

# Leonore

Art, Science, and Statecraft

Summer 2026



The International  
SCHILLER INSTITUTE



## On the Cover:

*Benjamin Franklin Drawing Electricity from the Sky* by Benjamin West, 1816.

Scientist, inventor, philosopher, organizer, and republican revolutionary. Benjamin Franklin was not a stodgy aristocrat whose signature happened to make it onto the Declaration of Independence. He was at the center of the fight over what the nature of the new nation was to be, and pushed to imbue it with the most forward-looking ideas known to mankind.

Here, Franklin is portrayed conducting his famous kite experiment, which demonstrated the coherence between lightning and the new substance his electrical experiments were revealing. West's painting captures the other spark as well, the divine spark of reason which lay at the heart of the new American republic.

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It has become increasingly clear that the creative output of our organization is not only good, but vitally necessary for a successful upshift of humanity. We seek to incorporate art, science, and statecraft as a single force of discovery, which is humanity's true power and best defense against empire.

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# Leonore

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In the background:  
*The Charter Oak*, by  
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depicts the famous  
Connecticut tree where  
colonists hid the  
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Charter, thereby  
successfully preventing the  
British from revoking it.

# Humanity's Pursuit of True Happiness

*We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.*

Friends, when you read these profound words from the United States Declaration of Independence, what concepts come to mind? Every person desires to live and walk the path that he or she wishes to take, not merely as a vassal of a King or Emperor, as many unfortunately have lived before us. So, therefore, the concepts of Life and Liberty are straightforward. But what is "Happiness" and why would a national declaration make this a founding principle to rally its people?

Is it the elated feeling that those who watched the June 14 caged Ultimate Fighting Championship on the White House lawn experienced, while cheering on the bloody mess of mixed martial artists' attempts to beat one another to death? They may as well have thrown in a Christian to the lions with such starved vampiric blood lust from the audience. An unfortunate expression disgracing what should be the sacred land of our forefathers, especially so near the 250th anniversary of our founding.

On April 1, 2026, the NASA Artemis II mission launched. Millions of people, children glued to every television, watching with bated breath, viewing for the first time the far side of the moon with their very own eyes. Every

child's face expressed the wonder and grandeur of how infinitesimally small, yet how wonderfully all-encompassing the human mind is. The sparks of genius inspired by this single act of human ingenuity will bear new fruits that this author may never see in her lifetime.

That spark, which has the potential to be expressed in every person, is a sacred divine treasure, unique only to our species. A just government will not only cherish that spark, but will defend and cultivate it as a natural right and a national blessing. This is true human happiness, which sees no skin color, class privileges, or prejudice. This year marks the 250th anniversary of the creation of the first republic in human history, and the world must remember the great ideas and minds that worked to create it.

Reader, I invite you to celebrate the true American History, one that was over 2,500 years in the making after Plato's Republic was introduced to human thought. At the very end of this Special issue of Leonore, read in full the 1776 Declaration of Independence and think on all the incredible contributions that were made toward it, and what contributions you, the intellectual inheritors of these ideas, can make now.

# The Renaissance Roots of the American Revolution

By Christopher Sare and Robert M. Wesser

*Indeed the very existence of the United States has been a consequence of an injunction of a policy by Cusa: a directive to cross the great oceans, to create new nations to escape the degeneration which the resurgence of the Venetian system of usury had brought down destructively upon the momentary achievements of the Great Ecumenical Council of Florence, the Council in which all of the timely greatness of European culture was then expressed.*

*The process of social evolution for the good, as expressed by the role of Cusa and his associates*

*in that great Council and its scientific expressions, was at the root of what was to become those developments in the Massachusetts of the Winthrops and Mathers, the developments which supplied the essential, distinguishing foundations of the United States of America, and which have provoked its greatest achievements to the advantage of all mankind since that time.*

—Lyndon H. LaRouche, Jr., “Reflections On a Work by Nicholas of Cusa: The Strategic Situation Now,” November 29, 2011

This year, we are celebrating the 250th anniversary of the Declaration of Independence. Unfortunately, most Americans have little or no idea where those ideas actually came from within the overall development of human civilization and the millennia-long battle to secure the “unalienable rights” of all people so often cited from that document.

Lyndon LaRouche often insisted that one must have 2500 years of human civilization in one’s mind to understand current history. Thus, LaRouche had

“friends” like Plato, St. Augustine, Nicholas of Cusa, Gottfried Leibniz, and many, many others whom he considered his peers, even though they did not live contemporaneously. He read their writings. He studied their history. He studied what they did to move mankind forward. And so they were his *friends*, because that was his intention as well: moving mankind forward. It is from this standpoint that we can begin to delve into the actual roots of the American Revolution.



Piero di Cosimo, *The Myth of Prometheus*, 1510, Musée des Beaux-Arts, Strasbourg. The great questions of civilization regarding Man and his relationship to God's creation completely absorbed Renaissance artists. Here we see Prometheus creating man, stealing fire (reason) from Zeus to give to man, and being punished by Zeus for that noble act. Leaders of the Renaissance revived the ideas of the Greek Classicists, such as Aeschylus.

## Prometheus

First, LaRouche frequently emphasized the importance of the great Classical dramatist Aeschylus and his *Prometheia* trilogy, in which a ruling evil god, the Olympian Zeus, sought to squelch Prometheus's gift of fire to Mankind. In other words, the arbitrary and tyrannical Zeus *sought to forbid human creativity*.

As the story goes, after fashioning man out of clay, Prometheus watched Athena impart reason to his creation. Prometheus then went into Zeus's lair and stole fire from Zeus, with the intention of giving it as a gift to mankind. For this, Zeus severely and cruelly punished Prometheus and chained him to a rock, where an eagle devoured his liver every day, only for it to grow back and be eaten, repeatedly. Hercules eventually unbound Prometheus.

Far from being a simple mythology, the Prometheus story, especially as recounted by Aeschylus, is a very important idea, because it presents us with a fundamental question facing

mankind: the irreconcilable conflict between the capricious "oligarchical" Zeus and Prometheus, who represents the concept of man with reason and the power to use that reason by unleashing scientific and technological progress.

## Plato vs. Aristotle

Another critical pre-Christian conflict was that of Plato versus Aristotle. Raphael's *School of Athens* fresco in the Vatican gives us insight into this important battle, presenting a foretaste of the effect that this philosophical battle would have on the later Renaissance in Europe, of which Raphael was an important part.

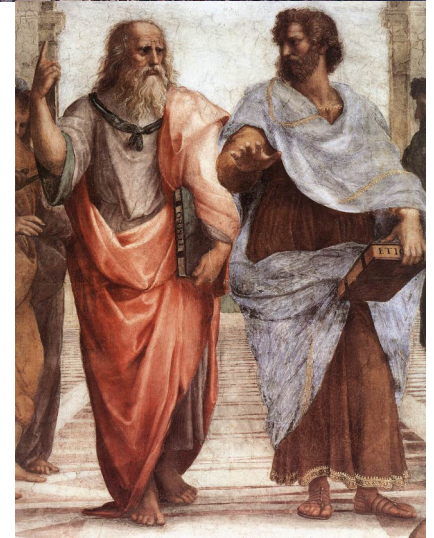
In the fresco, we see Plato on the left-hand side pointing up to the heavens. On the right side is Aristotle, holding his hand to the earth. As the architect of later medieval Scholasticism, he holds a book that is blocking his motion forward. Plato points upward while walking forward. Aristotle is holding his hand out to the realm of sense certainty while holding himself back from advancing forward. This was his

view of human beings and is why, throughout history, the oligarchy always loved and promoted Aristotle while despising and slandering Plato. In fact, as we know, Plato's dialogues are based principally on the activity of Socrates, who was put to death by the corrupt Athenian state for shattering the axioms and beliefs of empiricism and other oligarchical falsehoods. Let us look at what Aristotle says on the question of slavery in Book I, Chapter V of his *Politics*<sup>1</sup>:

We may then, as we affirm, perceive in an animal the first principles of herile and political government; for the soul governs the body as the master governs his slave; the mind governs the appetite with a political or a kingly power, which shows that it is both natural and advantageous that the body should be governed by the soul, and the pathetic part by the mind, and that part which is possessed of reason; but to have no ruling power, or an improper one, is hurtful to all; and this holds true not only of man, but of other animals also, for tame animals are naturally better than wild ones, and it is advantageous that both should be under subjection to man; for this is productive of their common safety: so is it naturally with the male and the female; the one is superior, the other inferior; the one governs, the other is governed; and the same rule must necessarily hold good with respect to all mankind. Those men therefore who are as much inferior to others as the body is to the soul, are to be thus disposed of, as the proper use of them is their bodies, in which their excellence consists; and if what I have said be true, they are slaves by nature, and it is advantageous to them to be always under government. He then is by nature formed a slave who is qualified to become the chattel of another person, and on that account is so, and who has just reason enough to know that there is such a faculty, without being indued with the use of it; For other animals have no perception of reason, but are entirely guided by appetite, and indeed they vary very little in their use from each other; for the advantage which we receive, both from slaves and tame animals, arises from their bodily strength administer-



Raphael Sanzio's *School of Athens* is an example of LaRouche's concept of the simultaneity of eternity, in which we see a battle of ideas represented by individuals who did not all live contemporaneously. Central to this was the fundamental difference between Plato and Aristotle. Among others, Pope Julius II commissioned this fresco. It was painted over during the years 1509-1511. It is one of several which comprise the Stanza della Segnatura in the Apostolic Palace of the Vatican Museum.



ing to our necessities; for it is the intention of nature to make the bodies of slaves and freemen different from each other, that the one should be robust for their necessary purposes, the others erect, useless indeed for what slaves are employed in, but fit for civil life, which is divided into the duties of war and peace; though these rules do not always take place, for slaves have sometimes the bodies of freemen, sometimes the souls; if then it is evident that if some bodies are as much more excellent than others as the statues of the gods excel the human form, every one will allow that the inferior ought to be slaves to the superior; and if this is true with respect to the body, it is still juster to determine in the same manner, when we consider the soul; though it is not so easy to perceive the beauty of the soul as it is of the body. Since then some men are slaves by nature,

<sup>1</sup> Aristotle. *Politics*. I.5 (1254b13-1255a2), William Ellis's 1776 translation

and others are freemen, it is clear that where slavery is advantageous to any one, then it is just to make him a slave.

In other words, there is no difference between man and beast. This is why oligarchs love Aristotle—he justifies their bestial view of mankind. And, of course, this same argument is made by tyrants and oligarchies throughout history and up to this day.

On the other hand, what is Plato's view of slavery? In the *Meno* dialogue, Socrates calls upon a slave boy who has no education whatsoever to solve the problem of doubling the area of a square of one. In the dialogue, Socrates works through the problem with the boy, who makes a couple of mistakes but then finally figures out the solution. Although he has no formal education in geometry, has not gone to the finest academies, and is not from the best families, he's capable of figuring out a rather complex geometric problem!

This Platonic view, in direct contrast to Aristotle's, shows that the mind of a slave is as great as the mind of any other person.

What is Plato's view on kings and rulers? Let's take the view of Thrasymachus in Plato's *Republic*. Thrasymachus, a sophist in Athens, argues that "might makes right" and that justice favors the advantage of the stronger. It's essentially the same argument as the infallibility of a king. A king can do no wrong because anything the king does is, due to his infallibility, always right. So, if a king burns you at the stake, it is right because the king decided to burn you at the stake! The king is infallible because he has *the power to do it*. In the ensuing dialogue, Socrates proves Thrasymachus wrong by demonstrating in multiple ways that truth and justice in the service of the good are far more powerful than "might makes right."



*Sandro Botticelli's St. Augustine in His Study, 1480, found in the beautiful Florentine Chapel, Chiesa di Ognissanti, we see the artist of the Renaissance occupied with the thinking of like-minded conspirators 1,000 years prior. On the right, Botticelli's self-portrait in his famous Adoration of the Magi, 1425.*

Later, in the 4th century A.D., St. Augustine of Hippo (354-420) considered that, of all the pre-Christian philosophers, Plato was the closest to Christianity in his philosophy, because he sought for universals and was committed to discovering the good. The fundamental idea of man's ability to participate in ongoing creation would also become conceptualized by St. Augustine of Hippo as *capax Dei*, or the capacity of God.

## From Dark Ages to Renaissance

Although there are interesting and important aspects of this battle for the liberation of mankind throughout the Middle Ages, for centuries, life for the vast majority of human beings, was as Hobbes would write later, "nasty, brutish and short," with the European population barely doubling over 1,000 years.

By the 1300s, two things occurred, not unrelated, which were absolutely catastrophic for Europe: The Hundred Years' War and the bubonic plague. In 1337, Edward III of England's House of Plantagenet decided to launch endless wars against France. The combination of the devastation of these wars with



In Giorgio Vasari's *Portrait of Six Tuscan Poets* (1544), we find Petrarch, Boccaccio, and Dante in the center. They led the fight for Platonism over Aristotelianism in the Italian vernacular.

the speculation and usury of the Venetian banks plunged Europe into an economic collapse, leading to the bubonic plague. As the plague overwhelmed the people, somewhere between a quarter and a third of the population of Europe was wiped out.

During the plague, the European population plunged into barbarism and chaos. For example, Jews were burned alive in the belief that they had brought the plague into Europe. Flagellants roamed the countryside whipping themselves in the belief that this punishment would somehow bring an end to the plague.

Out of this horrific tragedy came the beginning of a rebirth of civilization initiated by the great Italian thinkers Dante Alighieri, Giovanni Boccaccio, and Francesco di Petracco (i.e., Petrarch).

All three wrote in a beautiful, vernacular Italian language (as opposed to the Latin of the Aristotelian Scholastics), thus allowing profound ideas to be accessible to the population at large. This new Italian prose and poetry was literally created by Dante in his famous *Commedia*, in which he took the reader from the Inferno through Purgatory, and then into a Paradise of reason, all aimed at demonstrating the perfectability of Mankind. Dante's Italian was then

later employed by Boccaccio in his *Decameron* and in Petrarch's famous Italian poetry. The work of these three and others lay the basis for lifting Europe out of barbarism and toward the Renaissance in Italy.

At the same time, in the North, a Catholic deacon named Geert Groote founded the Sisters of the Common Life in the Netherlands in 1379, opening up his house to a few poor women, whom he then educated. Subsequently, he set up the Brethren of the Common Life in 1384, which again was committed to the idea of the education of the poor. Groote's idea that the poor could be enabled to develop their minds, was virtually unheard of at a time when more than 95% of the population in Europe was living in an illiterate, bestialized condition, predestined to be servants of the oligarchs and aristocrats in power.

It is important for the reader to consider immersing oneself in the beautiful architecture, art, and poetry of the Renaissance. Even though most Americans do not think of the Italian, Dutch, or English Renaissance as being part of America, in fact, they *absolutely are*. They are the source of our best traditions.

## Jeanne d'Arc and the Roots of the Nation State

Coming out of the dark age, we also see the emergence of a Renaissance pope, Pius II (Piccolomini), about whom we will discuss more below. Commenting on the state of France after the Hundred Years' War and the black death, Piccolomini writes:

France, wasted by such disasters, presented the appearance of a vast desert rather than a kingdom. Cities lay in ruin and stripped of their inhabitants. Farms were in ashes. The country everywhere was laid waste. Nowhere could a small party travel in safety. If a man escaped brigands, he fell among wild beasts.<sup>2</sup>

<sup>2</sup> "[Joan of Arc's victory at Orleans \(1429\), according to the Commentaries of Pius II.](#)" This translation is from *Memoirs of a Renaissance Pope: The Commentaries of Pius II*, translated by Florence A. Gragg (London, 1960).

That was the situation in Europe at the time. Remember that there were no nations at this point—neither France, England, nor Italy—only kings, the nobility, and other aristocracy, who ran ever-changing regions of dominion, often more brutal tyrants than the king. For example, there is much talk today about the Magna Carta (1210), because it limited the power of the king. But the Magna Carta essentially empowered the aristocracy over the king—they feared that the king might limit their power if he began to rule on behalf of the general welfare of the people!

Thus, before the nation states or republics, one would often be better off living under a king committed to the general welfare of the people than under greedy, power-hungry nobles. But of course, the problem remained that this depended on chance, and there was no guarantee that a king would be committed to the general welfare of the realm and its people.

In 1415, the House of Plantagenet's King Henry V won the Battle of Agincourt in France as part of the senseless series of military escapades of the Hundred Years' War. Instead of building up a nation of England, Henry V sought an invasion of France. In 1420, Henry moved on to conquer Paris, defeating France's Charles VI. The subsequent Treaty of Troyes made Henry V and his English progeny the present and future kings of France. When Henry died in 1422, France's Charles VII (the father of Louis XI) disputed the English claim to the throne, asserting himself to be the legitimate king of France.

While all of this is going on, Thomas à Kempis, a product of Groote's Brethren of the Common Life, began in 1418 to write his *Imitation of Christ*, in which he took up the question of the ability of the mind of the average person to be uplifted and elevated to "imitate" Jesus Christ.

The military conflicts came to a head six years later when a young maiden from Orleans named Jeanne d'Arc entered the scene. By then, the Burgundians (i.e., Northern France) and England were allied together against France's Charles VII, and Orleans was under siege by the British in their advance

south to completely conquer France for the Plantagenet Empire.<sup>3</sup>

Whether Orleans was to be broken or not would determine the outcome of this attempted conquest. Seventeen-year-old Jeanne, who was heavily influenced by the monasteries associated with the Sisters of the Common Life and the Brotherhood of the Common Life, saw that Charles VII was prostrate and had little or no interest in fighting back to save France. She decided that *she* must lead the drive to defeat the British at Orleans.<sup>4</sup>

On April 29, 1429, Jeanne entered Orleans, and on May 4th began the assault on the British troops, breaking the siege after three bloody days.

Pope Pius II wrote in his *Commentaries (Commentarii rerum memorabilium)*<sup>5</sup>:

The approach to Orleans by land was very difficult. All the roads were blocked by the English and at each of the three gates they had a camp fortified with a moat and a rampart. The Maid, knowing that the river Loire flows by the walls of the city, loaded ships with grain in a secluded place and embarked with her troops, sending word to the besieged that she had started. By rowing quickly and taking advantage of the swift current she appeared in sight of the city before the enemy knew she was coming. Armed English troops rushed up and, putting out in small boats, tried in vain to prevent her landing. They were forced to retreat with many wounds.

The Maid entered the city, where she was received with great rejoicing by the people, and brought supplies of all kinds to a populace near starvation. The next day at dawn she furiously attacked the camp of the enemy that was besieging the main gate. Filling the moats and shattering the mound and rampart, she routed the English in confusion, captured their fortifications, and set fire to the towers and bulwarks which they had built. Having thus heartened the townsmen, she made sallies through the other gates and

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<sup>3</sup> Megan Beets, "[Joan of Arc](#)," *EIR*, April 3, 2015.

