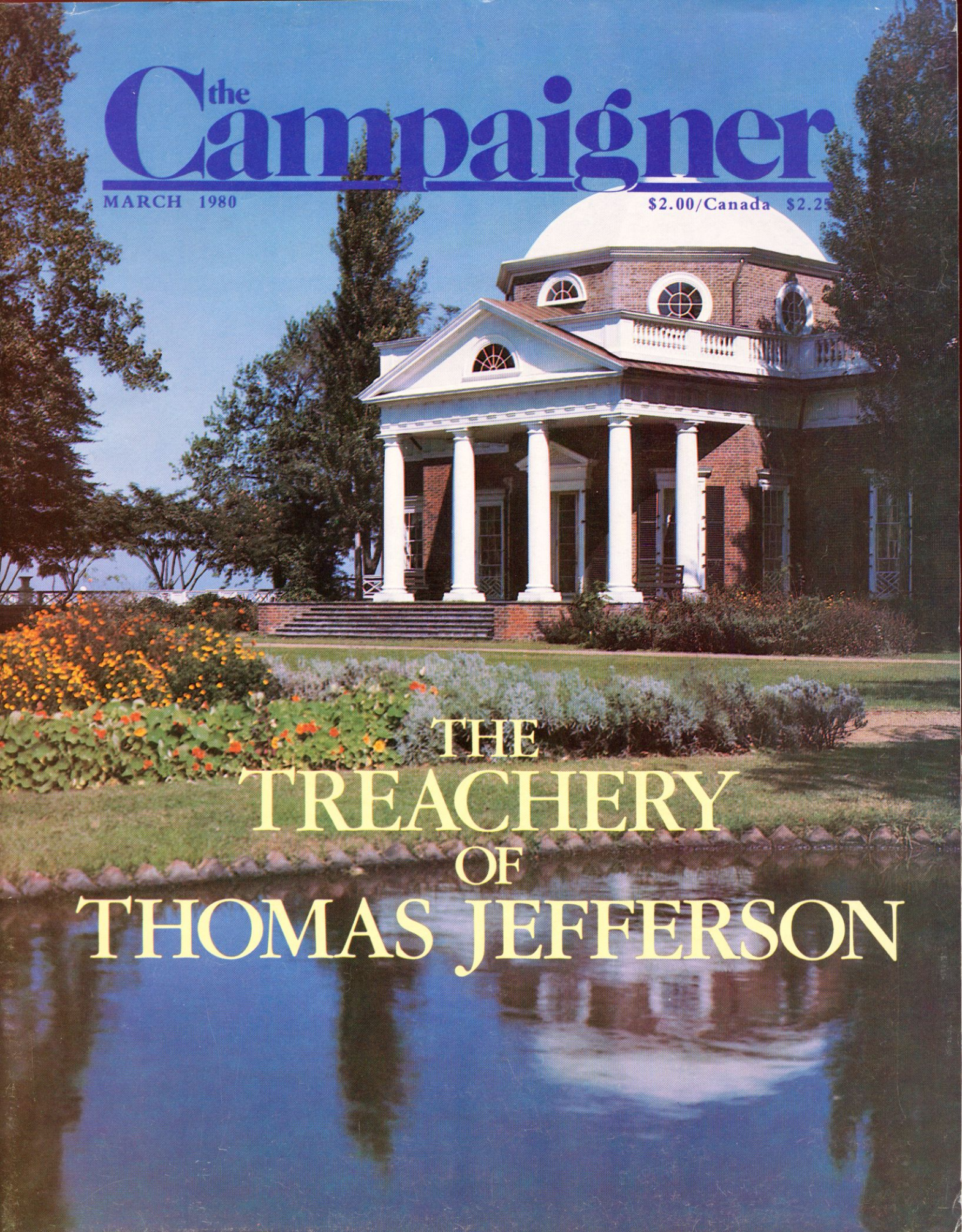


the Campaigner

MARCH 1980

\$2.00/Canada \$2.25



THE TREACHERY OF THOMAS JEFFERSON

the Campaigner

Vol. 13, No. 2

An Independent Humanist Journal

March 1980



4

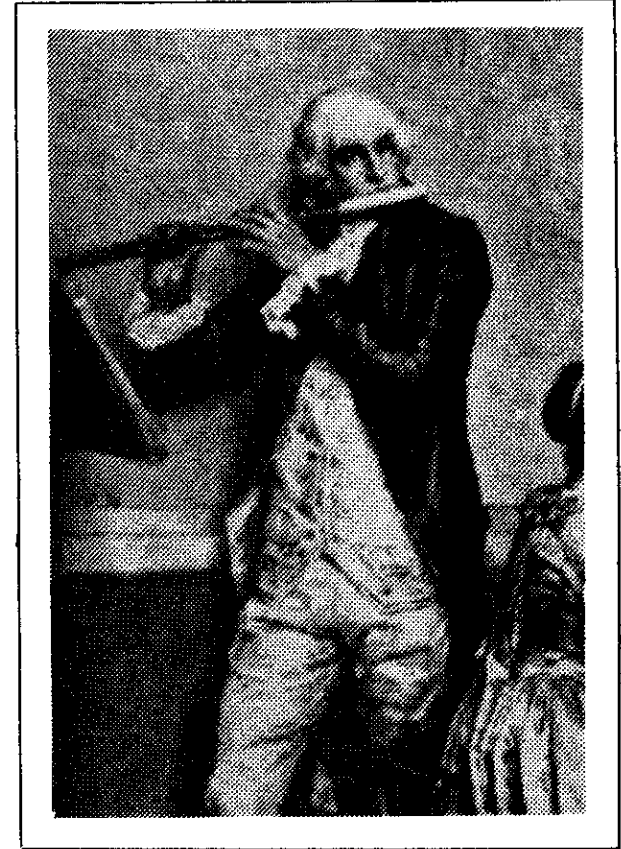
The Treachery
of Thomas Jefferson
by Donald Phau

33

Ludwig van Beethoven
and the
Founding of America
by Warren Hamerman

42

What Are the
Labor Committees
Today?
by Lyndon H. LaRouche, Jr.
with the 'Detroit Resolution'
of the International Caucus
of Labor Committees



EDITORIAL	2	Democracy or Republic?
NEWS	57	Antidrug Groups Form Internationally
REVIEWS	57	New Hampshire: 75% Want Tougher Drug Laws
	58	'Where Did You Get That Bumper Sticker?'
	59	The Gnostic Fad
	63	Toward Reviving the Hamiltonian Idea

Editor-in-Chief:
Carol White

Editorial Board:
Kenneth Kronberg,
Charles Tate, Paul Arnest

Managing Editor:
Tessa DeCarlo

Art Director:
Christopher Sloan

On the cover:
Jefferson's plantation, Monticello.

THE CAMPAIGNER is published 10 times a year by Campaigner Publications, Inc., 304 W. 58 Street, New York, N.Y. 10019. Telephone (212) 247-8820. Subscriptions by mail are \$19.00 for 10 issues in the U.S. and Canada. Air mail subscriptions to other countries are \$38.00 for 10 issues. Second class postage paid at New York, New York. Copyright © CAMPAIGNER PUBLICATIONS, INC. ISSN 0045-4109

Democracy or Republic?

The International Caucus of Labor Committees inaugurated the new decade by holding its first delegated conference in Detroit at the turn of the year. This was an event of outstanding international importance.

As Lyndon H. LaRouche notes in "What Are the Labor Committees Today?" which appears in this issue of *The Campaigner*, the ICLC can most properly be compared with the Society of Cincinnatus founded in 1783 by Baron von Steuben, George Washington, and the Marquis de Lafayette, or directly to the Academy of Plato. The comparison to Plato's Academy is perhaps more accurate. For the Cincinnatus Society, a military and scientific association based upon Neoplatonic

method—most particularly as transmitted by Gottfried Wilhelm Leibniz—lacked sufficient awareness of its own epistemological foundation. How otherwise explain the Marquis de Lafayette's susceptibility to the Jacobin promptings of the treasonous Thomas Jefferson?

Plato's Academy was first and foremost a political organization whose aim was to establish republics throughout what was then the known world. Most specifically, we know of such an attempt—failed—in Syracuse in which Plato was directly involved, and of his role in the glorious campaigns of the city-builder Alexander. As LaRouche says, it is only by its footprints that we now know the Academy. Even so, it is the Platonic method, the hypothesis of the higher hypothesis, which has shaped the humanist movement from that day to this. And Plato himself, in the *Timaeus* and associated *Critias* dialogues, locates this same method as the guiding principle of an Atlantan civilization extending back more than nine millennia before the time of his writing.

What is the Republic?

Herbert George Wells, one of the evil architects of the Nazi movement, lays claim to the Platonic method in his *Experiment in Autobiography*. Writing in 1933, he describes his adolescent outlook as precisely that of Adolf Hitler—and then has the temerity to associate this with Plato's *Republic*. His argument is similar to that of the slanderer I.F. Stone, who accuses Plato of being an apologist for oligarchical rule against the democracy.

Ironically, the issue is the same over which Alexander Hamilton battled even to death with "democrat" Thomas Jefferson. But at

the founding of this republic it was not possible for a villain such as Jefferson to credibly appropriate title to Plato's method. The founders of our nation and of the Society of Cincinnatus were avowed Neoplatonists acquainted with Plato's work in the original Greek. (The evil Benjamin Jowett published the first complete English-language mistranslations of the dialogues in the nineteenth century, in order to make frauds like Wells's possible.) Jefferson, therefore, for once honest, openly opposed the teaching of Plato.

The issue is posed thus. Only an educated elite is fit to rule a nation. To them are committed not only the existing citizenry but the future posterity of the republic. They must rule on behalf of that present and future citizenry by promoting the development and application of science so as to raise the majority from the bestiality of forced manual labor. Through the widest possible spread of education, they must develop this majority to a level at which they too become elite. Thus Hamilton explicitly premises the American republic not on backward pick-and-shovel frontier labor, but on a developing force of skilled labor; this is the thinking that guides his *Report on Manufactures*. It is in response to this that printers and other skilled workers at the turn of the nineteenth century demand a shorter work day so that they can be fit to assume the duties of citizenship, by having the leisure necessary to study questions of public policy.

Jefferson, like Wells after him, was an ideologue of oligarchy. Unlike Washington, he never broke from the class of Virginia planters into which he was born. Wells, the son of servants, likewise attached himself to the British aristocracy, albeit with the bitterness

of his previous deprivations. Both deliberately sought to use the democracy as a battering ram with which the oligarchical elite could destroy industrial capitalism. The mob, in Jefferson's day known as the mobile crowd, was the tool of these men. Today Zbigniew Brzezinski is a true successor to Thomas Jefferson, as he seeks to hold this nation hostage to the Ayatollah Khomeini—whom he helped impose on Iran. Democracy to these men is a cynical fraud.

A Democratic Republic

The ICLC is the matured expression of Plato's purpose. The span of its activities and purposes were reflected in the conference itself. In his keynote address LaRouche, now a Democratic Party candidate for President, described his role as like that of Alexander: to weld a political machine that, like Alexander's army, draws to it those forces who want to win and compels them to do good. The conference as a whole represented LaRouche's method and inspiration to do just that.

How is this republic to maintain itself when in some eighth-grade classes as many as half the children are regular drug users? An entire day of the conference was dedicated to the education of children. And not merely as a counterweight to the poverty and worse of schooling today. A democratic republic must bring its children to the level that is now looked on as genius. We must have children who not only glory in the music of Beethoven, Mozart, and Bach—we must have more music, more Beethovens. Each session began with the performance of music, and the conference ended on New Year's Eve with a four-hour concert that continued informally into the early hours of the morning.

Anno Hellenbroich of the ICLC's European executive led one session of the discussion on education, in which he demonstrated how children of ICLC members are already being taught the rudiments of compositional method. He illustrated the development of hypothesis in Beethoven's *Choral Fantasy*, which he also conducted at the opening of the conference and again at the close of the New Year's Eve concert. Most striking, the orchestra itself included some ICLC members who had had only minimal training. Naturally this was reflected in certain weaknesses of performance, yet the accomplishment was astounding. Hellenbroich is now in Chicago extending the same principle to form an orchestra to be composed of professionals and amateurs, which will realize a definitive performance of the works of Beethoven. Thus the conference itself accomplished a crucial experiment. In Hellenbroich's words, it will be possible by the close of 1980 to bring a "musical system" to the United States. Once again, in every city and hamlet we will make music.

A Schiller Decade

The leadership of the International Caucus of Labor Committees is a fused body, half of whom have been operating in Europe and the rest here in the United States. The panel by the European members was another high point of the conference. Led by the chairman of the European Labor Party, Helga Zepp-LaRouche, it made sensuous for those present how LaRouche's program to establish an International Development Bank had been crystalized in the formation of the European Monetary System largely through the activities of the European leadership present, who had worked to gather to-

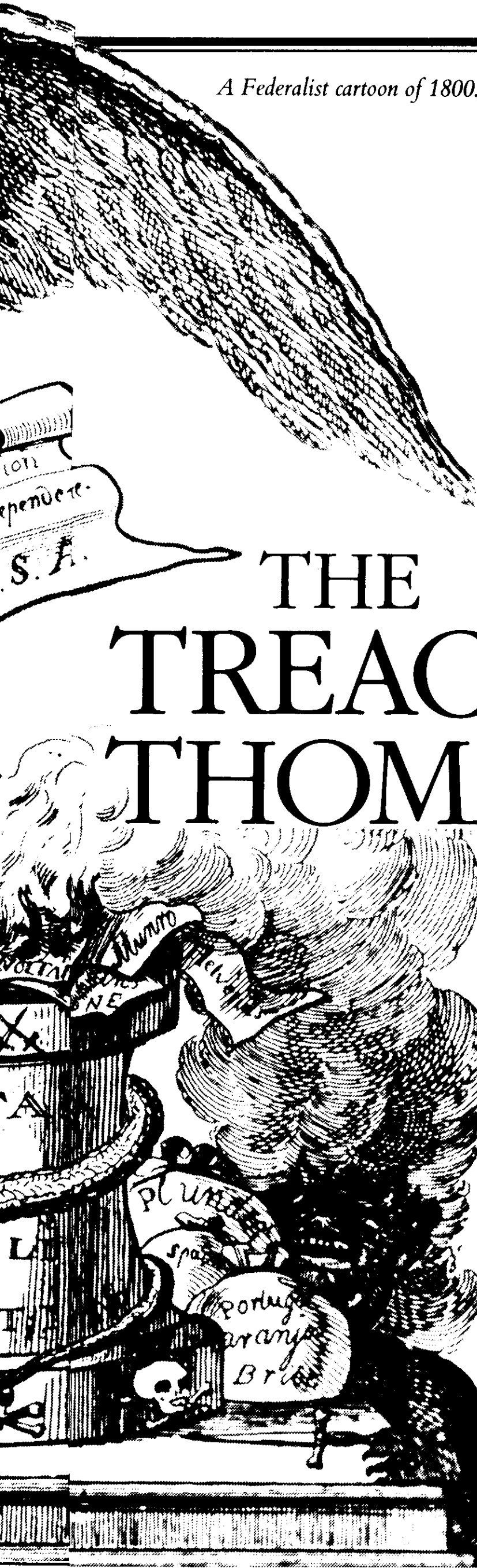
gether the European forces of a new Alexander's army. Similarly with the victory against terrorist forces in Italy, where a series of Italian judges were able to accomplish the arrest of leading controllers of the terrorist murderers of former Italian prime minister Aldo Moro. Here again the LaRouche method was key. Terrorism cannot be defeated simply by looking for evidence on the streets, at the scene of the crime. It is not the terrorist zombie who is important; he is easily replaced. The judges were successful only when they accepted the need to look for the higher hypothesis: who, after all, benefits from terrorism? Who are the oligarchs and who are their agents who seek to destroy the republican tendencies in Italy by unleashing mob violence?

But it was Helga Zepp-LaRouche's statement for the executive as a whole that epitomized the purpose of the conference. Bringing before the American audience the immortal work of the great German poet and playwright Friedrich Schiller, known to most people in this country through the Ode to Joy in Beethoven's Ninth Symphony, she declared the 1980s to be again a Schiller decade. Friedrich Schiller was the beloved poet of the American revolution, she said. And it is the poetic principle alone which allows the human mind to attain a quality of thought corresponding to Plato's conception of the higher hypothesis, which is, in turn, the sole concept adequate to the universe's lawfulness.

If this is to be a democratic republic, if we are to pay our debt to the posterity made possible by the dedication of Plato's Academy, by the founders of this nation who established the Society of Cincinnati, then we must make the 1980s a Schiller decade.



A Federalist cartoon of 1800.



THE TREACHERY OF THOMAS JEFFERSON

BY DONALD PHAU

If Thomas Jefferson were alive today, there is little doubt that he would be supporting the call by Governor Jerry Brown and Senator Ted Kennedy for a second Constitutional Convention. He might, however, complain that it was two centuries late.

For not quite two hundred years ago, Jefferson joined forces with a group of Southern oligarchs who were collaborating with England's Lord Shelburne to destroy the Constitution that had been voted up at Independence Hall in Philadelphia on September 17, 1787. Jefferson rejected the idea of an American republic, and instead favored a loose alliance of states through which the absolute hegemony of the British-dominated Southern aristocracy would be maintained. Like Kennedy and Brown today, the Jeffersonians called for a second Constitutional Convention to "amend" the original.

Jefferson today would also be found supporting the Iranian revolution of Ayatollah Khomeini. In 1790 he supported a similarly British-controlled insurrection in France, and justi-

fied the Jacobin bloodletting of the scientific and industrial hope of the French nation with the slogan "Rebellion to tyrants is obedience to God." When he helped spread the insurrection to America, he likewise commented on Shay's Rebellion, which nearly rent the new American republic, "I like a little rebellion now and then. It's like a storm in the atmosphere . . . the tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It's its natural manure." Would the mad Khomeini say it differently were he alive in Jefferson's time?

The Jacobin Terror that Jefferson so fondly praised collapsed the "Grand Design" plan which Benjamin Franklin, the Marquis de Lafayette, and Alexander Hamilton had fought for since the creation of the American republic in 1782. Based on the efforts of Gottfried Wilhelm Leibniz a century earlier, the plan sought a strong U.S.-French republican alliance as a launching point for the spread of humanist republics across Europe. The Dark Age triumvirate of Shelburne in England, Jacques Necker in France, and Jefferson in the United States succeeded in crushing that humanist alliance.

Jefferson's role in the destabilization of France was only one side of his treachery. He was also the founder of rabble-rousing "partisan politics," and of press manipulation of the electorate on a mass scale. He was the creator of the basis for Andrew Jackson's election, and with it the annihilation of Hamilton's dirigist economic policies. Indeed, it was Jefferson who in 1797 wrote the "states' rights" Kentucky Resolutions, which were effectively the Constitution of the Southern Confederacy. Thus Jefferson can properly be called the founding father of the Southern Confederacy and the Civil War.

Jefferson was not just trying to pragmatically protect the privileges of the Southern oligarchy. His explicit purpose was to eradicate the Platonic republican foundations of the new nation. As was expressed most eloquently by George Washington's chief aide and the first treasury secretary, Alexander Hamilton, in the *Federalist* papers, the United States was dedicated to a standard of virtue, the rule of reason, in politics, regardless of what the temporary whim of the population might be. Jefferson, soon joined by his close friend James Madison, used this to open a scurrilous attack on Hamilton, branding him a monarchist—a lie equating Platonic standards of virtue with tyranny which continues to be used even today.

For the past two hundred years historians have, with few exceptions, concealed Jefferson's traitorous role. The "titanic battle" between Jefferson and Ham-

ilton is probably one of the most written-about subjects in American history. "The man of the people" versus "the man of big business," "the simple man" versus "the elitist intellectual"—volume after volume tells and retells this utterly fraudulent story.

What is proposed here is to restore Hamilton to his rightful place as one of the greatest of his nation's founding fathers, and to relegate Jefferson to his, alongside Benedict Arnold, Aaron Burr, and other enemies of the republic. The task is crucial if the American people is to understand its true heritage, one based on the humanist doctrines of Plato, Dante, and Leibniz. The myth of Jeffersonian democracy, which is capable of rallying conservatives and liberals alike to the banner of a "people's movement" against "big government" or "big business," must be exposed. Jeffersonian democracy is nothing but Marat's Jacobinism, Hitler's Nazism, Ayatollah Khomeini's fundamentalism. It is fascism in red, white, and blue garb.

In Hamilton's words, the time has come for Jefferson's "secret" to be revealed, "when characters studious of artful disguises are unveiled."

The Plan that Jefferson Destroyed

Thomas Jefferson's treacherous role only became a factor in influencing the outcome of world events a number of years after the end of the American War of Independence. As will shortly be demonstrated, Jefferson came on the scene in order to disrupt a growing alliance between humanist forces in France and the United States who had begun to build on their successful defeat of the oligarchic headquarters of Great Britain by dedicating themselves to the joint effort of fostering trade, industry, and science.

While Jefferson sat out the war on his plantation, the Treaty of Paris was signed by Great Britain and America, formally establishing the peace and with it recognition of the sovereignty of the new American republic. The signing marked the first time in history that a nation had been established as the deliberate work of an international humanist conspiracy. Plato's *Republic*, Machiavelli's *De Monarchia*, and Leibniz's writings on politics had all envisioned the creation of such a republic: in 1782 it became a reality.

A republican France was to be the next step in this "Grand Design." The industrial further development of that nation depended on opposing the plans of the oligarchic forces centered in London to make France a decentralized, agrarian pawn. At the same time, the United States needed a strong alliance with a positively oriented France to make possible the



ALLIANCE AGAINST BRITAIN

A British cartoon of 1781 insists that Britain (the figure at left) can withstand the alliance of America (the Indian maiden), France, Spain, and the Dutch. The caption predicts "Th'Americans too will with Britons unite, And each to the other be mutual delight."

fullest realization of the newborn republic's promise, and the destruction of the British oligarchy's power.

Thus, immediately after the peace was declared, the young Revolutionary War hero General Lafayette joined Benjamin Franklin in Paris to take on the role of unofficial French-U.S. trade representative. For centuries, Great Britain, because of its strong navy, acted as the central clearinghouse for all western trade. While other nations were forced to remain in the state of rural backwardness, Britain was the sole processor of their raw materials. The American Revolution now made it possible to break this stranglehold.

"Now is the time to finish off England," Lafay-

ette wrote in a memorandum coauthored by Franklin and circulated to all the French ministries on his return to France after the American Revolution. The memorandum outlined the steps that would be essential to forge a solid French trade alliance with the United States, an alliance that would foster rapid industrial and agricultural growth in both countries. The Lafayette-Franklin memorandum continued:

In trading with the United States, we shall derive a great advantage from the war, our expenditures, and the Revolution. . . . After long reflection on the common interests and on the particular disposition of our allies, I am convinced of two

truths which my duty as a citizen obliges me to submit to you. The first is that it is up to us to get almost all the American trade. The second is that by our shackles upon commerce we are in imminent danger of losing the largest share of it. . . . Having acquired the right to reflect upon the interests of France and America, I am unhappy to think that in repelling their trade rather than attracting it, we shall help the English much more than they can help themselves.¹

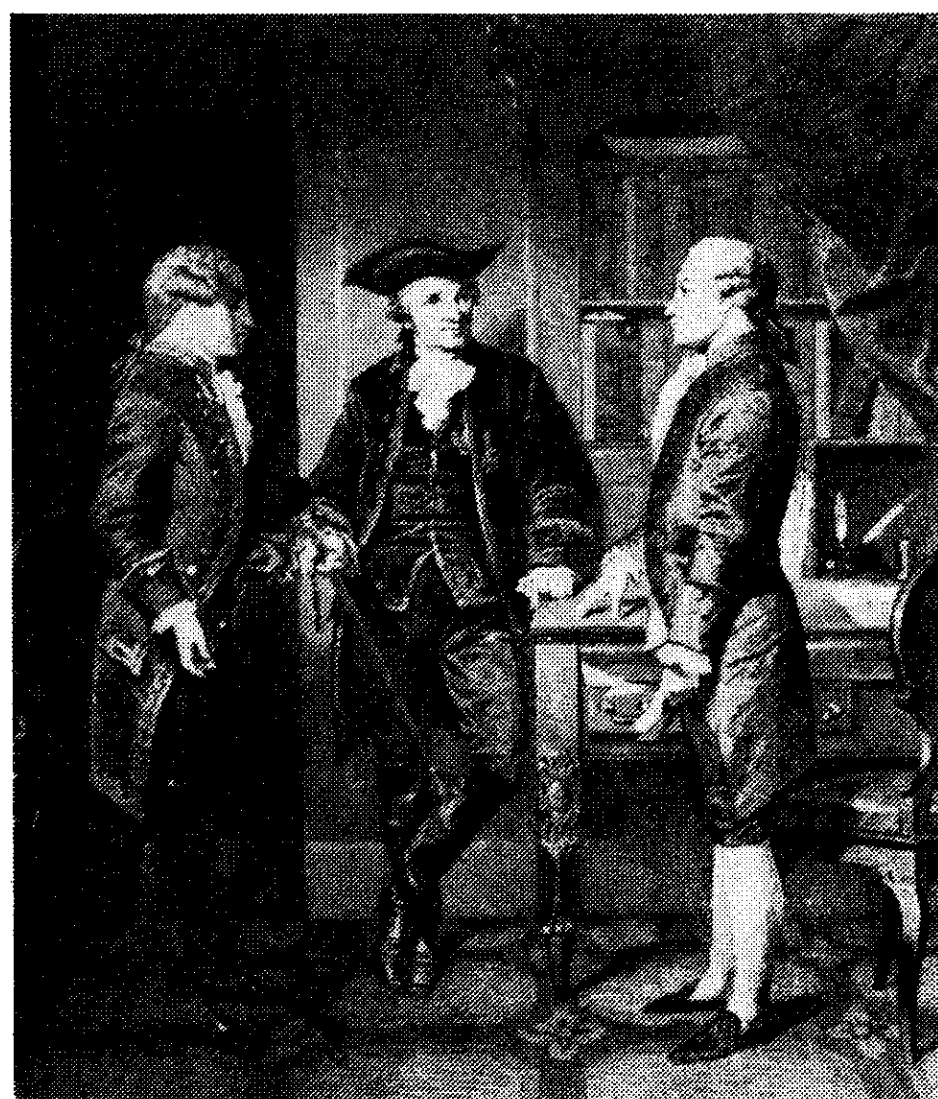
In a separate letter to one of the French ministers, Lafayette explained a triangular trade arrangement that would be beneficial to France, her West Indies colonies, and the United States.

Whatever we import from the U.S., we could export more, producing a surplus. This would be made up by U.S. trade to the colonies. This would be an advantage to the [French] colonies and would be an alternative to a black market.²

In the United States, meanwhile, Alexander Hamilton and George Washington, in collaboration with Lafayette, were setting about the task of replacing the Articles of Confederation, under which America remained a collection of competing states, with a plan for a strong central government. This new government would then be able to guarantee repayment of the foreign debt, a condition vital for the success of any large-scale trade pacts. A centralized government would also end the anarchy of separate state-by-state tariffs and imposts that had stood in the way of previous trade deals. As early as 1780, during the Revolution, Hamilton outlined a proposal for the new government to set up an "American Bank" to encourage the growth of trade and manufactures. Throughout that decade Hamilton, Washington, and Franklin struggled to establish a new constitution to realize this goal. And Lafayette sent letter after letter to his American allies telling of the growing support among the French for a new U.S. Constitution.

In February 1783, four years before the U.S. Constitution was voted up, Lafayette wrote what he called a "most private letter" to Washington.

