Why Central and South America do not trust the United States:

A century and a half of Abuse, Manipulation and Exploitation

An Honors Thesis (HONRS 499)

by

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Purpose of Thesis:

This project is concerned with the hatred and fear that Central and South Americans have with the United States, referencing the work of José Martí, Rubén Darío, and Pablo Neruda not only as reflections of popular thought of their times, but also as efforts by these authors to convince Latin American society of the evils associated with their "northern neighbor." Along with a discussion of the anti-U.S. writings by these authors, there is also a broad historical overview of the United States' involvement in Latin American affairs from 1823 to 1991, focusing upon the time periods of the specific authors in order to cite events and foreign policy decisions that gradually built up a great deal of resentment and fear on the part of all Latin Americans towards the United States of America.
If one ever wondered why people from South and Central America at the very least distrust the United States, and at the most hate it, one could turn to either internal or external sources for some insight into this hatred. Gustavo A. Portocarrero Valda, a Bolivian, offered this idea: "Nuestros pueblos quieren justicia social en libertad; cuando EE.UU. no se oponga a esto desaparecerá el profundo odio y resentimiento que le tienen las masas de nuestro continente[Latinoamérica]. (Our people want social justice in liberty; when the United States is not opposed to this, the profound hatred and resentment that the masses of our continent have for the U.S. will disappear.)"¹ On the other hand, one can reference the work of Samuel G. Inman, an American journalist:

"To recapitulate: Out of the twenty Latin-American republics, eleven of them now have their financial policies directed by North Americans officially appointed. Six of these ten have the financial agents backed by American military forces on the ground. (This includes Cuba, which has no official financial advisor; but General Crowder has so acted during recent financial readjustments.) Four of the remaining half of these southern countries have their economic and fiscal life closely tied to the United States through large loans and concessions, giving special advantages to American capitalists....Along with this economic and military dominance goes a dominance in the internal affairs of Latin America."²


In fact, once one starts to understand the reasoning behind Latin America's hatred of the United States, one encounters numerous literary sources concerning North American "involvement" in Latin America. Furthermore, as one examines the history of the United States a little more closely, one can find that the recurring theme of intervention in Latin America occupies a much larger part of its history than one might think. Events range from: the Monroe Doctrine in 1823, the U.S. - Mexican war in 1846, the Roosevelt Corollary in 1904, U.S. control of the Dominican Republic from 1916 to 1924, the CIA involvement in Cuba during the overthrow of Fulgencio Batista in 1959, and in more recent times, the U.S. invasion of Grenada, Panama, and Nicaragua (for various reasons). The effects of this kind of "invasion" upon Latin American culture and its people are extremely widespread, generally manifesting themselves in some form similar to this:

"Though these statistics speak for themselves, it is in Puerto Rico that we find the most extreme form of the bitterness and resentment that Latin Americans in general feel toward their northern neighbors...It is considered proper for a Puerto Rican to sport the most

\[1\] Although there exists many designations for South and Central America, this author acknowledges that for one reason or another, none of these names are truly or completely applicable to the countries that lie geographically south of the United States of America. But for this thesis, the limiting terms of Hispanoamérica or Latinoamérica can be accepted because these terms properly represent the countries, cultures, and ideas that this project is researching.
ardent Hispanic nationalism, and to set himself up as the defender of all aspects of Spanish culture, against the encroachments of the Yankee barbarians."

In effect, one comes to understand that the foreign policy decisions made by the U.S. government throughout history concerning Latin America can be directly attributed to these "anti-Yankee" feelings. Each and every time that the U.S. government made foreign policy decisions concerning Latin America, these decisions would invariably anger a large part of the Latin American population, if not all of them.

As a direct result of this intervention, Latin Americans attempted to protest North American involvement in their own affairs, through the use of popular literature of the time. "It is important to be aware of the conditions affecting the relationships between North and South, because virtually every literary outcry in the course of anti-Yankeeism was inspired by some U.S. action or policy." Although there are many different authors to choose from, the three most important Latin American writers that were inspired to protest U.S. involvement in their countries are: José Martí(1853 - 1895), Rubén Darío(1867 - 1916), and Pablo Neruda(1904-1973).