<sup>4</sup> Megan Dobrodt, "[The Mission of Joan of Arc](#)," *Leonore*, Winter 2025.

<sup>5</sup> "[Joan of Arc's victory at Orleans \(1429\), according to the Commentaries of Pius II](#)"

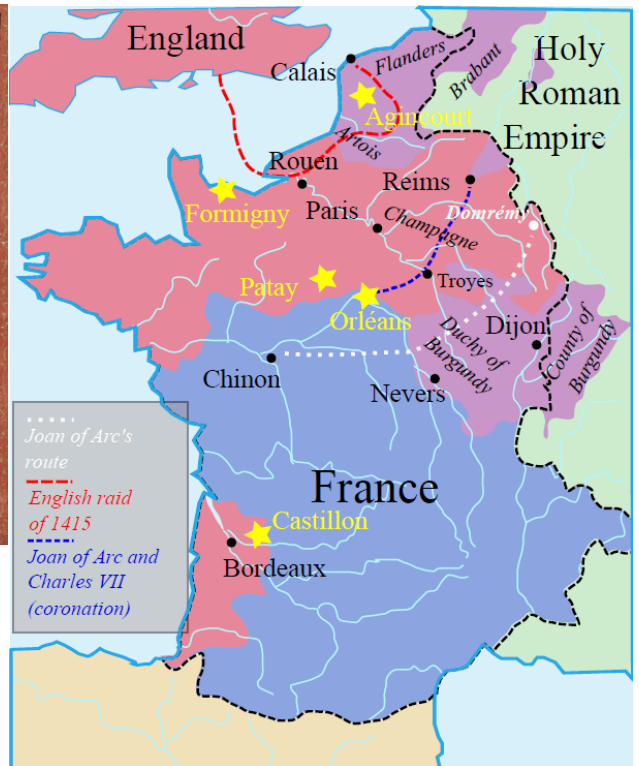
did the same in other camps.

Since the English forces were stationed in several different places and one camp could not come to the help of another, the siege of Orleans was weakened by these tactics and then utterly broken. All the enemy who had fought against the Maid fell; there was hardly anyone left to carry news of the disaster. The glory of this exploit was credited to the Maid alone, though very brave and experienced soldiers who had often commanded troops took part in it.

Such a massacre of his men and such humiliation was unbearable to Talbot, the most celebrated of the English commanders, and with 4,000 horsemen picked from the entire army he marched against Orleans to fight the Maid if she dared meet him, never doubting that when she came through the gate he could either capture or kill her. But the event proved otherwise. The Maid led out her troops, and as soon as she saw the enemy, with loud shouts and terrific force she charged the English lines. Not a man dared to stand fast or show his face; panic and horror seized them. Despite their superior numbers, they had supposed they would be fewer and thought countless forces were fighting for the Maid. Some even thought angels were fighting on the opposite side and had no hope of victory if they found themselves battling against God. Their drawn swords fell from their hands; everyone threw away shield and helmet to be unencumbered for flight. Talbot's shouts of encouragement went unheard and his threats unheeded. The rout was most shameful. The soldiers presented only their backs to the Maid, who followed up the fugitives and took or killed every man except a few — including the commander, who when he saw



*A drawing of Jeanne d'Arc. To the right, a map of France during the English invasion, with some of the routes of Jeanne's army to recapture the country. Credit: Aliesin*



that his men could not be rallied, made his escape on a swift horse.

From there, Jeanne opened a pathway north to Rheims, where something even more miraculous occurred. Pope Pius II continued:

When the army had come to about forty stades from Reims, panic seized the city. There seemed no safety for the English; The nobles were wavering; the populace were attracted by the prospect of a change of government. Some among the English advised removing elsewhere the sacred oil with which the king is anointed, so that even if the city were lost, the enemy could not be properly crowned. The French believe that once upon a time a white dove sent from Heaven brought to St. Remi, Bishop of Rheims, the sacred oil for the anointing of kings, and they guard it with the greatest reverence and think that it never grows less, though Clovis to our day a long line of sovereigns has used it. They say that he who is not anointed with this oil is no true king. Though the English had for this reason repeatedly discussed removing it, it is thought their plan was frustrated by the Divine Will.

The Dauphin [French king in waiting], on approaching the city dispatched heralds to demand its surrender and to announce his coronation to the people of Rheims. The city sent eminent citizens to request time for consideration, but the Maid gave orders that the envoys should receive no answer; there must be no delay; everything must be done at the time God had appointed. The Dauphin obeyed the Maid. He detained the envoys and sending ahead some companies of cavalry advanced swiftly on the city. Then an extraordinary thing happened which after-generation will not believe.



*Jeanne d'Arc interrogated by The Cardinal of Winchester in her prison, 1431. Paul Delaroche, Musée des Beaux-Arts de Rouen*

Not a single armed man was to be found at the gate or in the city. The citizens in civil dress met them outside the walls, The Dauphin with out conditions, without terms, without the least opposition, passed through wide-open gates. No one protested, on one showed any sign of resentment. Everyone admits that it was a miracle of Heaven...

Whether her career was a miracle of heaven or a device of men, I should find it hard to say. Some think that when the English cause was prospering and the French nobles at variance among themselves thought no one fit to be commander, one shrewder than the rest evolved the cunning scheme of declaring of the maid that she had been sent by heaven and that giving her the command she asked for [was correct] since there was no man alive who would refuse to have God for his leader. Thus it came about the conduct of the war and the high command were entrusted to a girl... This at any rate is beyond question: that it was the maid under whose command the siege of Orleans was raised; by whose arms all the countries between

Bourges and Paris were subdued; by whose advice Reims was recovered and the coronation celebrated there; by whose charge Talbot was routed and his army cut to pieces; by whose daring the gate of Paris was fixed; by whose quick wit the untiring effort the French cause was saved. It is a phenomenon that deserves to be recorded, although after ages are like to regard it with more wonder than credulity.

Due to Jeanne's miraculous work, Charles VII was crowned the king of France at Reims in 1429. In the ensuing battles, Jeanne was captured by the Burgundians and betrayed by Charles, who did nothing to defend her. She was subsequently

brought in front of the Inquisition on charges of witchcraft and sentenced to be burned to death at the stake.

Importantly, one of the first people to defend Jeanne was Jean Gerson, a Catholic and French Platonic scholar at the University of Paris. It was Gerson who went on to create a Guide of Study for the future King Louis XI, who at the time was living in southern France and distraught by the cowardice of his father, Charles VII.

## Nicholas of Cusa and the Council of Florence

In 1434, German Catholic Bishop Nicholas of Cusa wrote the *Concordantia Catholica*, in which he laid out revolutionary ideas that, 400 years later, would be echoed in the U.S. Declaration of Independence.

Cusa writes:

Natural laws precede all human considerations, and provide the principle for them all. First, nature intends every kind of animal to



*Florence's Santa Maria del Fiore Cathedral, whose magnificent dome was scientifically designed by Cusa's friend Filippo Brunelleschi, still stands as the world's largest masonry dome ever built to this day. Completed in 1436, it offered a glimpse into a different future when it became the location for the 1439 Council of Florence.*

preserve its physical existence and its life, to avoid what could be harmful, and to secure what is necessary to it. For the first requirement of essence is that it exist...

But from the beginning, men have been endowed with reason, which distinguishes them from animals. They know because of the existence of their reason that association and sharing are most useful—indeed, necessary for their self-preservation, and to achieve the purpose of human existence.

Therefore by natural instinct they have joined together and built villages and cities in which to live together. And if men had not established rules to preserve peace, the corrupt desires of many would have prevented this union from improving human life. For this reason cities arose in which the citizens united and adopted laws with the common assent of all to preserve unity and harmony, and they established guardians of all these laws with the power necessary to provide for the public good.

It was clear that by a marvelous and beneficent divine law infused in all men, they knew that associating together would be most beneficial to them and that social life would be maintained by laws adopted with the common consent of all—or at least with *the consent*

*of the wise and illustrious and the agreement of the others.* [emphasis added]

Servitude can be by choice—it is less worthy if by compulsion and better if freely chosen, since good is more meritorious when performed freely than out of necessity.... For nature does not make a slave, but ignorance, nor does manumission make one free, but learning.

For those who live by the law are free. But true law is righteousness. True law is not carved on tablets nor cut in bronze but stamped on the mind and imprinted on the senses.

All legitimate power arises from elective concordance and free submission. There is in the people a divine seed by virtue of their common equal birth and the equal natural rights of all men, so that the authority—which comes from God, as does

man himself—is recognized as divine, when it arises from the common consent of the subjects. One, who is established in authority as representative of the will of all, may be called a public or common person, the father of all, ruling without haughtiness, or pride, in a lawful and legitimately established government. While recognizing himself as a creature...of all his subjects as a collectivity, let him act as their father as individuals.

It is sufficient to know that free election based on natural and divine law does not originate from positive law nor from any man upon whose will the validity of the election depends. This is particularly true of the election of a king or emperor whose existence and power do not depend on any one man. Thus the electors...derive their basic authority fundamentally from the common consent of all those who could by natural law have created the Emperor and not the Roman Pontiff who has no authority to give any region in the world a king or emperor without its consent.

For this purpose [the public welfare], the ruler should have the best qualified of his subjects chosen from all parts of his realm, to participate in a daily council with him. These counselors ought to represent all the inhabitants of the realm. ... These counselors ought

constantly to defend the good of the public which they represent, giving advice and serving as the appropriate means through which the king can govern and influence his subjects, and the subjects on proper occasion can influence him in return. The great strength of the kingdom comes from this daily council. The counselors should be appointed to this task by agreement in a general meeting of the kingdom, and they should be publicly bound legally by oath to speak out openly for the public good.<sup>6</sup>

In 1439, Cusa and a number of his friends, such as Niccolò Albergati, organized representatives from the Byzantine Empire to be brought into the Council of Florence. Note that three years before this glorious Council, Filippo Brunelleschi had completed the beautiful dome atop the Florence Cathedral, lifting up the citizens of Florence to the heavens.

Byzantine Emperor John VIII brought with him to the Council Greek scholar Gemistos Plethon, who had with him the complete works of Plato, which were not entirely available in Western Europe at the time. Also, what Cusa and his allies engineered was the bringing together of the Eastern and Western churches under the principle of the *filioque*— the idea that God proceeds to Mankind through the Son via the Holy Spirit, creating a direct link between God and Mankind through Jesus Christ. Previously, the *filioque* had been rejected by the Byzantine Church, but it now embraced it, thus uniting the two churches around this concept as well as allowing a rebirth of the ideas of Plato in the West.

Importantly, also at the Council of Florence, scientific seminars were held among cosmographers, geographers, and experts in the science of navigation, where Cusa's friend and ally Paolo dal Pozzo Toscanelli presented his controversial map promot-



France's King Louis XI

ing the idea of the exploration and colonization of North America.<sup>7</sup>

The spread of these ideas was promoted and financed by the Medici banking family of Florence (specifically by Cosimo de' Medici), who helped to create the Platonic Academy in Florence, and financed poets and artists. The Medici also created the first public library in Florence at San Marco, which became a center for the Renaissance movement.

Cosimo de Medici attended lectures by Gemistos Plethon and helped finance Marsilio Ficino, who created the first Latin translations of the complete works of Plato, as well as founding the Florentine Platonic Academy.

## Louis XI and the Modern Nation State

Meanwhile, back in France, Louis XI was in exile in 1447, and, as heir apparent to the throne, was ruling the French state of Dauphiné, which borders Italy. So, not surprisingly, there developed a direct, powerful influence on the exiled Louis XI from Cusa, the Council of Florence, and the Florentine Platonic Academy.

Louis XI moved north into Burgundy, which at this point included the Netherlands and the Flemish area. In 1456, Jeanne d'Arc was completely exonerated, creating a massive optimism in the French population. A series of battles were then fought to free France from the British, which included assistance by the friends of Cusa in the form of the Congress of Aras, allowing the Burgundians to break from the English to join with France.

While Louis XI was up in the Burgundy area, he also met with Wessel Gansfort, a personal friend of Thomas à Kempis, author of the humanist work *The Imitation of Christ*, who had also been educated by

<sup>6</sup> Nicholas of Cusa, [Concordantia Catholica](#), Book III, Sections 268-378.

<sup>7</sup> Ricardo Olvera, "[Columbus and Toscanelli](#)," *Fidelio*, Spring 1992.

the Brotherhood of Common Life in the Netherlands. Gansfort had been involved in the Florentine-based movement to seek out and translate the original Greek texts of both the New Testament and classical Greek masters, most notably of Plato.

Finally, Charles VII died in 1461, making Louis XI the king of France—a France that became a liberated unified nation.

It is worth noting that in this very same year, Jasper Tudor, the uncle of the future king of England, Henry VII, became inspired by Louis XI, fled England to France, where Louis made him a member of his household. That same Jasper Tudor would later bring his uncle, the young King Henry VII, to France a decade later, where he learned firsthand the nation-building process of King Louis XI.

Louis XI proceeded to take the model city-state institutions that he pioneered in Dauphiné and applied them to the entire nation of France. Most notably, he created a system of postal roads, promoted the creation of all types of industries and trade, and broke the control of the petit nobility over the many squabbling principalities and fiefdoms. All of this served to unify the nation, with Louis XI its first true king.

Louis also brought in experts from Florence and industrialists from what would later become Germany, all while rebuffing an alliance with oligarchical Venice, cutting short the Venetians' visit to France, and sending them back to the lagoons.<sup>8</sup> Again, we turn to Piccolomini, who just three years earlier, in 1458, had become Pope Pius II, for insight on this matter:

As among brute beasts, aquatic creatures have the least intelligence. So among human beings, the Venetians are the least just and the least capable of humanity. They please only themselves, and while they talk, they listen to and admire themselves. When they speak, they think themselves sirens. They wish to appear Christian before the world, but in reality, they never think of God. And except for the state which they regard as a deity, they hold nothing sacred. The Vene-

tians aim at the domination of Italy and all but dare aspire to mastery of the world.<sup>9</sup>

Louis XI also enacted labor laws that protected the rights of foreign workers, set standards of production, and encouraged the immigration of engineers, printers, musicians, farmers, armor manufacturers, artillery specialists, iron foundry workers, and copper workers. He promoted all kinds of internal improvements, resulting in the massive development of France.

In 1483, King Louis XI wrote *The Rose Bush of War* as an instruction to his son, the future King Charles VIII, on how a king ought to govern his people.<sup>10</sup>

The greatest care a wise man must have in this transitory world is for his soul, which is perpetual and which bears the charge for the activities of the body, which shall rot upon death, which spares neither the great nor insignificant, noble nor villain, strong nor weak, rich man nor poor, old nor young—all are equal before it, and so it gives no more time or better forewarning to one than to the other; for which reason each should seek to have a good soul, and not put his heart too much in the world or its goods which he must leave finally behind.

Death is a light thing to him who is certain that after him good will come of it: for who lives a good life, will die a good death.

None should fear death, having defended the common good, for therein is merit. As well we are bound to fight for our country.

Who wishes to die a good death, must seek to have a good soul...

Since everything, including our creation, comes from God, we must desire that our souls return to Him, by doing such good works that the memory of them will be in perpetual benediction. It is a good and charitable thing to risk one's life to defend the common good which concerns all estates: that is, the commonweal of the Realm...

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<sup>8</sup> Stephanie Ezrol, "[The Commonwealth of France's Louis XI: Fruit of the European Renaissance](#)," *Fidelio*, Vol. IV, No. 3, Fall 1995.

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<sup>9</sup> This translation is from, *Memoirs of a Renaissance Pope: The Commentaries of Pius II*, translated by Florence A. Gragg (London, 1960).

<sup>10</sup> Louis XI of France translation of *The Rosebush of War*, (c. 1483) *Fidelio*, Vol. IV, No. 3, Fall 1995.

When the just King sits on his throne, no evil can befall him.

He must protect the churches, the houses of God, widowed women, and orphans, in right and in justice. However much all men—great, small, and in-between—be under his care, among all of them always widows and orphans have great need of succor.

He must defend the common property, to give and have given to each man that which is his and provide with his power that there be no hate nor discord among his subjects; and if there is, provide that he not favor more the demands of one side or the other, nor otherwise give credence to all lightly made reports.

## The Tudors and English Renaissance

In 1485, two years after Louis XI's death, his friend and collaborator Henry Tudor became King Henry VII, finally ending the torturous reign of the House of Plantagenet over England after the demise of the notorious Richard III. Not surprisingly, Henry VII picked up key elements of the nation-building project which Louis XI began in France. Thus, we see the English Renaissance led by the likes of Sir Thomas More, Erasmus of Rotterdam, and the English scholar John Colet, all advisors of Henry VII. All of these thinkers were Platonists, with Erasmus coming directly out of the Brethren of the Common Life in the Netherlands.

In 1516, Thomas More wrote *Utopia*, developing the idea that government must promote the general welfare of all its citizens, a common theme that we see throughout the Renaissance. More asserts that to achieve these goals requires all citizens of a nation to be schooled in becoming Platonic philosopher kings, for "it is impossible that all should be well unless all men are good."

More wrote *Utopia* as a form of dialogue between himself and a fictional character named Raphael, who had sailed, both geographically and intellectually, as Ulysses and Plato had done. Raphael was

presented as a student of philosophy, learning Greek "since the Romans left us nothing that is valuable except Seneca and Cicero." Raphael describes to More the imaginary land of Utopia, which had achieved a far higher level of civilization than that of Europe at the time.

Although Henry VII dedicated his efforts to steep his son Henry VIII in Platonic thinking with these amazing scholars, ultimately this ended in tragedy as Henry VIII was seduced (literally) by the Venetians, laying the basis of the transformation of England from a nation state into the wicked empire that it would become in the 18th Century.<sup>11</sup> After re-

fusing to recognize Henry VIII as the Supreme Head of the Church of England, as well as Henry VIII's multiple marriages resulting in divorce and beheading, Thomas More was sent to the chopping block in 1536.

**Death is a light thing to him who is certain that after him good will come of it: for who lives a good life, will die a good death.**

## 'The City on the Hill'

A century later, the notion of Utopia became directly relevant to America when William Shakespeare wrote *The Tempest*, after which English explorer John Smith traveled to Virginia in 1607 in quest of establishing something equivalent in North America.

The Thirty Years' War in Europe, starting in 1618, only fueled the desire of those of the Platonic/Cusa tradition to seek out a "Utopia" outside of the confines of the oligarchy-dominated Europe. As England became increasingly corrupt, John Smith's idea of a colony in North America free of nobility and aristocratic riff-raff was pursued by like-minded "pilgrims" throughout Europe. The most notable of these projects was initiated in 1628 by John Winthrop, founder of the Massachusetts Bay Colony:

All other churches of Europe are brought to desolation, and our sins for which the Lord

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<sup>11</sup> Gerald Rose, "[The Venetian takeover of England: A 200-Year Project](#)," *EIR*, Volume 21, Number 16, April 15, 1994.