As public affairs have the first place with me, let me tell you that our Articles of Confederation ought to be revised and measures taken to immediately invigorate the Continental Union. Depend upon it that there lies the danger for America. *The last stroke* is wanting and unless the states



LAFAYETTE AND THE AMERICANS
This engraving shows Marquis de Lafayette (left) being introduced to American envoy Silas Deane, one of Benjamin Franklin's colleagues, in Paris.

be strongly bound to each other we have to fear from the British and indeed from European politics. There ought to be delegates from each state and perhaps some officers among them, one of whom I would be happy to be, who towards next fall would meet together. . . under the presidency of General Washington.³

Lafayette repeated his call for a Constitutional Convention many times. In 1786 he was still writing to Washington:

. . . By their conduct in the Revolution, the citizens of America have commanded the respect of the world, but it grieves me to think they will, in measure, lose it unless they strengthen the Confederation, give powers to regulate trade, pay off their debt, at least the interest of it, and establish a well-regulated militia.⁴

Throughout the 1780s, Washington, Lafayette, and Hamilton's efforts were spread through a tight-

knit international network of republican leaders, who had banded together immediately after the American Revolution to form the Society of Cincinnatus. With Washington its president in the United States and Lafayette its head in France, the Society aimed to extend the U.S.-French alliance in order to establish humanist republics throughout the world. Jefferson waged a campaign of slander against the Society, accusing it of being a pro-British clique seeking to establish military dictatorships. The Society survived despite Jefferson's unavailing efforts to force the withdrawal of Hamilton and Washington, but he and his allies were far more successful in France in isolating Society members there, many of whom were subsequently assassinated in the Terror.

But the transatlantic conspiracy's efforts bore fruit when Washington was elected America's first President in 1788. The Constitution that Lafayette and Washington had fought for had been passed a year earlier, providing the framework for the economic and political development of the world's first humanist republic in alliance with other sovereign nations.

Yet already by that time there remained little chance for France to carry through with the alliance. Most of the French nobility favoring the "Grand Design" had already been removed from power. Lafayette found himself torn between the nobility and the new power of the Third Estate, claiming to represent "the people." Within a few years the Jacobins, the creation of Lord Shelburne and his chief ideologue, Jeremy Bentham, were tearing apart the fabric of French society. Those members of the French nobility who had organized support for the American Revolution were hunted down and murdered in the streets by the mob. The Duc de la Rochefoucauld, a member of the Society of Cincinnatus and a follower of Colbert's economic policies of nation-building who had worked closely with Lafayette, was murdered, thrown down a flight of stairs while his family watched in horror. Bailly, a noted scientist and astronomer, was hanged from a lamp post. In June 1792 Lafayette fled after being charged with planning a monarchist coup, and barely escaped the guillotine, only to be captured soon afterward and held in an Austrian prison for the next five years at the orders of Shelburne's protégé, British Prime Minister Pitt.

The Jacobin leaders took their marching orders from London, from Lord Shelburne and Bentham. Shelburne was the doyen of a global "black intelligence" apparatus that infiltrated every level of government and society, and waged an undeclared war against every republican movement. His reputation

for being pro-American derived from his disagreement with British Prime Minister Lord North's use of military force to combat the republican movement. Shelburne, known as the "Jesuit of Berkeley Square," instead favored the weapon of destabilization, such as the deployment of the Jacobin mobs in France, to guarantee continued British supremacy. He believed that any nation could be controlled by manipulation, carried out by well-placed agents within the government and by the judicious use of mob terror. His disagreement with Britain's use of force in North America had been proven correct by Washington's victory, and he replaced North as prime minister in 1781, to prevent a similar republican success in France.

Shelburne's method was applied to France to the fullest. The conditions for the overthrow of centralized government in France, and with it the French industrial challenge, had been created with the signing of the Eden Treaty between France and Great Britain in 1786. The treaty soon destroyed France as a growing industrial power by establishing "free trade" between the two countries. The purpose became clear when Britain immediately used the opportunity to massively dump its goods on the French market, thereby underselling French domestic goods. By 1789 France's economy was so weakened that shortages of necessities, including food, were widespread.

To further undermine France, in 1787 Shelburne enlisted Bentham, his chief propagandist, to form a team of writers called the "Radical Writers Workshop." Working out of the basement of Shelburne's estate, Bentham's team wrote and translated articles, programs, and speeches that appeared in both the left-wing Jacobin press headed up by Marat and the right-wing, monarchist press of Mirabeau. Central to the operation was Shelburne's long-time collaborator, the Duc d'Orleans, who was the financial backer of the supposedly antiaristocratic Jacobin movement. It was the Duc d'Orleans's paid agent Georges Jacques Danton who, with Orleans guns and money, organized and armed the mob that stormed the Bastille.⁵

Jefferson, who arrived in France in 1784 as U.S. trade commissioner, soon linked up with Shelburne's agents. By the spring of 1785 Jefferson was promoted to the post of U.S. minister (ambassador) to France, replacing Franklin, who returned to America because of ill health. Jefferson's official mission—to continue Franklin's work in cementing the anti-British trade and political alliance—not surprisingly failed miserably. Instead he used his position as the official representative of American policy in France to win Lafay-

ette's trust, and became his closest adviser, in the interest of quite opposite policies.

Who Is Thomas Jefferson Really?

Jefferson's positive reputation in France was based first and foremost on his fame as the author of the Declaration of Independence, a document that was in fact severely edited by Benjamin Franklin and his circle. Jefferson's dedication to the rights of man, including his stand on slavery, had become much praised among the international humanist circles who were determined to break British rule. If these humanists had been more familiar with the entirety of Jefferson's philosophical and economic approach, they would have realized that his liberality on such questions as slavery was the moral equivalent in his mind to preaching kindness to animals.

Jefferson's one and only book, *Notes on the State of Virginia*, provides sufficient evidence to prove that, the Declaration of Independence notwithstanding, Jefferson's outlook was totally consistent with the anti-industrial viewpoint of the liberal British oligarchy against which the Revolution was fought. Composed during 1781, while Jefferson was relaxing on his plantation during some of the fiercest battles of the Revolution, the *Notes* echoes Adam Smith's *Wealth of Nations* in its vicious polemic against the industrialization of America and its glorification of rural backwardness.

The book is in the form of an Aristotelian list of nearly every species, every obscure classification of bird, flower, plant, and tree in the state of Virginia. Each mountain, lake, and stream is named as well. But the section on "Manufactures" bares Jefferson's commitment to the British aristocracy's goal: the global spread of what is today called zero growth.

In Europe the lands are either cultivated, or locked up against the cultivator. Manufacture must therefore be resorted to of necessity, not of choice, to support the surplus of their people. But we have an immensity of land courting the industry of the husbandman. It is best then that all our citizens should be employed in its improvement, or that one half should be called off from that to exercise manufactures and handicraft arts for the other? Those who labor in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue . . .

While we have land to labour then, let us never wish to see our citizens occupied at a work-

bench, or twirling a distaff. Carpenters, masons, smiths, are wanting in husbandry, but, for the general operations of manufacture, *let our workshops remain in Europe*. It is better to carry provisions and materials to workmen there, than bring them to the provisions and materials, and with them their manners and principles. The loss by transportation of commodities across the Atlantic will be made up in happiness and permanence of government. The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigour. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.⁶

Recognizing that here was an important tool against America's proindustrial Hamiltonian currents, the British had the *Notes* translated and circulated throughout Europe.

Jefferson's love for the "earth laborer," his "chosen people," made him right at home with the French Physiocrats during his sojourn in Paris, for they agreed that only agriculture, and not industry as well, was productive. Upon arriving in the French capital in 1785, Jefferson immediately struck up friendships with the son of Quesnay, Volney, J.B. Say, Brissot de Warville, Auguste Comte, Destutt de Tracy, and the Abbé Morellet, a close friend of Shelburne, to name but a few of the luminaries in the Physiocratic circle. Through this same circle the feudalists Jesuits were regaining their influence after being thrown out of France a quarter of a century earlier.

Even after Jefferson left France, and later after he became President, he remained in close contact with these networks. In January 1804 J.B. Say sent then President Jefferson his new book, to which Jefferson replied by praising it and thanking Say for leading him "to the perusal of Malthus' work on population, a work of sound logic, in which some of the opinions of Adam Smith, as well as of the economists, are ably examined." Malthus's works provided the pseudoscientific foundation for the spread of the "back to the land" cults promoted by the Jesuits in particular. Today Malthus's work is still used to justify an end to progress and to the most developed expression of progress, the spread of nuclear power.

Jefferson's public policy toward trade was totally in line with the "free trade" policies of Adam Smith. In his *Notes on the State of Virginia* he wrote, "Our interest is to throw open the doors of commerce, and

to knock off all its shackles, giving perfect freedom to all persons for the vent of whatever they may choose to bring onto our ports, and asking the same in theirs.”⁷ This policy, if implemented, would have destroyed U.S. development in short order. Britain would have used the United States as a dumping ground for its goods, wiping out fledgling U.S. industries, just as it did to France through the Eden Treaty. It is for this reason that Hamilton, on becoming secretary of the treasury in 1789, set up a system of tariffs to protect key U.S. industries which would have been quickly destroyed if forced to compete with British production while still in their infancy.⁸

Privately, Jefferson revealed more evil designs: his wish that there be absolutely *no* trade, and *no* development. In this light he truly deserves to be called the first American Maoist. “Were I to indulge my own theory I should wish them [the Americans]

to practice neither commerce nor navigation,” he wrote, “but to stand with respect to Europe precisely on the footing of China. We should thus avoid wars, and all our citizens would be husbandmen.”⁹

Jefferson’s role as both a revolutionary and an ideologue of precisely the colonial strategy Britain sought to maintain in its American colony was in line with his personal and political background. He was a member of the Virginia elite, the son of a wealthy plantation owner whose family traced itself back to the English landed aristocracy. He was brought up to become head of one of the small group of families that governed the state.

But unlike George Washington and John Marshall, who both enjoyed somewhat similar backgrounds, Jefferson maintained a commitment to the life of a dilettante “gentleman” and to the preservation of the plantation system. Washington and Mar-



THE CINCINNATI

One of the original membership certificates of the Society of Cincinnatus, signed by Washington as president of the Society.



THE DECLARATION OF INDEPENDENCE

This depiction of the drafting of the Declaration shows Ben Franklin (center, standing) with a firm grip on the document; Thomas Jefferson (left) looks decidedly unhappy.

shall's commitment to industrialization ran smack up against the ruralist opposition of both the large and small landholders of Virginia, particularly the liberal Jefferson, who was key in ensuring that Virginia stayed in the hands of the oligarchy, as against the city-builders' vision of an industrialized, urbanized South.

Educated at the Anglican stronghold of William and Mary College, Jefferson developed a love for the darlings of the British Royal Society, the same men who waged a life-long campaign to stamp out the heritage of Plato and Leibniz on which America had been founded. These were Francis Bacon, John Locke, and Isaac Newton, "the three greatest men that ever lived" according to Jefferson.

By the time Jefferson entered Virginia's ruling body, the House of Burgesses, in 1769, he had, through marriage, become lord over a plantation of 50,000 acres and 200 slaves, one of the largest in the state. As a young member of the House of Burgesses he became, like his father before him, a member of a body that was more akin to a tobacco planters' club or a family gathering than a legislature.

The House of Burgesses represented an oligarchy that saw itself as a partner of the English Parliament and the last word in Virginia. Yet these same planters were being strangled by their ever-growing debt to British merchants, making their plantations less and less profitable. At the time of the American Revolution Jefferson estimated that the planters were some

\$2 to \$3 million in debt to British merchants. "The advantages made by the British merchants, on the tobacco assigned to them, were so enormous that they spared no means of increasing their consignments," he wrote.

A powerful engine for this purpose was the giving of good prices and credit to the planter, till they got more immersed in debt than he could pay, without selling his lands and slaves. Then they reduced the price given for the tobacco, so that let his shipment be ever so great, and his demands of necessaries ever so economical, they never permitted him to clear off his debt. These debts have become hereditary from father to son, for many generations, so that the planters were a species of property, annexed to certain mercantile houses in London.¹⁰

It is therefore no accident that the Virginia elite was the first to rebel when Great Britain's policy of increased taxation of the colonies took effect. At the age of twenty-one Jefferson observed the House of Burgesses debate on the Parliament's new taxes, and heard Patrick Henry's famous speech: "If this be treason, make the most of it." Soon afterward, when Jefferson joined the House, he became a leader of the "young rebel" faction, together with Patrick Henry and Richard Henry Lee. It was this rebel faction that spearheaded the move to break from Britain.

Jefferson became internationally known as the author of the Declaration of Independence adopted on July 4, 1776. He won the appointment to write the draft because he was a member of the Virginia delegation to the Continental Congress, and it was the Virginians who introduced the resolution calling for the declaration to be drafted. Less well known is that Jefferson's original draft was severely edited by a congressional committee headed by Benjamin Franklin.

The Virginians did not aim to set up a humanist republic, but wanted rather to maintain a firm basis for their own privilege. Therefore they were first to push for the Declaration of Independence—but also foremost in opposing the Constitution. Jefferson's friends the Lees—of whom Confederate general Robert E. Lee was a direct descendant—were at the core of this grouping, and their story helps identify the milieu with which Jefferson was most closely associated.

The Lee family—Richard Henry Lee, Arthur Lee, and their four brothers—traced their aristocratic li-

neage to twelfth-century England, and R.H. Lee's great-grandfather had remained a steadfast supporter of the Stuarts even after James II's abdication. The heritage of the Lees' support of the Stuarts, historically the tradition of what might be called the Jacobin faction in the British oligarchy, perhaps explains Arthur Lee's close association with Lord Shelburne. Arthur Lee attended Eton and graduated from the University of Edinburgh, where he was taught by members of Shelburne's Oyster Club, including Dugald Stewart, who as we shall see later became one of Jefferson's intimates.

When the American Revolution began, the Continental Congress appointed Arthur Lee an American commissioner to the French court. Lee, who had been practicing law in London, where he had become a fellow of the British Royal Society, departed for Paris to join Benjamin Franklin and America's other commissioner, Silas Deane. While living in England, Lee had spent many days as a house guest at Lord Shelburne's estate, Bowood, where he was groomed as a top agent for the British inside the new republic.

Richard Henry Lee later wrote unabashedly of his brother Arthur's association with Lord Shelburne:

It may be proper to mention that Mr. Lee for several years before he left England had enjoyed the friendship of the estimable nobleman [Lord Shelburne], one of the earliest and steadiest friends of the colonies among the English politicians and ministers. They continued to correspond long after the war between their respective nations had ceased, and the independence of the United States had been acknowledged by Britain . . . the letters of Lord Shelburne to Mr. Lee on the subject of the Federal constitution of the U.S. which had been proposed for adoption, and had become at the period of the letters of the marquis [Shelburne] a topic of anxious discussion by American statesmen.¹¹

Arthur Lee's ties to the Shelburne circle did not go unnoticed. He was recalled from his position in Paris because of his personally lucrative financial fiddles, and under suspicion of being a British collaborator. Lee's efforts went so far as to attempt disruption of critically necessary shipment of supplies to North America by claiming that Franklin's agents had misused government funds. It was Jefferson's friendship with the slanderers of Franklin that strongly shaped his later treasonous stand on the Constitution, and led him to join forces with Lord

Shelburne's Edinburgh-based intelligence apparatus.

Throughout the revolution the Lee family was constantly under suspicion of spying. Richard Henry Lee, together with Charles Lee (no relation), was suspected of being behind the movement, known as "Conway's Cabal," to overthrow and replace Washington as commander-in-chief of the armies. Unfortunately, nothing was ever proven. Continuing in this tradition of subversion, members of the Lee family were at the center of the establishment of the British-backed Confederacy, even contributing the Confederacy's commander-in-chief. Even today, the tradition continues; the headquarters of the traitorous Ditchley Foundation are located on Robert E. Lee's former estate.¹²

Britain's French Connection

When their inside agent Arthur Lee was thrown out of France, the Shelburne networks began a recall campaign against Franklin in earnest.

From the time of his arrival in Paris in 1776 until his departure in 1785, Benjamin Franklin had worked to shape an international alignment of forces to support the new American republic. His efforts succeeded with the creation of a League for Armed Neutrality consisting of nearly every nation of continental Europe. Franklin was able to isolate Britain during the war, making the victory of the American Revolution possible.

In 1783 a resolution was placed before Congress by John Adams and Arthur Lee demanding Franklin's recall from France. The vicious Lee accused Franklin of drunkenness, whoring, and accepting bribes. In a letter to Samuel Adams dated September 10, 1780, R.H. Lee wrote:

How long, my dear friend, must the dignity, honor and interest of the United States be sacrificed to the bad passions of that old man under the idea of his being a philosopher? That philosophy which does not rectify the heart is not the kind of wisdom which it befits republicanism to cherish and to confide in. If this man must be retained in the public service with all his imperfections on his head, let him be sent to some court, *causa honoris*, where he can do neither good nor harm, such as the court of the Czarina of Russia.¹³

The resolution to recall Franklin failed. But in 1785 the Virginia faction in Congress got Thomas Jefferson chosen to lead a team of American trade

commissioners to Paris. He was actually preparing to become Franklin's successor.

It is possible to document Jefferson's involvement in British counterrevolutionary operations during the period of his office as French ambassador after Franklin's departure from France. We can say with confidence that Jefferson became an agent of influence for the British at this time.

Not only did he take an active role in the British destabilization of France, but he participated in similar schemes in the United States.

In Paris, Jefferson struck up a strong friendship with Dugald Stewart, the former teacher of Arthur Lee and the editor of Adam Smith's writings. Stewart was a professor of moral philosophy at the University of Edinburgh, which was, and still is, the heart of the City of London's intelligence operations, as well as the birthplace and nesting ground for the worst of British antihumanist ideology. It was here that Jacobinism was born.

Dugald Stewart was also a member of Shelburne's inner elite Oyster Club, which had been founded by Adam Smith. Another member was David Hume, who had arranged for Rousseau's first visit to London. Yet another member, Jon Robison, also a University of Edinburgh professor of moral philosophy, was deployed to subvert the Federalists in the United States. As we shall see later, the eventual downfall of Franklin and Hamilton's policies in the United States was brought about by the contrived factionalization of Jefferson's "left" Republicans versus Jon Robison's "right" brand of Federalism.

Jefferson's collaboration with Shelburne's network in France is indicated in a letter he wrote to John Adams later in his life, on March 3, 1820:

It was after you left Europe that Dugald Stewart, concerning whom you inquire, and Lord Dare, the second son of the Marquis of Lansdown [Lord Shelburne], came to Paris. They brought me a letter from Lord Wycombe, whom you knew. I became immediately intimate with Stewart, calling mutually on each other and almost daily, during their stay at Paris, which was of some months. Lord Dare was a young man of imagination, with occasional flashes indicating deep penetration, but of much caprice, and little judgment. He has been long dead, and the family title is now, I believe, on the third son, who has shown in Parliament talents of a superior order. Stewart is a great man and among the most honest living.¹⁴

Jefferson's meetings with Stewart and Lord Shelburne's son in 1785 took place at a time when France was slowly being transformed into a republic. Lafayette, under the guidance of Franklin, was successfully mobilizing the city-builder elements in the French nobility to dissolve numerous feudal-based laws that were preventing the modernization of France's still largely peasant labor force. This "American faction," all of whom had supported the American Revolution, included the French ministers Vergennes and Brienne, and military leaders such as Rochambeau and the Duc de la Rochefoucauld. By 1787, an Assembly of Notables called by King Louis XVI was discussing reforms including the election of local assemblies, a uniform land tax, the elimination of the *corvée* (which forced peasants to work on government projects), and the abolition of internal customs taxes on the peasantry. Lafayette saw this as the means to establish France as a constitutional monarchy, the first step on the road to a republic.

Immediately on his arrival in Paris in early 1784, Jefferson moved to break up the power of this pro-American faction of the nobility. He backed the Swiss banker Necker, who persuaded Louis XVI to convene a National Assembly that was then used as a vehicle for destabilization. Necker, whose City of London connections were notorious, and the monarchist Comte de Mirabeau, a lackey of the British-run Duc d'Orleans, joined forces to oust Finance Minister Colonne. Necker succeeded as Colonne's replacement, and Colonne's removal was soon followed by the forced resignations of two more ministers, Segur, a colleague of Lafayette, and Castries, who had been negotiating a major purchase of ships from the United States. Lafayette, however, supported Necker on these moves, no doubt on Jefferson's advice. In 1788 Washington wrote to Lafayette to try to steer him straight, and specifically asked him to act in moderation, and not push reforms on the king too fast. Lafayette listened instead to Jefferson.

Meanwhile Jefferson intervened directly by publicly attacking Franklin's important ally Vergennes, who had played a central role in mobilizing French support for the American Revolution, branding him a despot. Next Jefferson assailed the Farmers-General, the most powerful business group in France, which controlled most of France's agricultural produce and was also the king's official tax collectors. Jefferson attempted to organize a large-scale trade pact for the importation of Southern American tobacco, completely excluding the Farmers-General. Until then

Robert Morris, acting U.S. treasury secretary and one of Hamilton's close allies, had the sole monopoly with the Farmers-General on tobacco sales. Jefferson set out to undercut Morris as well as the Farmers-General, but failed miserably on both counts.

By the end of his stay in France, however, Jefferson was successful in helping to create the conditions for a Jacobin takeover.

Jefferson Aids the Jacobins

On July 4, 1789, ten days before an armed mob stormed the Bastille, the Comte de Mirabeau appeared to abruptly turn against his former friends. Speaking before the National Assembly, he accused Jefferson of collaborating with Finance Minister Necker in withholding the importation of desperately needed flour.

The charge was not a light one, for at that time France and especially Paris faced mass starvation. Bread as well as firewood was strictly rationed. Mass bonfires were lit in the streets by the government to keep people from perishing from the cold. These were the conditions on which the mob violence of the Jacobins thrived.

Mirabeau's accusation against Jefferson was the truth, but his motives were the same as Jefferson's own. For his real target was republican leader Lafayette.

Jefferson had indeed refused to act on a request by French Minister Montmorin to buy flour from U.S. merchants. Despite Jefferson's suppression of the French request, news of the Paris food crisis spread, and two American merchants, Blackden and Swan, came to Jefferson with an offer of a large grain sale. Working together with Necker, Jefferson saw to it that the news of the offer reached the ears of no other French ministers.¹⁵

As soon as he had heard Mirabeau's accusation, Lafayette called on Jefferson and asked him for the truth. Jefferson denied everything. Lafayette immediately came to Jefferson's public defense, with the intended result: the anger of the hungry population was turned on Lafayette and the "American faction." When Mirabeau later retracted his charge, the damage had long since been done to American credibility and to Lafayette in particular.

Jefferson's role as saboteur of the French Revolution must also be located from the standpoint of the influence he exerted on Lafayette's decision-making. The marquis was at that time the sole rallying point for the humanist forces in France, whether of the

First, Second, or Third Estate. Yet at crucial moments during the stormy 1789-92 period, Lafayette waived and failed to assert himself against the Jacobin-led mob controlled by the Duc d'Orleans. His weakness, as Hamilton noted, was a tendency to always seek the cheers of "the people," and it was this that Jefferson played on.

During the critical time of May-June 1789, Jefferson's advice to Lafayette set the stage for the Jacobin takeover. On May 6, Jefferson wrote to Lafayette telling him he must break with the nobility and join the Jacobin-controlled Third Estate (Tiers Etat). The letter captures Jefferson's style of manipulation, which attempted to play on Lafayette's sentiments at the expense of reason, of any sense of strategic overview—of course, amid protestations that no offer of advice was intended. "My dear Friend," Jefferson began,

As it becomes more and more possible that the Noblesse will go wrong, I become uneasy for you. Your principles are decidedly with the tiers état, and your instructions against them. A compliance to the latter on some occasions and an adherence to the former on others, may give an appearance of trimming between the two parties which may lose you both. You will in the end go over wholly to the tiers état because it will be impossible for you to live in a constant sacrifice of your sentiments to the prejudices of the Noblesse. But you would be received by the tiers at any future day, coldly and without confidence. It appears to me the moment to take that honest and manly stand with them which your own principles dictate. This will win their hearts forever, be approved by the world which marks and honors you as the man of the people, and will be an eternal consolation to yourself. The Noblesse, and especially the Noblesse of Auverge [whom Lafayette had been elected to represent], will always prefer men who will do their dirty work for them. You are not made for that. They will therefore soon drop you, and the people in that case will perhaps not take you up. Suppose a scission should take place. The priests and nobles will secede, the nation will remain in place and, with the king, will do its own business. If violence should be attempted, where will you be? You cannot then take side with the people in opposition to your own vote, that very vote which will have helped to produce the scission. Still less can you array yourself against the people. That is

impossible. Your instructions are indeed a difficulty. But to state this at its worst, it is only a single difficulty which a single effort surmounts. Your instructions can never embarrass you a second time, where as an acquiescence under them will reproduce greater difficulties every day and without end. Besides, a thousand circumstances offer as many justifications of your departure from your instructions

Forgive me, my dear friend if my anxiety for you makes me talk of things I know nothing about. You must not consider this advice. Receive it merely as the expression of my uneasiness and the effusion of that sincere friendship with which I am, my dear sir, Yours affectionately, Thomas Jefferson.¹⁶

Lafayette succumbed to Jefferson's blandishments. After the Jacobin-led mob, at the Duc d'Orleans orders, stormed the Bastille and murdered the soldiers there—even though they had already surrendered—Lafayette ordered the entire Bastille destroyed, brick by brick, to the cheers of the boodthirsty crowd. Unfortunately, July 14th, Bastille Day, is today still a national holiday in France

Back in the United States, President Washington was becoming increasingly distrustful of the activities of his ambassador in Paris. During the same spring of 1789, Gouverneur Morris arrived in the French capital, probably because his close friends Washington and Hamilton hoped to counter Jefferson's influence. Jefferson's hostility toward the new arrival was open. He snubbed Morris, and refused to introduce him to the French court, as was his duty as ambassador.

Writing in his diary, Morris recorded this account of a meeting with Lafayette and his wife on July 4, 1789:

A large party of Americans [were present] and among them Monsr. and Madame Lafayette. Some political conversation with him after Dinner in which I urge him to preserve if possible some Constitutional Authority of the Body of the Nobles as the only means of preserving any Liberty of the People. The current is setting so strongly against the Noblesse that I apprehend their Destruction, in which I fear be involved Consequences most pernicious, tho little attended to in the present Moment.¹⁷

Unfortunately, it was Jefferson's advice that Lafayette heeded.

By the end of 1789 the British opponents of the Franklin-Lafayette "Grand Design" could look with satisfaction on the work of the Shelburne circle, and particularly that of Thomas Jefferson. The French nobility had been splintered, and the French section of the Society of Cincinnatus had been prevented from taking leadership of the nation. The Third Estate, which had broken with the nobility, had assumed command of the National Assembly. First the Girondins and then Shelburne's Jacobin terrorists, Marat, Danton, and Robespierre, took control of France.

It was only after Jefferson returned to the United States at the end of 1789 that Lafayette, free of his influence, began to wage a counterattack against the Jacobins. On June 16, 1792, when the Jacobins were close to achieving absolute power, Lafayette stood before the National Assembly and delivered a scathing attack:

Can you dissemble even to yourselves, and to avoid all vague denunciations, the Jacobin faction have caused all these disorders? It is that which I boldly accuse—organized like a separate empire in the metropolis and its affiliated societies, blindly directed by some ambitious leaders, this sect forms a corporation, entirely distinct in the midst of the French people, whose powers it usurps, by tyranny over its representatives and constituted authorities.¹⁸

But the counterattack came far too late. Two months after this speech, Lafayette was summoned to Paris, by order of Danton, to face charges of being a paid foreign agent. Fleeing France, he was soon captured, and spent the next five years in an Austrian dungeon on the orders of England's supposedly pro-American prime minister, William Pitt.