Before one can truly understand the affect of U.S. foreign

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policy upon Latin America as reflected through the poetry of José Martí, Rubén Darío, and Pablo Neruda, one must first recognize the magnitude and severity of the problem itself. According to President McKinley, "our[the U.S.'s] history had been a continuous history of expansion; it had always succeeded before, therefore it was certain to succeed in the future. Expansion was a national and 'racial' inheritance, a deep and irresistible inner necessity." Although some people would perhaps disagree with this statement, one must realize that a great portion of the United States' history can be described as at the very least territorial and expansionary, and at the most imperialistic and aggressive.

When the United States won its war of independence against Great Britain in 1783, it originally consisted of thirteen colonies, all of which were located along the Atlantic seacoast. From this point (1783) until approximately 1823, the United States entered into a period of territorial and expansionary activity that was generally limited to the land east of the Mississippi river. In 1823, with the issue of the Monroe Doctrine, the United States entered into its second stage of territorial expansion, which became more widespread and aggressive until the U.S. consisted of all lands in between the Atlantic and the Pacific, and from Canada to Mexico. This period reflected relatively peaceful land acquisitions such as the purchase of Alaska from

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Russia, or the continuing movement of American settlers west of the Mississippi river, to the more violent means such as the annexation of Mexican and/or Spanish land, the U.S.'s declaration of war against Mexico, and its invasions of Cuba, Nicaragua, and Grenada. More often than not, the resulting influence of such expansions and conquests upon Latin Americans would be: "whatever the citizens of the United States may think of the record of the territorial expansion of their country, outsiders regard it as an aggressive one." It is also important to keep in mind that although the expansionary and territorial activities of the United States continued in one form or another throughout its history, the time periods in which the United States was most involved in Latin American territories, and therefore had the most influence upon the writings of Rubén Darío, José Martí, and Pablo Neruda are: 1823-1898, 1898-1945, 1945-1991.

The first period began in 1823 and lasted until 1898, and can be designated as the "Manifest Destiny" era, because the period was typified by the general feeling in the United States that it was the United States' destiny to hold all lands between the Atlantic and Pacific oceans. Thus, the United States government justified its territorial expansion by claiming it was its "sovereign right" to unite all the land that it felt it possessed, regardless of who owned it, and who lived there. During these years, intervention in Latin America was somewhat

limited, because the U.S. was more interested in uniting itself first, as opposed to 'foreign expansion'. Nevertheless, it was during this period that Mexico began to distrust and hate the United States, because of the annexation of Texas, and the Mexican-American War, which resulted in the loss of approximately one-half of all of Mexico's land. Unfortunately for the rest of Latin America, "by the 1890's, the North Americans had achieved control over all their territory, including that which they had wrested from Mexico in 1846. Overflowing with energy and resources, they now looked abroad for new fields of action."\(^8\) This(along with other factors) resulted in the Spanish-American War(1898), after which the United States arrived on the scene as a world power, and got a taste of what imperialism abroad was like, with the receival of Cuba, Puerto Rico, Guam, and the Philippines as their 'spoils of war'.

The second time period in which the United States was very active in Latin America affairs was from 1898 to 1945, and can be referred to as the 'Dollar Diplomacy' time period. "This era was also the beginning of a new orientation in U.S. policy towards the South, because after 1898 most involvements in Latin America occurred for economic reasons. This economic imperialism of the United States continued through World War II, and continues, in some ways, to this day."\(^9\) For the most part, the United States continued to intervene in the affairs of many Latin American

\(^8\). Rangel, pp. 31-32.
\(^9\). Toscano and Hiester, editors, p. 33.
countries, but it was not usually accomplished directly through military means, but more often with economic sanctions, loans of large amounts of money, or growing and complete U.S. control of a local economy. The primary events that occurred during this time period were: the Platt Amendment, the rebellion of Panama/construction of the Panama canal, the Roosevelt Corollary, the invasion and subsequent takeover of Haiti, Dominican Republic, Nicaragua, and the introduction of North-American mega-corporations into Latin America. Although "Roosevelt's policies brought fear to the Cubans, and this fear spread throughout Latin America as the Latin peoples saw the possibility of U.S. intervention, at any time, and in any area," Roosevelt justified his policy because "he felt a responsibility to bring the civilization of North America to the world, a responsibility which he had a chance to realize in his dealings with Latin America." Whether or not Latin America wanted North American civilization or not, they were about to get it anyway.

