catholic, and Protestant alike.

The enemy of Judeo-Christian civilization is most efficiently named *oligarchism*. This name's content is defined by Greek-language documents from the 4th century B.C. These documents, produced by the faction opposed to Plato's republican Academy at Athens, proposed to create a world order based on what the documents describe variously as the "Persian Model" or

"Oligarchical Model." The most famous elaborations of the kind of society represented by oligarchism are the *Nicomachean Ethics* and *Politics* of Aristotle and Roman imperial law.

The development of European civilization to date has been dominated by a struggle between these two opposing forces. It has been a continued, mortal struggle of the classical-Greek republican policy against the Roman-imperial oligarchical policy, a struggle of Judeo-Christian republicanism against the oligarchism of the Roman imperial cults cloaked in various pseudo-Christian, cabalistic, and pagan-theosophical forms.

The simplest point of distinction between republican and oligarchical policies is the distinction in economic policy.

The oligarchists' economic policies have always been, to the present date, the argument that nature represents a finite, fixed amount of potential wealth. Such accidents of geography as those we term "natural resources" today, are presumed to be fixed in amount, so that man appears to be using up limited resources by his existence. Oligarchical society, starting from that heathen physiocratic dogma, argues that the ruling strata of society shall bleed wealth from the labor of the ruled by two related means. The first of these two means is called

“ground-rent,” an arbitrary tax imposed upon labor by the owner of land. The second is pure usury, modeled upon the tax-farming practices of ancient Mesopotamia.

The republican economic policy is that adopted as policy of the United States in Treasury Secretary Alexander Hamilton’s December 1791 Report to Congress, *On the Subject of Manufactures*. This is the policy-document which defended and established the American System of political-economy, in direct and explicit opposition to the European physiocrats and Adam Smith’s *Wealth of Nations*. For republican society, the sole continuing source of wealth of society is the continuing improvement in the productive powers of labor associated with scientific and technological progress.

The wealth of society is not limited to “fixed natural resources.” Man, by mastering and applying the lawful ordering of our universe to this purpose, increases the potential relative population-density of society. Otherwise, instead of an estimated four and a half billion persons today, the human population would never have surpassed the million or slightly more individuals possible with the baboon-like, labor-intensive policies of Tom Hayden’s admirers.

The promotion of scientific and technological progress, as required by the Book of Genesis, to increase mankind’s productive powers of labor, brings the individual will for practice into increasing agreement with the lawful ordering of creation. The development of the individual to this effect, and providing to each individual the opportunity to contribute the benefits of his or her developed talent, is the foundation of all republican law.

The role of society

The individual may contribute Good. However, whether that Good is transmitted to the benefit of society generally, and to future generations, is beyond the power of the isolated individual. The question is whether society selectively fosters the Good and nullifies the evil.

Society is the instrument by which individual Good is to be fostered and its consequences transmitted; it is the instrument for suppression of evil.

So, the fundamental moral question of mortal life is shifted from the isolated individual to the internal ordering of society. Is society so internally ordered as to obliterate the danger that arbitrary free-choice between Good and evil by the individual may shape the course of history? Freedom is not “free choice” between Good and evil. Freedom is the development of the individual and the opportunities afforded to the developed individual to discover and to contribute Good with reasonable assurance that the Good will be preferred and perpetuated. *Freedom is analogous to valid scientific discovery, and to nothing different: the freedom to effect Good innovations in individual and general social practice.*

The direction of society can not be left to the desired beneficence of dictators. If only a minority of society’s members are Good, then the majority will sooner or later destroy society in one or another sort of dionysiac or Jacobin uprising. It is a simple practical problem of statecraft, to protect Good by developing majorities dedicated to defend that Good.

More profoundly, if we see each individual as embodying a divine potential, can we ourselves be Good if we are content to condone a state of moral degradation in any individual?

How shall society be composed? How shall we develop a democratic form of republic, such that the preference for Good by the many shall protect the republic against the risk of corruption of the few? To what political authority does that republic belong? It can not belong to the present majority of the electorate if that majority is thus given the power to destroy the future for posterity.

So, the majority fetters its will to what is defined by Nicholas of Cusa and others as *natural law*. Society fetters the wills of contemporary majorities by means of constitutions, which provide checks and balances against wicked impulses of episodic majorities of the electorate, which oblige the society to pass through certain hurdles of reasoned reflection before undertaking any revision of society’s ruling institutions.

In part, the preservation of a republic depends upon such constitutional fettering of the will of present majorities, disallowing acts of positive law contrary to constitutional and natural law. These means are indispensable, but not adequate by themselves.

By the treasonous Specie Resumption Act of 1876, the United States surrendered its national sovereignty over its public debt, its credit, and its currency, to the London gold-exchange system, and we have not recovered our sovereignty since. The evils of pluralism and pragmatism have spoiled our courts, our political parties, and our educational institutions increasingly over the course of this century to date. Since 1966-67, we have witnessed a neo-Jacobin, dionysian cult, typified by the unwholesome Tom Hayden, ravaging the most precious remains of our heritage.