By 1793 the Jacobin-led mobs, the predecessors of Khomeini's crazed Muslim fundamentalists, had murdered most of France's leading intellectuals and scientists. Yet in that same year, Jefferson, writing from the United States to his friend William Short, expressed not horror over the events in France, but joy:

The tone of your letters for some time have given me pain, on account of the extreme warmth with which they censured the proceedings of the Jacobins of France. I have considered that sect as the same with the Republican patriots, and the Feulants as the Monarchical patriots, well-known in the early part of the revolution, both having in

object the establishment of a free constitution, . . . It was necessary to use the arm of the people, a machine not quite so blind as balls and bombs, but blind to a certain degree. A few of their cordial friends met at their hands the fate of enemies. But time and truth will rescue and embalm their memories, while their posterity will be enjoying that very liberty for which they would never have hesitated to offer up their lives. The liberty of the whole earth was depending on the issue of the contest, and was ever such a prize won with so little innocent blood? My own affections have been deeply wounded by some of the martyrs to this cause, but rather than it should have failed, I would have seen half the earth desolated.¹⁹

Hamilton v. Jefferson

When Jefferson set sail for the United States in November 1789, he left France in ruins. He had carried out his mandate, not as the successor to Benjamin Franklin, but as the loyal disciple of Adam Smith. He returned to complete his final mission, the subversion of America.

Jefferson's purpose had already become clear in the battle over the new nation's Constitution, which began some three years earlier. In 1786, while the destabilization of France was beginning, the republican faction in the United States was successful in forming a central government despite the efforts of Jefferson and his Virginia friends.

In the summer of that year a group of delegates representing most of the thirteen states met at Annapolis, Maryland, their ostensible purpose to discuss interstate imposts and trade regulation. One of those attending, Alexander Hamilton, had an entirely different purpose in mind, however. Hamilton sought to turn the gathering into the convention that both he and Lafayette had called for three years earlier, to create a constitution that would be the basis for a new federal government. A letter from James Monroe to James Madison, both Jefferson allies, at the start of the gathering shows that both men feared—correctly—that a conspiracy was afoot to create a new constitution. Wrote Monroe:

The eastern men be assured mean it [the meeting] as leading further than the object originally comprehended. If they do not obtain that things shall be arranged to suit them in every respect, their intrigues will extend to the objects I have suggested above.

Because not all the states were represented at Annapolis, Hamilton was unable to make the meeting into a Constitutional Convention. Instead he issued a call for a meeting of delegates in Philadelphia in May 1787. Hamilton's call foreshadowed the actual Constitution to come. "That . . . matters, intended for the consideration of this Convention, would essentially affect the whole system of Federal Government, and the exigencies of the United States," it ran, ". . . including all such measures as may appear necessary to cement the Union of the States, and promote the permanent Tranquility, Security and Happiness."²⁰

From the age of sixteen Hamilton had been schooled in the tradition of republican anti-Anglicanism. Brought to New York from the West Indies, his birthplace, he fell under the patronage of Elias Boudinot and William Livingston, both prominent Presbyterians who despised the Tories and the English church. Throughout their lives the two stood steadfast in support of Hamilton and his policies. It was Boudinot who first introduced Hamilton to George Washington, after which Hamilton quickly became Washington's closest adviser.

Boudinot also helped educate Hamilton to assume a role of political leadership in the new nation. He helped Hamilton obtain a free scholarship to the Francis Barber school of Elizabethtown, New Jersey, where he intensively studied the Greek classics as well as the most advanced concepts of the time in science and mathematics, before going on to King's College (Columbia) in New York. By the age of sixteen Hamilton was working on an English translation of Homer's *Iliad*, and undoubtedly read Plato's works at this time.

Hamilton's commitment to the Platonic idea of natural law manifested itself from his first public writings through to his last works on constitutional law. Natural law, as opposed to English common law, emphasizes the development of man's creative powers over nature as primary. Man's capacity to develop his mind through science and technology was the conceptual foundation for Hamilton's formulation of the Constitution as well as his later *Report on Manufactures*.

His first public writing was prompted by the appearance in 1775 of a pamphlet bylined W.A. Farmer, actually authored by an Anglican minister, Samuel Seabury. Seabury's pamphlet denied the colonists' right to disobey English law and the English Parliament, and, addressing farmers in particular, warned them that they were being misled by a few greedy businessmen who made up the Continental

Congress. In reply, the eighteen-year-old Hamilton wrote a popular patriot pamphlet called *A Farmer Refuted*, in which he attacked Seabury as a disciple of Hobbes, explaining that the "law of nature is . . . superior to any other." Polemicizing against the British system of law, the young Hamilton continued:

The sacred rights of mankind are not to be rummaged for, among old parchments, or musty records. They are written as with a sunbeam, in the whole volume of human nature, by the hand of the divinity itself; and can never be erased or obscured by mortal power.²¹

The same devotion to the Platonic conception of natural law stands out in Hamilton's work in the *Federalist* papers, which argued the case for the adoption of the Constitution, as well as in his later economic policy documents. The goal of the Constitution was to create a unified nation with the necessary and proper means for developing its manufactures, trade, quality of citizenry, and defense. Hamilton explicitly attacked the social contract, that is, the notion that the government should be based on some abstracted "natural rights" of individual citizens. On the contrary, he argued, the government must direct development, especially through a single, *energetic* executive who is held responsible by the citizenry for implementing the principles and virtues of the nation.²² The judiciary's responsibility lies in being "faithful guardians [Plato's term] of the Constitution, where legislative invasions of it had been instigated by the major voice of the community."²³ The legislature's role is for the citizens of most wisdom, patriotism, and love of country, to deliberate and pass laws in line with promoting the prosperity and general welfare of the nation.²⁴

The Battle for the Republic

Popular myth to the contrary, Hamilton played a major role in formulating the Constitution, a fact the detailed convention notes of his factional opponent James Madison do not reflect. Much of this influence was behind the scenes, and included committee work. Both Hamilton and Gouverneur Morris got themselves on the three-man Committee on Style, for example, where they made important editing changes, such as the "general welfare" clause.

The *Federalist* papers had already taken issue with Jefferson, then still in Paris, on the fundamental issues. Even Madison, writing in the *Federalist*, had been compelled to attack Jefferson's arguments, then cir-

culating as a draft state constitution appended to the *Notes on the State of Virginia*. Jefferson's principal argument was that "all the powers of government, legislative, executive, and judicial, result to the legislative body," and thus conventions to alter the Constitution should be held whenever two-thirds of two out of three branches of government so vote. This proposal was aimed to hamstring any effective energetic government, and leave it solely at the mercy of the easily manipulated passions of the people. Nothing could be more contrary to Hamilton's notion, which Madison is compelled to cite in reply to Jefferson. In the core of legislative dominance, he wrote, "the *passions*, therefore, not the *reason*, of the public, would sit in judgment. But it is the reason of the public alone, that ought to control and regulate

government. The passions ought to be controlled and regulated by the government."²⁵

Throughout the Constitutional Convention Madison sent detailed accounts of the proceedings to Jefferson in Paris. Even during the convention Madison began to act as the head of Jefferson's campaign to usurp Hamilton's influence. In the debate on the powers of the executive, Madison reported a wild distortion of Hamilton's use of the term "monarchy." According to Madison's notes, Hamilton called for a monarchy and thereby exposed a commitment to a return of British rule. In fact Hamilton used "monarchy" in precisely the same manner as did Plato, meaning executive leadership, be it a king or a president.

Madison's suspicious "misinterpretation" quickly



TRYING TO STOP THE FEDERAL CHARIOT

In this Federalist cartoon, Washington leads troops against the French "cannibals" (left) while Albert Gallatin, Citizen Genêt, and Thomas Jefferson (right) vainly try to stop the federal chariot's progress.

became the basis of a contrived national scandal. A letter supposedly authored by Hamilton—later proved a forgery—propitiously fell into Madison's hands. The letter invited the second son of King George III, Frederick, Duke of York, to become King of the United States. Published in a number of newspapers, together with Madison's scurrilous notes on the convention, the letter almost succeeded in getting Hamilton ousted from the convention. The slander that he wanted a king for the United States is presented as fact in some history books to this day.

Friends of both Thomas Jefferson and Aaron Burr were involved in the networks that cooked up the scandal. This began a fifteen-year campaign, soon led publicly by Jefferson himself, to remove Hamilton from all positions of influence in the government, which only succeeded when Burr murdered Hamilton on the plains of New Jersey in 1804.

On September 17, 1787 the Constitution of the United States was signed in Philadelphia at Independence Hall. It then went to the states for ratification. Hamilton, Washington, and Franklin had led the drive for its adoption, over protests from many quarters. Only two delegates from Jefferson's Virginia—the most populous state in the union—had signed, John Blair and James Madison, who had been won over by Hamilton personally. Patrick Henry and the rest of the elite of Virginia's leadership had failed to show, and it was the Virginia faction that subsequently led the movement against the Constitution's ratification.

These antirepublicans, led by Jefferson from Paris and his old friend Richard Henry Lee, quickly went into action. Their strategy was to seek the adoption of a string of amendments that would have to be voted up in a second Constitutional Convention. While posing as supporters of the original document, they intended to create so much conflicting debate over each amendment that adoption of the document as a whole would be impossible. Should it be passed despite their efforts, their aim was to reduce it to a laundry list of restrictions of and qualifications on the executive power of the new republican government. It was with this aim that Jefferson began to demand the additions of a series of amendments, a Bill of Rights. He planned to have the minimum number of nine states ratify the Constitution, but the remaining four states reject it pending the adoption of the amendments. The Bill of Rights would then have to be added through the convening of a new Constitutional Convention. Henry Lee's nephew Thomas Lee

Shippen traveled to Europe and back to act as Jefferson's liaison.

In a letter to James Madison, written from Paris on December 20, 1787, Jefferson revealed the purpose of his proposal to add the Bill of Rights amendment:

I will now add what I do not like. First the omission of a bill of rights providing clearly and without the aid of sophisms for freedom of religion, freedom of the press, protection against standing armies, restriction against monopolies, the eternal and unremitting force of habeas corpus, and trials by jury in all matters of fact triable by the laws of the land and not by law of Nations . . . Let me add that a bill of rights is what the people are entitled to against every government on earth, general or particular, and what no just government would refuse, or rest on inference. The second feature I dislike and greatly dislike, is the abandonment in every instance of the necessity of rotation in office, and most particularly in case of the president. . . . I do not pretend to decide what would be the best method of procuring the establishment of the manifold good things in this constitution, and getting rid of the bad. Whether by adopting it in hopes of future amendments, or, after it has been duly weighted and canvassed by the people, after seeing the parts they generally dislike, and those they generally approve, to say to them, "We see now what you wish. Send together your deputies again, let them frame a constitution for you omitting what you have condemned, and establishing the powers you approve. Even these will be a great addition to the energy of your government." At all events I hope you will not be discouraged from other trials, if the present one should fail of its full effect. . . . I own I am not a friend of very energetic government. It is always oppressive.²⁶

Renowned as the author of the Declaration of Independence, Jefferson served as a rallying point for the antigovernment and anti-Constitutional forces throughout the country. His stand was hailed before the Virginia legislature while it was deliberating on ratification. Declared Patrick Henry of his old friend, "This illustrious citizen advises you to reject this government till it be amended. His sentiments coincide entirely with ours . . . Let us follow the advice of this sage across the sea."²⁷

The foremost spokesman against the Constitution

was another Jefferson crony, Richard Henry Lee. Like Jefferson, Lee maintained that the Constitution would leave "the liberty of the Press, the Trial by Jury, and the Independence of Judges . . . under the mere pleasure of the new rulers." Lee also called for amending the Constitution with a second convention, and threatened that "Virginia shall be disengaged from this ratification" if the amendments were not adopted within two years.²⁸ Lee wrote two pamphlets, both titled *Letters from the Federal Farmer to the Republican*, one in 1787 and one the following year. They appeared in numerous editions, selling out by the thousands, and became the main opposition writings to the *Federalist* series by Hamilton, Madison, and Jay.

In May 1789 a call for a second convention was written, and nearly adopted in Virginia. It was dropped, however, when the Jefferson-Lee faction was forced to agree to the compromise adoption of ten amendments, the Bill of Rights, which compromise was then passed by Congress.

The underlying issue of the constitutional debate was whether or not the new republic would survive to "vindicate the honor of the human race" against the arrogant British empire, and, "bound together in a strict and indissoluble union, concur in erecting one great American System, superior to the control of all transatlantic force or influence, and able to dictate the terms of the connection between the old and the new world!"²⁹ This survival depended first and foremost on economic development, as the key to the individual and national strength of the citizens and of the country.

Was the Shelburne strategy, which was effective in the destabilization of France through the Eden free-trade treaty, to succeed in the United States? One of Jefferson's amendments that did not achieve passage called for a restriction on the right of monopoly; it was aimed directly at Hamilton's plans for government support of manufactures and for the establishment of a national bank.

With the establishment of the Constitution and the inauguration of Washington as President in 1789, the humanists had laid the foundation for rapid economic development. The task remained to create the institutions that would promote the advancement of science and industry crucial to that goal. Hamilton especially sought to advance the labor power of the citizenry by developing a skilled class of workers, engineers, and scientists. His *Report on Manufactures*, issued in 1791, was a powerful blow against the

Jeffersonians, who insisted that land laborers and only they were, in Jefferson's phrase, the "chosen people." Hamilton became the leading opponent of the disciples of Adam Smith, whose theory of free trade was a thinly disguised pretext for Lord Shelburne's efforts to maintain the United States as de facto a British colony.

The Jeffersonians were able to defeat Hamilton's 1791 recommendations on manufactures. But they failed to defeat his proposal the year before for the establishment of a National Bank, which was the centerpiece of Hamilton's American System and the engine for its accomplishment.

Treasury Secretary Hamilton issued his report recommending creation of the Bank at the end of 1790, and Jefferson, who earlier that year had become secretary of state, attempted to defeat the Bank by once again challenging the nature and purpose of the Constitution. What Hamilton was proposing was, clearly, "necessary and proper" means of achieving the government's goal of promoting the "general welfare" by creating an industrial republic. The establishment of a central banking system would ensure the ready availability of credit for vitally needed industrial and agricultural expansion, and bring America's reliance on the City of London for credit to an end. Over a quarter of a century later, Jefferson's disciple Andrew Jackson finally succeeded in destroying the Bank, and allowed London to resume control over credit and stifle American industrial development.

Jefferson's argument against the bank was written on the request of President Washington when he was deciding whether he would sign the bill creating the Bank into law. Jefferson and his British backers desperately tried to sway Washington against Hamilton's Bank, correctly seeing it as firmly establishing the American System. Invoking what Hamilton referred to as "old parchments" and "musty records," Jefferson pathetically proposed English common law as the basis for vetoing establishment of the Bank.

In his reply to Jefferson, Hamilton went to the crux of the debate: the definition of government, of what it can and cannot do. He explained that the republican form of government, by nature, is a unified sovereign power, and that it can do whatever is necessary as long as it is "not contrary to the essential ends of political society." Jefferson had maintained that the Constitution had not specified the National Bank as "necessary," and had further argued that an immediate "need" for government interven-

tion was required, and that there was no "need" for a National Bank. This issue touched on whether the new U.S. government would take an active, voluntarist role in shaping the development of the country, or whether it would stand on the sidelines while British "free market" forces ran the country.

What Jefferson was advocating, Hamilton wrote to Washington,

would be fatal to the just and indispensable authority of the United States.

In entering upon the argument, it ought to be premised that the objections of the Secretary of State [Jefferson] and the Attorney-General are founded on the general denial of the authority of the United States to erect corporations. The latter, indeed, expressly admits, that if there be anything in the bill which is not warranted by the Constitution, it is the clause of incorporation.

Now it appears to the Secretary of the Treasury [Hamilton] that this *general principle is inherent* in the very *definition* of government, and *essential* to every step of the progress to be made by that of the United States, namely: That every power vested in the government is in its nature *sovereign*, and includes, by *force of the term*, a right to employ all the *means* requisite and fairly applicable to the attainment of the *ends* of such power, and which are not precluded by restrictions and exceptions specified in the Constitution, or not immoral, or not contrary to the *essential ends* of political society.³⁰

Washington signed the bill into law.

The Birth of Partisan Politics

Jefferson resigned his post as secretary of state in December 1793, and retired to Monticello, where, he said, "my farm, my family, and my books call me to them irresistibly," and where he "preferred infinitely to contemplate the tranquil growth of my lucerne and potatoes."

As was obvious to most observers, the retirement was a fraud. In a sense, Jefferson merely went underground, where through voluminous correspondence he continued to lead a vast network of anti-Hamiltonians. The next President, John Adams, commented,

Jefferson thinks by this step to get a reputation as a humble, modest, meek man, wholly without ambition or vanity. He may even have deceived himself in this belief. But if the prospect opens,

the world will see and he will feel that he is as ambitious as Oliver Cromwell.³¹

For although Jefferson had been defeated on the Constitution, he had established an effective political machine, one that depended largely on the press and, through it, on effective manipulation of public opinion. The same machine later succeeded in bringing Andrew Jackson into presidential office, and finally defeated the institution of a national bank.

In early 1791, immediately after Hamilton had presented his National Bank proposal before Congress, a secret meeting was convened in New York, attended by Jefferson, Madison, Aaron Burr, and New York's Governor Clinton, to map out a strategy for defeating the forces around Hamilton.³² The following steps were planned:

*The removal of the Post Office and mint from Hamilton's control;

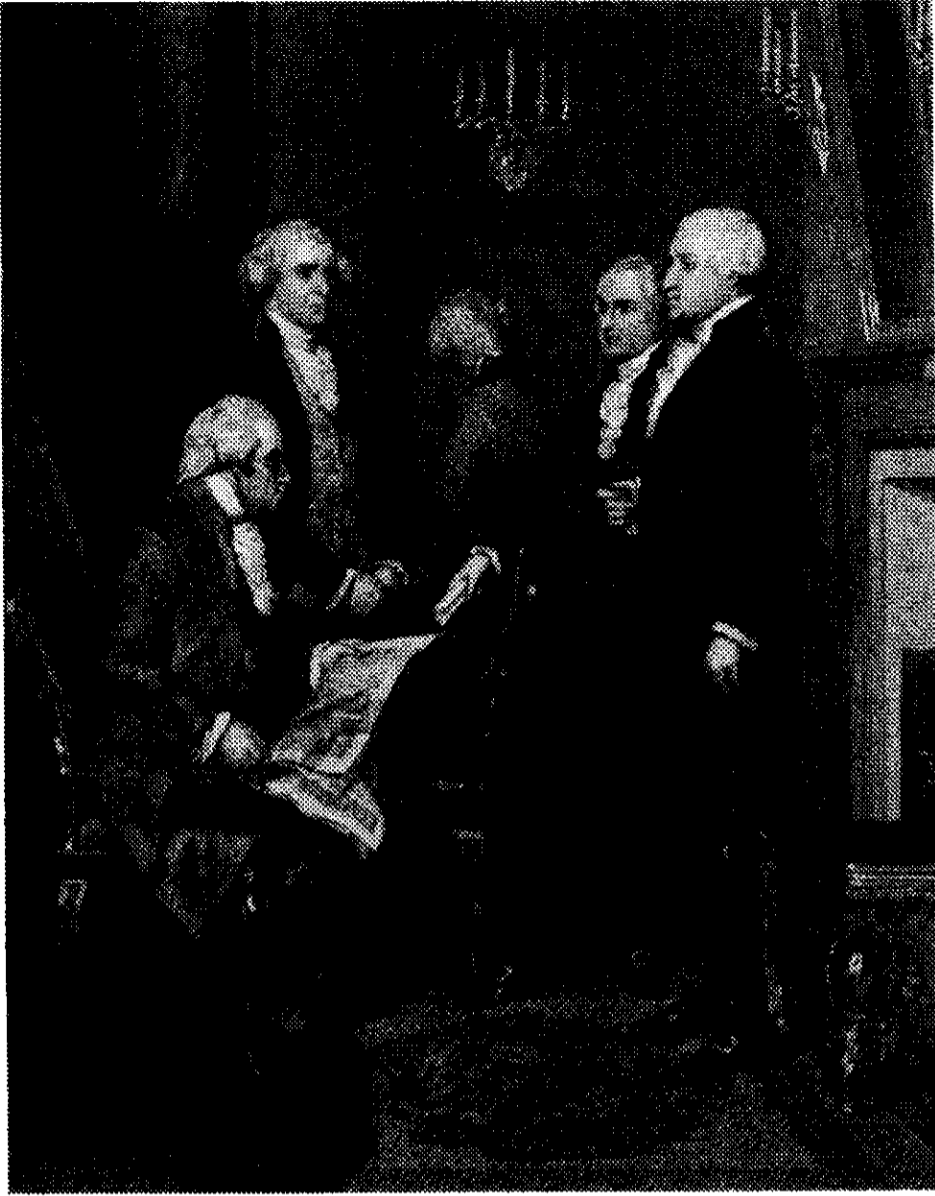
*A public campaign against the Hamiltonian system, including its provision for a national bank;

*Support for the *National Gazette*, a new newspaper set up by Jefferson to counter Hamilton's paper, the *Gazette of the United States*. The editor of the *National Gazette* was an appointee in Jefferson's State Department, Philip Freneau. Henry Lee, brother to Richard and Arthur Lee, was responsible, along with Madison, for Freneau's recommendation to Jefferson.

The *National Gazette* became the flagship for a national network of newspapers. Its editor, Philip Freneau, trained in French at Princeton, was an avid disciple and translator of Jean-Jacques Rousseau, and the *Gazette* was the leading wedge in the creation of a Jacobin movement in the United States. Specifically, Freneau's task was to discredit the new government and its principal founder, Alexander Hamilton.

The supporters of Jefferson and Burr soon established a national network of newspapers which included the *New York Argus*, the *Richmond Examiner*, and the *Boston Independent Chronicle*. These newspapers began the press tradition in America of misreporting, scandal-mongering, and outright lying. The manipulation of the electorate through the press laid the foundation for Jefferson's introduction of the politics of faction and partisan advantage, and his subsequent election as President.

Jefferson's press portrayed Hamilton's supporters as a new patrician class that wanted the reinstatement of a monarchy, as parasites who did nothing but live off the toils of the hard-working farmer. Proponents of Hamilton's National Bank were depicted as a new



THE FIRST CABINET

President Washington's first cabinet included both sides of the factional battle: Secretary of State Jefferson (standing, left) and Secretary of the Treasury Hamilton (standing, right, next to Washington, far right).

breed of speculator. Freneau, who fancied himself a poet, portrayed them as follows:

On coaches, now, gay coats of arms are wore
By some who hardly had a coat before;
Silk gowns instead of homespun, now, are seen,
And, sir, 'tis true ('twixt me and you)
That some have grown prodigious fat,
And some prodigious lean!

While the "pomp" of the Federalists was derided, the rustic, "simple" life of the frontier farmer was glorified:

He to no pompous dome comes, cap in hand,
Where new-made squires affect the courtly smile:
Nor where Pomposo, 'midst his foreign band
Extols the sway of kings, in swelling style. . . .
Where wandering brooks from mountains roll,

He seeks at noon the waters of the shade, . . .
In humble hope his little fields were sown,
A trifle, in your eye—but all his own.³³

Recognizing that the notion of "pluralist democracy" being popularized by the mythos of the French Revolution would soon lead to the downfall of the American republic, both Hamilton and John Quincy Adams began their own propaganda blitz to counter the Jeffersonians. Quincy Adams wrote a series of eleven articles for a widely circulated Boston paper, the *Columbian Centinel*, attacking the destructive ideals of Rousseauvian democracy. Published under the byline Publicola, the series gained great attention, especially since most people thought they were written by his father, Vice-President John Adams.

Hamilton, meanwhile, had his own newspaper, *The Gazette of the United States*, which had been founded well before Freneau's paper. Originally Hamilton's *Gazette*, edited by John Fenno, had been a forum where policies could be aired to a small leadership group of Americans. But once Freneau opened his attack, Hamilton wholeheartedly plunged into an exposé of Jefferson, and unlike Jefferson, was not afraid to put his own writings in his paper. Although pseudonyms were used, everyone knew exactly who the author was.

On September 19, 1792 a series appeared in the *Gazette of the United States* titled "Catullus to Aristedes," in which Hamilton, writing as "Catullus," replied to a particularly slanderous attack by Freneau ("Aristedes") in the *National Gazette*. Hamilton went straight at Freneau's master, Jefferson, by addressing the fraudulent contention that Jefferson had been a devoted supporter of the federal Constitution from its inception:

. . . Though Mr. Jefferson was of opinion that the Constitution contained "great and important good," and was desirous that the first nine deliberating States should consent to it for the sake of preserving the existence of the Union, yet he had strong objections to the Constitution; so strong that he was willing to risk an *ultimate dismemberment* in an experiment to obtain the alteration which he deemed necessary. . . .

Could anything but serious objections to the Constitution of the *serious* kind have justified the hazarding of an eventual schism in the Union, in so great a degree as would have attended an adherence to the advice given by Jefferson? Can there be any perversion of truth in affirming that

the person who entertained those objection was opposed to the Constitution?

Hamilton then quoted the speech made by Patrick Henry during the constitutional debates in the Virginia legislature, in which Henry had cited Jefferson's opposition to the Constitution and asked that the legislature follow suit:

Mr. Madison, in reply to Mr. Henry (p. 122 of the same "Debates"), expresses himself thus: "The honorable member, in order to influence our decision, has mentioned the opinion of a citizen, who is an ornament to this State. When the name of this distinguished character was introduced, I was much surprised. *Is it come to this, then, that we are not to follow our reason?* Is it proper to adduce the opinions of respectable men, not within these walls? If the opinion of an important character were to weigh on this occasion, could

we not adduce a character equally great on our side? Are we, who (in the honorable gentlemen's opinion) are not to be guided by an erring world, *now to submit to the opinion of a citizen beyond the Atlantic?* I believe that were that gentleman now on this floor, he would be for the adoption of this Constitution. I wish his name had never been mentioned; I wish everything here relative to his opinion may be suppressed, if our debates should be published. I know that the delicacy of his feeling would be wounded, when he will see in print what has and may be said concerning him on this occasion. I am in some measure acquainted with his sentiments on this subject. It is not right for me to unfold what he has informed me. But I will venture to assert that the clause now discussed is not objected to by Mr. Jefferson. He approves of it because it enables the government to carry on its operations," etc. . . .

His [Madison's] solicitude appears to be to



THE HAMILTON-BURR DUEL

The Jefferson-Hamilton battle was fought to the death. In 1804 Jefferson's collaborator, the traitor Aaron Burr, (left) provoked Hamilton into a duel and murdered him.

destroy the influence of what he impliedly admits to be the opinion of Mr. Jefferson, to press out of sight the authority of that opinion, and to get rid of the subject as fast as possible. He confesses a knowledge of Mr. Jefferson's sentiments, but prudently avoids disclosure, wrapping the matter in mysterious reserve, and leaving the public to this day to conjecture what was the precise import of the sentiments communicated. Enough, however, is seen to justify the conclusion that if the spirit of Mr. Jefferson's advice had prevailed with the Convention, and full credence had been given to the expected adoption by New Hampshire, Rhode Island, Virginia, North Carolina, and New York would have temporarily thrown themselves out of the Union. And whether, in the event, they would have been at this day reunited to it, or whether there would be now any Union at all, is happily a speculation which need only be pursued to derive the pleasing reflection that the danger was wisely avoided³⁴

In the second article in the same series, appearing September 29, 1792, Hamilton excoriated Jefferson and his newspaper, providing an insight into Jefferson's character that the historians of "Jeffersonian democracy" have endeavored to cover up ever since.

The remaining circumstance of public notoriety which fixes upon Mr. Jefferson the imputation of being the prompter or instigator of detraction, exists in his patronage of the National Gazette.

Can any attentive reader of that gazette, doubt for a moment that it has been systematically devoted to the calumniating and blackening of public characters? Can it be a question, that a main object of the paper is to destroy the public confidence in a particular public character, who seems to be *hunted down* at all events for the unpardonable sin of having been the steady, invariable, and decided friend of broad national principles of government? Can it be a question, that the persecution of the officer alluded to is agreeable to the views of the institutor of the paper?