The final time period in which the United States engaged in an active foreign policy of intervention in Latin America lasted approximately from 1945 (end of World War II) to 1991 (fall of the Soviet Union), and can be viewed as the United States' attempt to fight Communism in the western hemisphere. The rationale of the United States during this time period went something like this:

10. Toscano and Hiester, editors, p. 34.
11. Toscano and Hiester, editors, p. 35.
"Should it ever appear that the inter-American doctrine of non-interference merely conceals or excuses a policy of non-action, if the nations of this hemisphere should fail to meet their commitments against Communist penetration, then this government [the U.S.] will not hesitate in meeting its primary obligations, which are to the security of our nation."

In other words, the United States felt that her borders were being threatened by Communist takeover in every and any country in the Western Hemisphere, especially those to the south, so it adopted a new goal: "creation of a world open for trade and investment by the multinational corporations and support for sympathetic regimes which would protect the ideological and security interests of the United States, often at the expense of the native peoples." During this time period the United States usually attempted to either economically, or directly influence a Latin American country to remain sympathetic to their viewpoint. In the words of F. Toscano and James Hiester,

"dictatorship emerged nearly everywhere, and reaction to the possibility of Communist takeover occurred in many nations. The U.S. supported many of these regimes, and in general continued to be hated and feared by the populace of these areas. Many peoples felt abandoned by the U.S. policies of the 1950s. And allied with the philosophies of the Left, a number of eloquent writers voiced this feeling of abandonment and subjugation."


14. Toscano and Hiester, editors, p. 150.
Usually the U.S. intervention involved the CIA, military coups, assassinations, U.S. appointments and support of corrupt dictators and regimes, and direct military intervention, as in the Bay of Pigs, and the Cuban Missile Crisis. Other "noteworthy" events include: CIA aid in the overthrow of Arbenz in Honduras, U.S. invasion of Grenada, Panama, and Nicaragua, and quite possibly, any other "secret" governmental projects used to destabilize or overthrow governments that the United States viewed as either "Communist", or friendly to the Communists cause.

José Martí best expresses his desire to protest U.S. imperialism in Latin America: "We must prevent in time the expansion of the U.S. in the Antilles, and their descending with additional strength, upon the lands of America....I have lived in the monster, and know its entrails, and my sling is that of David."\textsuperscript{15} When one looks at the time period in which Martí lived(1853-1895), one should recall that during this period, the United States for the most part was only involved with obtaining all of the land that it considered to be "North America", which included all land between the Atlantic and Pacific Oceans. This of course, lead to the annexation of Texas from Mexico, and the Mexican-American war, which began rumblings of discontent from Latin America towards the United States. These anti-American feelings were not truly expanded until several years after the Spanish-American War in 1898, at which point the U.S. "became" a world power, and began serious imperialism in Latin America. This

\textsuperscript{15} José Martí, Last Will and Testament, 1895.
of course, occurred after the death of Martí, which explains these remarks by F. Toscano and James Hiester:

"Perhaps his[Marti's] most important role was as political journalist, and as such he expressed fears that the United States might become imperialistic and a threat to the South. In Nuestra América, he further explained his feelings toward the U.S., saying, 'The United States is a nation that is beginning to regard liberty as its sole privilege, and invoke it to deprive other nations of theirs.' He saw that the U.S. was becoming a powerful colonial and imperialistic power and eloquently expressed this fear.....While not blatantly anti-Yankee, he expressed fear at what the United States could become, and it was this fear which, in turn, spread through the Latin intellectual community. The threat of the "colossus" was evoking an emotional outcry, and Martí led the chorus."[6]

This of course means, that Martí was basically a precursor to the anti-American literature that occurred several years after his death. Nevertheless, one can look towards two major works by him, in which he advises his readers to be wary of the "colossus of the north": "The Menace of United States Imperialism" from El Partido Liberal, and "Nuestra América", also from El Partido Liberal.