Thomas More and John Colet

begins already to frown upon us, do threaten us fearfully, and who knows but that God hath provided this place to be a refuge for many whom He means to save out of the general calamity, and seeing the Church hath no place left to fly into but the wilderness, what better work can there be then to go and provide tabernacles and food for her against [the time] she comes thither:

This land [England] grows weary of her Inhabitants, so as man, who is the most precious of all creatures, is here more vile and base then the earth we tread upon, and of less price among us then a horse or a sheep, masters are forced by authority to entertain servants, parents to maintain their own children, all towns complain of the burden of their poor though we have taken up many unnecessary, yea unlawful trades to maintain them. And we use the authority of the law to hinder the increase of people as by urging the Statute against cottages and inmates, & thus it is come to pass that children, servants & neighbors (especially if they be poor) are counted the greatest burden which, if things were right, would be the chiefest earthly blessing.<sup>12</sup>

Winthrop's famous 1630 sermon "A Model of Christian Charity" underscores the conscious idea of this revolutionary community in the New World

<sup>12</sup> H. Graham Lowry, *How the Nation Was Won* (Washington, D.C.: *Executive Intelligence Review*, 1988), 5-6.

as being "as a city upon a hill. The eyes of all people are upon us."

Ultimately, the best of the Platonic and Renaissance traditions remaining in Europe would help create the conditions for the establishment of the first true nation state in human history, concretized by the July 4, 1776 Declaration of Independence and the U.S. Federal Constitution of 1787. These were typified by Cardinal Mazarin, architect of the Treaty of Westphalia which ended the 30 Years' War through "win win" economic development,<sup>13</sup> Mazarin's protege Jean-Baptist Colbert, founder of the French

Academy of Sciences and pioneer of state directed economic dirigism and, finally, the great statesman and philosopher Gottfried Wilhelm Leibniz, who played a direct role in the North American colonial experiment and honed the idea of the "pursuit of Happiness" as a philosophical concept.<sup>14</sup>

The American System of Political Economy established by our first United States Treasury Secretary, Alexander Hamilton, looked back to the Mercantilist system of Elizabethan England, a furtherance of the policies of Henry VII, and to Colbert's France, which was the legacy of Louis XI.<sup>15</sup>

Americans would do well to fight as fiercely today to defend those principles which took centuries upon centuries to finally be realized in the establishment of our Republic, 250 years ago. That is the legacy which humanity has gifted us with today, and the responsibility which we must fight to protect and further. As the great American Benjamin Franklin said, we have been given "a republic, if you can keep it."

<sup>13</sup> Pierre Beaudry, "The Economic Policy that Made the Peace of Westphalia," *EIR*, March 11, 2022.

<sup>14</sup> Robert Trout, "Life, Liberty, and The Pursuit of Happiness How the Natural Law Concept of Gottfried Wilhelm Leibniz Inspired America's Founding Fathers," *Fidelio*, Vol. VI No.1, Spring, 1997.

<sup>15</sup> Anton Chaitkin, "Colbert's Bequest to the Founding Fathers," *EIR*, January 3, 1992.

## *The American Republic in 2026:*

# There is Much Opportunity to Do Good

By Diane Sare

The celebration of the 250th anniversary of our Declaration of Independence has become a controversial topic. This is partly because the current leadership of the United States has no clue about why our republic was founded and is desecrating the principles of the American Revolution with gaudy, violent, and culturally depraved activities. Thoughtful citizens, when looking at the destruction wrought by the United States of America upon the peoples and nations of the world, as well as the physical and moral poverty of our own people, may ask themselves: Has our nation become merely a stronger, more disproportionately monstrous version of the evil British Empire that we intended to defeat in 1776?

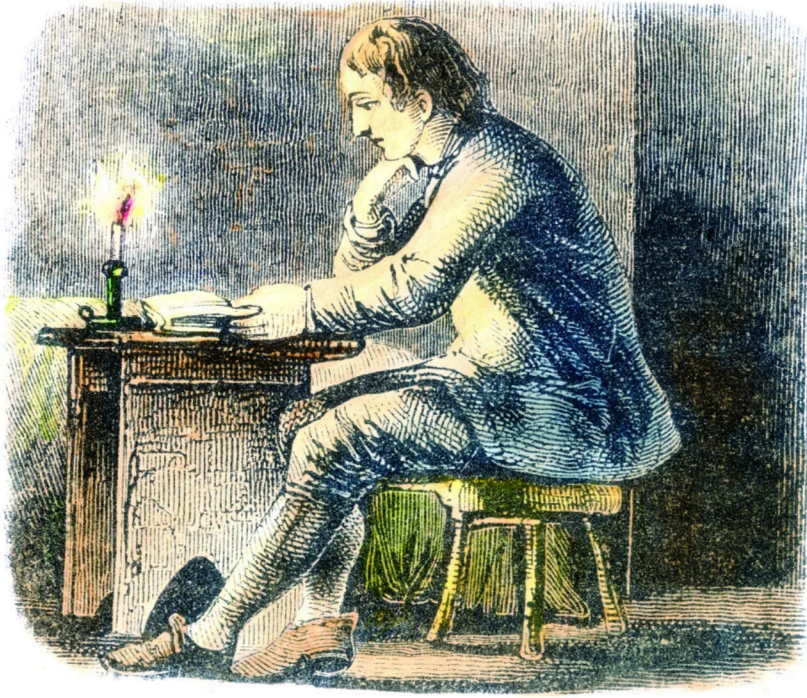
The truth of the matter is that our revolution against the British Empire changed the future course of human history and created the potential for billions of people on this planet to liberate



*Cotton Mather (1663-1728), the most prolific intellectual figure in colonial America, was the direct political heir of the republican founders of the Massachusetts Bay Colony.*

themselves from slavery and oppression. For that reason, our nation and its guiding principles have been under uninterrupted attack for the last 250 years, including the assassinations of Presidents Lincoln, Garfield, McKinley, and Kennedy, as well as assassinations of civil rights leaders like Malcolm X and Rev. Martin Luther King, Jr. It would be absurd to view each of these murders as an isolated event carried out by a "lone assassin." They must be seen as part of ongoing efforts to prevent our nation from fulfilling its intended mission. Mankind needs

us to return to our founding principles and to become a force for good and justice in the world. As Dr. King told us, "the arc of the moral universe is long, but it bends toward justice;" It may be the response of the younger generation in our republic to the horrific genocide against the children of Gaza that restores our anti-colonial revolutionary identity.



*Mather collaborated directly with his protégé, the young Benjamin Franklin, whom he deployed around the world to advance the republican cause. Franklin would later write to Mather's son Samuel regarding the Essays: "if I have been, as you seem to think, a useful Citizen, the Publick owes the Advantage of it to that Book." Above, a drawing of the young Franklin.*

and shared his [philosophical outlook](#).<sup>1</sup> According to historian H. Graham Lowry, "Winthrop [Sr.] and his followers established an elected legislature—which soon created the world's first system of public education. They drafted a constitution and code of laws known as the 'Body of Liberties,' and used the only printing press in the colony to make them available to all citizens, to protect them from 'arbitrary government.' "

Cotton Mather's most important student was the scientist and founding father of our republic, Benjamin Franklin.

Whenever one is preparing for a battle which requires courage and fortitude, whether in the physical or spiritual domain, as Lyndon LaRouche used to tell a group of his younger associates as we prepared to run for office, the most important enemy to vanquish is that within yourself. If one intends to be a champion of the good, then one must conquer those

voices of doubt and negativity which prevent one from taking the needed action. One must do, in effect, what Hamlet failed to do ("Conscience doth

make cowards of us all"). Hamlet was unwilling to separate his own identity and action from the corruption which permeated the whole of Denmark at the time, and found himself paralyzed and inca-

pable of acting for the good. You will see as you read some of the excerpts below why an elderly Ben Franklin wrote the following in a [letter to Cotton Mather's son Samuel](#) on May 12, 1784:

Permit me to mention one little Instance, which tho' it relates to my self, will not be quite uninteresting to you. When I was a Boy, I met with a Book intitl'd *Essays to Do Good*, which I think was written by your Father. It had been so little regarded by a former Pos-

The purpose of my preliminary study of Cotton Mather's (1663-1728) [Essays to Do Good](#), is to give the American people a tool to aid us in rediscovering our soul. Cotton Mather's work inspired the inhabitants of the Massachusetts Bay Colony, who had fled from religious persecution abroad to arrive on the shores of this continent and establish a new form of government dedicated to the proposition that "all men are created equal."

Cotton Mather's father, Increase Mather, the first president of Harvard College, who promoted the writings of Plato and Johannes Kepler, was a close collaborator of John Winthrop Sr. in the original Massachusetts Bay Colony. Winthrop's son, John Winthrop Jr., had reportedly engaged in a brief correspondence with Europe's brilliant philosopher/scientist Gottfried Wilhelm Leibniz,

**Let us try to do good with as much application of mind as wicked men employ in doing evil.**

<sup>1</sup> See "[Cotton Mather's Leibnizian Conspiracy](#)," by H. Graham Lowry, *EIR* Dec. 1, 1995.

essor, that several Leaves of it were torn out: But the Remainder gave me such a Turn of Thinking as to have an Influence on my Conduct thro' Life; for I have always set a greater Value on the Character of a *Doer of Good*, than on any other kind of Reputation; and if I have been, as you seem to think, a useful Citizen, the Publick owes the Advantage of it to that Book.... The last Time I saw your Father was in the Beginning of 1724. When I visited him after my first Trip to Pennsylvania. He receiv'd me in his Library, and on my taking Leave show'd me a shorter way out of the House thro' a



*John Winthrop (1588-1649), the founder of the Massachusetts Bay Colony and one of the early leaders of what would become America's republican movement.*

narrow Passage which was cross'd by a Beam overhead. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily Stoop, Stoop! I did not understand him till I felt my Head hit against the Beam. He was a Man that never miss'd any Occasion of giving Instruction, and upon this he said to me, *You are young and have the World before you; Stoop as you go through it, and you will miss many hard Thumps*. This Advice, thus beat into my head has frequently been of use to me, and I often think of it when I see Pride mortified, & Misfortunes brought upon People by their carrying their Heads too high.

If Cotton Mather's *Essays* had such a profound impact on the life of Benjamin Franklin, they must be a good starting point for Americans to locate the true spirit of the American Revolution.

The first chapter appears in full below:

Such glorious things are spoken in the oracles of God, concerning them who devise good, that A BOOK OF GOOD DEVICES may reasonably demand attention and acceptance from those who have any impressions: of the most reasonable religion upon them; I am devising such a book; but at the

same time offering a sorrowful demonstration, that if men would set themselves to devise good, a world of good might be done more than is now done, in this "present evil world." Much is requisite to be done that the great God and his CHRIST may be more known and served in the world; and that the errors which prevent men from glorifying their Creator and Redeemer may be rectified. Much is necessary to be done that the evil manners of the world, by which men are drowned in perdition, may be reformed; and mankind rescued from the epidemical corruption which has overwhelmed it. Much must be done that the miseries of the world may

have suitable remedies provided for them; and that the wretched may be relieved and comforted. The world contains, it is supposed, about a thousand millions of inhabitants. What an ample field do these afford, for doing good! In a word, the kingdom of God in the world calls for innumerable services from us. To do such things is to do good. Those men devise good, who form plans which have such a tendency, whether the objects be of a temporal or spiritual nature. You see the general matter, appearing as yet but a chaos, which is to be wrought upon. O! that the good Spirit of God may now fall upon us, and carry on the glorious work which lies before us!

What becomes clear (if it isn't already) as one reads the essays, is that Mather has the wonderfully optimistic view that every problem on Earth presents an opportunity for one to do good. This is not merely in the spiritual sense, but very much in the physical sense of alleviating hardship and suffering for fellow members of the human race.

The second essay, "The Reward of Well-doing," presents us with a real challenge, if we understand it as a polemic against the attitude of many of us,

who, when confronted with an unexpected problem, say, “Oh d\*\*\*, what a mess. Why do I have to deal with this?” (I am reminded here of a Chinese-American engineer, who described his efforts in building great water projects as a process of running into problems and solving them. His gleeful expressions of “Oh, we have a problem!” —knowing that would impel him to future discoveries—has not left me, especially because it was in such contrast with the prevailing reaction to obstacles placed in our path. But what is an “obstacle,” but an opportunity to do good?)

From Mather:

A man must look upon himself as dignified and gratified by God, when an opportunity to do good is put into his hands: He must embrace it with rapture, as enabling him to answer the great end of his being. He must manage it with rapturous delight as a most suitable business, as a most precious privilege. He must “sing in those ways of the Lord,” wherein he cannot but find himself while he is doing good. As the saint of old sweetly sang, “I was glad when they said unto me, let us go into the house of the LORD;” so ought we to be glad when any opportunity of doing good is presented to us. We should need no arguments to incline us to entertain the offer, but should naturally fly into the matter, as most agreeable to that “divine nature” of which we are made partakers. It should gratify us wonderfully, as much as if an Ingot of gold were presented to us!

Mather goes on to challenge his readers, who, like so many people we each know, may not always joyfully embrace the opportunities presented to do good:

I will only say, that if any of my readers are strangers to such a disposition as this, and do not consider themselves enriched and favoured of God when he employs them in doing good—with such persons I have done, and would beg them to lay the book aside; it will be irksome to carry on any further conversation with them....

Though the assertion may fly like a chainshot amongst us, and rake down all before it, I will again and again assert, that every one of



*Cotton's father, Increase Mather, was a close ally of John Winthrop's son, John Winthrop Jr., and went on to lead the republican effort to establish the Massachusetts Charter in the colonies.*

us might do more good than he does: and fore this is the first proposal I would make— To be exceedingly humbled that we have done so little good in the world.

Mather develops this polemic by denouncing those who, upon their deathbed, have no pang of conscience over not having done enough good.

The most useful men in the world have gone out of it, crying, “Lord, forgive our sins of omission!” Many a good man, who has been peculiarly conscientious about the profitable employment of his time, has had his deathbed rendered uneasy by this reflection, “the loss of time now lies heavy upon me!”

Whereas, the man who has no uneasiness about good that he neglected to do has “never performed one good work in all his life!” In fact, Mather corrects himself, he was never alive but dead the whole time.

There is much more to these essays than will be presented here, including a profound discussion of

the union of faith and works, which will be left for the reader to delve into, and I hope that as part of your resolve to embrace the mission of doing the good, you will take it upon yourself to read these essays in their entirety. While they are addressed to “Christians,” the principles expressed therein are universal.

I want to dwell a little on Mather’s chapter, “The Diligence of Wicked Men in Doing Evil,” because I believe that this particular polemic here is something for each of us to take to heart as we seek to remedy the great evils committed by our precious republic because of our lack of passion in insisting that the good be done.

Mather writes:

How much mischief may be done by one wicked man! Yea, sometimes one wicked man, of slender abilities, becoming an indefatigable tool of the devil, may effect incredible mischief in the world. We have seen some wretched instruments ply the intention of doing mischief at a strange rate, till they have ruined a whole country. It is a melancholy consideration, and I may say, an astonishing one—you will hardly find one of a thousand who does half so much to serve God and his own soul, as you may see done by thousands to serve the world and the devil. A horrible thing!...

We read of a man “who deviseth mischief upon his bed; who setteth himself in a way that is not good.” Now, why should not we be as active, as frequent, as forward in devising good? Why should not we be as wise to do good as he is to do evil? I am sure that we have a better cause, and better reasons for it. Reader, though perhaps thou art one who makest but a little figure in the world, “a brother of low degree,” yet, behold a vast encouragement! A little man may do a great deal of harm; and pray, why may not a little man do a great deal of good? It is possible that “the wisdom of a poor man” may start a proposal which may “save a city,” serve a nation! The strength of a single hair, applied to a wheel that has other wheels depending on it, may pull up an oak, or pull down a house.

It is very observable, that when our Lord Jesus Christ would recommend zeal for the

kingdom of heaven, he did not propose for our imitation the example of honest wisdom; no, but that of an unrighteous and scandalous dishonesty—that of the unjust steward. The Wisdom of our Lord here in is much to be observed. His design is not only to represent the prudence, but the industry, the ingenuity, the resolution, the heroic efforts of the soul, necessary in those who would seek and serve the kingdom of God. We seldom, if ever, perceive among men that vivacity of spirit in lawful actions, which we observe in unlawful ones. The ways of honesty are plain, and require not so much pains in pursuing them; but your thieves and cheats follow courses that are full of difficulties; the turns and tricks which they require are innumerable: hence you find among such people the exercise of extraordinary subtilty—you find no such cunning and application anywhere else. How emphatical then is it, to borrow from these the colors of heavenly wisdom. What I aim at is this. Let us try to do good with as much application of mind as wicked men employ in doing evil. When “wickedness proceeds from the wicked,” it is done “with both hands, and greedily.” Why then may not we proceed in our useful engagements “with both hands,” and “greedily” watching for opportunities?

It is worth remembering that at the time these essays were written, the British Empire was imposing extreme hardship and injustice on the American colonists, lest anyone be tempted to look back and say that the situation was easier then. In the spirit of Cotton Mather, the challenges we face, the seemingly insurmountable problems ahead of us, can be greedily embraced with a zeal to solve them. This was always the approach of the great American statesman and former presidential candidate Lyndon LaRouche, who had a profound understanding of, and empathy for, the suffering of people in the world, but who embraced his mission of solving these problems with an intense zeal and delight which was contagious whenever one was in his presence. This is the energetic spirit which is required today for all American patriots who wish to renew the intention of our Republic and to cause our nation to do good for its people and the people of the world.

# *The Declaration of Independence's 'Life, Liberty and the Pursuit of Happiness':*

## Franklin, Leibniz, and the Next 250 Years

By David Shavin



For the 250th anniversary of America's July 4, 1776 Declaration of Independence, decent respect for the future of mankind requires that we newly declare the idea and meaning of its central concept: "life, liberty and the pursuit of happiness."

Certainly, the simplifications—actually obfuscations and cover-ups—that indecent ideologues have placed upon the meaning of this founding document have not served the republic well. "Liberty" has been taken, in worse cases, as licentiousness; in more restrained cases, as the freedom to do whatever one wants as long as it doesn't interfere with another. Jeremy Bentham and Britain's Hellfire Club exemplified the former, while John Locke's "social contract"—with its rules drawn up for the trade-offs between the rugged individuals and their neighbors—exemplified the latter.

And 'the pursuit of happiness' has been turned into the right to pursue hedonism, the embrace of pleasure for its own sake, and to acquire as many material benefits as one can. Some of these ideologues would even insist that the Founding Fathers actually meant John Locke's phrase, "life, liberty

and property"—with the cover story that Thomas Jefferson had merely inserted a fancier phrase for Locke's boring "property" or "estate."