There must be some efficient force operating within the people which impels that people to defend its precious constitutional institutions, otherwise the pestilence of evil, as exemplified by the Haydens, the Buckleys, and so forth, will destroy those constitutional institutions. That force is the Judeo-Christian republican tradition, the moral heritage of the Augustinian Neoplatonic tradition, the tradition embodied as a republic by the majority of the Founding Fathers of the United States.

The leading enemies of the United States today are those oligarchical families represented by a network of

“European cultural associations” presently headquartered in the vicinity of Geneva, Switzerland. The leading such association was assembled at Venice during the post-war years. Another, complementing the Bilderberger conspiracy, was launched by the founders of the World Wildlife Fund. There is a French version, and so forth and so on.

Over the ages, the enemies of civilization have understood that the secret of destroying republicanism was the corruption of religious and cultural organizations. If the morals of the people could be destroyed, the people themselves could be induced to destroy their own military and other defenses of republicanism. If the moral institutions transmitted over successive generations can be destroyed within the majority of the people, then the constitutional institutions of the republic can not be defended.

In other words, no powerful republic can be destroyed unless the majority of its people lose the moral fitness to survive. That is precisely the degree of risk to which the existence of the United States has been subjected by the rock-drug-sex countercultural eruption, spawned out of Geneva and allied locations. By corrupting and destroying our youth, through the ultra-liberal counterculture, the moral fitness of our nation to survive has been placed in question.

The enemies of the United States

More broadly, the key point of reference for the degeneration of the institutions of the United States has been the widespread misperception, spread by a corrupt press and corrupted universities, that Britain is our ever-loving ally and the mother of our culture. Britain has in no way improved since 1776. Quite the contrary. Our toleration of Britain today is a measure of how much we have degenerated from the standard of our Founding Fathers.

The American Revolution was fought against the policies of Adam Smith’s *Wealth of Nations*. From 1791 through the third quarter of the 19th century, the anti-British American System of political-economy was beloved throughout the world as the pathway to prosperity and freedom. Today, even persons who are otherwise honest patriots actually believe the lie, that American power was built on the foundations of British “free-trade” policies—a contention directly opposite the truth.

Our Founding Fathers hated the oligarchical sophistry of British philosophy of law. Grotius, Pufendorf, and Leibniz, together with the anti-British John Milton, were exemplary of our hatred of the immorality of the “purely positive law” conceptions of Bacon, Hobbes, Locke, Hume, et al. Today, such evil, immoral utilitarian doctrines of British law are rampant in our courts, and in our law schools.

The U.S. economy was built on the “protectionist” policy of defense of fair prices for products of agriculture and industry, against the British “free-trade” policies of the slave-owning oligarchy. Foolish, miseducated people, otherwise honest patriots, today attack the American System of “command-economy.” Meanwhile, the same fellows watch with uncomprehending eyes as our farms and industries collapse. Why such collapse? British “free-trade” policies in agriculture, capitalization of ground-rent valuations as the basis for real-estate investment, and promotion of usury as a “health-giving tonic,” are the principal causes for this ruin of our economy and our national military defenses.

To win back the nation from the edge of disaster, there is no possible remedy but to invoke impassioned memory of our wars against our mortal adversary, oligarchical Britain. Since it is these British oligarchical policies which have lately ruined us, it is against those policies that the hatred of the people must be directed, and, through that constructive hatred, an affirmation of those American System policies which made us formerly powerful and great.

As long as we esteem Britain our “closest ally,” we are imminently doomed as a nation. Unless we rightly name the policies our citizens must now be growing to hate as British policies, we can not call forth from within our citizenry those transmitted, embedded American moral traditions of Judeo-Christian republicanism upon which our rescue absolutely depends. If we do in fact depend upon Britain’s aid for our continued existence, then it is the implicit judgment of our nation’s Founding Fathers that we have become so corrupt, so anglophile, that this nation has destroyed its own moral fitness to survive.

This is not hatred against the British people. Rather, we seek to crush that oligarchism which oppresses them and depraves them morally, so that they too might gain those fruits of republicanism we defend for our own requirements.

No law of the United States expresses this point more efficiently than Secretary of State John Quincy Adams’s elaboration of the Monroe Doctrine. Embedded in that Doctrine—repeatedly ratified as U.S. law by the Senate since 1939—is a philosophical world-outlook, a commitment of the United States to so shape the execution of its foreign policy that we foster the spread of a network of sovereign nation-state republics committed to republican principles and in mortal opposition to oligarchism. Such a community of sovereign republics is a community of republican principle.

If we reawaken that world-outlook from within the majority of our citizens, and do that quickly enough, we shall certainly prevail. If we fail to do so, we shall be rightly judged by coming events of history as degraded to an anglophile condition of moral unfitness to survive.