In "The Menace of United States Imperialism", Martí writes an interesting newspaper article concerning a meeting of the American Annexation League, in which the members discuss the annexation of both Canada and northern Mexico to the United States. Their precise plan was "'to take advantage of any civil strife in Mexico, Honduras, or Cuba in order to act quickly and assemble an army.' But no one was there from Honduras, Cuba or

16. Toscano and Hiester, editors, p. 37.
Mexico.\footnote{17} Despite the fact that no one was there to argue against the League's ideas or proposals, the members felt that they should continue with their imperialistic policies, because they felt that their comments "give the League confidence in that heavy shouldered cur who is so impatient for war and plunder."\footnote{18} Although the League eventually decided that Mexico should become a part of the future United States, the \textit{Sun} newspaper commented that it should not occur immediately:

"'Why not Mexico', another newspaper asked of the \textit{Sun}, 'since it is so close and just as necessary to us as the Dominion of Canada? We must not covet Mexico', the \textit{Sun} answered, 'for its annexation would be violent, immaterial, and contemptible. Furthermore, we would find it cumbersome because Mexico's institutions, language, and race are not ours, and there would be no way of arriving at a beneficial assimilation.'"\footnote{19}

Even though the League argued both for and against annexing Mexico, one can see that none of its members truly understood the psyche of the Mexican people when it said: "and he made the idiotic statement that if the government were overthrown[Mexico], many Mexicans would lend their support to the invasion in spite of their hatred for the North."\footnote{20}


\footnote{18} Martí, \textit{Anti-Yankee Feelings in Latin America}, p. 59.

\footnote{19} Martí, \textit{Anti-Yankee Feelings in Latin America}, p. 60.

\footnote{20} José Martí, \textit{Anti-Yankee Feelings in Latin America}, p. 61.
The second major piece of work that Martí wrote concerning North American involvement in Latin America was an essay entitled "Nuestra América" which also appeared in El Partido Liberal in 1891. In this essay, his primary concerns were to "reitera su preocupación sobre las relaciones de los Estados Unidos con las nacientes repúblicas hispanoamericanas. (...reiterate his preoccupation concerning the relations of the United States with the newly-born hispanic republics.)" In other words, Martí was concerned that the United States might become an imperialistic power in the near future, which could result in its interference in the affairs of Latin America. He also saw that a very large part of the Latin American population admired and respected the United States, and attempted to emulate everything from the United States, without necessarily considering its value or purpose.

"¿Cómo han de salir de las universidades los gobernantes, si no hay universidad en América, donde se enseñe lo rudimentario del arte del gobierno, que es el análisis de los elementos peculiares de los pueblos de América? Adivinar salen los jóvenes al mundo, con antiparras yankees or francesas, y aspiran a dirigir un pueblo que no conocen. (How are the rulers to leave the universities, if there is not a university in America, where the rudimentary art of government is taught, which is the analysis of the particular elements of the people of America?)

Without a complete understanding, the young people enter into the world with yankee or French spectacles, and they aspire to lead a people that they do not know.)"²²

Rubén Darío(1867-1916) was also another Latin American writer that observed the imperialistic actions of the United States, and feared what might transpire in the near future.

"The Latin Americans were divided by the harsh reality of geography and the political subdivision of the continent; in other words, they were isolated not only from the world, but also among themselves. It was Darío's generation which recognized this fact, and it was then that they changed to a denunciation of the U.S. imperialism, in the moment when it was rampant."²³

Darío lived in a time when the United States was coming to terms with the world, and its role within this new "global community", and when the U.S. felt that it needed to obtain control over other countries in order to "protect" and thrive as a major world power. Darío's lifetime was similar to that of Martí, because both men lived in a time when the United States was only beginning to come to terms with its new found power. The difference between Martí's life and Darío's life is that Martí died before the United States began to fully flex this new-found power(1895), and Darío lived until 1916, which gave him the unfortunate experience of witnessing the affects of U.S.