Unfortunately, with this poverty-stricken approach to what is a very rich concept, presently we find that "liberty" has come to be concerned not so much with the traditional freedoms of speech, political action, or religious expression, but is instead centered upon the "freedom" of speculative financial instruments—that is, gambling, the worship of the goddess Fortuna.

This Lockean outlook has invariably led to a widespread system of gambling, even on matters of existential importance like food, energy, and housing. And as the dollar has slowly been turned into an instrument of speculation, bullying tactics become more and more necessary to enforce its hegemony. Hence, the "new normal" makes obsolete civilized and lawful norms, setting loose the dogs of war. Even the very concept of innocent civilians has given way to a reckless disregard, or even the deliberate murder, of women and children.

Today, the British Empire's "long train of abuses and usurpations," defeated by the young United States nearly 250 years ago, has transmogrified into a bankrupt, world gambling casino—this time with the willing participation of America. The stinking back end of this metastasized cancer can be epitomized by the spectacle on the White House lawn of so-called "Ultimate Fighting"—or, inside the premises, by the insipid celebration of the notion of "freedom" as explained to Americans by the British king, Charles III.

Might not the birthday of a loved one be the proper occasion to pay respects to the unique worth and character of that beloved republic, the one that the Founding Fathers actually conceived? Or, as Abraham Lincoln put it, in his fight to revive the Founding Fathers' creation: "The mystic chords of memory... will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature." In particular, might the actual concept of "life, liberty and the pursuit of happiness" serve as a rich and powerful theme, and the present serve as the long overdue moment, for those mystic chords of memory to do their work? A decent respect for the future of mankind, at least for the next 250 years, requires that they be heard.

## A First Look

The Founding Fathers declared as a self-evident truth "that all men are created equal." While some might quibble that, in physical capacity, for example, everybody is not created equal, or even that the term "men" is meant to specify only those of the male sex and does not refer to all humans, the next phrase went on to specify in what sense they are created equal—in "that they are endowed by their Cre-



*Gottfried Wilhelm Leibniz (1646-1716) was a key figure whose philosophical and scientific outlook shaped that of the young United States. While Benjamin Franklin never met Leibniz, he worked closely with many of Leibniz's closest collaborators and supporters in Europe.*

ator with certain unalienable Rights..." So good, so far.

Before looking into the matter of "unalienable Rights," an overlooked foundational point should be mentioned—that, for the Founding Fathers, the world is a created world and that the Creator specially endowed mankind. Such is a rather universal world, but one with a particular character. This is where their "self-evident truth" is to be located—self-evident, not because it just popped out of nowhere and no one can question it, but because mankind is capable of recognizing it.

Now to the meat of the issue. The Founding Fathers chose to exemplify "unalienable Rights"

as "Life, Liberty and the pursuit of Happiness." Now, a healthy debate might ensue as to whether these are merely three separate items of top importance to them, or whether they refer to one single, unified concept. Certainly, an earlier draft by Thomas Jefferson had "the preservation of Life, & Liberty, and the pursuit of Happiness"—giving a strong sense of being a list of three items. But that version was rejected for the present one.

Yet, of much greater significance regarding the idea that "Life, Liberty and the pursuit of Happiness" is one unified concept is the actual role of Benjamin Franklin—the recognized head of the five-man committee responsible for the drafting of the Declaration of Independence—in seeking out the philosopher, Gottfried Leibniz.

## Franklin Pursues Leibniz on 'Happiness'

In 1766, ten years before the Declaration, Benjamin Franklin met and discussed with the scientific republican, Rudolph Erich Raspe, the Leibnizian idea of forming a nation based upon "life, liberty, and the pursuit of happiness." Raspe had just edited and published the first edition ever of Gottfried



British liberal John Locke (left) is often falsely credited as the inspiration behind the United States' Declaration of Independence and other founding principles. Along with Isaac Newton (right), these two were some of the British Empire's most ardent defenders, as well as opponents of Leibniz.

Leibniz's suppressed manuscript, *New Essays on Human Understanding*. Written over sixty years earlier, it had systematically exposed the pretensions of John Locke's *Essay Concerning Human Understanding*.

Locke based man's "freedom" upon the sanctity of property relations, a materialist and barbarian philosophy that Locke personally embedded in his authorship of the feudal, and pro-slavery, 1669 "[Fundamental Constitutions for the Government of Carolina](#)." Leibniz, on the other hand, had developed the characteristically human capacity for formulating timely and appropriate ideas as the key, causal element in fashioning human institutions, including governments. However, his critique of Locke had been locked away by the first King George, as it would be by George II and George III. Raspe's 1765 publication of the manuscript was an open political act of defiance, and it was taken that way in London.

Raspe's edition of Leibniz had come to Franklin's attention in the midst of his January-February 1766 fight in London to repeal the Stamp Act and put a halt to the British imperial policy underlying it. A key issue of the Act was that the colonies were to be treated as children, taxed to support a

government, but without any voice in decisions and direction.

An influential London publication, the *Monthly Review*, attacked Raspe's publication and censured it for daring to expose the ideological underpinnings of Locke. Franklin could not have failed to notice the coincidence that colonialist ideologues behind the Stamp Act were also distressed by the outbreak of Leibniz's systematic treatment of Locke. Franklin immediately made plans to travel to Raspe's Hanover that summer, where Leibniz's manuscripts were

stored.

So-called historians today still ignore Franklin's trip, ignore Leibniz's critique of Locke, and insist that Locke was the prime inspiration for the Founding Fathers. While Locke's writings were certainly promulgated by London and studied by the Founding Fathers, Franklin's curiosity as to London's agitation over the publication of Leibniz's work and his ten days in Hanover with Raspe and the Leibniz archive brought the ideological problems of Locke and the superior concept of Leibniz's "happiness" (from his Latin text, "*felicitas*") to light—and changed history.

Briefly put, Leibniz's concept of happiness was that the world is composed by a Creator such that the physical, objective conditions of existence—'life'—are addressed and solved by the fundamental scientific breakthroughs, uniquely made possible by the free exercise of man's subjective capacities, both heart and mind—i.e., liberty.

The purported trap of British ideologue Parson Malthus—that man's animal nature will ensure that populations spread faster than the resource base, necessitating the 'high-minded' upper class to periodically 'cull the human herd'—is based upon suppressing such human liberty. (He would be em-

ployed by London's East India Company to teach such matters.) In a word, the Creator acted happily (blessed the world) in choosing to create a world where human creativity is uniquely necessary for avoiding the descent into fascist economics and perpetual warfare.

Conversely, it would not be Leibniz's "best of all possible worlds" had the Creator flubbed it, creating a universe where the freedom of man was not uniquely necessary for life. For example, if humans were created as perfect robots that unthinkingly always did the right thing, that would not be a happy world. Similarly unhappy, if humans were incapable of solving the problems of existence. And even if humans lucked into the correct discoveries by trial and error, or simply by chance, it might be a fortunate world, yet not a happy one.

In fact, the Creator made mankind capable and necessary for positively transforming physical processes, in a way no other life form was capable, and, in so doing, truly allowing mankind to come closer to its Maker. So, rather than a laundry list of three important items, the phrase "life, liberty, and the pursuit of happiness" was, for Benjamin Franklin, a succinct encapsulation of Leibniz's political philosophy.

## Leibniz's 'Locke' Project to Help England Succeed

Leibniz had taken up Locke's 1690 *Essay Concerning Human Understanding* shortly after the 1701 Act of Settlement, which had, with his involvement, put his patroness Sophie the Duchess of Hanover in line to become the ruling Queen of England. With that, he also accepted the responsibility for addressing the possibly tragic flaws in the quality of thinking and deliberation in England's ruling circles.



R.E. Raspe, a student of Leibniz's work and a key Franklin collaborator in Germany.

Locke's essay epitomized the deliberately short-sighted and materialistic views of the faction that had taken power in England in the so-called "Glorious Revolution" of 1688-89. This "Venetian Party" in England was hardcore imperial. Among other things, it established the Bank of England in 1694 and soon took aim at the republican institutions of America, such as the charter of the Massachusetts Bay Colony. The essay, in short, has the senses rule: What man can be sure of is what he sees, hears, smells, tastes, or touches; and the mind can only passively process these impressions.

Of course, any victim who is unable to identify any better uses for his mind might as well surrender his country and culture right then and there. Such a mind cannot carry out sustained deliberations over the development of culture, over the proper creation of credit, or over anything else that involves the species' palpable love for future generations—generations which, of course, cannot be seen, heard, smelled, tasted, or touched.

Initially, Leibniz sent Locke extended comments on his *Essay* in a collaborative mode, something most authors would appreciate. Locke, however, refused to respond, and in 1697 complained privately to a friend about Leibniz's attempted discussion of ideas.<sup>1</sup> In 1703-04, after the Act of Succession was established, Leibniz composed his dialogue, *New Essays in Human Understanding*, fairly taking up Locke's position and systematically exposing Locke's view of human nature.

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<sup>1</sup> Locke may well have been concerned over Leibniz's habit of rooting out intellectual frauds, as Locke knew that Leibniz was just then in the midst of a scientific challenge to Locke's underling, Newton. The public challenge, issued by Leibniz's collaborator, Johann Bernoulli, on the brachistochrone (a 'least time' problem), had made it clear that real scientific and mental development should be and was an eminently public matter.

At this time, Leibniz was responsible for the education of Princess Caroline of Ansbach, as she was about to marry Sophie's grandson. Long before Raspe and Franklin, Caroline was the first important student of Leibniz's *New Essays*. Being in line to be Queen, she was of no little concern to Britain's imperial faction.

However, Leibniz's plan to challenge Locke short-circuited when the latter died late in 1704. With his passing, Leibniz agreed not to publish his *New Essays*; however, both Caroline, a future queen, and Sophie, the next in line to rule after Queen Anne, were students of his work.



*Leibniz arranged for his protege Sophie, Duchess of Hanover (left), to succeed to the English throne, however, she died just prior to the House of Hanover acceding to the throne. With her death, Leibniz was banned from political leadership of the Hanoverian dynasty. Leibniz's influence was felt through the Queen Consort of George II, Leibniz's student Caroline of Ansbach (right). Colonial America would organize the Revolution against Sophie's great-grandson, King George III.*

## 'Venetian Party' Targets Leibniz

Leibniz's cameralist projects spread from the original Berlin Academy of Sciences, where Sophie's daughter was queen, to the Russian and Austro-Hungarian courts. They were viewed as scientific engines—integral components of cameralist policy decisions and economic projects. In reaction, the Venetian Party in England worked overtime to contain the Leibniz "virus."

Perhaps most egregious were the 1711-1714 degradations of London's Royal Society—the so-called "Newton-Leibniz" controversy—where the "evidentiary hearings" and "findings" of their purportedly neutral, objective investigation into the work of both Leibniz and Newton on the development of the calculus were actually run by Newton himself. He would then author the anonymous final report, which concluded he was the inventor and Leibniz was the fraud.<sup>2</sup> This show trial was the public side of a very intense, private campaign to keep Leibniz out of political power in England.

However, while Newton spent the years 1711-1714 anonymously composing the public declarations of his superiority over Leibniz, Leibniz was embraced by most of Europe. Czar Peter made Leibniz a "Russian Privy Counsellor of Justice" in 1711, and the new Austro-Hungarian Emperor, Charles VI, agreed in 1712 that Leibniz would become an Imperial Privy Counsellor, brought to Vienna to develop an Austrian Society of Sciences. By June 1713, Leibniz reported to Sophie that an England ruled by her could work in alliance with both Russia and the Austro-Hungarian Empire, with coordination from Leibniz himself.

The very day that Newton issued the unsigned "finding" against Leibniz, February 25, 1713, Sophie's son George—while not the brightest bulb in the family, still the Venetian Party's best hope—wrote to the Austro-Hungarian dowager Empress to block the appointment of Leibniz as Imperial Privy Counsellor. His letter warned that Leibniz was "not in the least a suitable person for the office" and that she needed to stop the Emperor. Both the timing and the character of such a reckless move—both putting the reputation of the Royal Society on the line and trying to sidestep the Emperor—suggest

<sup>2</sup> What is one to conclude, when charges of cheating are decided by cheating?

the two events were not coincidental. The Venetian Party feared the same thing in both cases—Leibniz’s method of thinking, whether it be physical analysis or strategic statecraft.

However, Sophie died in 1714, only two months before Britain’s Queen Anne, thereby making Sophie’s son, the manipulable George, the new king. Leibniz was disallowed from coming with the Hanover court to England, despite Caroline’s strenuous efforts on his behalf. She tried to publish an English translation of Leibniz’s *Theodicy*, but was blocked by Newton’s coterie, who spent many hours with her trying to break her away from Leibniz. In 1715, Caroline tried to get Newton to engage directly with Leibniz, but, just like Locke, he refused. She had to settle for Newton’s stand-in, Samuel Clarke. The Leibniz-Clarke exchanges are an open window to the developments.

One excerpt is illustrative. Leibniz’s 1697 work on the brachistochrone problem, richly unpacking and developing gravity along the lines of [the “least action” bending of light in refraction](#), had provided a basis for scientific discoveries, whereas Newton’s inverse square law had covered up the workings of gravity, reducing it to a mysterious “action at a distance.” For Leibniz, such matters need not be miracles. He wrote:

Natural religion itself seems to be declining [in England] very much.... I hold, that when God works miracles, he does not do it in order to supply the wants of nature, but those of grace. Whoever thinks otherwise, must needs have a very mean notion of the wisdom and power of God.

That is, God did not create a universe that was so deficient as to require miracles in order to persist. His workings—such as the physics of light and mass—were an open book for mankind to investigate. Whereas miracles are more appropriate to view as God’s acts of grace, not unlike his creation of the universe itself and of a mankind capable of progressively mastering the workings of that universe.

## Leibniz, Aether, and Franklin’s Electricity vs. Newton

After Leibniz died in 1716 at the age of 70, his sister’s son, F. S. Loeffler, came to Hanover for Leibniz’s private writings. Even though he made no claim on the portion that was part of Leibniz’s official duties, King George I refused to turn them over. Leibniz’s vast treasure of unpublished works, including the *New Essays on Human Understanding*, was kept from the light of day for almost 50 years, as the lawsuit continued through three generations of Loefflers and King Georges I, II, and III.

After becoming queen in 1727, Caroline founded the famous Göttingen University in the 1730’s. Her chief advisor for her Göttingen project, Baron Gerlach Adolph von Münchhausen, would play a key role in bringing the *New Essays* back to life and would meet with Benjamin Franklin at the Leibniz archives.

Franklin knew of Leibniz and of the conceptual flaws of Newton long before his 1766 trip to the Hanover repository of Leibniz’s manuscripts. As a young adult, Franklin was mentored by Philadelphia’s James Logan,<sup>3</sup> both on the Leibniz-Newton controversy and on the superiority of an “elastic Aether” hypothesis over Newton’s supposition of an empty void. It is known that, no later than 1741, Franklin obtained the Leibniz-Clarke Correspondence for his Library Company of Philadelphia and that, no later than 1743, he began collaborative work with New York’s Cadwallader Colden on that “elastic Aether.”

Colden had visited London in 1715, in the midst of the fight over Princess Caroline, where he heard the controversies around Newton and Leibniz. Apparently, from an early age, he had never been happy about the empty vacuum of Newtonian space. In 1718, he became a protégé of New York Governor Robert Hunter, who in 1722 wrote Colden: “I am pleased with your former thoughts on ye Elasticity of ye air. I wish you would confirm them by Experiments.” Later, Colden would recognize and appeal to Franklin’s superior talent for designing ingenious experiments, part of their fruitful collaboration.

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<sup>3</sup> See Phil Valenti’s excellent work on the role of James Logan, Franklin’s Philadelphia mentor, referenced in [The True Roots of the American Revolution: A Reading List](#).

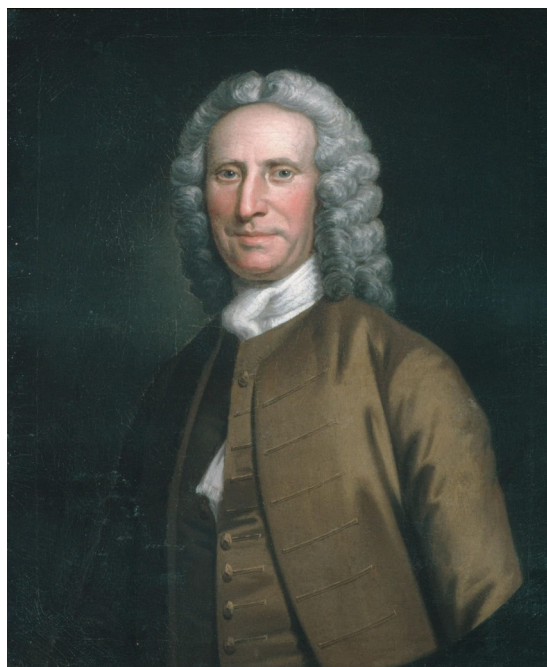
Franklin distributed Colden's 1745 *Explication of the First Causes of Action in Matter, and the Cause of Gravitation*, amongst his Philadelphia network. He reported back to Colden: "Mr. Logan, from whom I expected most, when I desired his Opinion, said... that the Doctrine of Gravity's being the Effect of Elasticity was originally Bernouilli's, but he believ'd you had not seen Bernouilli."

The reference is important, both for the history of Johann Bernoulli's work with Leibniz and for the obvious importance the subject had in Logan's memory.

Bernoulli's work on gravity and elasticity stemmed from his famous work with Leibniz in the 1690's, and in particular from the solutions to the 1696-97 brachistochrone challenge. Also, it was Johann who reported to Leibniz on the shocking [1713 fraud by Newton](#), writing that Leibniz had been "accused before a tribunal consisting of the participants and witnesses themselves" and that he disliked "this hardly civilized way of doing things."

## Beauty Leads to Truth— A Happy Thought

In 1748, Colden's work was translated into German and published by the early proponent of Leibniz, Abraham Kästner. A professor in Leipzig, Kästner centered his teaching around the works of Johannes Kepler and of Leibniz. Franklin noted Kästner's report that he was commanded to study Colden's work and "that the many new, good and just thoughts contain'd in it, made him willingly undertake the Task enjoin'd him."<sup>4</sup> Kästner's prize student at the time, Christlob Mylius, did work on the



*Cadwallader Colden, a collaborator of Franklin and prominent scientist in the American Colonies. Colden was also a sharp critic of Newton's theories.*

elastic medium, in terms of properties and energetics of the atmosphere. Both he and Kästner would be naturals for appreciating Franklin's work.