Does all this proceed from motives purely disinterested and patriotic? Can none of a different complexion be imagined, that may at least have operated to give a *stimulus to patriotic zeal*?

No. Mr. Jefferson has hitherto been distinguished as the quiet, modest, retiring philosopher; as the plain, simple unambitious republican. He

shall not now, for the first time, be regarded as the intriguing incendiary, the aspiring turbulent competitor.

How long since that gentleman's real character may have been *divined*, or whether this is only the *first time* that the *secret* has been disclosed, I am not sufficiently acquainted with the history of his political life to determine; but there is always a "*first time*" when characters studious of artful disguises are unveiled; when the visor of stoicism is plucked from the brow of the epicurean; when the plain garb of Quaker simplicity is stripped from the concealed voluptuary; when Caesar, *coolly refusing* the proffered diadem, is seen to be Caesar rejecting the trappings, but tenaciously grasping the substance of imperial domination.³⁵

Over the next seven years, from 1793 to 1800, slander and emotionalism supplanted the policy discussions initiated and constantly reiterated by Hamilton. One contrived scandal after another rocked the Washington and then the Adams administration. The Genêt Mission, the Whiskey Rebellion, the XYZ Affair, and finally the Alien and Sedition Acts polarized the country. A once united republican citizenry became split into the two-party system. The British-created "French model" of left and right triumphed with the birth of the "left" Democratic-Republican Party and the "right" Federalist Party.

While crippling federal government policy generally, Jefferson's forces had to concentrate on knocking out Hamilton. They organized a successful "Watergate"-style operation against him, leading eventually to his murder by Aaron Burr.

The "Watergate" began immediately after the secret New York meeting in 1791, with a dirty-tricks gambit later known as the Reynolds Affair. Hamilton was blackmailed over a love affair with a Mrs. Reynolds; the woman's husband demanded Hamilton pay him for his silence. Mr. Reynolds was, however, a friend of Jefferson's confederate Aaron Burr, and both Reynoldses made sure that Monroe and two other Congressmen heard of the story of the "hush money" and confronted Hamilton with the allegations. For six years the affair was held over Hamilton's head like a sword of Damocles. Finally, in 1797, Jefferson's agent from Edinburgh, James Callender, resurrected the scandal, charging the financial payoffs were tied to malfeasance within Hamilton's Treasury. Rather than appear to accept this calumny, Hamilton felt compelled to write a pamphlet explaining the

entire affair, thus sacrificing his personal reputation to vitiate the attacks on the funding system that was the Jeffersonians' real target.

Bringing Jacobinism to America

Simultaneous with the spread of the Jefferson-inspired slander sheets, what were at first called Democratic Clubs began to be organized across the country. After 1793, with France and England at war, Philip Freneau, working out of one of these clubs, became an agent for the French Society of Patriots in America, raising funds to send to Jacobin France. Soon many of these clubs, because of their obvious political leanings, became known as American Jacobin Clubs. While the Jacobin Terror murdered thousands under the banner of Liberty, Freneau hosted a cross-country tour by Citizen Genêt, the new French ambassador to the United States, during which the newly organized Jacobin Clubs celebrated his arrival.

In New York the breeding ground for the clubs was the Tammany Society controlled by Aaron Burr. The Tammany Society had been set up shortly after the creation of the Society of Cincinnatus, to counter the spread of the latter's influence. Whereas the Jacobins murdered the members of the Cincinnatus Society in France, the American Jacobins were out to politically assassinate the republican leadership of the United States, at the least. They used Hamilton and Washington's correct restraints against adventurism in foreign policy to organize public opinion against the two leaders.

Jefferson's Jacobin Clubs acted to rally the population to the Jacobin cause with calls to support America's erstwhile ally against England. Remembering how crucial French support had been for the success of the American Revolution, many Americans were taken in, creating the danger that the United States might be drawn into a new war against England. Hamilton and Washington opposed such an adventure while the republic was yet in its infancy. In numerous writings Hamilton showed that a war with England, still the United States' major trading partner, would wreck the United States, which was just beginning to show the fruits of Hamilton's policies of economic expansion. The Washington administration chose the correct but unpopular course of neutrality toward the Anglo-French conflict with the signing of the Jay treaty. At one point Hamilton was stoned by a mob while publicly speaking in favor of the neutrality pact.

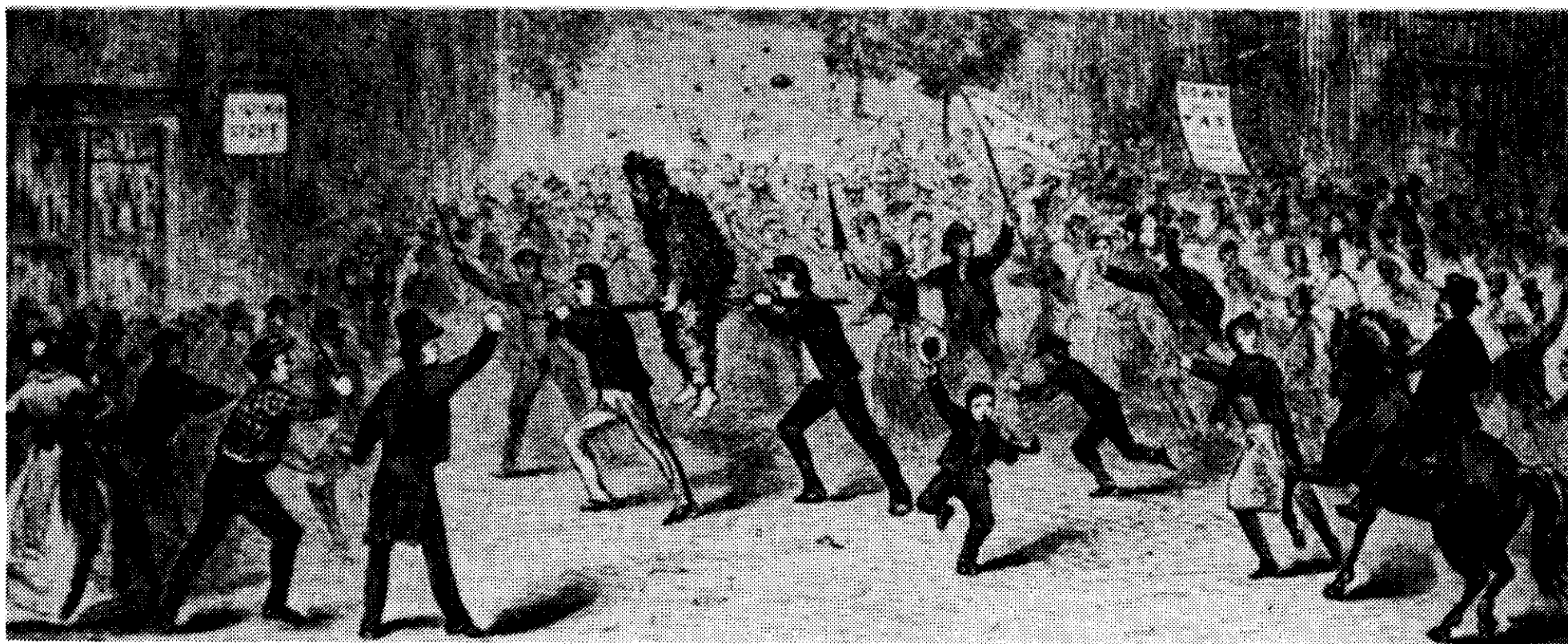
The Jacobin crowd also used Hamilton's unpopular policy of levying an excise tax on distilled

whiskey to whip up antigovernment violence. Albert Gallatin, who later became treasury secretary under Jefferson, organized a revolt of backward Virginia and Pennsylvania farmers who supplemented their incomes by selling their own home-produced whiskey; the tax made this practice unprofitable. Gallatin's Jacobin Clubs were able to assemble a rag-tag army of 5,000 farmers that rampaged through the countryside, destroying government offices and lynching officials on the model of the French Terror. When it was learned the insurgents had taken over the city of Pittsburgh, the federal government intervened. President Washington called on the states to supply 13,000 volunteer militia under Hamilton's command. Faced with an army larger than the one Washington had led to victory in the War of Independence, the rebels promptly scattered and disappeared.

But Washington and Hamilton knew they were facing an enemy far more dangerous than Pennsylvania farmers. Washington warned that here was "the first formidable fruit of the Democratic Societies [the Jacobin Clubs] . . . I early gave it as my opinion to the confidential characters around me, that, if these Societies were not counteracted (not by prosecutions, the ready way to make them stronger) or did not fall into detestation from the knowledge of their origin . . . that they would shake the government to its foundation." In a message to Congress in November 1794, Washington placed full responsibility for the Whiskey Rebellion on the Democratic Societies. Pinpointing the danger as a conspiracy to overthrow the government, he charged that the Societies were "the most diabolical attempt to destroy the best fabric of human government and happiness, that has ever been presented for the acceptance of mankind."³⁶

Jefferson tried to conceal the conspiracy he was directing by proclaiming that there had never been an insurrection in the first place. "An insurrection was announced and proclaimed and armed against, but could never be found," he said. His press networks continued to portray Hamilton's policies as imperialist and pro-British. The accumulated "Watergating" had its effect. Increasingly isolated in the Congress, Hamilton finally left the government shortly before the inauguration of John Adams, in 1795. Nor did his continued services to the army or the Treasury during the Adams administration help his popularity; it only fed the contrived left-right strife.

In 1798 Adams sent a delegation of three American plenipotentiaries to meet with the new French government in Paris. In return for a meeting, how-



'A LITTLE REBELLION NOW AND THEN'

Jefferson sided with the Whiskey Rebellion mob that rampaged in Pennsylvania (here, tarring and feathering a federal official) against Washington and Hamilton's successful operation to quell this threat to the new republic.

ever, Talleyrand's agents, called "X, Y, and Z" in official communications, asked that a bribe of \$250,000 be paid to Talleyrand, plus a \$12 million loan to France. The offer was flatly refused, and when the story of the bribe demand, the XYZ scandal as it was called, became public, hostility toward France swept the United States, and the slogan "A million for defense, but not a penny for tribute" became popular.

The country was soon polarized between Jefferson's nominally pro-French Democrats and Adams's Federalists, who included Jon Robison's New England contingent of Tory followers of Adam Smith. Robison's book, *Proofs of the Conspiracy*, published the year before, had misled many Federalists into the belief that a Jacobin conspiracy run from France, not Great Britain, was behind the revolts against the U.S. government such as the Whiskey Rebellion. Robison, one of Jefferson's Oyster Club comrades, helped pave the way for precisely the kind of repressive action against the insurgents that Washington had earlier warned would only make the forces behind them stronger.

Foolishly believing that here was an opportunity to crack down on the slanderous Jefferson press, President Adams walked into the trap and allowed the Alien and Sedition Acts to be adopted. Under the Acts, whose excesses Hamilton opposed, the editors of newspapers that attacked the government could be

arrested. Editors of three leading Jeffersonian newspapers were arrested, tried, and found guilty. But this was just the setup that Jefferson wanted. His networks went into high gear, agitating against the "tyrannical" Federalists.

The Adams government as a result suffered a tremendous drop in public support, and the Jeffersonians only grew stronger. Jefferson joined in the fray by secretly authoring a series of resolutions allowing the overriding of the Constitution at any time at the discretion of the states—in short, ripping up the Constitution and dissolving the Union. The resolutions, called the Kentucky Resolutions, were quickly adopted by the legislature in that state, and a similar version was passed in Jefferson's own Virginia. Here, from Jefferson's pen, was the founding Constitution of the Civil War.

Jefferson as President

With the population stirred up against the repressive Alien and Sedition Acts, the way was paved for Adams's defeat in the 1800 presidential elections. Jefferson emerged from "retirement" to seize the presidency. In 1801, what he called the "second American revolution" occurred: Thomas Jefferson was inaugurated President.

Jefferson's two terms as President were a disaster for the nation and the world.

Immediately after his inauguration Jefferson set

out to undo the work of Hamilton. But ironically, as even Jefferson had to admit, the very existence of the United States as a sovereign nation depended on the continuation of Hamilton's policies. As Jefferson unhappily noted, the Hamiltonian system could not be eradicated in one fell swoop, but had to be removed slowly, surgically, bit by bit—what the New York Council on Foreign Relations today calls a process of “controlled disintegration.”

On becoming president, Jefferson wrote:

When the government was first established it was possible to have kept it going on true principles, but the contracted, English, half-lettered ideas of Hamilton destroyed that hope in the bud. We can pay off his debt in 15 years; but we can never get rid of his financial system. It mortifies me to be strengthening principles which I deem radically vicious, but the vice is entailed on us by the first error. In other parts of the government we shall be able by degrees to introduce sound principles and make, them habitual. What is practicable must often control pure theory.³⁷

To oversee the disintegration program, Jefferson appointed Albert Gallatin to be secretary of the treasury. Gallatin kept the Bank of the United States intact; he had no other choice, since its charter lasted for another eight years. However, during Jefferson's two terms in office he transformed the Bank from an institution engaged in fostering development and growth to one entirely subservient to British banking interests. Under Gallatin, British banks were invited to buy up the major portion of the Bank's debt in return for a short-term reduction in interest rates.

Hamilton's policy during his term as secretary of the treasury had been to procure loans for the purpose of investing in the rapid development of the country. Jefferson's policy was just the opposite. In accordance with his no-growth doctrine, Jefferson proposed a complete halt to all new borrowings and elimination of the remaining outstanding U.S. debt within eighteen years. In his first budget, which totalled \$10 million, \$7 million went to the payment of debt service alone, and the remainder to governmental operations.

The consequences of Jefferson's budgetary policies were murderous. The fledgling U.S. Navy was destroyed, and the standing army was reduced to 3,000 men. Newly opened U.S. embassies in a number of European countries were shut down and the ambassadors recalled, in order to cut expenditures.

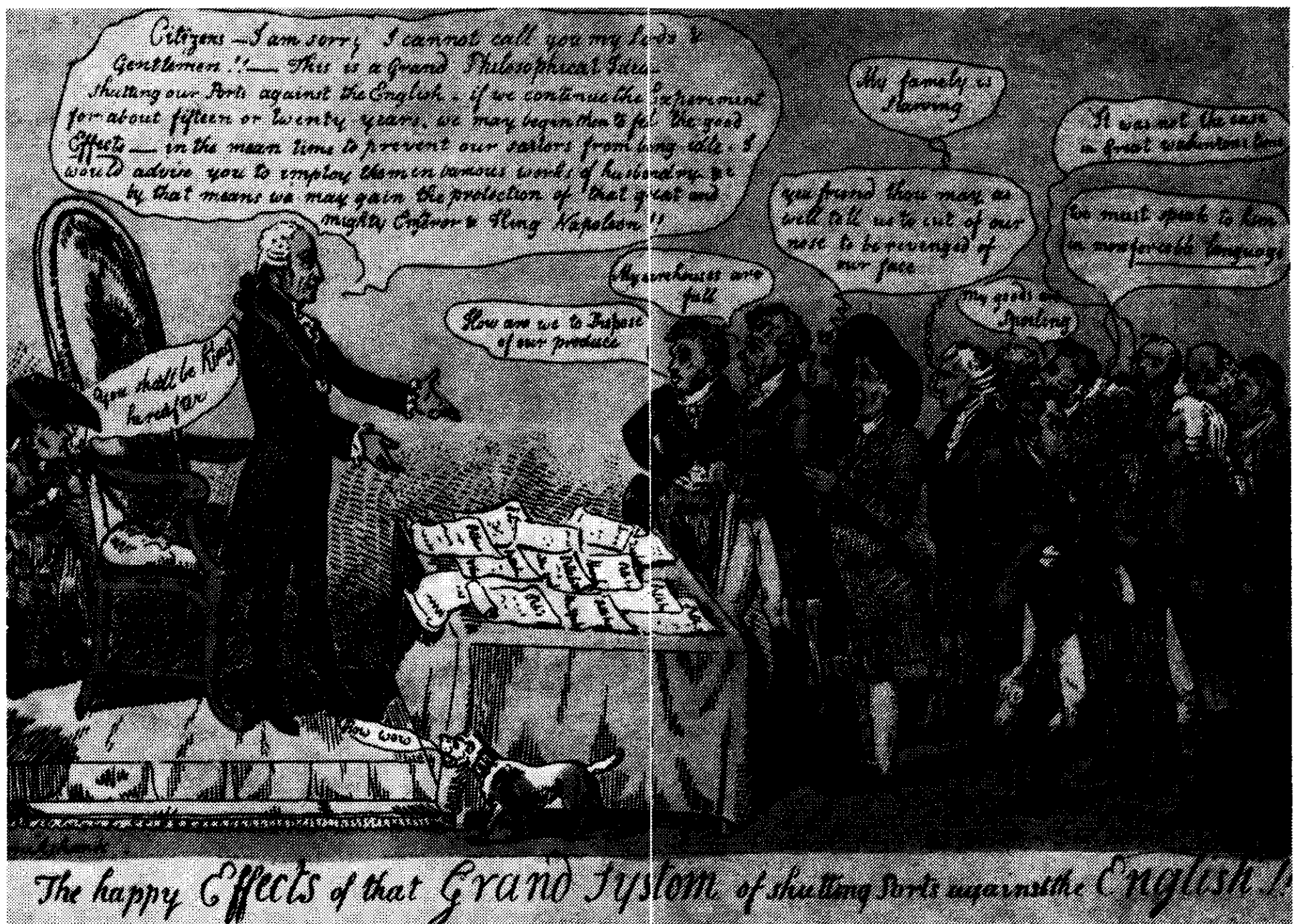
Later in his life Jefferson admitted that his intention was to remove the United States from any major role in world affairs. He thereby permitted Britain to reassert its world dominance, and paved the way for the near defeat of the United States in the War of 1812.

The Louisiana Purchase is fraudulently cited by most historians to prove Jefferson's commitment to the ideal of American progress. In reality he agreed to buy the territories against his own “small is beautiful” principles. In order to prevent France from assuming control over the area from the Spanish, Jefferson, although nominally still pro-French, announced that if Napoleon refused to sell, especially New Orleans, he would call on the British Navy to defend American rights to Louisiana. (Napoleon was eager to sell the territories, however, in order to purchase arms for his planned invasion of England.) Jefferson was willing to overlook the tremendous benefits to the nation from the Louisiana Purchase by reflecting that it opened up a new area for the expansion of slavery, prevented the possibility of direct fraternizing between French and U.S. republicans, and put millions more dollars of U.S. debt into the hands of the Baring Brothers bankers in London.

Jefferson's efforts to destroy the United States as a potential world power had meant that French republicans such as Lazare Carnot, who had regained control of the government from the Jacobins, were left isolated. This led to the circumstances under which Napoleon first established himself as dictator, and then was increasingly forced to break with his republican allies and to instead establish ties with the Habsburgs.

Some light on Jefferson's professions of sympathy for the oppressed is shed by the related story of the uprising in Haiti. Napoleon moved to suppress the republican forces of the former black slave Toussaint L'Ouverture, who led a successful slave revolt in France's prized West Indies colony. Toussaint's ill-equipped forces, advised by Alexander Hamilton, wiped out 20,000 of the crack troops Napoleon sent to the island. True to his Virginia roots, Jefferson not only supported Napoleon against Toussaint and his forces, but called for French support “to starve them out.” After the defeat, Napoleon decided to give up the Americas and to sell the territories.³⁸

Furthermore, the addition of the Louisiana Territories was a boon to Jefferson's forces insofar as it gave a large number of people who were relatively backward compared to the population in the East a future voice in government. Andrew Jackson, who as



THE EMBARGO

The British were happily aware of the consequences of President Jefferson's "anti-British" embargo, as this British drawing shows. Jefferson (standing at desk) tells his angry petitioners that the sailors idled by the embargo can be employed "in various works of husbandry."

president completed Jefferson's work in destroying the National Bank, used the new territories as his major base of support to win the presidency.

It was during Jefferson's second term, in 1807, that Aaron Burr was brought to trial for attempting to organize a split-off of the Louisiana Territories from the Union. During the trial, chaired by Chief Justice John Marshall, Jefferson became Burr's most vociferous accuser. Yet it was later revealed that Jefferson was merely covering his own tracks. During 1805, shortly after Burr was denounced nationwide for his murder of Hamilton, Jefferson was meeting him at the White House to map out plans to seize Spanish Florida by force. Even during 1806, while Burr was actively organizing a military insurrection in collaboration with Andrew Jackson, he continued

to regularly correspond with Albert Gallatin, Jefferson's treasury secretary. And after he was forced to flee the country, Burr lived in England with Jeremy Bentham, the protégé of Jefferson's old ally Lord Shelburne.

Jefferson's last major act as President also turned out to be the fulfillment of his desire to indulge in the Chinese model of economy. Ostensibly to counter England's illegal impressment of American seamen, Jefferson, following in the footsteps of Adam Smith, ordered a complete halt to U.S. trade, both imports and exports. He claimed that this would hurt the British, as well as encourage the development of internal improvements. By the end of his term in office he had nearly succeeded in collapsing the entire economy.

The longer-term effect of his policies so weakened the country that the British could once again attempt to conquer the United States by military force, in the War of 1812. It took a full mobilization of the republican forces around John Quincy Adams and the Careys to prevent America from being returned to colonial status.

Education in Treason

After Jefferson left the White House he again retired to private life, and until his death sixteen years later never again left Virginia. But although out of government, Jefferson was not out of the battle. During this period he took direct and treasonous aim at the foundations of the republic, and dedicated the rest of his life to the eradication of the tradition led by the man he called "the great falsifier," Plato.

After the American Revolution, as more schools were founded on the local level, American children began to be taught less on the British model of education and more on the indigenous American model. The spread of compulsory primary education, led by Quincy Adams's collaborator, Dewitt Clinton, was key in this development. These American schools combined the best aspects of Christian morality, through the study of the Bible, with the Greek tradition of natural law as taught by Homer, by Plato, and up to Franklin. It was the spread of this "Platonic Christianity" that Jefferson sought to stop. In a letter to John Adams of July 5, 1814, Jefferson outlined the necessity of replacing Platonic "myths" with the study of empiricist science. In the letter, Jefferson revealed that his hatred of Plato stemmed from Plato's ability to explicate the creative side of human mentation as the lawful process of reason; in other words, the recognition that man is unique from the beasts because he can act creatively to advance the development of mankind as a whole, and that this contribution to humanity is what defines the individual's immortality, his soul. Jefferson, embracing the mechanistic credo of Aristotle, Plato's mortal enemy, and his followers Locke, Bacon, Newton, and Rousseau, was committed to stamping out the creative side of man.

As Jefferson readily admitted, Plato was to him unintelligible, for in a true sense Jefferson had no soul—a fact he came close to admitting in so many words in other writings. His darkest fear, however, was what he rightly called "Platonic republicanism," and this was what he wanted to suppress at all cost. Jefferson wanted to make sure there would be no more Platos, no more Leibnizes, and especially no

more Hamiltons, as he made clear in his letter to Adams:

I am just returned from one of my long absences, having been at my other home for five weeks past. Having more leisure there than here for reading, I amused myself with reading seriously Plato's Republic. I am wrong, however, in calling it amusement, for it was the heaviest task-work I ever went through. I had occasionally before taken up some of his other works, but scarcely ever had patience to go through a whole dialogue. While wading through the whimsies, the puerilities, and unintelligible jargon of this work, I laid it down long enough to ask myself, how it could have been, that this world should have so long consented to give reputation to such nonsense as this . . .

Education is chiefly in the hands of persons who, from their profession, have an interest in the reputation and the dreams of Plato. They give the tone while at school, and few in their after years have occasion to revise their college opinions. But fashion and authority apart, and bringing Plato to the test of reason, take from him his sophisms, futilities, and incomprehensibilities, and what remains? In truth, he is one of the race of genuine sophists, who has escaped the oblivion of his brethren, first, by elegance of his diction, but chiefly by the adoption and incorporation of his whimsies into the body of artificial Christianity. His foggy mind is for ever presenting the semblances of objects which, half seen through a mist, can be defined neither in form nor dimension. . . .

Plato is canonized; and it is now deemed as impious to question his merits as those of an Apostle of Jesus. He is particularly appealed to as an advocate of the immortality of the soul; and yet I will venture to say, that were there no better arguments than his proof of it, not a man in the world would believe it. It is fortunate for us, that Platonic republicanism has not obtained the same favor as Platonic Christianity; or we should now have been all living, men, women and children, pell-mell together, like beasts of the field or forest . . .

When sobered by experience, I hope our successors will turn their attention to the advantages of education. I mean of education of the broad scale, and not that of petty *academies*, as they call themselves, which are starting up in

every neighborhood, and where one or two men, possessing Latin, and sometimes Greek, a knowledge of the globes, and the first six books of Euclid, imagine and communicate this as the sum of science. They commit their pupils to the theatre of the world, with just taste enough of learning to be alienated from industrious pursuits, and not enough to do service to the ranks of science. We have some exceptions indeed. I presented one to you lately, and we have some others. But the terms I use are general truths. I hope the necessity will, at length, be seen of establishing institutions here, as in Europe, where every branch of science, useful at this day, may be taught in the highest degree.³⁹

What Jefferson meant by science must not, however, be confused with the science of Leibniz and his followers, the science that made possible the industrialization of America and Europe. What he sought was to restrict science to the empiricist tinkering of his own ideological mentors, and to do so he at-

tempted the creation of an institution of higher learning modeled on the University of Edinburgh, and dedicated to the dissemination of anti-Platonic thought.

Back in 1788 in Paris, the son of Francois Quesnay, founder of the Physiocrats, suggested that Jefferson found a university in Richmond made up of European educators. Although he rejected the idea at the time, Jefferson later decided to go ahead with the plan. His model for what would become the University of Virginia was Edinburgh, the center for England's antirepublican intelligence operations.

He had come to greatly admire Edinburgh when he was collaborating with one of its professors, Dugald Stewart, in defeating the French humanists in 1789. At the time Jefferson maintained that "no place in the world could pretend to a competition with Edinburgh. Next to that the Universities of England and America present themselves."⁴⁰

In April 1824 Jefferson wrote to Stewart to ask him to guide Jefferson's representative, Francis Gilmer, in choosing professors for the new university

SET THE RECORD STRAIGHT

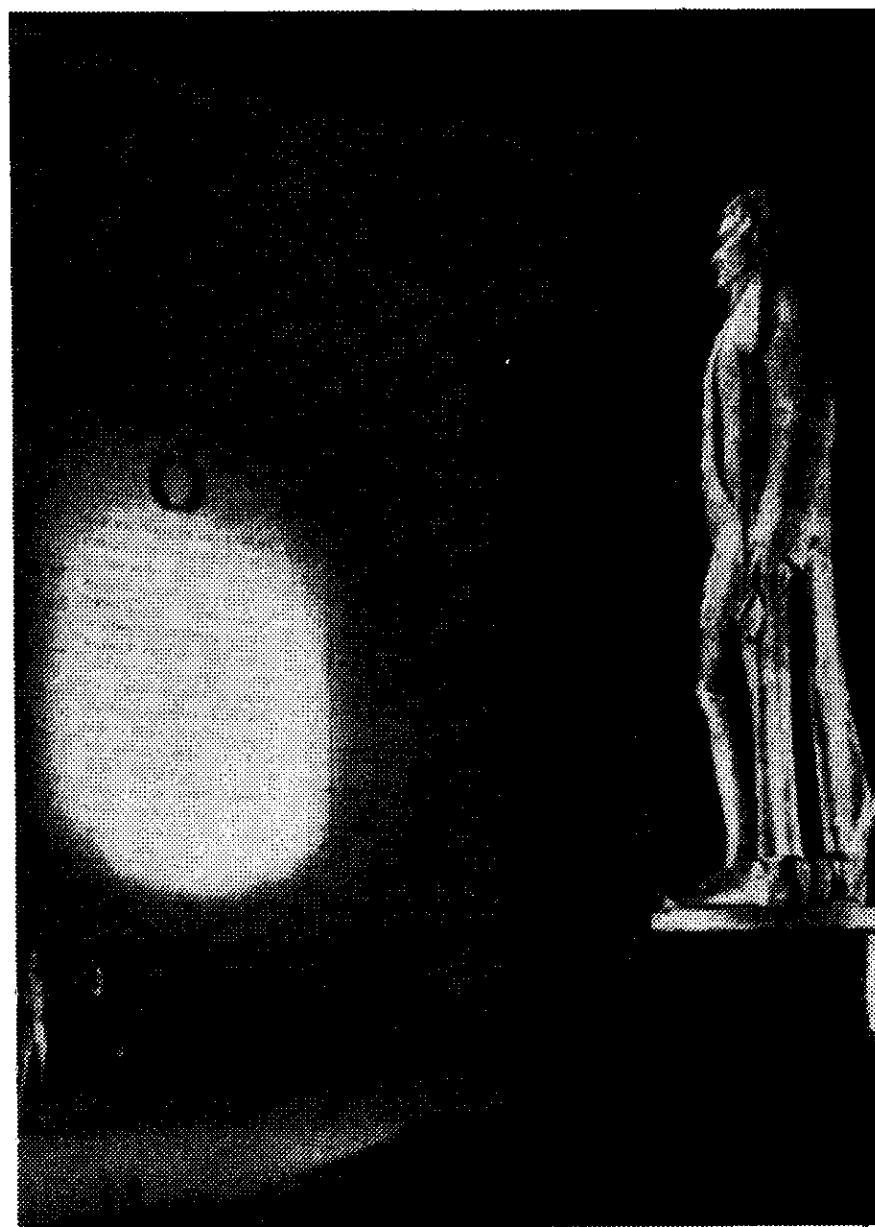
Thomas Jefferson is enshrined in Washington, D.C. as one of the nation's greatest founding fathers. It's time to set the record straight.