²³. Toscano and Hiester, editors, p. 45.
expansion into the Latin American world. As examples of protest against U.S. expansion into Latin America, one can look towards five poems by Darío: "To Roosevelt", "Salutación al Águila", and various references within "El triunfo de Calibán", "Carne, celeste carne de la mujer", and "Los Cisnes".

The first major poem of Rubén Darío that one should consider is entitled "To Roosevelt", and is basically a letter to President Theodore Roosevelt, protesting not only his "big stick" policy in Latin America, but also his extraordinary involvement in Latin American affairs. Darío had seen what Roosevelt and the United States had done to Latin America, and was sorely upset and genuinely frightened. His anger and fear are eloquently expressed in this work: "You are the United States, You are the future invader of the native America....The United States is grand and powerful. Whenever it trembles, a profound shudder runs down the huge spine of the Andes."\(^2\)

In other words, Darío realized that the U.S. had and would continue to involve itself in Latin American affairs, and noted that Latin America was very attuned to the "mood shifts" of United States. Darío goes on to describe the U.S. as primitive, modern, simple, complicated, proud, cultured, skillful, rich, Saxon, and barbarous, and Theodore Roosevelt as a hunter, the deadly Rifleman, and the dreadful Hunter. At the end of poem, Darío truly lashes out against the United States, with this attack: "And though you have everything,"

you are lacking one thing: God!"  

A second major poem that expresses Darío's hatred and fear of the United States is entitled "Salutación al Águila", which comes from his collection of poems entitled El Canto Errante. In this work, Darío once again complains about the intervention of the United States into purely Latin American affairs, but this time he uses the eagle as a symbol to mean the power, presence, and essential spirit of the United States. "Bien vengas, mágica Águila de enormes y fuertes, a extender sobre el Sur tu gran sombra continental, a traer en tus garras, anilladas de rojos brillantes, una palma de gloria, del color de la inmensa esperanza, y en tu pico la oliva de una vasta y fecunda paz. (Welcome, magical Eagle of size and strength, for extending over the South your great continental shadow, for carrying in your talons, adorned with red gems, a palm of glory, of the color of immense hope, and in your beak the olive of a vast and fertile peace.)"

Darío then proceeds to sarcastically comment about the 'virtues' of the United States and its involvement in Latin America. "E pluribus unum! ¡Gloria, victoria, trabajo! Traéenos los secretos de las labores del Norte, y que los hijos nuestros dejen de ser rétores latinos, y aprenden de los yanquis la constancia, el vigor, el carácter. (E pluribus unum! Glory, victory, labor! Bring to us the secrets of the laborers of the

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North (U.S.), so that our children stop being Latin rhetorics, and they learn constancy, vigor, and character from the yankees.) 27

Darío also goes on to describe the eagle, and its presence in Latin America as: magical, enormous, noble, a magic symbol, strong, illustrious, prodigious, and having a magical influence on Latin America. The second to last verse of the poem delves deeply into the heart of Darío, when he writes: "¡Salud, Águila! Extensa virtud a tus inmensos revuelos, reina de los azures, ¡salud!, ¡gloria!, ¡victoria y encanto! ¡Que la Latina América reciba tu mágica influencia y que renazca nuevo Olimpo, lleno de dioses y de héroes! (Greetings, Eagle! Extensive virtue to your immense whirlings, queen of the blues, greetings! glory! victory and enchantment! May Latin America receive your magic influence and a new Olympus is born, filled with Gods y with heroes!) 28

Finally, as a last example of poetry written by Rubén Darío that contained hatred and fear of U.S. intervention in Latin America, one can look to three short references in three different poems to find the answer. "El triunfo de Calibán", "Carne, celeste carne de la mujer", and "Los Cisnes" all contain brief references to the United States and her involvement in Latin American affairs. In "El triunfo de Calibán", Darío raises his flag of protest against the "yankee" forces that had either invaded or taken over Latin American affairs for far too many years. "En el Perú hay manifestaciones simpáticas por el triunfo