At the same time Kästner was working on Colden's book, Mylius and a cousin, Gotthold Lessing, were undercutting a nasty anti-Leibniz operation. In 1746, the Berlin Academy attempted to put an end to Leibniz's influence, with a contest geared to show that Leibniz's rich philosophical concept of a "monad" had no practical effect on the world. Then, in 1752, Mylius introduced Franklin's electrical

experiments to Berlin, and Franklin read Mylius's published report on them. Kästner arranged for Mylius to travel to America in 1753—yet the young man never arrived, having died under unexplained circumstances during his stop in London.

What Kästner had in mind for Mylius in his discussions in America may not be known precisely. However, the [poem](#) that he composed<sup>5</sup> for Mylius, along with the copy of Kepler's *Harmonici Mundi* that he gave Mylius for the trip, certainly suggests their side of the discussion. Kästner wrote of Kepler's deep coherence of musical and astronomical harmonies, and that Mylius's "tender ear perceives" and his "deeper thoughts explore" these harmonies. Kästner thought of this underlying Keplerian harmony—uniting the subjective hearing of man with the creation and ordering of the solar system—the way Leibniz thought of it, as the type of felicity, or

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by Leonard W. Labaree, New Haven: Yale University Press, 1969, Vol. 13, p. 425.

<sup>5</sup> Kästner dedicated his gift of the Kepler work, in translation: "Friend, since your tender ear feels the charm of the art of music,/ Your deep spirit fathoms the harmony of the world's structure,/ Read what Newton's teacher [Kepler] writes of both here,/ Whom Germany let starve, and remains unworthy of it."

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<sup>4</sup> This is Franklin's account of Kästner's words. Feb. 28, 1753 letter to Colden, in *The Papers of Benjamin Franklin*, ed.

happiness, that characterizes a loving God, an act of grace.

The rich harmonic beauties of the musical scale that resonate with our hearing are a divine taste of the choice by the Creator to harmonize the ordering of the solar system. Hence, the beautiful inspiration of the emotions can inspire and guide mankind, and even feed the powers of concentration on that sometimes long and arduous fight for truth.

Or as the poet John Keats famously put it: “Beauty is truth, truth beauty.” But less acknowledged is his more radical addition: “That is all ye know on earth, and all ye need to know.” The first part is beautifully provocative, as beauty is not merely another word for truth, but the intimation of truth—the way truth may first present itself to mankind. The second part, sounding like a limitation, actually underlines how the relation of the two is rich enough for humanity to accomplish all that needs to be done. Again, happiness is a world composed so that mankind’s drawing upon the embedded richness of the universe (what are called fundamental scientific breakthroughs) is not merely a supreme joy, but is actually necessary for continued physical existence.

## Franklin: Don’t Use Algebra To Hide Science

Some measure of the American side of what would have been discussed with Mylius can be taken. In 1752, Colden received a copy of Kästner’s German edition of his book, and on May 20, 1752, Colden wrote to Franklin: “I have received a Copy of the Translation of my first piece into High Dutch with Animadversions on it at the end of it... but I do not understand one word of them. I find my name often in company with those of very great ones Newton, Leibnitz, and Wolfius[,] and Leibnitz’s Monads often mentioned—a New Doctrine which perhaps you have seen and is of great repute in Germany.” Not only does Kästner in 1748 reflect the major controversy around the 1747 contest on Leibniz’s monads, but Colden picked up on the importance of it.

Colden composed a three-page response to Kästner’s 16-page preface and sent them both to Franklin. After mentioning some problems with Newton, Colden wrote:

I hope from your Friendship that you will give me your sentiments without reserve and I beg that you will take some pains because I have some distant prospect of being able to explain the phaenomena of Electricity from my Principles with your assistance. If this can be don I am perswaded that the greatest improvement will thereby be made in the most usefull parts of Physics.

Colden proposed an investigation of the role of electricity in living processes. “If so the knowlege of Electricity must give great light in Medecine and Agriculture. ... I wish you would attempt some experiments” in the area. “I propose to try but what may fail with me may succeed with you, you have such sagacity in contriving proper experiments for any purpose you have in view.”

For his part, Franklin in 1753 had the problem of Newtonian obscurantism on his mind. In concluding a paper on whirlwinds and vortices in nature, he remarked:

Here you have my Method of Accounting for the principal Phaenomena, which I submit to your candid Examination. If my Hypothesis is not the Truth itself, it is at least as naked: For I have not with some of our learned Moderns disguis’d my Nonsense in Greek, cloth’d it in Algebra, or adorn’d it with Fluxions.<sup>6</sup>

Newton had reduced Kepler’s discovery of gravity to an inverse square law, clothing it in algebra, and obscuring richer beauties and truths—such as Leibniz’s analysis of light moving through an atmosphere of varying density.

So, when Mylius was to arrive, Colden and Franklin were at the peak of their investigations of the elastic Aether, and prepared to free America of Newton’s mind-constraining axioms. And Mylius,

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<sup>6</sup> [Benjamin Franklin to John Perkins, 4 February 1753](#). This quote, and many others by Franklin used in this article, can be found at the highly useful Founders Online webpage. Fluxion was a term introduced by Isaac Newton.

beyond his earlier work on the dynamics of the atmosphere, now had just worked through Franklin's experiments—that is, how electricity actually moves through an invisible, but not evacuated, space.

While that 1753 meeting with Mylius was not to be, thirteen years later, after his 10-day session in Hanover, Franklin was hosted by Kästner at Caroline's University of Goettingen. Kästner welcomed him with an extended science festival and a keynote presentation on Franklin's electrical work.

## Franklin Steps into Germany's 'Optimism' Offensive

The Raspe/Kästner 1765 publication of Leibniz can be said to have launched a cultural offensive "heard 'round the world"—a decade before the famous "shot heard 'round the world" reverberated from Concord and Lexington. Over the next two years, big ideas found expression in a comprehensible, relatable fashion—a key component for building a republic. Central to this were Mylius's cousin, Lessing, and Lessing's new partner in defense of Leibniz, Moses Mendelssohn.

Lessing, now a famous author and a champion of Shakespeare, revolutionized the stage with dramas such as *Minna von Barnhelm* and changed how art was understood with his *Laocoön*. The movement was furthered with Wieland's German edition of Shakespeare's works, a first. Moses Mendelssohn, whose partnership with Lessing was built in [their joint 1753-54 battle for Leibniz](#) (against yet another Berlin Academy contest designed to belittle Leibniz), published his "Phaedon," a German version of Plato's "Phaedo" dialogue, strengthened by a Leibnizian treatment.<sup>7</sup> He succeeded in expanding into



*Pierre-Augustin Caron de Beaumarchais, French diplomat and playwright famous for his plays on Figaro, would be the catalyst for the French court in supporting the Americans with munitions and vital supplies during the Revolution.*

the general population Plato's big ideas, treated with Leibniz's powerful philosophical and theological conceptions, on the universal matter of mortality. Death became a subject that could deepen and strengthen how mortals composed their lives.

Benjamin Franklin stepped into the middle of this republican ferment on his trip to Germany in the summer of 1766. A fragment of a 1767 letter between two men who would become Franklin's best collaborators in France, highlights the republican spirit bursting out. Caron de Beaumarchais, who would be the catalyst for the French court in supporting the American Revolution with munitions and vital supplies, wrote to

the Duc de Noailles, the man who in 1752 first popularized Franklin's electrical experiments in Europe and the one who would lead the pro-American faction amongst the old nobility of France. (The then-unknown Marquis de LaFayette would soon marry into his family and make his way to America to fight in the American Revolution.) [Beaumarchais wrote:](#)

I have loved [politics] with a passion. Readings, writings, travels, observations, I did everything I could for it. The powers' respective rights, the pretensions of the princes which always upset the mass of mankind, the interaction of governments on one another, those were interests meant for the soul. More than anyone else, perhaps, I have felt crossed by my need to take a large view of things, while I am the least of men. I have sometimes felt like protesting, in my unjust humor, against fate which did not place me in a position more appropriate to what I felt I was suited for. Especially when I consid-

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the dialogue's depth. Lessing succeeded Leibniz in managing the large library in Wolfenbüttel, near Hanover, and had the opportunity to deal with the manuscripts there. Since Mendelssohn had discussed his "Phaedo" project with Lessing, it is possible that Lessing had pulled Leibniz's translation out for Mendelssohn, or at least contributed his thoughts on it.

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<sup>7</sup> Leibniz had made his own translation of Plato's "Phaedo," finding previous attempts had failed to capture



Franklin's 1766 appearance before Parliament won a victory over the Stamp Act.  
Credit: Library of Congress.

ered that the mission given by kings and ministers to their agents certainly do not impress on them, like the ancient apostleship, a sort of grace which would make enlightened and sublime men out of the puniest brains.

## Franklin, the Stamp Act, and London's Attack on Raspe

Franklin arrived in Germany, fresh from an historic victory before the Parliament in London, where his testimony (Feb. 13, 1766) was crucial in bringing down the imperial Stamp Act, authored by the former Prime Minister, George Grenville. Simultaneous with his testimony in Parliament, Franklin had published a letter from "Pacifcus" in the *London Chronicle*, advising the British: "If the Duke d'Alva had treated the people of the Netherlands with gentleness and humanity, they would never have revolted. Thank God, we have no Duke d'Alva in England."

Grenville, the actual "Duke of Alva," and his imperial faction in London had thought that, with the 1763 defeat of France in the Seven Years War, they could put the stamp on a system of military power, financed by tax-farming their colonies. At that point, a sufficient body of the Parliament was ap-

parently still responsive to reason. The Parliament voted to repeal the Stamp Act, and the colonies praised Franklin.

It was a few days before Franklin's intervention in the Parliament that the *Monthly Review* launched its attack upon Raspe for his publication of Leibniz's *New Essays*. The attack served as a red flag to Franklin as to what Grenville and the Venetian Party were most afraid of. Franklin, who thought a rational England would collaborate with the colonies, had run into a hardcore faction in England, and it would be natural to assume that their assault on Raspe's publication and their

imperial plans for the colonies were of the same cloth. Shortly afterwards, Franklin made his plans for his trip to Hanover.

## Franklin Meets Raspe and Kästner

Franklin arrived in Hanover on July 7 and met with Raspe and Münchhausen over the next ten days. Münchhausen's report to his friends in Göttingen—that Franklin was an expert in "physical Economy and Agriculture"—provides a hint as to some of the discussions. For the only day that his whereabouts are recorded, July 9, Franklin was with Raspe and Münchhausen at the Royal Library. Over the ten days, they certainly could have covered the whole *New Essays*, but it is not to be discounted that Raspe could have brought others of his favorite Leibniz items.

What the three discussed we can only surmise, but there can be no doubt that Leibniz's contention with Locke over human nature and governance was of intimate concern to both Raspe and Franklin, and subsequent developments serve to underscore this. They certainly discussed the outburst in London over Raspe's publication, as they made plans for Raspe to compose, and Franklin to publish, a rejoinder to the *London Monthly Review*. Raspe gave

Franklin, who read French, a copy of the *New Essays* to take with him.

Later in 1766, Franklin would write Raspe: “Be so kind as to present my respectful Compliments to the good Baron Munchausen, and assure him that I have the most grateful remembrance of the Civilities I receiv’d from his Excellency at Hanover, and thro’ his Recommendation at Göttingen.... I never think of the Time I spent so agreeably at Hanover, without wishing it could have been longer” —even though Franklin had made a point to spend more time in Hanover than any other visited location.

Franklin left Hanover for Göttingen, where he finally met with Kästner in person. Kästner had complained in his Preface to Leibniz’s *New Essays* about the need for the English to read Leibniz’s treatment of Locke, as the passive worship of Locke was cheapening thought. Hence, Franklin’s arrival must have seemed a godsend.

On July 19, Göttingen celebrated Franklin’s arrival there with an extended dinner and Science Festival,<sup>8</sup> including more electrical experimentation. Kästner had attempted a dialogue with Franklin thirteen years earlier, when he arranged for his collaborator on Franklin’s electrical experiments, Mylius, to make his ill-fated trip to America. Now, Kästner had prepared a special paper on the nature of electricity, the keynote of the evening. Franklin would memorialize this evening three years later, when he presented a copy of the new 1769 edition of his book, *Experiments and Observations on Electricity, made at Philadelphia in America*, with the inscription: “To the Royal Academy of Sciences at Göttingen as a small Token of his Respect and Duty, This Book is



German mathematician Abraham Kästner (left), the founder of “anti-Euclidean” geometry, studied Kepler and Leibniz in the 1740s, and was the inspiration for the pro-American faction centered at Queen Caroline’s Göttingen University. Kästner translated Colden’s anti-Newtonian experimental works into German, and coordinated with Franklin during his time in Europe. Among Kästner’s students were the dramatist Gotthold Lessing (right), a strong defender of Leibniz’s ideas in Germany.

humbly presented by the Author.” For this edition, Franklin inserted his 1751 “Observations Concerning the Increase of Mankind.”

Some of the discussions in Göttingen were conveyed in Professor Gottfried Achenwall’s publication, “Some Observations on North America from Oral Information by Dr. Franklin.” Achenwall and friends were interested in Franklin’s 1751 “Observations Concerning the Increase of Mankind,” and the possibilities for the development of America. Franklin briefed them on the consequences of the recent British imperial attempt upon the colonies. Achenwall relayed Franklin’s report:

[A]ll the colonies were of one mind, and so [in 1765] they decided on a general congress, to avert the storm. Such a congress of delegates from all the North American colonies had never been voluntarily called before, and the common decision not to accept the stamp taxes and to work for their repeal by united strength, was a significant agreement. ... The general agreement of the colonies as shown in relation to the Stamp Act, is the more noteworthy, as the colonies have generally been jealous of one another....

<sup>8</sup> The event was described in the Sept. 13, 1766 Göttingische Anzeigen von gelehrten Sachen.

Achenwall was clearly struck by Franklin's emphasis upon the new political geometry, as a result of the imperial overstepping by Britain.

Otherwise, while in Göttingen, Franklin had various interchanges. To mention four of them: He stayed at the home of Professor J.D. Michaelis, the publisher of the Leibniz-Ludolf correspondence on philology eleven years earlier; local newspapers noted that his glass harmonica was performed upon by the math professor A.L.F. Meister; the natural law advocate and published proponent of America, J.J. Möser (who would be jailed for five years by Duke Karl Eugen of Württemberg) heard Franklin; and the student Christoph Daniel Ebeling, who would promote the cause of America his whole life, working with the likes of Lessing and Mathew Carey, was inspired by Franklin's visit.

More may be discovered about his subsequent brief visits to Frankfurt, Mainz, Trier and Cologne, but upon arriving back in London, Franklin was intent upon consolidating the victory over the Stamp Act, by securing a policy of real economic development for America. A week after his mid-August return, he wrote to his son William: "I can now only add, that I will endeavour to accomplish all that you and our friends [in the "Illinois Company"] desire relating to the settlement westward."

## The Hardening of Enemies

Exploring the possibility of an intelligent alternative for England, Franklin met with Lord Shelburne, the equivalent of the Interior Minister, about the internal development of America—and specifically, about a project to develop the rich area of Illinois. He reported back to William on September 27 that Shelburne had read William's "Illinois Company" plan. But Shelburne's response is telling for Britain's explicit denial of internal improvements for America, due to its danger for imperial control. He said that it:

did not quadrate with the sentiments of people here... that their objections to it were, the distance, which would make it of little use to this country [Britain], as the expense on the carriage of goods would oblige the people to

manufacture for themselves; that it would for the same reason be difficult both to defend it and to govern it; that it might lay the foundation of a power in the heart of America, which in time might be troublesome to the other colonies, and prejudicial to our government over them....

Who were the "people here" with such entrenched imperial sentiments toward America? While Franklin had been in Germany, William Pitt had taken over the British Ministry for George III, as the previous (Rockingham) Ministry had manifestly failed to crack the colonists. The British leadership reacted to Franklin's Stamp Act victory, as they had reacted to Leibniz, and to Raspe's publication—by circling the wagons and getting nastier.

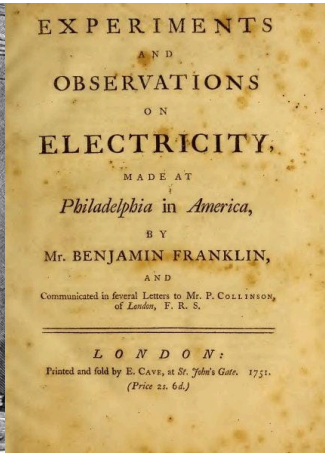
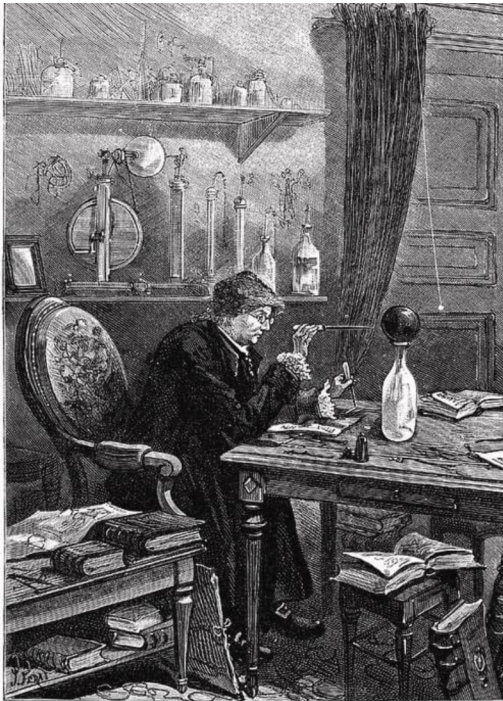
Pitt's policy toward the colonies, as summed up by Shelburne, had been articulated in a work called a "Plan for the West." Its author, the 2nd Viscount Barrington,<sup>9</sup> drafted it shortly after the repeal of the Stamp Act, and now was the War Secretary in the new Pitt government. It adequately conveyed the next stage of British policy toward the colonies: They may have temporarily lost the Stamp Act battle; however, the colonies would be bottled up, and the financial looting would proceed, only temporarily delayed.

Through the winter of 1766–67, Franklin ran into a buzz saw when the *Monthly Review* refused to publish Raspe's response to their attack, bluntly censoring any questioning of Locke. Further, the Pitt government propagandized that the colonies were the source of Britain's problems and, thus, had to be dealt with. Franklin clearly recognized what was going on and, in his "Reply to Coffee-House Orators,"<sup>10</sup> published April 9, 1767 in the London

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<sup>9</sup> Curiously, Barrington's brother, Daines Barrington, had been assigned an equally sensitive matter a year earlier. He was to investigate for the Royal Society whether the eight-year-old genius, Mozart, then visiting London, was possibly an adult dwarf! That is, the human mind could not have such potentiality—nor could, for that matter, Illinois or the American continent.