The United States Constitution, which created the federal republic Jefferson fought unceasingly to undermine, includes this strict definition of treason:

"Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort."

Although the Constitution does not make any provision for posthumous determination of the crime of treason, the continuing evil influence of the Jeffersonian tradition would make it appropriate for Congress to hold hearings to expunge Thomas Jefferson from the list of the United States' founders, and officially establish the fact of his perfidy once and for all.

The Jefferson Memorial in Washington



Jefferson was trying to establish. He asked Stewart to take Gilmer to the universities at Oxford, Cambridge, and Edinburgh, and explained that Gilmer "when arrived there will be a perfect stranger, and would have to grope his way in darkness and uncertainty." He asked Stewart to "lighten his path, and to beseech you to do so is the object of this letter." Gilmer, despite Stewart's help, was not very successful. The Virginia legislature had not fully cooperated with Jefferson's plan, and money to recruit the elite Aristotelians of Europe was not allocated. His only success was the recruitment of a well-known language professor from Trinity College.

Jefferson is sometimes credited with wanting universal education, yet a look at his presidential administration, and his subsequent activities, shows this to be a hoax.

He claimed that his programs were "prevented" by his cost-minded treasury secretary, Gallatin. Yet his plan for national education in fact consisted of separating the population into two distinct categories, "the laboring and the learned," so as to perpetuate peasant backwardness among the vast majority of the population.

In a letter to a friend, Peter Carr, in September 1814, Jefferson explained that after one to three years of elementary schooling the two classes would be separated. The "laboring class" would go on to the "business of agriculture and handicrafts," the "great democrat" wrote, while the "learned" would pursue higher education. "The learned class," he wrote, "may still be subdivided into two sections, 1) Those that are destined for the learned professions, as a means of livelihood, and 2) The wealthy who, possessing independent fortunes, may aspire to share in conducting the affairs of the nation, or to live with usefulness and respect in the private rank of life."⁴¹

Fortunately Jefferson was not successful in erasing America's Platonic tradition, a tradition that is again being revived today in the 1980 presidential campaign of Lyndon H. LaRouche and in the efforts of his supporters. It is now up to all of us to see that the battle waged by the real founding fathers of this republic shall not have been fought in vain.

Notes

1. Louis Gottschalk, *Lafayette and the Close of the American Revolution*, University of Chicago Press, 1942, p. 416.
2. Louis Gottschalk, "Lafayette as a Commercial Agent," *American Historical Review* XXXVI:1931, p. 561.
3. Jared Sparks (ed.), *The Diplomatic Correspondence of the American Revolution*, Boston, 1830, p.430.

4. *Memoirs, Correspondence and Manuscripts of General Lafayette*, published by his family, Harvard College Library.
5. Linda Frommer, "How Pitt's Jacobinism Wrecked the French Revolution," *New Solidarity* VIII:28-29 (June 3, 7, 1977).
6. Merrill D. Peterson (ed.), *The Portable Thomas Jefferson*, Viking Press, 1975, pp. 216-7.
7. *Ibid*, pp. 226-7.
8. In 1783 Hamilton completed a manuscript that attacked Adam Smith's *Wealth of Nations* head on, according to a biography by his son John Hamilton. The manuscript, which even today could have a devastating impact on the way economics is taught, has never been found, and was more than likely destroyed by Hamilton's opponents. Henry Cabot Lodge (ed.), *The Works of Alexander Hamilton*, G.P. Putnam's Sons, 1904.
9. Merrill D. Peterson, *Thomas Jefferson and the New Nation*, Oxford University Press, 1970, p. 290.
10. *Ibid*, p. 40.
11. Richard Henry Lee, *The Life of Arthur Lee*, Wells and Lilly, 1829.
12. The Ditchley Foundation is one of today's leading coordinators of Anglo-American intelligence operations. Overseeing policy for the Council on Foreign Relations, it is currently responsible for spreading the idea of a necessary "controlled disintegration" of the world economy. Jeffrey Steinberg, "Ditchley Foundation" (unpublished), 1979.
13. Oliver Perry Chitwood, *Richard Henry Lee: Statesman of the Revolution*, West Virginia University Foundation, 1967, pp. 207-8.
14. Andrew A. Lipscomb (ed.), *The Writings of Thomas Jefferson*, Thomas Jefferson Memorial Association, 1904, pp. 239-40.
15. Julian P. Boyd (ed.), *The Papers of Thomas Jefferson*, vol. 15, Princeton University Press, 1958, p. 246.
16. *Ibid*, p. 97.
17. Gouverneur Morris, *Diary of the French Revolution*, B.C. Davenport, ed., Boston, 1939.
18. *Outlines of the Life of General Lafayette—With An Account of the Revolution of 1830, by a fellow officer of Lafayette* (anonymous).
19. *The Portable Jefferson*, op. cit., pp. 464-5.
20. Robert Hendrickson, *Hamilton, I, Mason/Charter*, 1976.
21. *The Works of Alexander Hamilton*, op. cit.
22. *Federalist* No. 70.
23. *Federalist* No. 78.
24. *Federalist* No. 70.
25. *Federalist* No. 50.
26. *The Portable Jefferson*, op. cit., p. 428.
27. *The Works of Alexander Hamilton*, op. cit., p. 255.
28. *Richard Henry Lee*, op. cit., p. 172.
29. *Federalist* No. 11.
30. Alexander Hamilton, *Papers on Public Credit, Commerce, and Finance*, Samuel McKee, Jr., ed., Columbia University Press, 1957, pp. 101-38.
31. *Thomas Jefferson and the New Nation*, op. cit., p. 516.
32. John C. Miller, *The Federalist Era*, Harper & Row, 1960, p. 88.
33. Philip Freneau, *Poems of Freneau*, Harry Heyden Clark, ed., Hafner, 1929, pp. xxviii-xxix.
34. *The Works of Alexander Hamilton*, op. cit., pp. 255-7.
35. *Ibid*, pp. 271-3.
36. *The Federalist Era*, op. cit., p. 160.
37. *Thomas Jefferson and the New Nation*, op. cit., p. 700.
38. It is noteworthy in this context that the fate Jefferson had in mind for American blacks may have included nominal freedom from slavery, but emphatically not a place in the American republic. In a counterinsurgency plan advanced for its time, Jefferson called for a separate black nation under neocolonial "protection." In 1824 Jefferson wrote, "... send the whole of that population from among us, and establish them under our patronage and protection, as a separate, free and independent people, in some country and climate friendly to human life and happiness." Letter to Jared Sparks, February 4, 1824. From *Memoirs, Correspondence and Miscellanies, from the papers of Thomas Jefferson*, Thomas Jefferson Randolph, ed., Gray and Bowen, 1830.
39. *Ibid*, vol. IV, pp. 241-3.
40. *The Papers of Thomas Jefferson*, op. cit., p. 204.
41. *Ibid*.



by Warren Hamerman

Contrary to misinformed public and professional opinion, America was built as a Neoplatonic republic upon the music of Beethoven, Bach, and Mozart. For the United States to survive as a nation, the great music of these composers must resound once again throughout our land.

Today's children and youth have been assaulted with the "antimusic" and jungle rhythms of disco, rock, and the banal twang of the folk guitar which so destroy mental powers of creativity. America needs a full-scale program to rescue the thinking minds of our next generation through giving the young access to the exciting and joyful culture of the greatest composers.

During his own lifetime, the quality of development of the American republic was a principal concern and compositional focus for Ludwig van Beethoven.

In the last years of his life, Beethoven (who was born in 1770 and died in 1827) was awaiting the completion of a libretto from which he would begin composing a second opera. The libretto, being written by Johann Baptist Rupprecht, was commissioned by Beethoven under the title *Die Begründung von Pennsylvanien*, or "The Founding of Pennsylvania."

Beethoven's only completed opera, *Fidelio*, in

fact, was a celebration of the struggle to found and develop the American republic. Composed between 1803 and 1805, *Fidelio* is the story of how Adrienne Lafayette (Leonora) heroically rescued her husband the Marquis de Lafayette (Floristan) from the prison where he was placed by the evil British prime minister, Pitt (Pizarro.) Lafayette, of course, was the symbol for the entire world of those European republican humanists who fought for the establishment and replication of the American republic. Lafayette, George Washington, and General von Steuben had founded the Society of Cincinnatus to carry forward the American republican program on a world scale.

On November 5, 1823, four years before Beethoven died, a little notice appeared in the newspaper *Morgenblatt für Gebildete Leser* announcing that Beethoven had been commissioned by the Handel and Haydn Society of Boston to compose an oratorio with English text to celebrate the New World in America for a Boston premier. Unfortunately, the oratorio was never completed.

Beethoven's American Premieres

As early as 1816 (eleven years before Beethoven died), the early and middle string quartets were being performed in soirées in Philadelphia and Boston. In

1816, the year after the disastrous Treaty of Vienna, which consolidated Europe under Britain's hegemony following the Napoleonic Wars, the enormously significant Philadelphia Musical Fund Society was formed. The Chamber Orchestra of the Philadelphia Musical Fund specialized in performing the works of Mozart and Beethoven. During the 1820s the hundred-piece orchestra of the Philadelphia Musical Fund Society performed a different Beethoven symphony each year. During the midst of this Beethoven ferment in America, the Philadelphia Academy of Music was formed in 1825. In addition to the intense musical institutional growth in Boston and New York, Musical Fund Societies were founded in Cincinnati (1819), St. Louis (1838), and Milwaukee (1849).

The extent and depth of America's commitment to the highest quality of musical culture is perhaps best indicated by the formation of the New York Choral Society in 1824. In 1823 (the same year Beethoven was commissioned to write his oratorio for the Boston Handel and Haydn Society) there appeared an announcement of the principles on which the New York Choral Society was being founded, which defined its purposes as to present to the American public the music of

"THE GREAT MASTERS:
HANDEL, HAYDN
MOZART, BEETHOVEN . . ."

At its opening night, the New York Choral Society performed the "Hallelujah" section of Beethoven's oratorio *Christ on the Mount of Olives*.

Thus, from the time that the great poet and republican leader Edgar Allan Poe was about ten years old until his murder in 1849, the music of Ludwig van Beethoven was being intensively introduced to American audiences. During these years occurred the American concert premieres of *Fidelio*; all nine symphonies, including the glorious Choral Symphony in D Minor (the Ninth) given by the Philharmonic Society of New York at Castle Garden, New York City, on May 20, 1846; most of the string quartets, the piano sonatas, and great oratorios, and most of Beethoven's other principal works.

The first known publicly advertised performance of a Beethoven work had occurred on November 12, 1817, in Lexington, Kentucky, where the *Sinfonia con Minuetto* was performed by a full band under the direction of Anthony Philip Heinrich.

By 1819 the famous music shop of Gottlieb Graupner in Boston was carrying the scores of Beethoven works. Graupner was the sponsor of a singing tour which Edgar Allan Poe's maternal grandmother

made in America. Graupner, Beethoven's principal music agent in America, was also associated with the theatrical troupe in which Poe's mother was a leading actress. It was this same company which reportedly premiered English versions of Friederich Schiller's plays in America.

From 1826 to 1836, Mälzel, the inventor of the metronome and the subject of Beethoven's famous canon "Ta, Ta, Ta, Lieber Mälzel"—which also became the principal theme of the Eighth Symphony—lived in or visited the following American cities: New York, Philadelphia, Boston, Richmond, Charleston, Washington, Pittsburgh, Cincinnati, and New Orleans. Besides whatever else he was doing, Mälzel distributed to musicians copies of Beethoven's works. During the 1840s, two decades before the Civil War, Beethoven's symphonies as well as works by Mozart were regularly performed in New York, Chicago, Boston, Philadelphia, and New York. When the New York Philharmonic opened its first season in 1842, the first selection on opening night was Beethoven's Fifth Symphony.

I am indebted to my dear friend Joseph Martini, the chorus director of the Germania Society in Chicago, for the following invaluable information: when Abraham Lincoln was assassinated by British operative John Wilkes Booth in 1865, choral groups were formed in towns throughout the state of Illinois virtually overnight. When the presidential train carrying Lincoln's bier made its famous journey back to his burial place in Springfield, all along the route the train stopped to allow one town chorus after another to praise the great Lincoln with songs and hymns. These choruses then became the permanent Germania choral groups, which performed Bach and Beethoven's works.

Music and Nation-Building

The early history of Beethoven's music in America is crucial today, not merely for America to rid itself of rock music and the drug culture and the equally destructive, banal "tune mania." Just as crucial for today is the significance of the history of great music's role in America for the developing-sector nations. To achieve actual development, the most fundamental "technology transfer" to the populations of Africa, Asia, and Latin America will be to foster a musical culture based on the works of Beethoven, Bach, and Mozart, as presidential candidate Lyndon H. LaRouche has emphasized in his campaign platform.

The rich historical tradition of contrapuntal music and great poetry in America is in principal causal relation to the great industrial and scientific development of the American nation. Standard historical

myths, perpetuated by British and even corrupted American historians and musicologists, portray early America as a cultural backwater populated by raw peasantry and escaped European convicts. In fact, the American colony was developed as a conscious project of the most advanced Neoplatonic humanist thinkers and republican leaders of Europe. America's founding fathers built a republican nation modeled upon the world outlook of Plato precisely to preserve, nourish, and develop the intellectual, cultural, and economic advancement of the population.

The direct Neoplatonic influences upon the development of the American colony with respect to its quality of knowledge in great music and poetry were fourfold:

1. The Spanish humanist tradition, which was the principal "conveyor belt" of the great intellectual contributions of the Arab Renaissance, and the later kindred Italian Renaissance.

2. The profound scientific and cultural English Renaissance associated with the Tudor period.

3. The great contributions of French humanist networks from Josquin des Prés and Rabelais through the breakthroughs in political economy and modern statehood associated with Richelieu and Mazarin.

4. The specific republican humanist program of the heirs of the great Gottfried Wilhelm Leibniz, from Johann Sebastian Bach and Wolfgang Amadeus Mozart to the incomparable Friedrich Schiller and Ludwig van Beethoven.

During the sixteenth century the musical capitals of the Americas were Mexico City and Lima, Peru in New Spain. Music schools, choruses, and instrument-making centers were established and sent "on the road" through much of the present Southeast and Southwest of the United States. The Platonic humanist side of this development, as opposed to the genocidal butchery of the conquistadores, was associated with the great Neoplatonic tradition of St. Augustine, as the name for the first Florida settlement indicates. Manuscript copies of the works of Orlando di Lasso and Palestrina can be traced to the archives of the chorus at the Cathedral in Mexico City in the late sixteenth century. (Palestrina lived from 1525 to 1594, while Lasso lived from 1532 to 1594.) Most significantly, the principal men in the circle of the great Neoplatonic Miguel de Cervantes (1547-1616), including the disseminators of his works in the New World, were musicians!

From Milton to Bach

The best of Elizabethan England—Shakespeare, Bull, Dowland, Morley, Thomas Campion, Byrd and other composers—was quickly transmitted to the

American colony. John Milton, whose works had a direct impact in America, was the son of an established musician and composer. Milton himself was an amateur organist, and is believed to have composed music in addition to his poems, which were undoubtedly meant to be sung rather than "recited." Milton's sonnet "To Mr. H. Lawes on His Airs" as well as his "At a Solemn Musick," "Ad Patrem," and *Paradise Lost*, are most explicit developments of the Platonic program for the absolute coherence of poetry and music. Milton's proposals for a musical emphasis upon the education of youth in a republic are clearly defined in his *Tractate of Education* and *Areopagitica*, both written in 1664.

From the middle of the seventeenth century onward, psalm and hymn choruses developed throughout America's growing towns and villages. Among the first works published by the young American printer Benjamin Franklin in 1730 were choral music books. In fact, Franklin was "instrumental" in organizing a mixed male and female chorus in Philadelphia, an experiment he encouraged in other American towns.

Unquestionably, the decisive qualitative contribution to American musical development was the introduction of the music of Johann Sebastian Bach from the middle of the eighteenth century onward. The spread of Bach's music took a much more universal course than merely through the choruses of the Lutheran Church in German-American communities.

Popular misconceptions and standard musicology frauds to the contrary, J.S. Bach decisively did *not* conceive of his music as a mere recruiting tool for the Lutheran Church. Bach was a great republican humanist and Neoplatonic thinker who composed music to elevate men and women from the bestial state of mere sensual gratification and sense perception to the level of universal knowledge and Reason. The sense of living one's life for the universal purpose of advancing mankind as a whole is expressed in Bach's music through an absolute fidelity to advances in the principles and potentialities of contrapuntal music. It is upon the giant ecumenical foundations of Bach's polyphonic music that Mozart and Beethoven themselves developed.

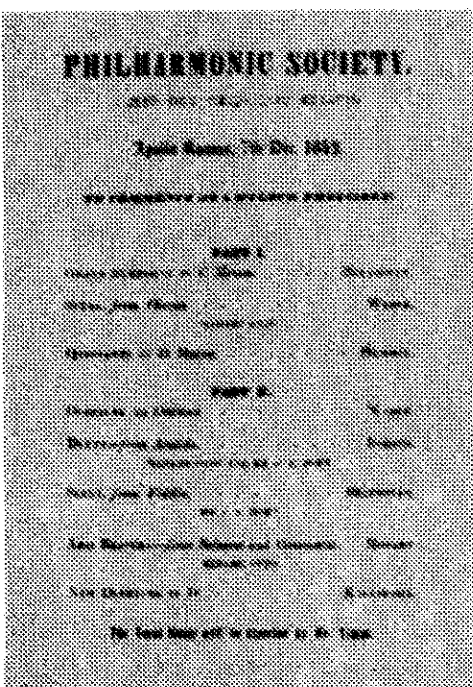
Johann Sebastian Bach's father and Bach himself were extremely close to J.I. Pachelbel, the famous organist and composer of fugues, chorales, and other works. Pachelbel, in fact, was the music teacher of Bach's brother Johann Christoph and the godfather of Bach's elder sister Johanna Juditha. It is also said that Pachelbel introduced J.S. Bach to the music of the great Buxtehude.



The Germania Society, the first European orchestra to tour the United States.

The New York Philharmonic Society's first program (right), in 1842, began with Beethoven's Fifth.

A nineteenth-century artist posited that George Washington played the flute (below).



J.I. Pachelbel's own son, Charles Theodore Pachelbel (1690-1750), an accomplished harpsichordist and the composer of a *Magnificat* for eight mixed voices (double chorus) and continuo, emigrated to America in 1732. Charles Theodore, in fact, composed his *Magnificat* in America, where he established a home in Boston. As early as 1736 (only twelve years after J.S. Bach composed the first twenty-four preludes and fugues of *The Well-Tempered Clavier*), the following advertisement appeared in a New York newspaper:

*Concert of Musick, Vocal and Instrumental
For the Benefit of Mr. Pachelbel,
The Harpsichord Part performed by Himself.
The Songs, Violins and German Flutes
by Private Hands.*

Charles Theodore Pachelbel lived in America until his death in 1750, the same year as that of J.S. Bach. Evidence has not yet surfaced for the numerous suggestions that he privately and in concert performed the works of Bach.

The American Moravians

Within the American colony in the eighteenth century the Moravians of Bethlehem and Nazareth, Pennsylvania and their colony in North Carolina had a profound impact on the musical education of Benjamin Franklin, George Washington, and countless others.

The Moravian Church was founded in 1457 by followers of Jan Hus, the Czech religious reformer, and was commonly known as the Moravian Brethren from their name "*Unitas Fratrum*," or "Unity of Brethren." The Moravian Church in America made greater use of string and wind instruments in their services than any other religious group in the colony. Obligato instrumental parts were common. As early as 1742 the Moravians of Pennsylvania founded the first *Singstunde* in America. In 1744 the group in Bethlehem formed a "Collegium Musicum" to meet regularly and practice vocal and instrumental music. In addition to church music, the Collegium Musicum informally played symphonies in concert by Carl Friedrich Abel, Christoph Friedrich Bach, Joseph Haydn, and Wolfgang Amadeus Mozart, and chamber music by Johann Christian Bach, Haydn, and others. The Collegium Musicum also performed large-scale works such as Handel's *Messiah* and Haydn's *Creation* and *Seasons* and other works.

According to the former director of the Moravian Music Foundation, Donald M. McCorkle,

The Moravians tuned their whole lives to the

sound of music. From morn to sunset, music was with them as chorales in the fields, at the table, on journeys, at christenings, weddings and funerals. In the evening, it graced special worship services or offered delight when the latest quartets of Haydn or Mozart were played by the *Collegium Musicum*. On Saturday night, it was civic music by the *Collegium Musicum*, the Philharmonic Society, or perhaps the *Männerchor*. The fare on such occasions might be symphonies, concertos, oratorios, woodwind suites or songs. Sunday morning brought the customary Sabbath service, but coupled with music in full glory, and especially so in the Advent and Lenten seasons. It is doubtful that any other communities resounded as did the Moravians' with brasses, woodwinds, strings and organs.

Even more significant than their performances was the Moravians' success in developing composers of the general quality of the second-level circle around Joseph Haydn. One example was Johann Friedrich Peter, who was born in Holland in 1746, came to America in 1770, and died in 1813 after living in Bethlehem, North Carolina, Maryland, and New Jersey. Peter composed over a hundred anthems for chorus and instruments, and six quintets for two violins, two violas, and violoncello. Another was Johannes Herbst, born in Germany in 1735, who came to America in 1786 and died in North Carolina in 1812, after composing more than 115 anthems for chorus and orchestra. John Antes, who is conjectured to have made the earliest violin in America, was born in Pennsylvania in 1740, went to Europe in 1764, and died in 1811. Among numerous works he composed was an excellent Trio in E-Flat Major for Two Violins and Cello. Jeremiah Dencke was born in Germany in 1725, came to America in 1761, and died in 1795; his most accomplished compositions were sacred songs for soprano, strings, and organ. David Moritz Michael (1751-1827) came to the United States from Germany and conducted the first full performance of Haydn's *Creation* in America, and composed the earliest known woodwind compositions in America.

The Founding Fathers and Music

In his *Autobiography* Benjamin Franklin reports on a visit he made to the Moravian Church in Bethlehem in 1756:

I was at their church, where I was entertained with good musick, the organ being accompanied with violins, hautboys, Flutes, Clarinets, etc.

It is well known that Benjamin Franklin played the harp and violin, and composed a string quartet for "3 violini con violoncello." Mozart composed music for the "glass harmonica," an instrument invented by Franklin.

George Washington also reports on a visit he made to a musical concert at the Moravian Church in Pennsylvania. Certain evidence (notably in his account books) documents the fact, reported by some biographers, that Washington played the violin.

In 1787 the Urania or Uranian Academy was formed in Philadelphia to promote the singing of great choral works. By 1809 Philadelphia formed both a society for the performance and study of chamber music (the Philadelphia Amateurs of Music) and a Philadelphia Haydn Society. In 1810, the Philharmonic Society of Boston was formed.

How important the fostering of a true polyphonic musical culture was to the forging of the American republic is indicated by the case of the upright piano. The upright piano was invented by an engineer named Hawkins of Philadelphia in 1800. Hawkins, a product of the networks and influence established by Benjamin Franklin, invented the first pianoforte upright as the "Model T" musical instrument of its day, so that every farmhouse in rapidly expanding America could have a good, sturdy instrument. Hawkins designed an independent iron frame supporting the sound-board, a mechanical tuning device, and metal action frames. The iron frame allowed for the cross-stringing of the bass strings, despite the increased tension, such that the crossed strings fit in the more compact upright case. To this day many a grandma or grandpa in rural America still has an old upright in the farmhouse.

The myths of an indigenous "John Wayne culture" in America are frauds. Advanced humanist culture spread rapidly, particularly after the opening of the Erie Canal in 1825, to new territories. After a settlement was established and the church built, often a long wait ensued for the delivery of the organ. In the meantime, the upright piano or violin was making music in the community, and not the banjo/fiddle/honky-tonk piano fare of Hollywood Westerns. Certainly such backward musical strains existed: were there not yodelers and oompah bands in Germany during Mozart and Beethoven's lifetimes?

A Maine Example

Betty Kellogg, a cellist in the Boston area, has generously shared with me her discovery of a book titled *Music and Musicians of Maine* by George T. Edwards, published in 1928. The book contains new documentation of the contribution of Beethoven (and

the other German classical composers) in the development of the American System.

The then frontier town of Portland, Maine became the home in 1819—eight years before the great composer's death—of the first Beethoven Society in the United States, founded by tenor and clarinetist Edward Howe, who was a lifelong admirer of Beethoven's music.

The Beethoven Society, which performed selections from Beethoven's *Christ on the Mount of Olives* as well as works by Handel and Mozart beginning in 1819, drew its ranks from innkeepers, notary publics, painters, cabinet makers, cordwainers, grocers, shoe dealers, butchers, tailors, and their wives and daughters, and even a steamship manufacturer. Edwards points to the sense of national crisis following the War of 1812 as contributing to the quest for serious study of classical music. It may be significant that it was also in 1819 that Mathew Carey, the Irish-American economist who revived the term "American System," gave his groundbreaking series of lectures attacking Adam Smith and the British "free trade" model of political economy in Philadelphia.

After 1826 this group of mostly amateur singers and instrumentalists evolved into the Portland Sacred Music Society. In 1837 the Portland Sacred Music Society gave the first performance of an oratorio in its entirety in Maine. They chose Haydn's *Creation*.

The reviews written on the occasion in local newspapers, cited by author Edwards, give an excellent sense of the perception of our ancestors of the role of great music in nation-building. We quote here some particularly relevant selections from *The Advertiser* of April 25, 1837.

I cannot make up my mind to go to sleep without bearing a word of testimony in season for tomorrow night. A new era has occurred in the history of Portland. Forty-eight hours ago, I should have been among the first to laugh at the idea of getting up Haydn's 'Creation' here—and now, instead of laughing at the projectors, I should be among the foremost to vote them the thanks of their country. Just think of being found in this high northern latitude—in depth of winter, with the snow three feet deep on a level (if one could find it) among a population of 15,000—14,500 of whom have no idea of music whatever, while one half, not to say three-fourths of the remainder, have a wrong one—just think of their being found some 40 or 50 persons, presumptuous enough—that's the very word—presumptuous enough, to dream of getting up Haydn's 'Crea-

tion' for the public with the help of four or five persons from Boston—hit or miss! And then just think of this succeeding! Yet such is the fact! . . .