27. Darío, Poesías Completas, p. 708.

de los Estados Unidos; y el Brasil, penoso es observarlo, ha demostrado más que visible interés en juegos de daca y toma con el Uncle Sam. (In Peru there are sympathetic manifestations in support of the triumph of the United States; and in Brazil, as difficult as it is to observe, it[Brazil] has demonstrated a more than visible interest in games of give and take with Uncle Sam.)"29 On another hand, there is his poem entitled "Carne, celeste carne de la mujer", in which Darío expresses a common feeling concerning "yankee" involvement in Latin America: "Inútil es el grito de la légion cobarde del interés, inútil el progreso yankee, si te desdea. Si el progreso es de fuego, por ti arde. ¡Toda lucha del hombre va a tu beso, por ti se combate o se sueña! (Useless is the scream of the cowardly legion of interest, useless the yankee progress, if it scorns you. If progress is from the fire, then it burns for you. All battles of man go to your kiss, for you it struggles, or it dreams!)"30 Finally, in his poem entitled "Los Cisnes", Darío asks what he feels is an important question concerning the 'invasion' of the United States into Latin America: "¿Seremos entregados a los bárbaros fieros? ¿Tantos millones de hombres hablaremos inglés? (Are we to be handed over to the wild barbarians? Will we --so many millions of


The writings of Pablo Neruda (1904-1973) have been described as "strongly anti-Yankee, especially in his attacks on the United Fruit Company.... In 1971, Neruda received the Nobel Prize for poetry, and in 1973 he died leaving the most well-known body of anti-U.S. poetry in the world." While Neruda himself has been described as part of "the last group of writers.... whose words were indeed anti-Yankee, and whose careers spanned those years when social and political upheaval threatened to demolish the stability of the Hemisphere. The foremost representatives of this group are Pablo Neruda (1904-1973)...." Before analyzing the poetry of Pablo Neruda, one must properly orient themselves in the relevant historical time period. Obviously, Neruda was able to draw from events that occurred in the past that he did not personally live through, such as the Spanish-American war (1898), and later in his life he could write about things that occurred during the early years of his life (1900's), such as the building of the Panama Canal or the U.S. takeover of Nicaragua in 1912. Neruda mainly formed his hatred of the United States, and thus expressed his feelings through his writings, during the latter years of his life, which was approximately the 1940's through the 1970's. During the 1940's the U.S. was still involved in


32. Toscano and Hiester, editors, p. 156.

33. Toscano and Hiester, editors, p. 155.
attempting to consolidate its power base in Latin America, but the period following World War II was one in which the U.S. attempted in numerous ways to fight the spread of Communism, in order to protect "American interests", and protect "the security" of the United States of America. The six poems by Neruda that one should consider when searching for hatred of the United States are: "The United Fruit Company", "The Lawyers of the Dollar", "Again the Tyrants", and brief excerpts from "The Standard Oil Company", "Puerto Rico", and "The Anaconda Copper Mining Company".

The first major poem that one should read when looking for anti-U.S. writings by Pablo Neruda is entitled "The United Fruit Company". It is a vicious attack and criticism not only against the United Fruit Company, but also against the United States and its intervention in Latin America that led to the division of "annexed" territories to major American corporations (Anaconda Steel, Ford Motors, Coca-Cola, e.g.), and the dictators that the United States put into power in order to fight against communism.

"When the trumpets had sounded and all was in readiness on the face of the earth, Jehovah divided his universe: Anaconda, Ford Motors, Coca-Cola, Inc., and similar entities: the most succulent item of all, the United Fruit Company Incorporated reserved for itself: the heartland and coasts of my country, the delectable waist of America."\(^4\)

In this poem, Jehovah of course refers to the United States government, and describes how the U.S. divided its "conquered

\(^4\) Toscano and Hiester, editors, p. 163.
territory" between the various mega-corporations, so that they could exploit their areas to their maximum advantage. Neruda goes on to comment about U.S. installed dictators that would preserve "democracy" at any cost: "they ravished all enterprise, awarded the laurels like Caesars, unleashed all the covetous, and contrived the tyrannical Reign of the Flies - Trujillo the fly, and Tacho the Fly, the flies called Carías, Martínez, Ubico - all of them flies..."35 Throughout the course of this poem Neruda also uses extremely negative and rich imagery in order to point out the injustice, stupidity, and evil that has occurred because of the United States: languishing dead, uneasy repose, ravished, flies, dank with the blood of their marmelade vassalage, flies buzzing drunkenly, tyranny, bloody domain of the flies, spoils, sugary hells, smothered by gases, vat of the carrion, and fruit laden and foul.