<sup>10</sup> "Reply to Coffee House Orators," in *Benjamin Franklin: Writings*, ed. by J.A. Leo Lemay, New York: Library of America, 1987, pp. 590-594



*Benjamin Franklin wrote Experiments and Observations on Electricity in 1751. There, he proposed the famous kite and lightning-rod experiments later performed in Europe, and by him in America. He visited Göttingen in 1766, and later inscribed a copy of the 1769 edition of Experiments to his friends there.*

*Chronicle*, brought history and an impressive voice to the situation:

Athens had her orators. They did her sometimes a great deal of good, at other times a great deal of harm; the latter particularly when they prevailed in advising the Sicilian war,<sup>11</sup> under the burthen and losses of which war that flourishing state sunk, and never again recovered itself. To the haranguers of the populace among the ancients, succeed among the moderns your writers of political pamphlets and news-papers, and your coffee-house talkers.

It is remarkable that soldiers by profession, men truly and unquestionably brave, seldom advise war but in cases of extream necessity. While mere rhetoricians, tongue-pads and scribes, timid by nature, or from their little bodily exercise deficient in those spirits that give real courage, are ever bawling for war

<sup>11</sup> Gorgias was the orator who inflamed Alcibiades in 417-415 B.C., sending Athens into renewed bloodshed and ruin. See Plato's dialogues, "Gorgias" and "Alcibiades." Franklin, in 1767, insightfully compares the pause, and possible peace, in the midst of the Peloponnesian War (422-415 BC), to the pause after the 1756-63 French and Indian War. Athens succumbed to the oratory, plunging to her destruction.

on the most trifling occasions, and seem the most blood-thirsty of mankind....

Every step is now taken to enrage us against America. Pamphlets and news-papers flie about, and coffee-houses ring with lying reports of its being in rebellion. Force is call'd for. Fleets and troops should be sent. ... The principal people should be brought here and hang'd, &c ...

[W]hen the wolf is determined on a quarrel with the lamb, up stream or down stream 'tis all one; pretences are easily found or made, reason and justice are out of the question.

Franklin's very public intervention, besides being a timely message for any modern country that would ape British imperial methods,

makes clear that his analytical abilities and his judgment, upon his return from Germany, were prepared to deal with the unravelling situation in England.

## Franklin's Time with Leibniz Bears Fruit

In sum, the ten days that Franklin spent in and around Leibniz's works, in discussions with Raspe and Münchhausen, were unique. The profound enrichment that can only come about from the systematic examination of the axiomatics of one's thinking, both the strengths and the fracture points, is the type of work necessary for forging the leadership of so singular an accomplishment as the creation of that "Beacon of Hope and Temple of Liberty," the sovereign United States of America. Franklin became a living example of Leibnizian "optimism" — where one must look into the depth of the problem, even the horror of naked evil, and rise to the necessary level to fashion a revolutionary solution. Friedrich Schiller would address this as going beyond one's destiny.

Efforts to reform the Empire's relationship to the colonies and/or expectations of rational calculations

gave way to a revolutionary approach, not to be constrained within the terms of the geopolitical games of imperialism. More and more, Franklin seems to have expanded his conception of the matter, or at least of what he was willing to argue for publicly, by developing in more breadth and depth, the idea of “happiness.”

Perhaps the best example of Franklin’s view on this, prior to the Declaration of Independence itself, is his “Introduction to a Plan for Benefitting the New Zealanders.” Upon the 1771 return from New Zealand by Captain James Cook, Franklin and others organized for a completely new level of diplomacy.<sup>12</sup> It appeared as the introduction for the *Scheme of a Voyage by Subscription to Convey the Conveniences of Life . . . to Those Remote Regions, Which Are Destitute of Them*:

Britain is now the first Maritime Power in the world, Her Ships are innumerable, capable by their Form, Size, and Strength, of sailing all Seas.... The Inhabitants of those Countries, our Fellow-Men, have Canoes only; not knowing Iron, they cannot build Ships: They ... cannot therefore come to us.... From these circumstances, does not some duty seem to arise from us to them? Does not Providence, by these distinguishing Favours, seem to call on us, to do something ourselves for the common Interests of Humanity?

Those who think it their Duty to ask Bread and other Blessings daily from Heaven, should they not think it equally a duty to communicate of those blessings when they have received them; and show their Gratitude to their Great Benefactor, by the only means in their power, promoting the happiness of his other Children?... [How greatly]

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<sup>12</sup> Aug. 29, 1771, in Writings, op. cit., pp. 671-673. The plan came six weeks after Captain Cook had returned to England from his first trip to New Zealand. Joseph Banks, the scientist on that voyage, was Franklin’s frequent dinner partner, and had undoubtedly briefed him on the expedition. On Cook’s upcoming 1772-75 expedition, the subject of Franklin’s proposal, was the young Georg Forster, who was clearly inspired by Franklin’s mission. In later years, Forster would popularize in verse the image of Franklin’s electrical sparks as a Promethean image of freedom—the image developed first by Friedrich Schiller’s “Gottersfunken” in his “Ode to Joy,” and then by Beethoven in his Ninth Symphony.

may Englishmen deserve such Honour, by communicating the knowledge and use, not of Corn only, but of all the other enjoyments Earth can produce, and which they are now in possession of.

*Communiter bona profundere, Deum est* [To shower good things over all, is Divine]. Many Voyages have been undertaken with views of profit or of plunder, or to gratify resentment; to procure some advantage to ourselves, or do some mischief to others: but a voyage is now proposed, to visit a distant people on the other side of the Globe; not to cheat them, not to rob them, not to seize their lands, or enslave their persons; but merely to do them good, and enable them as far as in our power lies, to live as comfortably as ourselves.

It seems a laudable wish, that all the Nations of the Earth were connected by a knowledge of each other, and a mutual exchange of benefits:

But a Commercial Nation particularly should wish for a general Civilization of Mankind, since Trade is always carried on to much greater extent with People who have the Arts and Conveniences of Life, than it can be with naked Savages. We may therefore hope, in this undertaking, to be of some service to our Country, as well as to those poor people, who, however distant from us, are in truth related to us, and whose Interests do, in some degree, concern every one who can say, *Homo sum*, &c.<sup>13</sup>

## The Happy Deliberations in the Colonies

Many arguments in the colonies, in the period from the 1765 Stamp Act to the Congressional debates of 1774, did indeed function largely within the constraints of Locke’s axiomatics. The fear of breaking from the power of the British Empire and of assuming “among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them,” did much to con-

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<sup>13</sup> “Homo sum” denotes “Homo sum: humani nil a me alienum puto” or “I am a human, I consider nothing human alien to me.” *Franklin on Franklin*, ed. by Paul M. Zall, Lexington, Kentucky: University Press of Kentucky, 2000, p. 285.

strain argumentation in that period. Many of the colonial appeals were intended, as was Franklin's February 1766 speech against the Stamp Act, to adjust British policy towards a more enlightened self-interest on the part of the colonial administrator.

When Franklin went to the Leibniz archive in 1766, Locke was still a major voice amongst political thinkers in the colonies. In Williamsburg, Virginia, Richard Bland's 1766 "An Inquiry into the Rights of the British Colonies," even in referencing the *Law of Nations* by the Leibniz-follower Emmerich Vattel, equally invoked Locke's *On Civil Government* to frame his arguments.

In contrast, James Wilson's manuscript, "Considerations on the Nature and Extent of the Legislative Authority of the British Parliament," written no later than 1771, was more delineated. There, he [argued](#):

All men are, by nature, equal and free... all lawful government is founded on the consent of those who are subject to it: such consent was given with a view to ensure and to increase the happiness of the governed, above what they could enjoy in an independent and unconnected state of nature. The consequence is, that the happiness of the society is the first law of every government. This rule is founded on the law of nature: it must control every political maxim: it must regulate the legislature itself....

Let me now be permitted to ask—Will it ensure and increase the happiness of the American colonies, that the parliament of Great Britain should possess a supreme, irresistible, uncontrolled authority over them?... Have they any security that it will be employed only for their good?

In 1773, the British Parliament answered this question by handing to the East India Company a monopoly over exporting tea to America. When the



*The December 1773 Boston Tea Party: The oligarchy's response threatened Franklin in England.*

Sons of Liberty used the Company's tea to turn Boston Harbor into a big teapot, Parliament retaliated by passing the Coercive Acts, blockading the port and destroying the republican Massachusetts Charter.

Wilson's manuscript was not published until 1774, just in time for the revolutionary First Continental Congress, in Philadelphia that September. Importantly, for that Congress, the concept of "public happiness" was given a featured role by Thomas Jefferson in his "Instructions to the Delegates of Virginia" attending the deliberations, a document later circulated as "A Summary View of the Rights of British America." He instructed the delegates to remind King George III:

that our ancestors, before their emigration to America, were the free inhabitants of the British dominions in Europe, and possessed a right which nature has given to all men, of departing from the country in which chance, not choice, has placed them, of going in quest of new habitations, and of there establishing new societies, under such laws and regulations as to them shall seem most likely to promote public happiness.

Importantly, public happiness was not derived from individual rights, rights that one had to defend against the impositions of government. Men were to

constitute societies under laws to promote public happiness.

From the time that Franklin arrived back in Philadelphia in May 1775, until the June 1776 drafting of the Declaration of Independence, he was key in keeping the process on a high level. In particular, he and Thomas Jefferson were together at deliberations at least twice in 1775—June 21 to July 31 and from November 2 to December 31—and then again at the Constitutional Convention, beginning May 31, 1776. However, there were attempts to undermine the process. Most notable was that of Jefferson’s Virginia colleague, George Mason, and his promulgation of Locke’s formulations.

In brief, Locke’s “Second Treatise of Government” (§123) maintained that governments are formed so that the people can “join in society with others... for the mutual preservation of their lives, liberties and estates, which I call by the general name property... The great and chief end, therefore, of men’s uniting into commonwealths, and putting themselves under government, is the preservation of their property.”

In preparation for the 1776 Constitutional Convention, Mason authored a Virginia Declaration of Rights, one that Jefferson clearly studied and from which specific language was borrowed. However, Mason tried to couch “happiness” as a function of property. Section 1 declared that all people have “certain inherent rights,” specifically “the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.”

It was circulated in May, prior to Philadelphia’s Constitutional Convention, and, after the Convention voted to establish a committee of five to draft the Declaration of Independence on June 10, Mason’s text was formally adopted in Virginia on June 12.

Jefferson prepared the draft of the Declaration for the committee between June 11 and June 27, with known input from John Adams and Benjamin Franklin. Adams recalled “several meetings” on the drafting process. An [early draft](#) had read: “that all men are created equal & independant, that from that equal creation they derive rights inherent & in-

alienable, among which are the preservation of life, & liberty, and the pursuit of happiness.” Obviously, the alterations to the final version—“that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are the preservation of life, & liberty, and the pursuit of happiness”—indicates some of the deliberations amongst the five that occurred.

Jefferson made a telling comment when, on June 21, [he sent Franklin a draft version](#) and asked: “will Doctr. Franklyn be so good as to peruse it & suggest such alterations as his more enlarged view of the subject will dictate?” His reference to Franklin’s “more enlarged view of the subject” certainly suggests that Jefferson had heard, over the last days, weeks, or months of Franklin’s deeper reasons for the choice of “life, liberty and the pursuit of happiness.” While Jefferson had employed several other phrases from Mason, he made sure not to follow Mason on this.

Both Adams and Jefferson would later testify that the ideas of the Declaration of Independence were not last-minute insertions, but had been well discussed, at least in 1775-76. Adams tersely asserted: “There is not an idea in it but what had been hackneyed in Congress for two years before”—to which Jefferson responded that such statements, as that of Adams, “may all be true.” However, “I did not consider it as any part of my charge to invent new ideas altogether and to offer no sentiment which had ever been expressed before.”

The committee’s final draft was presented to Congress on June 28. Deliberations began on July 2, ending with its final approval on the 4th of July. George Mason never signed either the Declaration of Independence or the Constitution.

## Franklin on Property

And so concludes the story of Franklin’s transmission of Leibniz’s concept of “happiness” to the Declaration of Independence.

As an aside, it is worth noting Franklin’s view of property rights. While not unalienable, they certainly had a place in society. Perhaps, his most explicit and provocative view on this came in a De-

cember 1783 letter to Robert Morris, the indefatigable fundraiser for the Revolution, who had repeatedly shown his willingness to sacrifice. Franklin argued:

All Property, indeed, except the Savage's temporary Cabin, his Bow, his Matchcoat, and other little Acquisitions, absolutely necessary for his Subsistence, seems to me to be the Creature of public Convention. Hence the Public has the Right of Regulating Descents, and all other Conveyances of Property, and even of limiting the Quantity and the Uses of it.

All the Property that is necessary to a Man, for the Conservation of the Individual and the Propagation of the Species, is his Natural Right, which none can justly deprive him of: But all Property superfluous to such purposes is the Property of the Publick, who, by their Laws, have created it, and who may therefore by other Laws dispose of it, whenever the Welfare of the Publick shall demand such Disposition.

He that does not like civil Society on these Terms, let him retire and live among Savages. He can have no right to the benefits of Society, who will not pay his Club towards the Support of it.

## The 'Declaration' Reverberates in Europe

Even before the American representative in Paris, Silas Deane, could get a copy of the Declaration, copies were circulating in London, Edinburgh, Dublin, Leiden, Copenhagen, Warsaw, Florence and Basel. According to Mirabeau's 1782 "Des lettres de cachet et des prisons d'etat": "The sublime manifesto of the United States of America was very generally applauded." The Marquis de Condorcet,<sup>14</sup>

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<sup>14</sup> Condorcet studied and appreciated Leibniz, from his first works on the integral calculus (1765) and the 3-body problem (1766), to his development of Leibniz's analysis situs method and idea for a universal language, in his posthumous *Sketch for a Historical Picture of the Progress of the Human Mind*. Thomas Malthus wrote his 1798 *Essay on the Principle of Population* certainly against Franklin, but also partly in response to Condorcet's views on the power of the mind to make progress. There, the inability of the hu-

Franklin's collaborator in Paris, went even further, writing that it is not enough that such rights

should be written in the books of philosophers and in the hearts of virtuous men; it is necessary that ignorant or weak men should read them in the example of a great people. America has given us this example. The act which declares its independence is a simple and sublime exposition of those rights so sacred and so long forgotten.

A different response was emitted by Britain's scribes. First, on July 13, 1776, Ambrose Serle, the secretary of the British commander-in-chief, Lord Howe, launched an attack: "A more impudent, false and atrocious Proclamation was never fabricated by the Hands of Man."

Then, in London, Lord North commissioned one John Lind to compose "An Answer to the Declaration of the American Congress." Lind reiterated the line that Locke, Newton, and George III had all taken toward Leibniz and his ideas, writing: "Of the preamble, I have taken little or no notice. The truth is, little or none does it deserve." For Lind, the possibility that the Creator was good, and that it were a happy or felicitous Creator who would endow man with the type of liberty that was necessary for solving the ever-new physical problems of survival—this was not worth any sustained attention, pro- or anti-, and was certainly outside the bounds of governance.

Lind argued, rather, that the innate evil of man's nature—a view common to Thomas Hobbes and John Locke—simply meant that there would always be winners and losers and some must be unhappy. Hence, governments must sacrifice lives or liberties, or both. That is, no government could possibly exist, except for some arrangement among tribes of "original sinners." The Americans, Lind asserted, in their

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man mind to make qualitative scientific breakthroughs condemned mankind to watch its biological impulses drive it to repeated Malthusian crises, with the 'remedy' being the social policy of 'culling the human herd' to buy time until the next crisis. Condorcet's *Sketch* was posthumous, published by his widow in 1795, as he was hunted down during the Jacobin terror, arrested on March 27, 1794, and found dead in his cell two days later. He shared a fate with other Franklin collaborators, such as Jean Sylvain Bailly, Antoine Lavoisier, and Louis, Duke de Noailles.

Declaration based upon “inalienable rights,” have “put the axe to the root of all government,” since in all past or even possible governments, “some one or other of these rights pretended to be unalienable, is actually alienated.”

Lind’s associate, Jeremy Bentham, offered his “Short Review of the Declaration,” writing that to “secure these rights, they [the signers] are content that Governments should be instituted. They perceive not, or will not seem to perceive, that nothing which can be called government ever was, or ever could be, in any instance, exercised, but at the expense of one or other of those rights.” Bentham apparently parroted Lind’s argument to, as was his wont, obtain pleasure and/or avoid pain.

One would almost think that Lord North, Lind, and Bentham were unaware that an argument had been put on the table, which the imperial faction in Britain had gone to great lengths to suppress. They were then in the fiftieth year of the personal suppression of Leibniz’s writings by the kings of England.

## Confederate ‘Property’ vs. Happiness

Aside from the British ideologues, there were those within the United States who were unhappy with the central role of “happiness.” Certainly this included the advocates of the property of slaves. This was epitomized by the well known 19th-Century secessionist politician, James H. Hammond, who served South Carolina from the nullification period of 1830 to the actual 1860 secession as a congressman, a governor, and a senator. He brought his peculiar form of reasoning and insight, into the thinking of the Founding Fathers:

Our forefathers, when they proclaimed this truth to be self-evident, were not in the best mood to become philosophers, however well calculated to approve themselves the best of patriots. They were much excited, nay, rather

angry.... The phrase was simply a finely sounding one, significant of that sentimental French philosophy, then so current, which was destined to bear such sanguinary consequences.

In 1861, Sen. Hammond would help lead the first secession from the Union, which also was destined to bear some sanguinary consequences. Otherwise, famous for his declaration that “Cotton is king” (apparently, he had a partiality for both cotton and kings), his “Mudsill” theory is not as well recalled. He argued to the Senate in 1858 that there must be, and always has been, a lower class or underclass for the upper classes to rest upon—as the lowest threshold, the mudsill, supports the foundation of a building. Yet Hammond was also known as an equal opportunity rapist. Besides raping his underage slave girls, he also raped four of his white nieces.

Lincoln led the fight against Hammond’s Mudsill theory, in part due to the assumption that an underclass had to be permanent, but mainly because it assumed that people only

worked the land if someone else made them do so. He cited the contributions to the nation by free labor and independent farmers. But Lincoln also had problems with antislavery critics of the Declaration of Independence, including from his fellow Whig Party.

Rufus Choate, former Senator and elder figure among the Whigs, articulated the position of those who objected to Lincoln taking the Declaration seriously. Choate and other Whigs had bowed to the oligarchy for so long that they had forgotten which country they lived in. Lincoln helped build the new Republican Party to rededicate the country to its founding principles. Choate objected, arguing that the Declaration was a useless abstraction:

Is it man as he ought to be or man as he is, that we must live with?... Do you assume that all men ... uniformly obey reason?... Where on earth is such a fool’s paradise as

**There’s a long line of sophists, disgruntled worshippers of property, all unhappy with Leibniz’s concept of happiness finding its way into the Declaration of Independence.**

that to be found?... [Such foolishness is the new Republican party's] mission to inaugurate freedom and put down oligarchy, its constitution the glittering and sounding generalities of the Declaration of Independence.<sup>15</sup>

Lincoln campaigned against both sides, saying in response that Choate “dares to fritter away the birthday promise of liberty, by proclaiming the Declaration to be ‘a string of glittering generalities.’” Lincoln cited Choate’s position as working hand-in-hand with the pro-slavery crowd.