We would urge all parents, whether lovers of music or not—to take their children and their families with them tomorrow night. If they can hear and feel, that is enough—they will get their money's worth, we promise them; and learn something of that which, if they miss this opportunity, may continue forever unintelligible to them—the astounding power of harmony; half a dozen efforts like this and the Character of Portland will be established for a century.

Another music critic in the same paper wrote:

Many, we fear, will deny themselves the privilege of attending the Oratorio from the simple fact that they have no conception of the majestic grandeur of the piece to be performed; and many more perhaps, from fear that they have no talent to appreciate its beauty. But to be gratified and even enraptured with this production it is not necessary that a man should be familiar with the laws of 'acoustics,' or with music as a science;—he only needs to have a soul. Whoever can listen to this without deep emotion, however defective his education or uncultivated his taste, might have good reason to suspect that he has mistaken his species and is not what he thought himself to be—a human being. . . .

How did man, the most perfected specimen of creative power, rise in his native dignity before our minds, while the part was sung which commenced with 'In native worth and honor clad!'

During the second performance of the oratorio, which drew record attendance for Portland, one of the most spectacular appearances of the aurora borealis ever seen in Maine occurred. "While the society was singing the chorus, 'The Heavens are telling the Glory of God,' " recounts a local historian quoted by Edwards, "there came the most extensive and brilliant auroral display the oldest inhabitants had ever seen. The entire heavens were aglow, being enveloped in coruscations of highly colored light. . . . The performance halted while the audience left the church to behold the wonderful transformations of radiant beauty which filled the heavens."

Beethoven and Plato in America

Lyndon H. LaRouche has repeatedly emphasized that the music of Beethoven is based on a profound

commitment to the Platonic world outlook. The Platonic principle of development underlying especially Beethoven's later works is exactly that quality of human self-perfection and reason which underlay the founding of the American republic. In his well-known biography of Beethoven, Schindler reports that Plato was Beethoven's greatest inspiration as a philosopher, while Friedrich Schiller, the great Neoplatonic leader, was the most important political republican influence upon him. Schindler, in fact, reports that during the last thirteen years of Beethoven's life he often reread Plato's *Republic* from a well-underlined, well-annotated edition he always kept with him. How fitting, therefore, that in the *Timaeus* Plato actually used the Greek word for "composer" to describe the creator of the universe.

During the eighteenth century certain concerts were billed as special "academies." Beethoven was the first composer to have organized special three- to four-hour presentations entirely of his own works, which he advertised as "*Akademie*," after Plato. Since the death of Plato and the Academy of the Italian Renaissance organized by Gemistos Plethon's student Ficino, Beethoven organized the most profound academies in human history. The two most famous "*Akademie von Beethoven*" were on December 22, 1808, in the Theater an der Wien, where the Fifth and Sixth Symphonies and the *Choral Fantasy*, Opus 80, were performed, and on May 7, 1824, in the Kärntnerthor, where Beethoven's Ninth Symphony and excerpts of his *Missa Solemnis* were premiered.

The concept of musical program in Beethoven's *Akademie* had nothing in common with the destructive delicatessen presented in today's concert halls: a flat or tawdry rendition of a Beethoven piece mixed with selections from weirdos like Stravinski or Cage or cultist Wagner, spiced with a bit of some tsarist romantic.

The presentation by Beethoven of his Ninth Symphony at his 1824 academy is doubly significant, for the original Schiller poem, "Lied an die Freude" ("Ode to Joy"), was written from the inspiration of the great American Promethean thinker and republican leader Benjamin Franklin. Franklin is the specific reference for the words "Götterfunken," or "divine sparks." The Ninth Symphony is truly Beethoven's "American Symphony."

German republican leader Forster, a staunch partisan of the American revolution and an admirer of Franklin, had significantly shaped the city of Bonn of Beethoven's youth into an area of deep political republican spirit. All his life, Beethoven maintained a close spiritual affinity to the American republic.



Above: The Assembly Hall in Portland, site of the first stage performance by Elizabeth Arnold, Poe's mother (left).



The first meeting place of the Beethoven Musical Society in Maine, right; below, an amateur orchestra formed in Maine in the 1860s.






A piano factory (above and left). A Philadelphia piano maker's trade card of 1817 (below) advertises the recently developed upright.



Thus, on December 20, 1822 Beethoven wrote to his friend Ferdinand Ries in London,

If God will only restore my health, which has improved at any rate, then I shall be able to comply with all the offers from all the countries of Europe, nay, even of North America; and in that case I might yet make a success of my life.

In fact, Beethoven first indicated that he was going to set Schiller's "Lied an die Freude"—the tribute to Benjamin Franklin—as early as 1793, as is documented in a letter from Professor Fishenich to Charlotte von Schiller. Nearly thirty years later the Ninth Symphony was completed.

Impact on America

The immediate prelude to the profound influence that Beethoven's music had upon both the American republican movement and its European collaborators was the almost instant musical influence of Mozart on both sides of the Atlantic. Mozart's chamber music and symphonies had a critical impact on the American founding fathers during the 1780s, precisely the period of the consolidation of the American republic and the writing of the Constitution.

For instance, in the archives of the Moravians, Mozart trios and three symphonies can be traced back to 1785, six years before Mozart was assassinated. Furthermore, Mozart string quartets were performed from manuscript copies by Wissahickon Pietists and Moravians. Certain biographers of Mozart have suggested that the second manuscript copy of each of Mozart's works in the last years of his life was sent to America for circulation.

Finally, Mozart's librettist, Lorenzo da Ponte, a famous Dante scholar in his own right, emigrated to America in 1805. From 1807 until his death at the age of 90 in 1839, da Ponte was Columbia University's first professor of Italian literature, as well as a principal promoter of Mozart's works. Through his influence, full performances were given in America of *The Marriage of Figaro* (1823), *Don Giovanni* (1826), and *The Magic Flute* (1832). The *Requiem* received its first full American performance in 1857, ten years after the first Mozart Society in America was organized in Chicago under the direction of Frank Lumbard.

Beethoven's music shaped the development of the generations of Americans who preserved the American republic and led its industrial expansion in the nineteenth century. (A British critic in the middle of the nineteenth century commented on America's "uncanny" love for Beethoven's music as if it were somehow an American flaw.)

One crucial example was the great Neoplatonic poet and republican leader Edgar Allan Poe, whose worldview was shaped within the American humanist cultural climate significantly enriched by Beethoven's music.

Poe emphasized as one of his fundamental orienting principles the complete underlying coherence of great music and great poetry. Beethoven's influence on Poe's artistic thinking is nowhere more clearly indicated than in Poe's essay "The Rationale of Verse." Poe polemicizes against what he calls the "monotone approach to verse," which ignores the musical qualities of phrasing, tonal development, rhythm, and melodic development. "Monotone verse" instead substitutes a pure grammatical orientation of scansion, where fixed scalar bits of speech replace the qualities of multivoiced musical development.

Poe is committed to nothing less than the program of musical counterpoint central to the method of Beethoven and his predecessors. For poetry, writes Poe, the most significant orientation is the "Principle of Music" hidden in great poetry.

It may not have been mere circumstance that in the same year Poe was murdered, 1849, the American Alexander Wheelock Thayer first went to Europe to commence research for his monumental biography of Beethoven. His father's family is believed to be related to the Thayer who first commanded West Point Academy. His mother's family, the Bigelows, were the principal collectors of documents, paintings, and memorabilia of Benjamin Franklin. In fact, during the Civil War, it was a Bigelow who, while the U.S. ambassador to France, discovered the original undated text of Franklin's *Autobiography*.

Alexander Thayer died before completing his primary plan, which he described in an 1878 letter as "a plan I had now formed of a pretty exhaustive biography of Beethoven for *American* (not for German) readers, with the hope of supporting myself by writing for the *Tribune* and one or two other papers."

A Closing Note

Beethoven's profound commitment to the Neoplatonic quality of the American republic, and the influence of his music on the rapid development of the United States, dispels several myths bandied about in program notes, record jacket blurbs, shoddy biographies, and incompetent scholarly papers. The most persistent and erroneous of such myths is that Beethoven was a French-Jacobin sort of "revolutionary" committed to the philosophy of Rousseau and Voltaire. Beethoven's well-known angry scratching out of Napoleon's name on the dedication of his Third Symphony is used to color this image of the composer.

The truth is that Beethoven was sympathetic to the "American faction" of Lafayette and Monge in France. As his deep admiration for Friedrich Schiller attests, Beethoven's outlook was identical with that of Lafayette and Washington's Society of Cincinnati—which was bitterly attacked by the anarchist Jacobins Danton and Marat.

The second myth about Beethoven, which falls into both the category of persistence and error, is that Beethoven (and indeed, all great music) is "irrational," and antiscientific. This strikes at the core of Beethoven's admiration for the American republic, and the role his music played in its development. For Beethoven, after Schiller, adopted Plato's epistemological policy as it is developed in the *Timaeus*; the scientific principle governing the workings and development of the universe is that it was "composed," and lends itself to further "compositional development" by man. To understand and act daily on this policy is what it means to be an American.

References

Biography of Beethoven by Anton Schindler and *Life of Beethoven* by Alexander Wheelock Thayer are both readily available. The Thayer book is by far the best detailed "map" of the incidents of Beethoven's life, but it is often rather ponderous in its sifting of evidence. This is not so much the problem of Thayer as his posthumous editor. The Schindler book, whose anecdotal inaccuracies can be readily corrected by consulting Thayer simultaneously, is to be praised for its emphasis on Beethoven's enormous intellectual debts to Plato and Schiller. Also, Paul Nettl's *Beethoven Handbook* (Frederick Ungar Publishing Co.) proved useful in providing some leads into the early history of Beethoven in America. As complete an edition as is obtainable of *Beethoven's Letters* is indispensable; consult various editions simultaneously, as the translations tend to take wild liberties in the substance of thought.

"Fidelio: Beethoven's Celebration of the American Revolution" by Donald Phau and "Poe's Concept of Poetry" by Lyndon H. LaRouche, Jr. are both in *The Campaigner*, Vol. XI, No. 6, August 1978. Indispensable discussion of Beethoven's method is contained in "Think Like Beethoven" by Anno Hellenbroich in *The Campaigner*, Vol. XI, No. 1, February 1978, and in two articles by Lyndon LaRouche, Jr. in *The Campaigner*, Vol. XII, No. 1, September 1979: "How to Introduce Beethoven to American Laymen," and "The Principle of Composition".

Music of the American Moravians, Columbia "Odyssey" stereo album, Thor Johnson conducting the Moravian Festival Chorus and Orchestra and members of the Fine Arts Quartet (Album No. 32160340, Library of Congress catalog card number 77-150124.) An excellent selection of the finest choral and ensemble music of composers Peter, Herbst, Antes, Dencke, Michael, and Leinbach. Scores of Moravian musical compositions are available in Lincoln Center Library, New York as well as in the archives of the Moravian Church in Pennsylvania.

Theory and Practice of Piano Construction by William B. White is available as a Dover paperback and contains the story of the invention of the upright piano in America and much more.

What are the Labor Committees Today?

by Lyndon H. LaRouche, Jr.

In preparation for "Leadership in the 1980s," the first international conference of the International Caucus of Labor Committees, Lyndon H. LaRouche, Jr., the founder of the ICLC, wrote the essay we present here. Appended to it is the text of the Statutes adopted at the conference, which was held December 28-30, 1979 in Detroit's Cobo Hall.

The International Caucus of Labor Committees will conclude the year 1979 with its first delegated conference in Detroit, Michigan, in the United States. On that occasion, in a conference surrounded by musical activities, I shall be privileged to deliver the keynote address.

There are two, overlapping features of my role as keynote speaker at this conference. To a growing audience of citizens throughout the United States, and also in many other nations watching my part in this election campaign, the ICLC conference will be notable because of my associa-

tion with it. To those who look at the matter from the opposite vantage point, those who consider the ICLC itself as the center of their interest in the proceedings, it is my role as the initiator of a process which became the ICLC which will attract attention to my address on that occasion.

There are reasons which prompt me to write and publish certain remarks on that forthcoming conference now. Since I am a candidate, citizens generally have a rightful desire to have me account for the sort of activities and associations I represent, apart from the candidacy itself. Otherwise, the ICLC is a most unusual sort of organization, a type of organization which has no accurate label in conventional speech. These two sorts of curiosity ought to be satisfied. Therefore, I take this occasion to inform you of the most basic things about the ICLC and how that organization developed into what it is today.

The ICLC is an international

scientific association of a sort for which there is no known parallel during the present century to date. The most precise historic precedent is Plato's Academy at Athens, way back during the fourth century before Christ. There have been other networks organized on the Platonic academy model since the fourth century B.C., of course. Two of the more recent and better-known instances are the networks associated with Gottfried Wilhelm Leibniz during the latter part of the seventeenth century, and Benjamin Franklin's imitation of Leibniz's form of scientific network-organization during the eighteenth century. Of course originally George Washington, the Marquis de Lafayette, and Baron von Steuben constituted the Society of Cincinnatus in 1783 as a military and scientific association on the same basis. The early nineteenth-century U.S. transatlantic intelligence service of John Marshall, Lafayette, Morse and others was a direct outgrowth of the



[Photo: NSIPS/Linda Ray]

In his keynote address to the 600 people attending the ICLC conference, Lyndon LaRouche, a Democratic candidate in the 1980 presidential race, stressed that the only way to swerve the world away from descent into a new Dark Age is "to tilt the internal political processes of the United States." Just as Alexander the Great, protégé of Plato's Academy, stopped the Persian Empire and launched history's greatest city-building project, he said, by engaging his armies "in battles they could not conceive and which they did not want to fight," so a LaRouche presidency will wield U.S. power to "compel evil to do good."

Society of Cincinnati, closely tied to French and other continental-European centers of scientific as well as political activities. There were numerous other important precedents before Leibniz's networks, but during the twentieth century to date, only the ICLC has resurrected that precedent.

Looking at the ICLC from the outside, there is considerable evidence which demonstrates the Platonic-Academy likeness. The ICLC's activities in its own right range from political projects, such as creating political parties, through fundamental scientific research activities, historical and other scholarly researches. Frequently, once the ICLC has developed a conception into a workable form of practice, members of the ICLC collaborate with persons and groups outside the ICLC membership, jointly founding various qualities of enterprises at arm's length from the ICLC itself. These include regular business organizations, scientific associations,

educational seed-crystal enterprises, and special business operations, including publishing companies and an international political-intelligence news agency which has gained some authority and influence during recent times.

In general, if one takes such predicated proprietary and spun-off activities as an entirety, a scholar of ancient history would note obvious similarities to the Platonic Academy. However, these activities are the predicates, the shadows, the footprints, so to speak, of that essential quality which more directly and conclusively characterizes the ICLC's existence.

The essence of the matter is brought into focus by concentrating on the methodology of the ICLC. That methodology is rigorously Platonic—in opposition to the methodology of Aristotle, for example. Or, it would be better, more accurate, to define the ICLC's method as Neoplatonic.

If one examined the whole

matter rigorously, it would be not only apparent, but conclusively demonstrated, that the form of the ICLC's activities is a product and reflection of the motivating methodology which guides the organization's judgment and directs and energizes its activities.

That is enough of mere descriptive terms and glosses. Let us now shift our approach, and look at the present-day ICLC from the standpoint of the history of its evolution into what it is becoming today.

A Personalized View of the Matter

Like most organizations of durable qualities, this organization was not born with the name 'International Caucus of Labor Committees.' At the beginning, back during the spring of 1966, it had no name at all. Then it was merely a process, a process defined by a one-semester course in economics and methodology, a course I was giving in whatever best approximation of a

suitable sponsorship was apparently available, a course I was teaching for the purpose of selectively recruiting the kind of gifted young Americans I required to build a new kind of organization from proverbial scratch.

To bring the earliest days of this process into focus, one must take into account three prominent features of the meeting of teacher and students back during the 1966-1973 period during which that one-semester course was given.

First, the teacher's relevant background.

The teacher had been committed to Leibniz's philosophical outlook and method since early adolescence. Under that influence,

the teacher had been led to an important scientific breakthrough in economics beginning in 1952. Out of that breakthrough there had followed the elaboration of an economic-analytical apparatus, specific conjunctural judgments concerning the most probable alternative courses of development of the postwar monetary system, and correlated judgments concerning the political and social sequelae of these economic and monetary developments.

The economic-monetary conjunctural features of the teacher's work were foremost impulses behind the launching of the one-semester teaching program during spring 1966. By early 1957, the

teacher had correctly assessed the character and implications as well as onset of the 1957-1958 recession. Shortly thereafter, he had accurately projected the onset of a sequence of generally worsening monetary crises in the Bretton Woods system to occur beginning the middle of the 1960s. He had also projected a programmatic alternative to that crisis spiral.

The purpose of the one-semester course was to select a group of persons, predominantly graduate students or gifted undergraduates, who would develop collectively as a catalytic agency, an agency to intervene into the developing process of crisis and to embed in larger, policy-shaping institutions both the perceptions and specific programmatic actions which would lead toward the creation of a new world monetary order. The content, including the required concentration-span of the course, acted as a more or less efficient sieve; unsuitable potential recruits generally flunked out of the course within the first several weeks, or were simply not drawn to undertake it in the first place.

The targeted population of prospective students was located in and around the "New Left"-centered ferment of the middle to late 1960s. The systematic criticism of failed and otherwise incompetent conceptions and practices of the "Old Left" and "New Left" was the characteristic organized activity of the small group which was formed out of a fraction of the students of each semester.

The highlights of the group's 1966-1973 history need only be summarized. That summary suffices to identify the crucial features of the process by which the ICLC emerged from the embryonic form of the developing, earlier phases of organization.

The first activity of the group to gain significant notice nation-



[Photo: NSIPS/Paul Kacprzak]

The New Year's Eve concert by members and collaborators of the Humanist Academy that followed the ICLC conference showed that it was possible to combine the Academy's largely amateur choral and instrumental forces from all over the United States with established vocal and instrumental soloists. Above, the Humanist Academy chorus during the "Hallelujah" from Händel's Messiah, one of several solo and choral selections from that work in the three-and-a-half-hour concert.

wide, and to some degree internationally, was a special operation deployed against the anarchoid, "neo-Fabian" New Left at Columbia University. A handful, totaling about 35 persons, ran a preemptive strike action at Columbia University. This was done for the purpose of seizing direction of a large-scale action already projected by the anarchoid New Left, and by seizing direction, to draw the radical ferment in that vicinity under the hegemony of the group's intellectual and programmatic influence, and away from the philosophy and method of the anarchoid elements.

Massive funding of the anarchoid forces by the Ford Foundation, funding conduited through the Institute for Policy Studies (chiefly), wrenched control of the Columbia situation away from the small 35-member group. However, despite that setback, the group launched a new and very effective operation against the Ford Foundation's and Institute for Policy Studies' late-1968 effort to create a New York City, anti-Semitism-riddled race riot against the United Federation of Teachers.

In consequence of those two successive operations by the group, then bearing the adopted name of "SDS Labor Committees," the group was classed as a "menace" by the left wing of what is usefully identified as the "Kennedy machine" in the United States. By 1973-1974, these escalating attacks by the Kennedy machine involved visible, coordinated covert operations against the group by MI-5 and other elements of British-Canadian secret intelligence.

It was during the summer of 1968 that the group first became consciously involved in counterintelligence methods. This activity involved not only ordinary sorts

of tactical counterintelligence against Herbert Marcuse's and related activities in New York City; it involved, more importantly, a systematic demonstration that the Mark Rudd-centered, Ford Foundation-funded "action faction" in New York and national SDS represented a replication in rather fine detail of the Mussolini variety of fascism. In other words, the group was introduced to epistemological methods of counterintelligence, and introduced thus into the business of treating simple tactical intelligence as a subsumed feature of epistemological counterintelligence.

During 1969-1970, the group extended its activities to continental Western Europe. This initial effort centered in the Greek movements, and spread out from that point of reference into other nationalities in Europe. It was in the Greek work that the group first became subject to direct, extensive operations by British secret intelligence. Following August 1971, during the period the group, then the U.S.A. National Caucus of Labor Committees, initiated an international private political-intelligence news agency as an activity, British intelligence conducted its first significant penetration-deployment into the organization, generally coordinated under the same Sussex-Glasgow elements of British secret intelligence to which such figures as Henry Kissinger and Zbigniew Brzezinski are historically subordinate. During 1973-1974, these implanted capabilities of British secret-intelligence operations were first used for a series of nasty operations in both Western Europe and the United States.

The year-end 1973-1974 operation is rather famous in some circles.

Two of the most notorious agents of British MI-5, Mr. Paul

Walsh and Mrs. Schroeder, were directly involved in an elaborate drugging operation against a member of the European Executive Committee of the ICLC, Mr. Christopher White. This drugging operation was part of a "chaos and confusion" operation deployed against the U.S. National Caucus of Labor Committees. As confirmed by one November 1973 FBI document released under the Freedom of Information Act (FOIA), this operation involved an optional assassination against LaRouche, an assassination to be blamed on the Communist Party U.S.A., and known otherwise to involve the deployment of a terrorist arm of Puerto Rican nationalist elements.

During 1975, the ICLC became visibly the subject of interest of the highest levels of the City of London finance, leading to Henry A. Kissinger's personal, repeated deployments against LaRouche abroad, as well as within the United States, during the autumn of 1975—again, as confirmed by FOIA-released official documents of the FBI, State Department, and other agencies.

These British-intelligence-centered international deployments against the ICLC are of the utmost practical significance for understanding the developing character of the ICLC into the present moment.

If the spun-off private political-intelligence news agency of the ICLC, New Solidarity International Press Service, had been merely another small news agency, even with the unusual quality of intelligence, background, and development of NSIPS's personnel, NSIPS would not have become anything approximating the authoritative agency it has become during the recent period. Passively observing the world is one thing; being situ-

ated in the center of key international controversies, being a target of one of the principal forces involved in those international controversies, was key. It was the maturation and application of the same epistemological counterintelligence methods employed during summer 1968 to assess the fascist character of the Mark Rudd-centered group which, applied to the problems created for us by British secret intelligence, enabled us to crack certain of the key secrets of British intelligence, and to thus develop a political-intelligence capability of a quality exceeding that of many governments.

Parallel to this emphatically political side of the ICLC's experience and correlated development, there has been the ICLC's scientific activity.

During the 1971-1973 period, LaRouche promoted the development of a scientific-intelligence capability within what was to become, in 1974, NSIPS. This activity was originally run under the rubric of "research and development," and involved two principal lines of investigation and fundamental researches. Both branches of this activity flowed directly from the implications of the successful embedding of the methods of Riemannian physics into the economic science of the organization. The first branch emphasized a thorough, epistemological treatment of the work of Bernhard Riemann and Georg Cantor (principally). The second, cohering branch of research activity emphasized both an analysis of the thermodynamic history of human cultural development, and a correlated investigation into the principles underlying both the commonality and qualitative distinctions of biological and mental-creative processes. Both branches of activity converged upon the promotion of the development of thermonuclear fusion as a new

generation of technology, a convergence leading into the cooperative development, in cooperation with scientists outside of the ICLC, of the Fusion Energy Foundation during 1974.

These two facets of ICLC experience, the explicitly political and the scientific, are at the center of the ICLC's emergence as a replication of Plato's Academy at Athens.

Just as the ICLC's political philosophy and method were in the mainstream of Leibniz's tradition, so the standpoint of the ICLC's scientific work was centered around the vantage point of the current leading through Leibniz into Riemann's 1854 "Hypotheses Which Underlie Geometry." Out of this parallel work developed the understanding that the division between the heirs of Plato and Aristotle in politics and the division between the heirs of Plato and Aristotle in science were in fact two interconnected facets of the same ages-long struggle.

This emerging clarity on the epistemological-historical content of present world conflicts and issues was consolidated during 1976-1977. The following principal activities of that period shaped that consolidation. First, there was the maturation of years of study of the American Revolution. Second, there were the implications of uncovering the truth concerning Watergate (in January 1974). Third, there was the parallel work done by Helga Zepp and Criton Zoakos on ibn-Sina and the Islamic renaissance, which Helga Zepp continued in her work on Cardinal Nicholas of Cusa and Friedrich Schiller. Fourth, there was the work on Beethoven, initiated by LaRouche and continued by Anno Hellenbroich and others. Fifth, there was the work on the Academy of Athens, by Criton Zoakos, Uwe Parpart, and their immediate collaborators.

These researches enabled the ICLC to identify not only the convergence of its own work with the tradition of the Academy at Athens; the influence acting on LaRouche from adolescence onward (in particular), both the specific Leibniz influence and his Leibnizian approach to the American Revolution heritage of a society based on realizing technological progress, was understood as the kernel of the Platonic tradition which LaRouche had, however unwittingly at the time, embedded within the axiomatic features of the organization first launched during 1966.

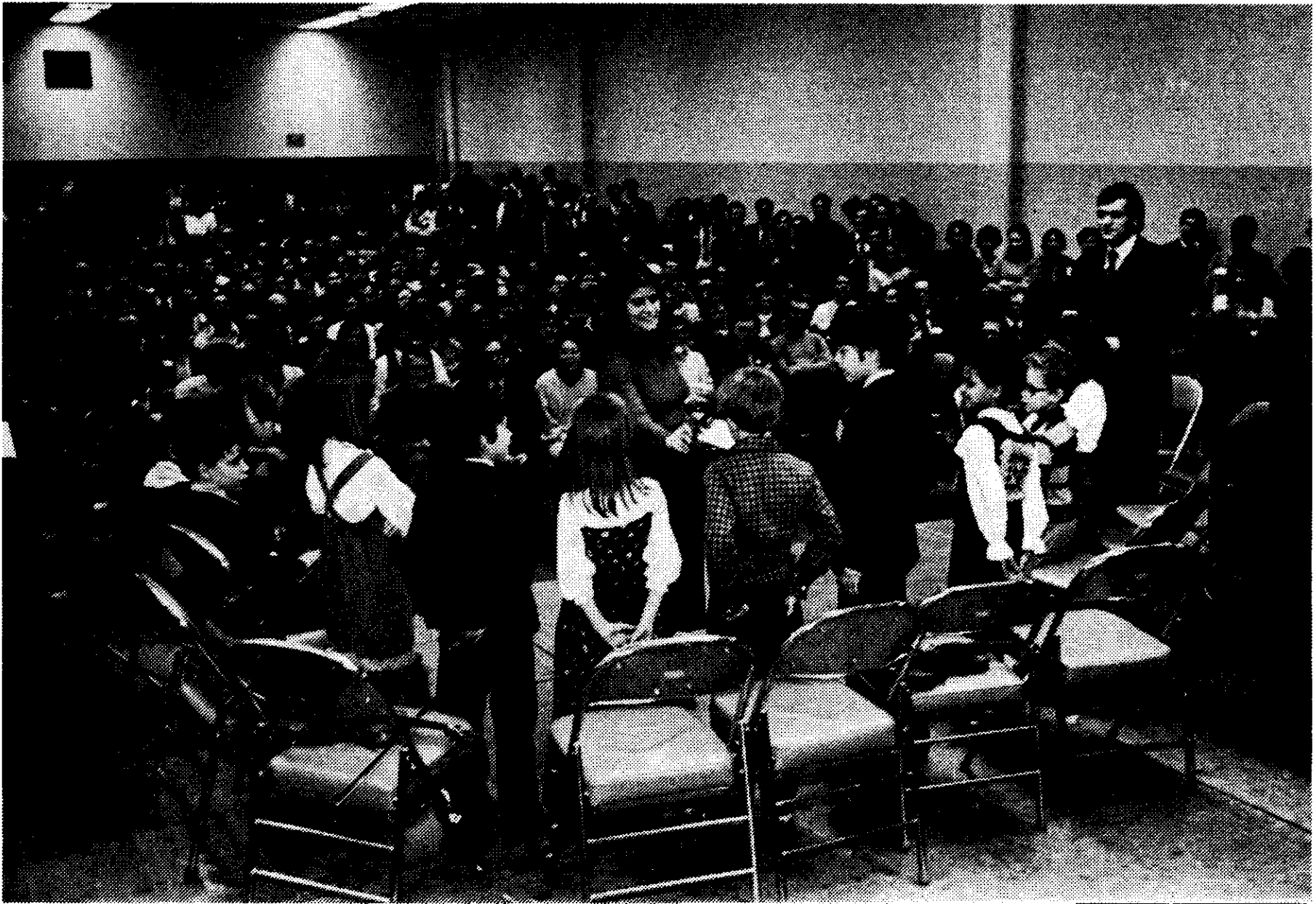
It is epistemologically correct, therefore, to state that the organization was "organically" Neoplatonic in character of method, outlook, and practice from its 1966 beginnings onward. It is more accurate to report that this "organic," underlying characteristic became a conscious determinant of the organization's choice of directions beginning about 1974, and as a consolidated outlook by spring 1977. Now, in all essential matters, we have discovered fully our historical heritage; now, we are to be described only as a modern replication of the Platonic Academy at Athens.