The second major poem written by Neruda that one should read when looking for anti-U.S. poetry is entitled "The Lawyers of the Dollar". In this poem Neruda is viciously attacking the United States and its intervention in Latin America, the mega-corporations that followed and took over many Latin American countries, and the "lawyers" that work for these corporations. "American hell, our bread soaked in poison, there is another language in your treacherous blaze: it is the creole lawyer of the foreign company. It is he that clinched the sprout of slavery in his country, and he walks disdainfully with the caste of

35. Toscano and Hiester, editors, p. 163.
managers watching with a supreme air our ragged banners."36 A bit later in the poem, Neruda continues to describe this foreign "lawyer", stating: "Where does he live, you will ask, this virus, this lawyer, this rotten ferment, this bloody louse, engorged with our blood?"37 Throughout the poem he describes this foreign "lawyer" as: having a yellow smile, dressing as a Yankee, spitting as a Yankee, dancing as a Yankee, bribable, lapping, bribing, threatening, coaxing, and smiling. Finally, Neruda states that on top of everything else he did to conquer, exploit, and abuse his own country and the people that live within it, he was also "jailing our brother, accusing his fellow countrymen, plundering peons, opening doors of judges and landholder, buying press, directing the police, the stick, the rifle against his forgotten family."38

In the poem entitled "Again the Tyrants", Neruda once again criticizes the United States and its intervention in Latin America, again manifesting itself as the tyrannical greed of United States businessmen that live only to exploit Latin America. "Again today the hunt spreads through Brazil, searched by the cold greed of the slave traders: On Wall Street they decreed to their filthy satellites that buried their eye teeth in the wounds of the town..."39 Neruda continues in the course of

this poem to weep and feel sorrow for Brazil, because of what he saw happening in their country, and what he feared what would continue to occur in the future: U.S. intervention and dominance of all aspects of their government, economy, culture, etc.

"Brazil, may your sorrowful captain be saved....in the middle of your heart to take advantage of the liberty that yet, yet is able to conquer you, Brazil."

As one final thought towards the poetry of Pablo Neruda that is anti-Yankee in its nature, one should consider such poems as: "The Standard Oil Company", "Puerto Rico", or "The Anaconda Copper Mining Company". "The Standard Oil Company" is similar in nature to "The United Fruit Company", except that it is a vicious attack upon the U.S. oil companies in Latin America, and their domination of Latin American natural resources, as opposed to the U.S. exploitation of their fruit industry. "Puerto Rico" is a poem that criticizes President Truman and not only his invasion of the island of Puerto Rico, but also its subsequent takeover, domination, and exploitation by the United States for its own profit and purpose. Finally, the poem entitled "The Anaconda Copper Mining Company" is once again a protest and criticism against U.S. intervention in Latin America, and the domination and exploitation by Anaconda of the mining industry and natural resources of Latin America.

In conclusion, one must recall that "it is important to be aware of the conditions affecting the relationships between North

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40. Neruda, Anti-Yankee Feelings in Latin America, p. 173
and South, because virtually every literary outcry in the course of anti-Yankeeism was inspired by some U.S. action or policy."\(^{41}\) Regardless of its intentions, whenever the United States chose to interfere with Latin America, negative side effects would almost always occur, usually in the form of fear and hatred towards the United States. More often than not, the people of Latin America looked towards others to reflect and focus their animosity towards the United States, normally encountered in the acidic diatribes written by such authors as José Martí, Rubén Darío, and Pablo Neruda, among others. In their writings they attempted to both criticize the United States and what she had done/was doing, and also tried to unite their people to stand against a common threat: the greed and imperialistic nature of the United States of America. Unfortunately, there were in the past, and most probably there are still people today that feel as John Gordon Bennett does: "It is our[the U.S.'s] manifest destiny to lead and rule all nations."

\(^{41}\) Toscano and Hiester, editors, p. 8.