There’s a long line of sophists, disgruntled worshippers of property, all unhappy with Leibniz’s concept of happiness finding its way into the Declaration of Independence. A more modern version is from Harvard University’s Carl Friedrich, who was a leading professor at the Science of Government department from 1955–1971. Friedrich explained: “Even Jefferson’s use of ‘the pursuit of happiness’ as the third term in the triumvirate of basic rights, instead of Locke’s term ‘estate,’ was not ... necessarily a departure in meaning. Stylistically, ‘pursuit of happiness’ is unquestionably better, and it may have been no more than an instinct for a graceful phrase that caused the substitution.”

This claptrap was circulated by the Bobbs-Merrill “American Heritage Series” in the 1950s, as the standard line for modern American education. Students of Friedrich’s Science of Government department included Henry Kissinger, Zbigniew Brzezinski, and Samuel Huntington.<sup>16</sup> They and their students are now in their eighth decade of polluting the constituted mission of the United States Republic.

## Leibniz’s Simple Truths of History

It’s important to point out the irony that the men who went to the greatest lengths to suppress Leibniz and his ideas understood what was at stake more clearly than the textbook tradition that followed them. They knew that “the pursuit of happiness,” as Franklin meant it, was not a decorative phrase. It was a philosophical claim of the most consequential kind: that the universe is so composed that human creative reason is necessary — not incidental, not aspirational, but necessary — to the physical continuation of civilization. And it meant the end of their imperial control if it were ever brought into actual practice.

That is the idea Franklin brought back from Hanover in 1766, infused into the mounting fight in the colonies, and encoded in the Declaration of Independence. It is the idea that distinguishes America’s founding documents from the Lockean property-rights tradition with which they have so often been conflated. And it is the idea that gives the constituted mission of the United States its distinctive character — a republic organized not around the protection of individual estates, but around the “common good,” and the development of the higher faculties of its citizens required to uphold it.

From this standpoint, it must be emphasized that Americans are the distinct inheritors of a profound scientific idea. Namely, that there exists a lawful generation of the universe, and that the composition of the universe by the Creator was, indeed, a happy one. The Creator did not simply throw us into existence, without clues as to our mission, and leave us to use our subjective processes to entertain ourselves for the duration of that existence.

Hence, the subjective freedom of thought must necessarily be developed in order that the physical existence of free human beings be made possible. And the love, or *agapē*, required for the sustained application of one’s thought processes, can be enhanced by recreating for oneself what Leibniz and Franklin actually accomplished.

Bend your talents toward such historic tasks so that you will know happiness, and our descendants will have a chance to celebrate the next 250 years.

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<sup>15</sup> Choate’s letter to E. W. Farley, Aug. 9, 1856, quoted in Carl L. Becker’s *The Declaration of Independence*, New York: Vintage Books, 1960, p. 244.

<sup>16</sup> Carl J. Friedrich, Eaton Professor of Science of Government, Harvard University, and Robert G. McGloskey, Professor of Government, Harvard University, *From the Declaration of Independence to the Constitution*, Indianapolis: Bobbs-Merrill, 1954.

# Why and How France and Spain Helped the American Revolution

By Karel Vereycken

## Foreword

To mark the 250<sup>th</sup> anniversary of the U.S. Declaration of Independence, the Goya Research Center, an initiative of the Hispanic Society Museum & Library, held an exhibit titled “[Goya and the Age of Revolution](#),” which ran from December 2025 through June 2026 in New York City.

On the [Instagram announcement post](#), a commenter wondered, “What does Goya have to do with the French or American Revolutions? This sounds intellectually flimsy. It seems to willfully misunderstand Goya’s historical context, particularly as most of these works address the horrors of the Napoleonic Wars.”

To answer that question on the right level, one has to clarify the relationship between great art and great politics. Artists such as Goya were no journal-



*Image of Francisco de Goya (1746 – 1828). Portrait by Vicente López Portaña.*

ists, or romantics who weep crocodile tears over the disasters they often didn’t even try to prevent.

Francisco José de Goya y Lucientes was the court painter of the Spanish King Carlos IV, and during his lifetime, in public, his works would appear to magnify the pomp and splendor of the Monarchy; though in secret, as a participant of the Benjamin Franklin networks in Spain, Goya was conspiring to bring about the type of epochal change of which the American Revolution was perhaps the most powerful expression. As tangible proof, the exhibit

included portraits of at least two protagonists of the American Revolution: Admiral Jose de Mazarredo and General Francisco de Saavedra, two high-level Spanish naval officers deployed to make the American Revolution a success. Therefore, frankly speak-

ing, not doing honor to Goya would have been precisely “intellectually flimsy.”

## Introduction

To fully understand the revolutionary shifts that occurred on a global scale—of which the American Revolution was among the most significant, if not the most powerful, expressions—it is necessary to first examine the historical developments that preceded them.

For centuries, European politics can be sketched as an irreducible confrontation between two concepts: that of the sovereign Nation-State allowing citizens to run their own affairs, theorized by the Renaissance patron Nicolas of Cusa; and that of a reincarnation of the Roman Empire, where oligarchy rules over peoples considered, at best, as cattle. That was the underlying conflict between France’s Louis XI, Jacques Coeur, Francis I, and Henri IV, and the Holy Roman-German Empire ruled by the Habsburg dynasty, allied with Venetian financiers.

However, in the middle of the 18<sup>th</sup> Century, something strange happened—an “inversion of alliances” which historians call the “Diplomatic Revolution.” France and Austria, two continental powers at war with one another for centuries on multiple fronts, suddenly realized their fatal error. While bitterly fighting one another, the British Empire was dominating the seas, taking over the planet!

By a treaty agreement signed in Versailles on May 1, 1756, Austria went from being an ally of Britain to an ally of France; the Dutch dropped Britain to become neutral, and Prussia, unfortunately, became an ally of Britain. The new Franco-Austrian alliance also served as a treaty of mutual defense—agreeing to remain neutral and to provide 24,000 troops if either engaged in conflict with a third party (meaning the British and their proxies). This new reality panicked London enough to launch a worldwide preventive sneak-attack on France, Austria, and those that had joined them: Sweden, Russia, and Spain.

The “Seven Years’ War” that followed affected the entire world, with Winston Churchill described

as “the First World War.” When the evil King Charles III reminds Donald Trump that, thanks to Britain, the United States doesn’t speak French, you now know what history he is referring to.

France, which had few settlers but vast colonial territories in North America, got a bloody nose. During the war, British forces scored important overseas victories: Not only did they conquer French Canada, but they also won victories in India and captured French island colonies in the Caribbean. In March of 1762, French King Louis XV issued a formal call for peace talks. The Treaty of Paris of 1763 ended the conflict, with France giving up all its territories in mainland North America, effectively leaving the 13 colonies under London’s dominion.

The Office of the Historian reports: “Coupled with differences between the imperial government and colonists on how to levy taxes to pay for debts on wartime expenses, the Treaty of Paris ultimately set the colonists on the path towards seeking independence, even as it seemed to make the British Empire stronger than ever.”<sup>1</sup>

## Revenge

With this historical background, one gets an idea of the dynamic leading to the American Revolution, as well as the unsavory alliance of radically opposing forces that paradoxically operated together in backing the American “insurgents” and their project to create a true republic.

On the one side, the “Family Compact” was composed of the monarchies of France and Spain, cousins, willing to take revenge for their defeat in 1761. On the other side, a rising faction of European “republicans” emerged, opposing these monarchies but even more eager to experiment with new forms of self-government. Outstanding intellectuals and artists such as Wolfgang Mozart, Francisco Goya, Friedrich Schiller, Victor Hugo, Alexander von Humboldt, Abbot Grégoire, Lazare Carnot, François Arago, and Ludwig van Beethoven all wanted to break the yoke of the absolutist autocracies that were using religion and state to secure the privi-

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<sup>1</sup> *Treaty of Paris, 1763*, [Office of the Historian](#)



*Alliances in Europe during the Seven Years' War 1756-1763. Credit: Gundan*

leges of a parasitical aristocracy living at the expense of the well-being of the common man. The emancipation from tyranny, poverty, slavery, and ignorance was at the center of their demands.

## The U.S. Declaration of Independence

The American colonists—who were economically dependent on Europe—recognized that European nations were unlikely to establish trade agreements with them unless they first declared their independence. When armed conflict broke out in 1775, the Continental Congress concluded that foreign assistance was “undoubtedly attainable” and began seeking supplies and support from European nations hostile to Britain. The French leadership sought the “humiliation of England” and began giving covert aid to the American rebels. General George Washington, who had previously fought against French forces in North America during the French and Indian War, appreciated this new reality.

## French and Spanish Backing

With the Continental Congress’s endorsement of the Declaration of Independence on July 4, 1776, the conflict with Britain became a full-fledged War of Independence.

Louis XVI (1754–1793) and his Spanish cousin Carlos III (1716–1788) each provided the sum of a million pounds, and ordered an agent of the French secret intelligence service, Pierre Augustin Caron de Beaumarchais (1732–1793), to create a

fake trading company with the name of “Rodrigue, Hortalez et Cie,” whose ships sailed from Bordeaux, Le Havre, and Marseilles.

French historian Gilles Perrault, in his book *Le Secret du Roi*, documents that the pressure on Louis XVI to back the insurgents came largely from the inner core of Louis XV’s private secret service (*Le secret du Roi*), and especially from its former head, Charles-François de Broglie (1719-1781), who brought in the Marquis de Lafayette.

Beaumarchais’s task was to channel money, credit, weapons, ammunition, uniforms, and engineers, together with an impressive number of experienced military commanders—including von Steuben, Lafayette, De Kalb, Bédaulx, Kosciusko, Pulaski, and so forth—to America, to secure the ultimate victory.

If von Steuben was crucial to the military training at Valley Forge, so too was the receipt of the money equivalent of five million pounds of war materiel to George Washington to win the decisive Battle of Saratoga in 1777. Half the funds came from the French and Spanish Bourbon kings, while the rest came from French and European sympathizers of the American cause. In August 1779, some 2,000

Spanish troops under the command of Bernardo de Gálvez opened a flank against the British in Louisiana. In 1781, at Yorktown, 6,000 insurgents, led by Washington and supported by the French volunteers under Lafayette, faced 8,000 British troops under Cornwallis, until the arrival of the 5,000-man French expeditionary force of Rochambeau gave the victory to the Continental Army. The victory at Saratoga paved the way for the future French diplomatic recognition of the United States in 1783.

In response to a proposal by Benjamin Franklin, Spanish King Carlos III ordered military action by Bernardo de Gálvez to seize Pensacola, Florida, and Mobile, Alabama, from the British and to expel the British from the Gulf of Mexico and the banks of the Mississippi.

## Goya and the *Ilustrados*

As the fruit of that several-year-long, nearly daily collaboration in Paris between the elder scientist Franklin and the insolent French intelligence officer Beaumarchais, the American victory made France appear to the eyes of the world as key to world-liberating republicanism. That was the France that Goya and other Spanish patriots loved. Because Goya was part of the Spanish *ilustrado* faction, it is not surprising to see him being directly attacked by the evil Count Joseph de Maistre (1753–1821), one of the conceptual architects of fascism. De Maistre, in a letter, complained that a book of English-style caricatures, published in Madrid, had passed through his hands, in which “one ridicules the Queen in the most forceful manner possible, and the allegory is so transparent that even a child could



Self-portrait of Goya (1795), Prado Museum, Madrid

see it.” It was Goya’s series of satirical engravings, *Los Caprichos*.

Goya was not only a painter, but he also regularly assisted at the meetings of the *Amigos del Pais* (The Friends of the Country), where he met, discussed, and collaborated with many of the leading *ilustrados*, who succeeded in convincing King Carlos III to engage in “Colbertian” economic reforms. Among them are Gaspard Melchor de Jovellanos, the “physical” economist Count Pedro Rodriguez Campomanes, Count Floridablanca, and the financial genius Francesco Cabarrus.

## Campomanes and the Promotion of

### Manufactures

The key economist promoting a Colbertist, pre-Hamiltonian approach of physical economy was Pedro Rodríguez de Campomanes (1723–1803), one of the founders of the *Amigos del Pais*. Economist, litterateur, and a precocious Hellenist, Campomanes spoke Greek, Latin, and Arabic. As an adolescent, he went out to teach literature to poor children. Awarded a law degree at the age of 19, he was admitted to the Academy of History and later reformed the Spanish postal service. Carlos III, who realized that Spain needed a reformer, was impressed by his knowledge, his eloquence, and his talents as an administrator, and nominated him to be “fiscal of the Council of Castile” (Finance Minister) in 1763, a post he would hold for more than 20 years.

As reported by one biographer:<sup>2</sup>

Campomanes immediately attacked the abuses that were ruining the country. By

<sup>2</sup> Quoted in the online encyclopaedia [Imago Mundi](#).

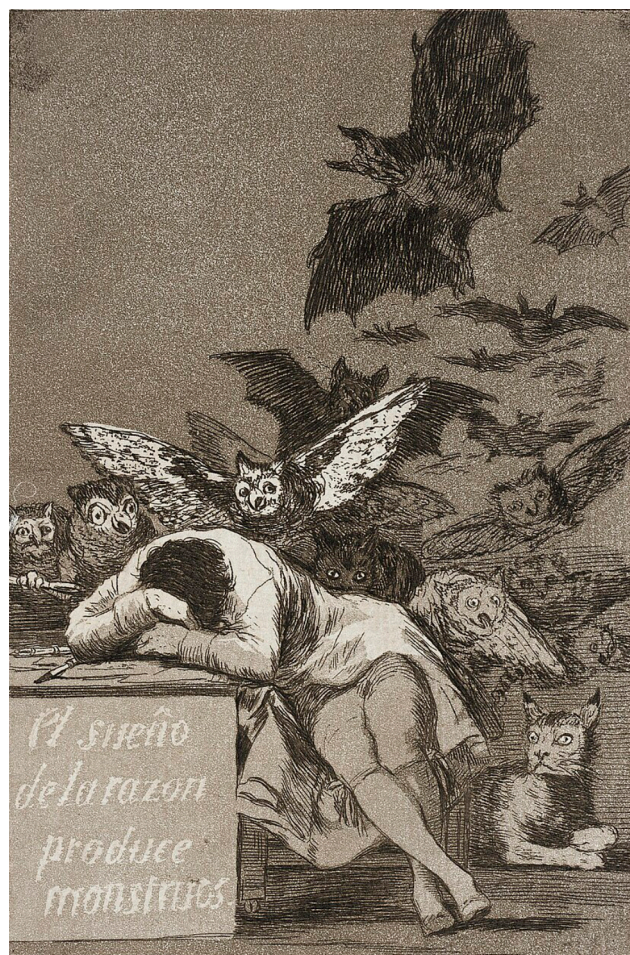
adroit measures, he reduced the number of monks, suppressed a great number of monasteries that lacked sufficient income and whose members could not live except through beggary, and increased the inadequate stipend of many priests, while simultaneously demanding from them more instruction and morality.

He developed the university curricula, focusing on mathematics, physics, the natural sciences, and languages, which had been neglected until then.

After Carlos III expelled the Jesuits from Spain in 1767, Campomanes had their books included among the possessions distributed to the libraries of the kingdom and later opened the library of the Imperial College, later known as the San Isidro Library. Campomanes listened carefully to farmers, entrepreneurs, and craftsmen, and opened government posts for them, which until then had been limited to the nobility. Through an intelligent policy of protective tariffs to protect new industries, he kick-started a growing textile and garment industry, integrating women into the workplace. One day, he declared, not without humor, that the sewing needle was “more important than all the syllogisms of Aristotle!” Benjamin Franklin during this time made him a member of the Philosophical Society of Philadelphia.

## Francisco Cabarrus and Hamiltonian Banking

To finance this global upshift of the Spanish economy, and provide sufficient revenues to support the American Independence war effort, King Carlos III, convinced of the necessity of Colbertian reforms, nominated one of the leading *ilustrado*, Francisco de Cabarrus (1752–1810), to create the Banco de San Carlos. This new bank was a state credit institution, started seven years before Alexander Hamilton created the first National Bank of the United States, which Hamilton developed further on some of the same principles. The bank was run by the State, whose officials decided its vision and long-term investments in trade and infrastructure programs capable of raising the entire physical



Goya's “The sleep of reason produces monsters,” from his *Los Caprichos*, 1799

economy to a higher platform. Its capital came from Spanish, Dutch, and French private sources; even Goya himself was a Banco San Carlos shareholder, and painted the portraits of Cabarrus and most of the other directors.

This bank had a public mission. The [website](#) of the Spanish central bank says:

When Spain and France came into conflict with Britain following the American War of Independence, Francisco de Cabarrús suggested ... that rising public expenditure should be offset by issuing government securities called vales reales [“Royal Bonds”]. These would be placed in circulation by the Banco Nacional de San Carlos, which was created as a result of Cabarrús’s insistence that there should be an “official credit institute” that could advance funds to the State against these bonds, handle payments for the Crown

abroad, combat usury and provide credit for trade and industry.

The bank was responsible for settling all of the Treasury's obligations. It was also responsible for administering the funds of the army and navy. It had influence both domestically and abroad, and the king granted it a commission of one-sixth of one percent on all its services, and its discount rate was fixed at four percent. The bank's capital was set at 15 million piastres, divided into 150,000 shares of 3,000 *reales* each.

Throughout Spain and much of Europe, commission agents were appointed to raise capital. Cabarrus's relatives purchased large quantities of shares and acted as commission agents. When the first shareholders' meeting opened at the residence of the Governor of the Council of Castille, the Cabarrus, Lannux-Dubernad, and allied families were very well represented among the 112 individuals and institutions present. Members of the Lannux family were also appointed as Spanish consuls in France and elected mayors of Morlaix in Brittany, France, combining political and economic power. Cabarrus enjoyed the support of government representatives, which allowed him to control the proceedings of the shareholders' meeting as he saw fit.

Michel Zylberberg, in his study on the French in Spain in the 18<sup>th</sup> Century, notes that the other commission agents of the National Bank of San Carlos were mostly French or of French origin, and that many of them had participated, and were participating, with Cabarrus, in financing the ongoing American War of Independence. "Six trading houses were tasked with placing the 45,000 shares intended to finance the American Revolutionary War and they belonged to close associates who supported his projects."<sup>3</sup>

In 1783, Cabarrus established the Royal Philippine Company to unite trade between the Americas and Asia via the Philippines, a Spanish colony. Cabarrus and the Banco San Carlos then concentrated on investing in hydraulic projects at home.