An Instrument of Natural Law

That summary of the ICLC's history subsumes all the qualifications and other caveats to be taken into account in submitting the statement that, today, the ICLC is such a replication of the Academy at Athens.

That qualification given, we may now proceed to make two general points. First, we summarize the underlying determinants of a Neoplatonic academy such as the ICLC is today. Secondly, we summarize the kind of organized activity such an association must naturally subsume.

The term *natural law* is used
March 1980 / CAMPAIGNER



[Photo: NSIPS/Philip Ulanowsky]

European Executive Committee member Anno Hellenbroich, who conducted the performances of Beethoven's Choral Fantasy that opened the conference and closed the New Year's Eve concert that followed the event, titled his conference presentation "Creating Tomorrow's Beethovens." The Humanist Academy, which has brought together ICLC members with professional musicians dedicated to reviving the musical culture out of which Beethoven and the other great composers came, is also engaged in a "crucial experiment" in children's music education. Hellenbroich (at far right) described how the Academy is teaching the basics of polyphonic method and composition, illustrating with performances by a group of Humanist Academy students from New York.

today with equal freedom to mean two directly opposite, irreconcilable things. In its wrong usage, "natural law" is employed by British culture to signify the conception of man and nature traced from the writings of the corrupt, Jesuit pederast Sir Francis Bacon, as continued through Bacon's immediate successors (Hobbes, Locke, Montesquieu, Rousseau), and as continued in a slightly altered form after David Hume by the modern spokesmen of "British philosophical radicalism" (Bentham, the Mills, Ruskin, Dewey, James, the existentialists, and the

"new right"). In its original usage, "natural law" is associated with the Platonic-Neoplatonic tradition, including Augustinian Christianity in its most essential theological as well as secular-scientific arguments. This controversy was defined during the eighteenth century by the controversy between the relatively Platonic-Neoplatonic schools of natural law jurisprudence of Leibniz and Pufendorf and the opposing school of Locke and Montesquieu. It was the Leibniz-Pufendorf influence of anti-British legal philosophy which shaped the predomi-

nant features of the U.S. Constitution, and which were strongly reflected in the U.S. Federal Court under Supreme Court Chief Justice John Marshall.

The principle of actual natural law, the same conception of natural law embedded in apostolic Christianity, is identical with Plato's development of the notion of the "hypothesis of the higher hypothesis." It is the ontological implications of that notion, as inclusively stated in Plato's *Timaeus* dialogue, which are used by apostolic Christianity, as well as by Rabbi Philo Judaeus of Alexan-



(Photo: NSIPS/Linda Ray)

The creation of genius was the subject of Dr. Uwe Parpart's presentation to the ICLC delegates on his work in teaching geometry to some dozen children ages six to eleven, using the same principles that apply to the composition of works of great art. Those principles, he said, also define the geometry-based tradition in physics that has produced the greatest discoveries. He described how the crucial principle of least action was taught using soap bubbles, while some of his students demonstrated at their "geometry booth" (above).

dria, to define the nature of God, the proof of the Trinity principle, and the consubstantiality of divine and mortal in the living Jesus Christ. It is that latter coherence of apostolic theology and scientific method which one implies most directly by employing the term "Neoplatonic."

This notion, the notion of the "hypothesis of the higher hypothesis," is developed rigorously by proceeding from an examination of the fundamental distinction between the lower beasts and man. It is on this point that the immediate and total bestiality of the philosophy of Bacon, Hobbes, Locke, Montesquieu, Rousseau, Hume, Bentham, Mill, Dewey, James, et al. becomes immediately and irrefutably evident.

The empirical distinction of the human species, as manifest by those societies which represent successful development of the numbers and per capita productive power of populations, is a progress in willful mastery of the lawful ordering of the universe.

This progress is shown to be indispensable for the continued existence of the human species, especially if the rudimentary thermodynamics of human material existence are taken into account. Any fixed level of technology corresponds to a range of relatively finite primary resources; therefore, the simple perpetuation of a society in a fixed culture must lead to a genocidal decay of that culture. Successful branches of human existence correspond to suc-

cessive advances in the technology of human productive practice; these advances enable societies not only to supersede the relatively finite primary resources of any one level of culture, but to increase and cheapen the scope of new dimensions of primary resources over those domains of practice being superseded.

The qualitative, subsuming correlative of such technological advances is scientific progress. This basic scientific progress serves society by a two-fold, overlapping means. Science, as education and improved culture, informs and develops the mental powers of the citizenry. Science as "capital goods" of production enables mankind not only to increase the energy commanded per individual

beyond muscle-resources, but to persistently increase the energy-density of production, and thus man's power per capita over nature. The combining of a cultured productive labor force with the "capital goods" fruits of scientific progress is the essential character and precondition for successful continuation of human existence.

In the domain of knowledge, this progress signifies that no existing, fixed body of scientific and related knowledge could possibly represent truth about the lawful ordering of the universe. The truth lies in the process of creative-mental activity which accomplishes successive, revolutionary advances in levels of fixed knowledge. Hence, to locate the lawful ordering of the universe for human knowledge, we must elevate our study from the simple hypotheses of ordinary scientific experimental inquiry, into a study of those principles of scientific discovery which account for general, revolutionary advances in levels of scientific and related knowledge. What kinds of hypotheses govern scientific revolutions, as distinct from the kinds of experimental hypotheses which enable us to extend and perfect an existing level of scientific knowledge? This defines what we mean by "higher hypotheses." Next, we must focus on a higher-order transfinite, that which is transfinite with respect to adducible "higher hypotheses." That higher-order principle, which subsumes the ordering of "higher hypotheses" as an epistemological-historical sequence, is the "hypothesis of the higher hypothesis." This is the same principle reflected in Riemann's 1854 paper, "The Hypotheses which Underlie Geometry."

It is man's association with a potential discovery of the "hypothesis of the higher hypothesis" which absolutely distinguishes him from all the lower beasts. A

beast's mode of biological existence is relatively fixed in the range of adaptations it subsumes. A beast can not qualitatively advance its mode of species-existence; man must so advance in order to survive.

All British philosophy since Bacon is characterized by both an obsessive, hysterical denunciation of the principle of hypothesis (e.g., Isaac Newton), and by efforts to adduce human behavior from a study of animal behavior, or what we today call "behaviorism" in psychology, sociology, and anthropology, as well as British varieties of so-called political science. It is for this reason that we are strictly obliged, as well as permitted, to term British liberalism bestiality.

It is the obsessive denial of hypothesis which is incorporated in the British, bestialist doctrine of "inductive scientific method." It is the subsumption of animal behavior as the model for individually determined human behavior under such a doctrine of "purely inductive science" which is the kernel of what the British and their dupes term "natural law."

The theological standpoint of Philo and of Apostolic Christianity is centered, as in the Gospel of St. John, in the ontological conclusions of Plato's *Timaeus* dialogue. The "hypothesis of the higher hypothesis" is the Logos or Word of apostolic Christianity, and the Being which the universe is, which must be in coherence with the Logos ("hypothesis of the higher hypothesis") is the continuously creative principle, analogous to the highest of the qualities we associate with human creative intelligence, which Philo's Judaism, Christianity, and the Islam of ibn-Sina know as God.

Conversely, the purpose of individual human existence, truly known, is to become an efficient instrument of God. This is accom-

plished by developing oneself as a creative intelligence, through which one contributes to the collective duty of mankind, to perfect man's lawful mastery of the universe, and to develop that universe under man's dominion. The development and realization of the individual's creative-mental potentialities in the context of scientific progress becomes the moral imperative for both the individual and for the ordering of societies.

This conception of natural law and its practical implications is the essence of the Platonic conception of the republic.

The Republic

Modern commonplace overtones of the term "government" tend to block the ordinary citizen from comprehending the special meaning of the idea of society's self-government within Platonic outlooks.

In the best society, there need be no government as we ordinarily define government today. Rather, the leading intellectual influences within society would contribute leadership in ideas around which the society as a whole would evolve its practice.

However, as Plato emphasizes, the actual self-government of republics must, unfortunately conform to the model of the second-best choice of state, a constitutional republic with a distinct institution of government in the modern sense of government as an institution.

This obligation to adapt to the second-best form of society arises because of the imperfect development of the people of actual societies. Those people are on three distinguishable levels of mental and moral development. The lowest level of mental and moral development is represented by the existentialists, whose morality, such as it may be, is premised on the axiomatics of hedonistic individual perceptions of "self-inter-

est," of "pleasure and pain." Such persons are unfit to vote, although in a constitutional republic we may extend the franchise even to such morally and intellectually inferior individuals. The second level is represented by people who accept the lawfulness of the ordering of the universe, but who, at the same time, let this lawfulness serve as a kind of "bad conscience" constraining the ways in which they pursue what are otherwise akin to hedonistic goals. The third and highest level is the philosophers, who live their lives as the instruments of natural law. The idea of the constitutional republic is premised on the rule of society by an electorate of these two higher strata of the population—either by denying the franchise to the persons on the lowest level, or by ensuring that the persons on the lower level are kept to a controllable minority of the electorate as a whole.

For this second-best form of society, the constitutional state, such as that best outlined to date by the Federalists in shaping our own U.S. constitutional order, is required.

However, in such a constitutional republic, the persons on the third, highest level must function in much the same way as in the perfected form of society. They must function as an association inside, outside, or both of constitutional government, to develop and circulate the ideas by which society ought to rule itself.

An additional problem exists, as it existed for Plato's Academy. Unfortunately, the world is not composed of societies merely in various degrees of self-perfection. In addition to the problem of the imperfection of existing societies, there is an active, organized force for bestiality, typified today by the bestialist factional forces centered around the British oligarchy as its *primus inter pares*. In addi-

tion to providing leading ideas for the perfection of the practice of existing, developing societies, the Platonic networks must take similar intellectual leadership in combating the forces of bestiality. It is this latter problem which obliges the network of Neoplatonics to apply their special potentialities to the work of antibestialist counter-intelligence.

All such coherently defined various activities were characteristic of Plato's Academy: science, poetry, music, politics, and political-intelligence operations were the exemplary, leading activities of that Academy. It was a body of internationally deployed political and scientific activities, for which the Academy at Athens served as international headquarters, which essentially characterized Plato's Academy. It is the same for the ICLC today, as it was for Leibniz's and Franklin's networks, and for the United States secret intelligence service under Marshall, Lafayette, and others during the early part of the nineteenth century.

In Plato's time, the immediate enemy of humanity was the Cult of Apollo at Delphi. This Cult of Apollo was a branch of a more ancient and extensive adversary, which Christian tradition associates with the name of "Satan" and which the Revelation of St. John associates with the "Whore of Babylon." It is otherwise, traditionally, the cult of Isis, Osiris, and Horus as syncretically reformed by Peripatetics under Ptolemaic rule, the same Peripatetics who administered the financial operations of the Cult of Apollo throughout the Mediterranean littoral, and who created the cult of Stoicism as a more or less secularized complement to the Apollo and Isis-Osiris-Horus cults. Aristotle was the most notorious of the agents of Delphi during and immediately following Plato's life-

time, as were also Isocrates, Aristotle's teacher, and paid Persian-agent Demosthenes.

Over the thousands of years between then and now, the enemy of humanity has remained the same. It is the continuation of the Delphi and Isis cults under, most frequently, the tradition of Aristotle.

The significance of the British oligarchy, as *primus inter pares* of the enemies of humanity today, is that its leading elements, the Oxbridge cultists who dominate British intelligence as such, are out-and-out conscious Aristotelians in the sense of the consciously anti-republican enemies of the Academy at Athens. The Aristotle Society, together with the various Isis cults of leading British oligarchical circles, is today the highest rank of British secret intelligence, just as the Cult of Apollo at Delphi was the leading secret-intelligence arm of organized evil in Plato's day.

'But, That's Incredible to Us!'

This view of history, past and present, is inevitably more or less "incredible" to the ordinary, mis-educated citizen, even many ostensibly well-informed and influential personalities. That incredibility is not a defect of the ICLC, but rather the defect in the competence of the ordinary citizen which makes the ICLC important and even indispensable today.

So, we of the ICLC are dedicated instruments of a higher purpose, a purpose defined by natural law. Our essential work is the development of scientific ideas, and the propagation of those ideas as both useful tools and weapons in the interest of the advancement of humanity.

In this work, we are obliged to employ our special competence in epistemological-historical counterintelligence practices to

contribute a marginal, catalytic, but irreplaceable and hopefully decisive margin of needed ideas and understanding, to enable the principal, viable institutions of influence and government in the world to defend the world against the hideous enterprises now deployed by forces centered around the City of London and the British oligarchy.

In the course of our work, we have enjoyed a minimum of assistance up to now, and no patronage worth mentioning. Rather, our enemies have been the only force to give due recognition to the importance of our activities. Our enemy, the modern Aristotelians, recognizes us for what we are: a modern replication of his most ancient and most feared adversary, the Platonic Academy and its Neoplatonic successors developed within the orbit of the apostolic Christian Church.

For most ordinary citizens, our work will be recognized not for its essential qualities, but because of the obvious merits of those practical conceptions and measures which flow from the fruitfulness of our essential activity. It is for our predicates, not our essence, that we have enjoyed growing influence and some honor among ordinary citizens and some influentials.

That need not frustrate us. That is as it must be in a state of mankind suited only to the second-best form of society.

True, we represent an elite. Although the term "elite" has acquired some pejorative connotations in ordinary usage, we must not allow that misguided, widespread opinion to deter us from calling ourselves by our right names. We are in fact an elite in the Platonic-Neoplatonic tradition, an elite whose activity subsumes the particular objective of producing out of those matured in our sort of activities the individu-



Helga Zepp-LaRouche, chairman of the European Labor Party (right), led the panel on European Strategic Perspectives given by members of the ICLC's European Executive Committee, challenging ICLC members to become nation-builders in the international humanist tradition of Nicholas of Cusa, Leibniz, and Friedrich Schiller. With her is EEC member Hans Bandmann.

als Plato identifies as the "philosopher kings." These latter are not kings with the added attributes of philosophers, but philosophers whose kingship lies in the realm of those ideas by which society ought to rule itself. They are not rulers, but the shepherds of humanity, those who live to lead each generation of humanity to safety, and at the same time to lead humanity another degree higher, away from the pitiful state of sheeplikeness.

In a time of grave crisis it may

happen, as now, that only the assumption of a position of power such as that of President of the United States by a philosopher-king is necessary for the survival of humanity. In general, it were better that the Presidents of the United States were all philosopher-kings; in practice, a lesser quality of person has appeared to be adequate to the position in most times past. In practice, such compromises are not tolerable at this specific juncture in human history.

THE 1979
STATUTES
OF THE
INTERNATIONAL CAUCUS
OF LABOR COMMITTEES
“The Detroit Resolution”

**1.0
THE ORGANIZATION
ON PRINCIPLE**

1.1 Described

The International Caucus of Labor Committees (ICLC) has developed into an association whose internal affairs, world outlook, and characteristic activities in the world at large echo the fourth century B.C. Platonic Academy at Athens.

1.2 Characteristics

The invariant, efficient principle which governed the development of the ICLC from its beginning during 1966 is in fact Plato's notion of the “hypothesis of the higher hypothesis.” This was the governing principle of the organization from the outset, not originally as Plato's formulation per se, but in the embedding of Bernhard Riemann's principle of hypothesis as the characteristic feature of the

breakthrough to economic science contributed by the initiator of the ICLC, Lyndon H. LaRouche, Jr.

All of the ICLC's judgments of importance on any facet of human knowledge or practice are governed by the principle of coherence with both that form of the Platonic principle, and to the ontological implications of that principle. This has shaped not only the development of the ICLC, but, inclusively, has governed choice of entry into each of an expanding variety of predicated activities.

1.3 Situated

The ICLC is the most recent in a long series of such Platonic Academy-like associations, a series situated chiefly within the influence of Neoplatonic Christianity, but also cohering with Neoplatonic Judaism and Islam. More narrowly, the ICLC continues the current associated with the spokespersonship of Dante Alighieri, and highlighted by such later figures as Cardinal Nicholas of Cusa, and

the sixteenth-century French and English “politique” or “Commonwealth” factions. During the seventeenth century, in France, this current was associated with Cardinal Richelieu, Mazarin, Pere Joseph du Tremblay, and Jean-Baptiste Colbert; in England, with that same English, republican Commonwealth Party which established the important English colonies in North America; and, more generally, with the international network of Neoplatonic republicans centered around Colbert and Gottfried Wilhelm Leibniz.

Out of the international networks of scientific and political activists associated with Colbert and Leibniz there emerged the organized, transatlantic force which developed and led the American Revolution and the establishment of the United States of America as a federal constitutional republic. This association continued under the leadership of such notable figures as the Marquis de Lafayette

into the middle of the nineteenth century, its last great achievement being the defeat of a British conspiracy to destroy the United States, by the forces led by President Abraham Lincoln.

Since the 1879 Specie Resumption Act of the United States, and most emphatically during the present century, the continuity of such Neoplatonic republican associations was broken. Associations exist today which are fruits of the work of the earlier Neoplatonic networks, but a Neoplatonic association conscious of its own nature and existence as such did not exist prior to the recent years' development of the ICLC as the kernel of a new formation to resurrect that continuity.

1.4 Distinguished from Other Kinds of Associations

The conceptions which define the special characteristics of Neoplatonic-Academy associations such as the ICLC are most efficiently formulated for modern times by the principal writings of Dante Alighieri. Special emphasis is given to the *Commedia*, but also to the *De Monarchia* and the treatise on the eloquence of the common language of Italy. The intensive elaboration of the subsumed degrees of development within and among each of three general conditions of morality and knowledge in the *Commedia* is an efficient reference-point for elucidating the special characteristics and function of an association such as the ICLC.

Mankind is stratified morally among three levels. On the lowest level, which Dante associates with the "Inferno," man is the immoral, hedonistic beast of modern British liberalism (Bacon, Hobbes, Locke, Montesquieu, Rousseau, Hume, Bentham, Mill, William James, John Dewey, the modern existentialists, et al.). On the second, relatively higher level,

man is both a hedonist engaged in attempted ascent to "Earthly Paradise," and also a moral person, a type of person who shapes his or her pursuit of the goals of "Earthly Paradise" according to rationality and morality of a higher order, insofar as his or her conscience is efficiently informed to that effect. The second level, which Dante elaborates under the topic of "Purgatory," is more or less identical with the paradoxical condition of Kantian man, the man of Kant's *Critique of Practical Reason* most emphatically. On the third level, "Paradise," the individual transcends hedonism by defining the individual life as properly entirely an instrument of a higher purpose, a person self-governed by efficient development of knowledge according to the hypothesis of the higher hypothesis.

Since the possible number of persons on the third level is relatively tiny under the current general condition of human cultural development, the efficient existence of republics demands that the large-scale republican institutions, chiefly composed of citizens of the second level of personal development, be adequately informed in their conscience by smaller instruments which serve and reflect the third, highest level of morality and knowledge. This defines the continuing need for Neoplatonic-Academy associations. Such associations, relatively tiny in numbers of members, appear to function as catalytic agencies which mediate the development and communication of indispensable ideas into the more populous republican institutions.

The history of Western civilization from Plato's time to the present proves that without such special, catalytic associations the very existence of civilization would probably not continue beyond the onset of major crises.

1.5 The Principle Summarized
These three, immediately preceding summaries identify descriptively the conscience of the ICLC respecting its own existence and activities. That conscience is the efficient principle of the ICLC.

2.0 THE AMERICAN SYSTEM

2.1 American System Defined
Politically, the ICLC is a catalytic instrument working for the defense and perfection of what was formerly described as "The American System." During the first half of the last century, the name "American System" was more generally understood to imply the absolute opposition between the philosophies of republican government, anti-Roman law, and political economy of the majority of the United States' founding fathers, on the one side, and the British System of philosophy, law and political economy from which the United States had fought to free itself in the American Revolution and ensuing struggles to establish and consolidate a federal constitutional republic. This was the standpoint of the continuing international association centered around the leading figure of the Marquis de Lafayette, as well as the principle upon which both the industrial revolutions in Germany and in Meiji Restoration Japan were premised. The incurable adversary relationship between the American System and the British System, then and now, is key to an adequate understanding of the issues involved.

2.2 Principal Elements of American System

In summary the American System has the following principal facets.

A. It defends the principle of the sovereign nation-state against such evil doctrines as "One Worldism," "World Federalism, and "limited sovereignty."

The enduring significance of Dante's treatise on potentialities of the Italian common language is located in this connection.

From Charlemagne and Alcuin into the later decades of the thirteenth century, the Neoplatonic leading forces of Europe had attempted to develop a republican order in the form of what might appear in retrospect today as a supranational order, such as the Holy Roman Empire. The conception was, more exactly, to establish a republican secular order in Christendom, a policy premised on the Neoplatonic principles of Apostolic Christianity. It appeared, and not for unsound reasons of argument, that a Catholic Apostolic Church and a Catholic republican secular order were in such essential mutual agreement that a one-for-one correspondence ought to be possible between the two.

Repeatedly, the efforts to develop a Holy Roman Empire on the basis of such a policy appeared to be on the verge of success. The accomplishments of the early renaissance initiated by Charlemagne and Alcuin were great in each fresh insurgency following recurring setbacks at the hands of evil, opposing forces. The growth of the prosperous population of France into the early thirteenth century exemplifies this. Yet, that great accomplishment was nearly destroyed with the defeat of the Hohenstaufen House and its allies during the middle of that century. Key to this was the destruction of civilization by masses of lunatic, superstitious, ignorant peasants and vagabonds in movements which resemble the Jacobin mobs of the French Terror and the evil lunacies afoot in Iran today.

This illustrated the fact that no durable republican order could be premised on the Latin language. The last vestige of the Roman Empire had to be uprooted if mankind were to survive.

To develop a republican order, there must be a mass-based republican electorate. This required nations based on the language shared among the majority of the people. Unfortunately, the common languages were an ignorant speech, of the proverbial mixture of grunts and a 500-word vocabulary. The language of the people must be educated and the people educated to use this educated, transformed quality of their own speech.

This understanding and approach laid the basis for the development of the modern nation-state during the fifteenth and sixteenth centuries. The work of Cardinal Nicholas of Cusa and the political-economic and associated influence of Plethon during the same first six decades of the fifteenth century are the core of the policy formulations which established the modern nation-state.

B. The development of the nation-state was inseparable from the notion of national economy or political economy. What is properly meant by political economy in modern times is defined by tracing a line of development on this topic from Plethon through Leibniz's work on that topic. That is the general basis for the credit, banking and economic policies summarized by Treasury Secretary Alexander Hamilton during the first administration of U.S. President George Washington. Hamilton's statement of the policy was advanced further under the orbit of the Ecole Polytechnique of Gaspard Monge and Lazare Carnot, most conspicuously by the work of Chaptal, Dupin and Ferrer. This was consolidated by a protégé and collaborator of Lafay-

ette, Friedrich List, during the 1820s, a point at which List consolidated the American elaboration of the "American System" with the scientific advances contributed by the circle of Lazare Carnot.

The most rudimentary approach to defining the meaning of political economy is identified by posing the question: "How is it possible to increase the average rate of profit and real wages at the same time?" The point so illustrated was identified as the fundamental subject and principle of political economy by Leibniz's work founding the science of political economy.

The British and Marxian accounts of the origins and leading thinkers of political economy are simply frauds.

The simultaneous increase of both the rate of profit and of wages is accomplished solely by such degrees of increase in the realized productive powers of labor as permit this result. The development and realization of the productive powers of labor springs most fundamentally and indispensably from fundamental advances in scientific knowledge and subsumed engineering of improvements in technology. This source of increased wealth is realized through two, overlapping channels. On the one side, there must be compulsory public education and associated features of cultural life of the population as a whole. This transmits the benefits of scientific and related progress into the form of improved potentialities of the minds of the citizens. That potential must be realized by increasing the amount of energy available to the average citizen, by improved productive capital. So, the productive powers of labor are increased; so, the central problem of political economy is solved.

C. This ordering of the na-

tion-state and its political economy do not make the nation-state and political economy ends in and of themselves. They are rather the proven indispensable means to a more fundamental end. That end is the development and realization of the creative-mental potentialities of the citizens, the enhancement and celebration of those qualities of the human soul which distinguish man from those lower beasts we rightly slaughter for food. Without such a political-economic ordering of the nation-state around a policy of fundamental scientific progress, man tends not only to be degraded into a condition morally resembling that of lower beasts, but a citizenry so degraded will behave as an obscene parody of mere beasts toward one another.

3.0 THE PRESENT WORLD CRISIS

At the close of the year 1979, the world wobbles like a Humpty-Dumpty on a ledge, threatened with falling into the abyss of a new Dark Age. This doom is not necessary. The establishment of a new world economic order on the basis of the principles of the American System would enable us to bring order and rising prosperity into most of the world. Unfortunately, the present administration of the United States is under the alien influence and virtual control of the City of London and the treasonous modern Tories, the self-styled "anglophiles," typified by the New York Council on Foreign Relations.

The only practical means for preventing the threatened new Dark Age from emerging more or less immediately is the initiative launched by France's President

Valéry Giscard d'Estaing and West German Chancellor Helmut Schmidt during July 1978, the initiation of the presently established European Monetary System and its so-called second phase, the institution of the European Monetary Fund. Through the issuance of nominally priced, ECU-denominated, gold-reserve-based, long-term bonds for purchase of hundreds of billions of surplus dollars from central banks, major private banks, and other large holders, and by coordinate measures to reorganize the debts of relatively less developed nations, it is within the practical reach of nations to establish a new, gold-based monetary system to replace that International Monetary Fund and adjunct World Bank which are today the principal instruments acting to force humanity into a mass-genocidal era of famine, epidemic, and social chaos, or perhaps even general thermonuclear war.

At the same time, the initiatives so identified from Paris and Bonn are directly opposed and counterposed by the policies of the forces centered in the City of London and represented by the avowed enemies of the American System of the sort met in the New York Council on Foreign Relations. These de facto enemies of all humanity have shamelessly avowed to destroy the sovereign nation-state as an institution, and admit freely that their genocidal "IMF conditionalities" and World Bank "appropriate technologies" policies mean a shrinking of the world's population by as much as half or even more during the course of the next two decades ahead. These enemies of civilization represent the financial interests, centered in London, Hong Kong, Singapore, the British West Indies, and elsewhere, which control the world's largest single source of monetary wealth,

the international illegal drug traffic, and which also have an institutional stranglehold, through the so-called oil multinationals of the London cartel, on the key margin of the entire world's petroleum supplies.

It is the struggle between the Paris-Bonn initiatives toward a new, gold-based monetary system, on the one side, and the London drug-pusher supporters of the IMF and World Bank, on the other, which is determining the future of humanity. If the former prevails, civilization will prevail and advance. If the former is defeated by or capitulates to London, humanity is doomed to participate in the destruction of civilization as we have known it.

All other issues, all other struggles in the world are entirely secondary or of even much lesser importance, except as those are efficiently in aid of realizing the Paris-Bonn potential or, conversely, weakening the power of the London-centered forces.

It is probable that the outcome of that conflict will be decided by the results of the New Hampshire Democratic Party presidential primary. If candidate Lyndon H. LaRouche, Jr. wins that primary or comes out with a very substantial lesser vote than proves necessary to win, that development builds momentum for a resurgence of the European Monetary System-centered thrust toward building a new world monetary order. Unfortunately, so far, all the principal contenders of both the Republican and Democratic parties except LaRouche are dedicated to policies which lead quickly into a new Dark Age for humanity. In that sense, the moral fitness of humanity as a whole to survive depends upon the ratio of U.S. citizens who manifest the ability to rise out of sheep-like habits of preceding elections to support the candidacy of LaRouche. Unless

the LaRouche campaign achieves such results by February, it would be probable that these United States would not long survive as the constitutional federal republic the nation was created to be. Then, thermonuclear war would become probable, and, at the very best, the plunge of most of humanity into a genocidal new Dark Age worse than that of early fourteenth-century Europe would be almost certain.

By this standard, what an abysmal lack of courage has been shown by the otherwise good government of our immediate neighbor Mexico. What moral inadequacy prevails among circles on which the Giscard and Schmidt governments base themselves. Only as we and our collaborators enrich the conscience of such viable governments and other relevant institutions of the world is there an evident basis for presuming that humanity will escape an immediate plunge into a new Dark Age.

4.0 THE ICLC's ROLE IN THIS CRISIS

To be an instrument of the higher reason on behalf of humanity means precisely to take upon one's own efficient conscience personal responsibility for the condition of all of humanity.

Viewing the present crisis as we have described the situation with our limited forces, we have the responsibility of tilting the outcome of this crisis falling upon us. Yet, we are numerically tiny in numbers, and command directly no large material forces, nor have any higher, powerful "sponsor" to which we can turn to escape the full weight of the responsibility which we have discovered to con-

front us directly and personally. We have only that catalytic-like power of ideas, the potential for tilting the world away from disaster by informing the conscience of a sufficient combination of institutions to represent real material-political power adequate in force to turn the course of history away from this looming disaster before us.

The mere individual in us cries out: "Take this cup from my lips! I can not bear such a responsibility! Let me find a place to hide in safety, away from this general disaster for which I have no responsibility and deserve no penalties." So, the duty which confronts us bestirs within most of each of us a protest against the injustice of placing such a responsibility upon our shoulders.

The burden can not be endured unless we rise above the hedonistic sense of our ephemeral, mortal individual lives. We can not function unless we so situate ourselves that we make our mortal lives the available instrument of our duty, as a soldier does in combat. Humanity must be saved from the looming evil of London and its accomplices. We can not tolerate or compromise with the destruction of civilization, with the negation of the lives of those who have contributed to building civilization—and making our own personal existence possible—with the nullification of the very existence of those future, civilized generations, those billions who will in fact be murdered before they are born, all at one stroke, if the "IMF conditionalities" and World Bank "appropriate technologies" projects prevail.

It is the self-confrontation with that reality which defines the world-outlook of a person who represents the characteristic potential the ICLC has been developed to become today.

The importance we attach to ourselves is permeated with a certain kind of humility. Not only do we situate our ephemeral mortal lives as the instruments of our higher purpose in existence, but we are painfully sensible of the awesome inadequacy of the personal development we bring to so world-historical a task as this before us. We have been chosen for this responsibility of ours not as an award made to us because of our great accomplishments. We are not, in fact, truly qualified in our development for the kind of task now confronting us. This task falls upon us not because of the greatness of our achievements, but because, despite our lack of achievements, there is no other agency but our own presently existing to assume the special, crucial responsibility now incumbent upon us.

This sort of humility is not a propitiatory self-effacing of ourselves before our fellow-citizens. It is a hubristic humility which, by recognizing what we have failed to achieve, arms our conscience with a perception of the potential to quickly overcome some of the indicated deficiency, to develop ourselves quickly into a more potent instrument for the work incumbent upon us.

In the next issue of
the Campaigner

**Dante's Commedia
and the
Poetry of Science**

by Muriel Mirak

Subscribe now.

Antidrug Groups Form Internationally

Following the establishment of a National Anti-Drug Coalition in the United States last year, organizations to combat the drug plague have been formed in countries across Western Europe, and in Latin America as well.

In Italy the Coalizione Anti-Droga, formed by members of the country's ruling Christian Democracy and of the European Labor Party, has made its first task a campaign against Italian National Health Minister Altissimo. The minister (whose name means "very high") endorses the legalization of heroin, and the Coalizione, stressing the links between the drug trade and the terrorism that is wracking Italy, is agitating against both legalization legislation and Altissimo's further tenure in office.

In West Germany, a founding meeting of an antidrug coalition is planned for January 26 in Frankfurt. Preparatory meetings in Frankfurt, Cologne, Hamburg, and Munich in recent months each drew audiences of 200 for lively discussion of an international strategy to fight the oligarchic forces that are responsible for pushing drugs.

Plans are also underway for formation of a similar coalition in Scandinavia; a meeting on the issue in Malmö, Sweden, attended by about 50 people, was favorably covered by the local newspaper *Skonska Dagbladet*. An immediate target of Scandinavian antidrug activists will be the "Christiana" drug resort in Copenhagen,

where, under the sponsorship of the Danish royal family, some hundred "freaks" live in a Jonestown-style medieval village devoted to drug-taking and other forms of bestiality.

Jürgen Spahn, a leader of the German antidrug group who is touring the United States this month, stresses that all of these national coalitions will depend for their success on the closest possible international cooperation. He is now working to get a newsletter started that will report on the campaigns and activities of the antidrug coalitions worldwide, and coordinate activities.

The formation of a National Anti-Drug Coalition in Colombia in early December opened another

flank in the fight against drugs. Colombia, currently one of the biggest suppliers of marijuana to the United States, is under pressure from the International Monetary Fund and other supranational agencies to legalize cultivation of the drug. Leaders of the Colombian coalition say that an industrial development program for their country will depend on eradicating the parasitical drug trade. They point to the IMF policy as clear evidence that maintaining Third World nations as backward raw materials suppliers and destroying the advanced nations' younger generations are both integral to the feudal goals of the top echelons of the dope trade.

New Hampshire: 75% Want Tougher Drug Laws

Seventy-five percent of New Hampshire's registered Democrats and independents favor strengthening laws against illegal drugs, according to a poll conducted early in January. Since the state's February 26 primary is one of the most important early tests of America's presidential preference, observers believe this strong opposition to drugs will play a major role in destroying the candidacy of Ted Kennedy, who has declared himself in favor of drug decriminalization.

The poll, an early sampling of presidential preferences and voter stands on major issues, found that even those now expecting to vote for the senator from Chappaquiddick lopsidedly supported stronger drug laws, running only a few percent behind the average.

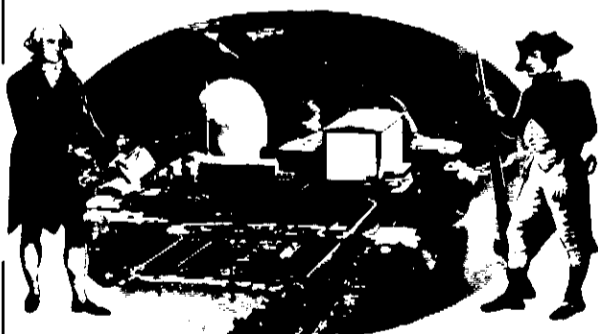
Even among the small number of supporters for the candidacy of California Governor Jerry Brown, whose chief political inroads have been among drug-culture rock stars, more than 50 percent favored stronger laws.

Of voters responding to the question, "Do you think that the laws concerning illegal drug use should be strengthened, left the same, or relaxed?" 13 percent favored maintaining present laws, while only 10 percent favored less severe laws or decriminalization. Only 9 percent of the sample offered no response. The pollsters believe that had more conservative New Hampshire Republicans been included in the survey the result would have been overwhelmingly against drug permissiveness.

This time... elect a president



LYNDON H. LaROUCHE
Democrat for President



CITIZENS FOR LAROUCHE

Citizens for LaRouche

Manchester, N.H.: 967 Elm St.,
Suite 403, NH 03101; (603) 668-5207
New York, N.Y.: P.O. Box 976,
Radio City Station, NY 10019;
(212) 977-3113
Detroit, Mich.: P.O. Box 1606,
MI 48231; (313) 964-2550
Los Angeles, Calif.: (213) 383-2912

Authorized by Citizens for LaRouche, Felice Gelman, Treasurer. A copy of our report is on file and available for purchase from the Federal Election Commission, Washington, D.C.

'Where Did You Get that Bumper Sticker?'

Most readers of this magazine have probably seen several samples of a new offensive weapon that is fast gaining popularity among the nation's nonliberal majority. This small, sharply pointed object, which has already been wielded by thousands of private citizens to rock the Carter administration, is known as "the Campaigner Bumper Sticker."

By now, the stickers have thrown millions of Americans into convulsive laughter, nervous giggles, or sheepish grins—depending on their political persuasion—by targeting America's environmentalists, nuclear power opponents, and their favorite presidential candidates for well-deserved ridicule.

Among top sellers are the now famous "Warning: I Don't Brake for Liberals"; "What Spreads Faster than Radiation? Jane Fonda"; "If Mary Jo were in Harrisburg, She'd Be Alive Today"; and "Chappaquiddick 1, Harrisburg 0." Newest in the line is "Don't Let Jane Fonda Pull Down Your Plants."

The precursors of the stickers were the work of organizers for Lyndon LaRouche's U.S. Labor Party. During the spring-summer 1979 "Gas Crisis," it became apparent that the audience for the brief but devastatingly effective political messages demanded centralized production and distribution. Campaigner Sticker, Inc. was born.

Today, Campaigner Sticker customers have become an extensive informal political network. The distributors of the stickers liberally sprinkle jokes and invective

including a few unsuitable even for their outspoken bumper stickers—among their customers.

Ken Mandel, president of Campaigner Sticker, relates that the company's first venture was suggested a year ago by a serviceman from Boston who pointed out that "More People Have Died in Ted Kennedy's Car than in Nuclear Power Plants." The sticker bearing that slogan proved to be fabulously successful, and generate a product line that now includes at least a dozen stickers, buttons, and similar items.

During the '79 "Gas Crisis" hoax, Campaigner Sticker channeled public anger into a well-directed political campaign through the simple slogan: "Out of Gas My Ass—Fire Schlesinger!" In less than two months, not only Schlesinger but two other cabinet members got the boot, as Carter sought to shore up his plummeting credibility. Observers reported at that time that a major cause for Schlesinger's ouster was the sea of stickers visible at every gas line.

Persons who wish to add this weapon to their arsenal may order from Campaigner Sticker, 52 North Arlington Avenue, East Orange, N.J. 07017.

The stickers have attracted comment from notables throughout the country. One board chairman of a major utility company uses his stickers to perk up his business meetings and rally his employees against the no-energy environmentalists. In public life, Republican senator Barry Goldwater likes to quote the Kennedy stickers, while John Connally, whose staff has ordered the stickers, has talked about them on national television. Among Democrats, campaign workers for Lyndon LaRouche sport the stickers on posters, in offices, and at public events.

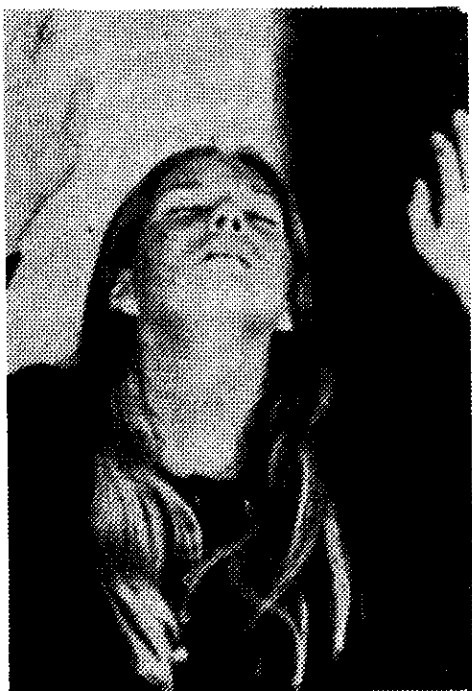
BOOKS

THE Gnostic GOSPELS

by Elaine Pagels

Random House, 1979

\$10.00 182 pages



The Gnostic Fad

If books could be burned at the stake, among the first tomes to go up in flames ought to be Elaine Pagels's *The Gnostic Gospels*.

This is an insidious little volume. Intellectually, it is a blatant fraud, although one does not know whether Ms. Pagels is even aware of the gross negligence in what she presents as scholarship. In presenting the overtly devil-worshipping death cult of gnosticism as a suppressed sort of "alternate" Christianity, the authoress conveys such a distorted and downright lying history of the Church as to be laughable among serious students of religion and philosophy. But the importance of her booklet lies not in its content so much as in the fact that its publication has occasioned a series of laudatory reviews. In fact, one might go so far as to say that, with the support of the *London Times* and the *New York Times*, Ms. Pagels's pagan diatribe might become something of a *cause célèbre*.

Among professional iconoclasts—the liberal sort who champion Ralph Nader, windfall-profits taxes, vitamins, marijuana, Zen Buddhism, and radical feminism—the cult of gnosticism is fast becoming the latest fad. Various novelettes are appearing with gnostic themes. Kooks who formerly followed flying saucers and the occult are now being drawn into gnosticism. Warner Communications' *Superman* film, reportedly the most expensive

movie ever made, was intentionally an obscene gnostic parody of the Christ story, even opening in New York on Christmas Day.

It is time to set the record straight. The recent rise in popularity of the cult of gnosticism is the result of a deliberate policy of the European black nobility and the Anglo-Jesuit oligarchy to revive it. It is the ancient enemy of the common humanist heritage of Christianity, Judaism, and Islam. On behalf of those interests, Ms. Pagels, like an evil sorceress, is attempting to conjure up again the ghost of the enemy of all humanity: the cult of Isis.

In this context, one of the most odious features of Pagel's book should be pointed out. Her method, as a radical feminist, is to view the history of early Christianity from a quasi-Marxist "New Left" point of view, and the book seeks to explain the crucial epistemological content of Christian doctrine by way of shallow "social history." Viewed this way, the fathers of the Church are transformed from patriarchs and teachers into authoritarian male chauvinists, who used "orthodoxy" to suppress the alleged happy diversity of Christian sects.

Religion or Cult

To understand the pervasive fallacy—and, in terms of scholarship, plain lying—of Pagels's book, it is necessary to point out the essential difference between *religion* and

BOOKS

THE Gnostic GOSPELS



cult. Pagels, as will become clear, wilfully misrepresents history to blur this distinction.

In the minds of most Americans, there is no difficulty in distinguishing a religion from a cult. One does not need to be a historian of religion to detect the stinking odor emanating from the likes of the Rev. Jim Jones's Peoples Temple, Rev. Sun Myung Moon's blank-eyed devotees, or Ayatollah Khomeini's Muslim Brotherhood zombies. More basically, the organized insanity that is known as religious *fundamentalism*, as evidenced in the American South or in inner cities, among blacks, Spanish-Americans, or poor whites, is generally recognized for what it is: cultism.

Even more subtly, phenomena such as the movement of born-again Christians, including those in the family of President Jimmy Carter, qualify as cult-influenced. In the Roman Catholic Church, the growing influence of Mariology (worship of the Virgin Mary as a demi-god) or the evil Aristotelian heresy of the Society of Jesus, with its Thomistic formal "proofs" of God's existence, also represent cultist movements.

While the reader might not have difficulty in telling the difference between a religious man and a cult follower, he might in fact be unable to explain the principle that allows him to make that distinction. What is the common principle that unites Christianity, Judaism, and Islam and defines them as religions?

Briefly, it is this. The Christianity of Jesus, St. Paul, and the Apostles, as well as the later St. Augustine; the Neoplatonic Judaism of Rabbi Philo Judaeus of Alexandria; and the Islam of the Prophet Muhammad all emerged as polemics against organized evil, represented as Satan, in the form of existent cults and mystery reli-

gions. The principle that was upheld by the early Christians and by Philo Judaeus is that religion is that force which brings to the uncultured masses the notion that within them is inherent the creative power to achieve deliberate mastery over the lawful development of the universe. To a truly religious man, as opposed to a cult follower, the visible universe is ordered according to lawfully determined principles—absolutes—which are capable of being discovered and utilized, and *even transformed*, by man. The universe, to a religious man, is constantly undergoing change and self-development in a never-ending process of perfection. It is this which is "God's work," and to which man is morally obliged to contribute his own life's work.

The classical representation of this worldview is Plato's *Timaeus*, which is effectively the source of all later "Neoplatonic" religion. Among Philo and the early Christians, who knew Plato's work, the faculty of mankind which allows him to master such universal development is Reason (*logos*).

Cultists deny that entirely. What defines a cult is an insistence that man's reason is *incapable* of such power because the universe is *essentially unordered, arbitrary*. Fate, destiny, and submission to the caprices of an unmerciful god are the hallmarks of cultism.

The epistemological basis of gnosticism leaves no doubt that it can only be considered a cult, not a religion. The gnostics derived from the ancient Oriental belief in a dualistic universe, ruled not by a universal Creator God but by twin forces, equally powerful, of Good and Evil. In Persia this was called Zoroastrianism, and later it became known as the Manichean heresy against which St. Augustine polemicized.

To such a worldview progress

THE Gnostic GOSPELS

is impossible, since the God of Evil can always succeed in destroying what is built. Whereas the Christians defined *evil* not as an active force but as the *absence of good*, the gnostics often viewed evil itself as an active and even positive force. In the gnostic version of the story of the Garden of Eden, cited by Pagels, the protagonist, believe it or not, is the serpent, who struggles against a vainglorious God who seeks to protect, jealously, the "tree of knowledge" (knowledge = *gnosis*). Again, whereas the Christians viewed the "spirit" and the "flesh" as two united aspects of the human nature, which was inextricably linked with the divine nature in the God-Man Christ, the gnostics viewed the flesh as evil. This implied, immediately, that gnostics would prefer an ethereal, nonmaterial existence (i.e., asceticism) over prosperity and material happiness—although a Christian would view both as equally valid components of well-being.

The Gnostics

The basic thesis of Ms. Pagels's gushy account of gnosticism is that the gnostic cult is merely a variety of Christianity. That is the lie that, more than any other flaw in the book, must be exorcised.

The facts are these. Christianity emerged at a time when the prevalent force in society was the Roman Empire. That Empire, perhaps the greatest concentration of organized evil in history, was sponsored and controlled by a federation of Eastern cults and mystery religions, such as the Egyptian cult of the Isis-Osiris-Horus trinity. From the emperor and his priesthood on down, utter barbarism, decadence, and perversity were the norm. Within a half-century of the establishment of the Christian Idea, Christianity had become a powerful—and eventu-

ally victorious—opponent, to the death, of the cults.

At the time of the Roman Empire, the federation of Oriental cults was hegemonic. The population, reduced to bestial rituals, participated en masse in ceremonies of self-castration, copulation with animals, sacrificial castration of bulls, and the use of hallucinogenic drugs. It was not unusual for 50,000 people to gather in Rome—or a hundred other cities—to watch festivals in which prisoners, including Christians, were tortured to death or fed to animals.

In the most common ritual of the Isis cult and its sisters, called the *taurobolium*, the priest would enter a pit covered by an iron grating, upon which a bull would be placed. As the cult-priest's assistants first castrated and then slaughtered the bull, the priest would bathe himself in its dripping blood. He would then emerge to begin rites of initiation for new members of the cult. To the beat of thumping music, stimulated by drugs, the initiates would chant the cult's litany in a crescendo of frenzy, at the end of which they would ceremonially castrate themselves in honor of the goddess.

The opponents of such hideous behavior were the Christians.

The emperor and his secret police did not rely only on mass executions and widespread persecutions to destroy the early Christians, although certainly that occurred, beginning with Nero's perverse massacres and continuing for three hundred years afterward. Equally important, the evil cult priesthood attempted to subvert and infiltrate the early Christian movement. The agents of subversion from within were the *gnostics*.

According to early Church literature, especially the powerful *Ecclesiastical History* of Eusebius, the first such infiltrator was Simon



THE Gnostic GOSPELS



Magus ("The Magician"), a Babylonian priest who insinuated himself for a time into the ranks of Church followers in Samaria until he was expelled from the movement by St. Peter. A few years later, in Rome, Peter and Philo Judaeus worked together against Simon Magus, who had fled to Rome, where he worked to set up a Brand-X Christianity under the sponsorship of the emperor!

It was Simon, and a dozen others like him, who founded the gnostic movement. Virtually every competent historian of the period now admits that the gnostics were merely a variant of the cult-of-Isis network that infected certain Church networks. Eusebius, Augustine, and the early Church fathers were explicit on this point.

Here, Pagels lies brazenly. Noting that the world was "amazed" in 1945 when "an Arab peasant made an astonishing archeological discovery" by digging up the texts of the "Gnostic Gospels," Pagels claims with mock surprise that such texts reveal the existence of dissident Christians hitherto unknown. And she asks: "Can we find any actual historical reasons why these gnostic writings were suppressed? This raises a much larger historical question: By what means, and for what reasons, did certain ideas come to be classified as heretical, and others as orthodox, by the beginning of the third century?"

Only an idiot could honestly ask such a question. The gnostics were suppressed by the Christians *because they were evil!* Doubters need only sample a few of the monstrous passages of the gnostics cited by Ms. Pagels herself.

In a chapter "God the Father/God the Mother," Pagels quotes a "divine figure" from the *Triple-Headed Primal Thought*, a gnostic text:

I am androgynous. I am both Mother and Father, since I copulate with myself . . . and with those who love me. . . . I am Meirothea, the glory of the mother.

Another gnostic text quoted approvingly by Pagels asserts that: "heaven and earth have a shape similar to the womb. And if anyone wants to investigate this, let him carefully examine the pregnant womb of any living creature, and he will discover an image of the heavens and the earth."

The above descriptions, it should be understood, are not mere abstract texts. Instead, they served as guidelines for the cult rites and frenzied orgies practiced by the Isis-gnostics. Because of such hideous rituals, the Christians themselves were often slandered by their enemies as "baby-eaters," drinkers of human blood, and so forth—although this was, in fact, standard practice among the gnostics, who were exempted from the Romans' campaign of persecution!

Repulsive as this is, Pagels coos that such filth is merely representative of "unorthodox Christianity."

Several times, especially in her conclusion, Pagels states that the gnostic gospels have great relevance for reform in the current Roman Catholic Church. "All the old questions—the original questions, debated at the beginning of Christianity—are being reopened. How is one to understand the resurrection? What about women's participation in priestly and episcopal office? Who was Christ, and how does he relate to the believer?"

Happily, those questions were in fact resolved—in blood—at the start of the Christian era. The gnostics were the losers.

Robert Dreyfuss

**ALEXANDER
HAMILTON:**

A Biography

by Forrest McDonald

W. W. Norton 1979

\$17.50 464 pages

Toward Reviving the Hamiltonian Idea

Forrest McDonald's *Alexander Hamilton* is a welcome step toward reeducating the American population on the indispensable contributions of the first secretary of the treasury to building the world's most powerful republic. McDonald has broken the recent tide of slanderous and salacious psychosexual studies of Hamilton, and focused in on the crucial policy issues and ideas that determined his direction and that of the United States.

McDonald demonstrates his serious approach to ideas making history in forthright terms from his preface on. Criticizing Hamilton's other biographers for knowing nothing about economics, law, or finance—either in general or in terms of the specific intellectual milieu in which Hamilton had immersed himself—McDonald describes his own attempt to get into Hamilton's mind through in-depth study of his readings and writings. This approach in itself is of critical importance, and allows McDonald to dispel ugly myths about Hamilton that have been sustained by his admirers and detractors alike.

McDonald's primary contention is that summarized at the beginning of his chapter on Hamiltonianism:

"Hamilton's assigned duty, upon becoming minister of the nation's finances, would be to devise a way of managing the Revolutionary War debts so as to place public credit upon firm foundations. Formidable though

that task was, Hamilton conceived of it not as a goal, but as a vehicle for reaching a larger goal. . . . Like the enlightened despot Charles Frederic of Baden, Hamilton proposed to make his countrymen into 'free, opulent, and law-abiding citizens, whether they liked it or not'; . . . Hamilton set for himself 'the task of making the citizens in every regard more well-behaved, healthier, wiser, richer, and more secure.' Specifically, he proposed to use his administration of the public finances as an instrument for forging the American people into a prosperous, happy, and respected nation. . . . The greatest specific obstacle was interest: the oligarchs who dominated the American republic by the grace of the existing rules were of no mind to have those rules changed."

This view, backed up throughout the book, rips apart the view of Hamilton as the pragmatic, pro-British agent of the American establishment. McDonald correctly identifies Hamilton's entire financial structure as governed by the outlook of his *Report on Manufactures*, which, as "virtually a frontal attack on the agrarian ideal," defines the necessity for government sponsorship of industry and invention from the standpoint of the necessity of development of human productive and creative powers. He correctly locates Hamilton's fight with Jefferson as defined by that Southern gentleman's unshakeable commitment to maintaining oligarchical



BOOKS

ALEXANDER HAMILTON: A Biography



privilege, and the agrarian ideal. He details Hamilton's consistent fight against the speculators and landed wealth, a fight which he lost on the crucial issue of manufactures.

McDonald distinguishes himself as one of the handful of American historians other than those in the National Caucus of Labor Committees who understand that Hamilton did not simply copy the British financial system:

"But the resemblance [to the British system] was largely superficial, for Hamilton founded the institutions on different principles and used them in different ways to obtain different ends. The British system was designed solely as a means of raising money for purposes of government; political, social, and economic by-products of the system, though profound, were accidental. Hamilton's system was designed to employ financial means to achieve political, economic, and social ends; and that made all the difference in the world."

McDonald's readings in the law and philosophy of the eighteenth century also allow him to quash certain myths about Hamilton's debt to the British system of law and economics. Hamilton used, but did not rest on the foundations of, Hobbes and Blackstone, McDonald argues. In fact, the primary influence on him in the legal area was Emmerich de Vattel, the popularizer of Leibniz. McDonald gives an inkling of how Vattel's tradition of natural law differs from the British empiricism of Blackstone and David Hume, in particular, but not much more than an inkling.

Relocating Hamilton's Tradition

It is in his discussion of legal and political philosophy, however,

that McDonald finds himself seriously hampered by epistemological weaknesses. To believe McDonald, Hamilton's world outlook was a potpourri of, or even vacillation between, the pragmatic, empiricist ideas of British intelligence agent David Hume, and believers in the power of reason such as Vattel. One cannot deny that Hamilton compromised, but the consistent thread of his philosophical approach can only be correctly located on a higher level—within an understanding of the 2,500-year battle between the Platonic and Aristotelian traditions. The consistent "exceptions" which McDonald finds in comparing Hamilton's thought to Hume's and that of other empiricist British agents like Montesquieu and Necker, among others—the belief in reason; the belief in God; the necessity for an urban, productive culture to realize man's creative potential; the understanding that he had to create the laws and institutions of society that would allow the masses ruled by passion to act in their own interest and that of society—precisely define the Platonic world outlook. The more direct evidence was available to McDonald, in the *Federalist* papers, especially, if he had looked beyond Hamilton's specialized training and into the general philosophical education of the period.

In a way unequalled by any other biographer favorable to Hamilton, McDonald senses his greatness: "his true kin were the likes of . . . Beethoven." Thus McDonald succeeds in giving the reader the basis for appreciating Hamilton's role in building this country. But the task of producing new Hamiltons and restoring the universal principles of his system has been left to others.

Nancy Spannaus