<sup>3</sup> A.H.B.E. Secretaria leg 454, Zylberberg Michel, *Les milieux d'affaires français et l'Espagne en 1780-1808*, p. 285, *Historia de la vida y reinado de Fernando VII de España, con documentos justificativos*, p. 371, A.H.N. Consejos leg. 20255.



*Pedro Rodríguez de Campomanes, economist, statesman, and Finance Minister of Spain. Campomanes was one of the leading Colbertians in Spain during the time of Goya.*

Cabarrus observed that the Spanish capital's location exposed it to food shortages and made it impossible to obtain supplies at any time, except at exorbitant prices due to the high cost of long-distance overland transport. He conceived a plan for a navigation canal originating in the Sierra de Guadarrama, passing through Madrid and joining the Guadalquivir River. He also intended to put to use the abundant waters of the Jarama and Lozoya Rivers to irrigate the arid lands of southern Castile. Using his own funds, Cabarrus acquired the water rights to the two rivers from the Echauz family. The planned project began with approval from the State. The project was suspended, but later resumed to become the Isabel II Canal, supplying water to the city of Madrid.

In 1786, Cabarrus also took charge of the hospitals and became a deputy for Madrid. To take care of the widows and orphans, the nobility wanted to generalize "pawnshops." At a meeting of the Royal Economic Society, Cabarrus read a memorandum in which he railed against pawnshops, preferring to enrich widows and orphans through the develop-

ment of industry, commerce, and financial exchange, or through new agricultural techniques.

The Inquisition and the nobility, the Spanish “Deep State,” didn’t appreciate such men. Cabarrus and his collaborators were falsely accused of embezzlement and driven out of office. The Banco San Carlos of Campomanes, Cabarrus, and Goya must be honored today as a key transition moment between the best of European Colbertism and the birth of the American System of Political Economy.

## The American Party in France

To conclude, it must be underscored that France, where the local oligarchs and British interference had preempted a genuine revolution, remained a boiling pressure-cooker. In August 1792, among 18 personalities, George Washington, Alexander Hamilton, James Madison, Thomas Paine, and Joseph Priestley, as well as Johann Heinrich Pestalozzi and Friedrich Schiller, were granted honorary French citizenship as champions of the revo-

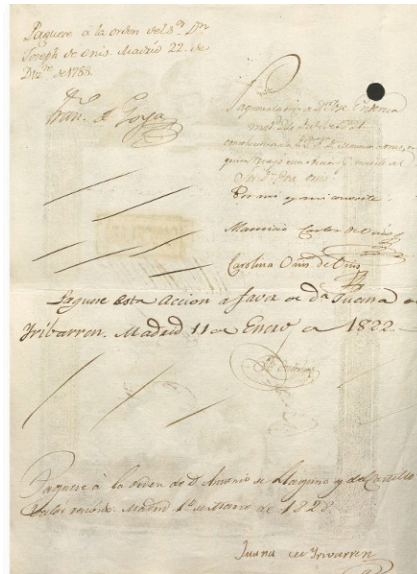
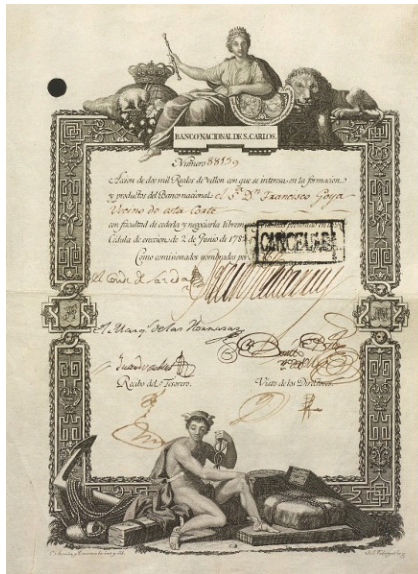
### How Spain Backed Alexander von Humboldt, a Republican Scientist in the Tradition of Franklin

The story of how Spanish networks who backed the American Revolution and the founding of the American Republic, provided Prussia’s Alexander von Humboldt the means to explore Spanish America for five years (1799-1804), and establish himself as the most renowned scientist worldwide in the first half of the 19<sup>th</sup> Century, is told in an article by Timothy Rush in *21<sup>st</sup> Century Science and Technology*, [“Alexander von Humboldt: A Republican Scientist in the Tradition of Franklin.”](#) A naturalist, explorer, and philosopher, Humboldt (1769-1859), was one of a handful of passionate republican intellectuals, who kept the outlook of Benjamin Franklin alive across two generations of oligarchic reaction, to deliver it safely to the age of Lincoln.

Humboldt received advanced training in botany, astronomy, geodesy, and geology in his native Prussia, and then in Lazare Carnot’s École Polytechnique in Paris, before seeking sponsorship for an ambitious program of world scientific travel. The Napoleonic wars of the late 1790’s closed off travel to the East. It was in Spain that he found the court patronage to arrange an unprecedented “letter of safe conduct” and logistical backing, to bring him to Spanish America and five years of explo-

ration, which was to shape European science for two generations. Humboldt’s arrival in Madrid in 1799 had been seized upon as providential by a group of Spanish notables who had been collaborating with Benjamin Franklin and his allies for the previous 30 years, and had sponsored an enormous *scientific mobilization of the best minds in Spain and the colonies* throughout that time. They were on the defensive at the time of Humboldt’s arrival; his mission revived and focused all their previous efforts.

The waves of scientific expeditions and investigations were led by a roster of extraordinary intellectuals, including José Celestino Mutis of Colombia, the Elhuyar brothers in New Spain and Peru, and Antonio Alzate in Mexico. Humboldt met up with and worked with all of them. They and their networks, in turn, were directly tied to Franklin and his American Philosophical Society. One of Franklin’s little-known accomplishments is that he was a leading Hispanist, interested in encouraging companion republican currents in Spanish America. Franklin made a point of forming an extensive collection of the writings of Spanish American scientists and intellectuals. Leading figures throughout the continent tirelessly sponsored the return flow of Franklin’s works and those of the Philosophical Society to Spanish America. A high point of Humboldt’s visit to the U.S. in 1804, on his return to Europe from Spanish America, was his clamorous welcome at the American Philosophical Society in Philadelphia.



Goya's share of Banco de San Carlos from 1784. The front specifies the painter's ownership, and the reverse shows his well-known signature. Credit: The Banco de España's Historical Archive.

methods, a new science would be created—a science which would only need to be animated by the love of humanity in order to transform government.”

In 1783, Carnot and Franklin assisted in the birth of human aviation in Paris. Franklin, from his terrace along the river, was an eyewitness to the first historic early hot-air balloon flight. He was supposedly asked by a skeptic, “What was the use of a hot-air balloon?” to which he famously answered, “What is the use of a newborn baby?”

Franklin’s closest collaborator was the Duke Louis Alexandre de La Rochefoucauld (1743–1792),

who worked hard to bridge French Enlightenment thinking with American political practice. Alexandre and Franklin collaborated directly to publish *Constitutions des Treize États-Unis de l’Amérique*, written to popularize the American republican ideals in Europe. Bound by a shared passion for natural sciences, the duke was elected to Franklin’s American Philosophical Society in 1786.

In 1794, some days before the famous date of 9 Thermidor, year II (July 27, 1794), the reign of Maximilien Robespierre and the Reign of Terror collapsed in France. Some days later, James Monroe, who had supported the republican cause, was welcomed in France, where he immediately befriended Lazare Carnot and was received as a colleague by the Members of the Convention in France. At the French Assembly, Monroe declared that America had also known its days of oppression, difficulties, and war, but now, “its children are virtuous and brave, and the storm that had darkened the political horizon has been dissipated and left the way open to peace and independence.”<sup>4</sup> The enthusiasm was so great that the French deputies, for the duration of the entire session of the French Assembly, installed

lutionary cause. Two years later, in 1794, after the bloody massacres of the Jacobin Terror, Schiller, disenchanted, wrote that, unfortunately, a “great moment” had “found a little people.”

The ideals of the American Revolution were wholeheartedly shared by Lazare Carnot, who had met Benjamin Franklin as early as 1772, when the latter, as the American emissary in England, was seeking French support for American independence and paid a visit to the École royale du génie de Mézières, the Royal Engineering School of Mézières. There exists a famous portrait of Carnot surrounded by four names of those he cherished the most: Socrates, Archimedes, Cato, and Franklin.

Carnot was a mathematician, deeply interested in technology, and an excellent violinist. Based on the work of Vauban, whom he admired, Carnot advocated active defense in fortification design, including what became known as Carnot walls – the high, heavy, detached walls built in front of forts, with loopholes for the exchange of fire. Both Carnot and Franklin befriended Joseph-Michel and Jacques-Étienne Montgolfier and Robert Fulton, who arrived in France selling submarine designs and developed steam propulsion for navigation. Carnot once remarked: “If real mathematicians were to take up economics and apply experimental

<sup>4</sup> Quoted in *Mémoires sur Carnot par son fils*, p. 543, Hippolyte Carnot, published by Pagnerre Editeur, Paris, 1861.



Portrait of Lazare Carnot, by Louis Léopold Boilly, 1813.

side-by-side American and French flags in the House of Parliament.

In 1815, when France was tired of endless bloodshed and conquering emperors such as Napoleon, Carnot stood as a leader of the “American Party,” a group of moderate republicans, opposing monarchist absolutism as well as totalitarian Jacobinism, who dreamed of having in France republican institutions as solid as those of the then-inspiring American Republic.

One faction of which Lafayette was part, heavily contaminated by the evil doctrine of the Physiocrats, thought Europe was “not ready” to have what he himself had fought for on American shores. At that juncture, they thought, constitutional monarchies were the wisest transitional alternative to empires, autocrats, violence, and chaos. Later, in 1830, while many young revolutionaries sought a republic, Lafayette feared that this would lead to civil war, and chose to offer the throne to Louis-Philippe, the Duke of Orleans. The other faction of the “Amer-



First free ascent of a manned hot-air Montgolfier balloon, Nov. 21, 1783, viewed from the terrace of Benjamin Franklin in Paris. Credit courtesy of The Linda Hall Library of Science, Engineering & Technology”

ican Party,” of which pro-science and industry Carnot was the leading spokesman, wanted a real republic on the “model” of the United States. Its president would have been Carnot himself.

But after Napoleon’s defeat at Waterloo, the monarchists took over Paris by force and prepared the Restoration. The real “American Party” was defeated.

Carnot was put under secret

police surveillance and excluded from any new mandate; his arrest was decided. He disobeyed his arrest, escaping into exile, and at the demand of the Russians, he was warmly welcomed into Poland. Carnot settled in Magdeburg with his son Hippolyte, where they collaborated with their friends the Humboldts to revolutionize Prussian technical and scientific education. After Lazare Carnot’s death in 1823, Hippolyte, together with Abbot Gregoire, carried on, in part, his father’s vision and ideals of true republicanism, promoting universal education and emancipation to “elevate to the dignity of Man, each member of humankind.”<sup>5</sup>

<sup>5</sup> As quoted by Jacques Cheminade in his article “[Lazare Carnot, l’organisateur de la victoire.](#)”

# The Netherlands’ Obscured Support for American Independence

By Richard Sanders



Rembrandt's *The Conspiracy of Claudius Civilis*, showing the Batavians taking an oath in a sacred grove, to free the Dutch from Roman rule.

*One of the most remarkable political events which have rendered the 16th century the most splendid ... appears to me to be the foundation of the freedom of the Netherlands....*

*The pressure of circumstances surprised them with its peculiar power, and forced a transitory greatness upon them, which they never should have possessed, and may perhaps never possess again.*

—Friedrich Schiller

How the Netherlands, in its heyday not quite 20% larger than present-day Maryland, wielded such power and influence over vast parts of the world, may puzzle an uninformed observer. At various times during the 1500 or more years of its existence, a republican current and tradition existed in the Netherlands (meaning lowlands or low country), as represented by the Batavians as early as the period of Roman occupation, as portrayed in Rembrandt's painting, *The Conspiracy of Julius Civilis*.

In this regard, Friedrich Schiller's *History of the Revolt of the Netherlands*<sup>1</sup> provides the reader with a thorough historical explanation and far-reaching comprehension of the underlying causes and reasons for the ebb and flow of that movement's imprint upon this locale. Conversely, one gains a sensuous appreciation of and empathy for the suffering of oppressed peoples under the weight of an entrenched tyrannical regime—the 16th-Century Spanish Empire and its hideous ideological expression called “the Inquisition.”

Here we will treat not the ugly side of the Netherlands, nor the Dutch in particular, but rather focus our attention on their lesser-known history and role as advocates and backers of the American cause for independence.

## Background: The Influence of Groote and Erasmus

Midway through Europe's devastation during the Black Plague, a social initiative named the (Deventer) Sisters of the Common Life, and the corresponding Brethren of the Common Life, founded by Geert Groote in 1374, educated hundreds of poor children in the arts and Greek classics, and shaped a new generation of Christian Humanists, in total defiance of the prevailing system of serfdom. As adherents of the Augustinian outlook, this pietist community without formal vows relied heavily on funds earned by the copying and illumination of manuscripts. An integral component of the educational process was the mastery of part-singing of sacred polyphonic works through regular performance in choirs. A type of “crash” literacy program



*Desiderius Erasmus of Rotterdam as portrayed by Hans Holbein the Younger.*

for the disadvantaged, the choirs studied, mastered, and performed musical compositions of Josquin des Prez, Johannes Ockeghem, and others. More than a hundred years later, the early education of Erasmus of Rotterdam at Deventer, and his singing in the choirs of Utrecht, flowed from this current. The motto promoted by the Latin School at Deventer was, “We do not learn for school but for life,” a phrase borrowed from Ancient Roman statesman Seneca, memorialized on a special window above the school's entrance.

Erasmus (1466-1536) advocated a return to original classical sources, in the spirit

of the European Renaissance efforts to revitalize the Christian Church without promoting a schism. His promotion of the first printed Greek text of the New Testament, along with his Latin translation of it, remains famous more than half a millennium later. By correcting errors in the 4th-Century Latin Vulgate, the primary Latin translation used by the Western Church at the time, Erasmus ruffled the feathers of a number of contemporary Catholic clergy and scholastics. He published important commentaries of the early church fathers, including Jerome, Ambrose, and Augustine, in opposition to medieval scholasticism, which favored Aristotle's logic.<sup>2</sup>

The Dutch have a long memory, going back to their resistance against the Roman occupiers and including their heroic resistance against the Spanish Inquisition much later, the which might explain the Dutch support for the Americans against the British—even though they had been persuaded to put their own William of Orange, the Dutch stadtholder, on England's throne less than a century earlier during the 1688 “(In)Glorious Revolution.”

<sup>1</sup> See Schiller Institute, [translation by Susan Johnson](#).

<sup>2</sup> *The Education of a Christian Prince*, and *In Praise of Folly* are two works of Erasmus available in English translation.



*John Paul Jones bidding farewell to his victorious ship, Continental Navy frigate Bonhomme Richard, from the deck of the captured British ship HMS Serapis after the Battle of Flamborough Head on September 23, 1779. Painting by Percy Moran. Courtesy of the Navy Art Collection.*

The Dutch and the imperial British fought four wars in the 17th Century over trading rights and claims in the New World. The fourth and final conflict erupted in 1780, when the British, no longer willing to tolerate Dutch support for the American cause, declared outright war on the Dutch.

The British had continued acts of piracy over the century. Prompted in part by this, the Russian Tsarina, Catherine the Great, organized several countries into what was called the League of Armed Neutrality (1780-1783). Under this agreement, participant nations could provide warships to accompany Dutch and other ships carrying supplies to patriots battling the British in the New World. The main depot for the Dutch was the island of St. Eustatius in the West Indies, which became the main North American conduit for trade between the nations of Continental Europe, principally France, and the New England maritime colonies. In one year, as many as 3,182 vessels cleared this tiny port.<sup>3</sup> It was

<sup>3</sup> Fowler, William F. Jr., *Rebels Under Sail: The American Navy During the Revolution*, New York, NY: Charles Scribner's Sons, 1976.

purportedly a neutral possession of the Netherlands.

## A Salute to the American Flag

On November 16, 1776, the USS *Andrew Doria*, a two-masted sailing vessel of the Continental Navy, flying the flag bearing the colonies' Continental Colors, entered the harbor of St. Eustatius and fired a 13-gun salute, representing the 13 colonies. The Dutch Governor, Johannes de Graeff, ordered the customary state-to-state response from 11 guns, the standing international protocol, signalling that the port was a safe haven. The *Doria* was

on a crucial mission to secure gunpowder and military supplies for the Continental Army, and had aboard a copy of the recently signed Declaration of Independence. Significantly, half of all the materiel of the Continental Army that was imported from Europe came through St. Eustatius, underscoring the important role the tiny island played between 1775 and 1783. Speaking fondly of Holland (the informal name of the Netherlands), Benjamin Franklin said, "In love of liberty and bravery in the defense of it, she has been our great example."

## The Rescue of John Paul Jones

The American cause of independence attracted international interest and gained the eager support of younger Europeans such as Lafayette of France and skilled seaman John Paul (who added Jones to his name later), born in Scotland.

In September of 1779, off the coast of Yorkshire, England, in the North Sea, Jones won one of the most celebrated naval engagements in the war to secure America's freedom. In the Battle of Flambor-



A 1786 Dutch militia turn-out. *The Dutch Patriotten used American colonial militias as their model.* Painting by Hermanus van der Velde.

ough Head, Jones snatched victory from defeat by the British warship HMS *Serapis*. Heavily out-gunned and troubled by mishaps, Jones's ship was taking water and began to sink. When the British captain of the *Serapis* shouted to Jones to ask if he was going to surrender, Jones answered, "I have not yet begun to fight!" Jones then fastened his ship to the *Serapis* to prevent it from sinking, while musket fire from men up in the rigging proceeded to rake the enemy deck clean and a few intrepid sailors dropped grenades from the yardarms onto the deck. One of these fell through an open hatch, igniting a gunpowder magazine under the deck and causing heavy casualties. The British captain was forced to surrender.

Jones tried to have the water pumped out of his own ship, using the English prisoners to man the pumps, but in vain. He had to cut his own ship loose and let it sink. This placed him on the British ship, bereft of its main mast, which Jones, himself, had brought down during the battle. Only his jerry-rigging of what remained of the sails salvaged the battered English vessel, allowing him to head northeast along the coast of England with his prizes, and arrive at the only neutral port nearby, the Dutch island of Texel off the north coast of Holland, where he stopped.

On Texel, Jones got Dutch help to refit the *Serapis* and nurse his wounded. In protest, British ambassador Sir Joseph Yorke threatened to declare war on the Dutch. He argued that America was not a recognized government, solely a group of rebellious provinces with no legitimate rights, and that American armed ships were no better than pirates whose prizes were illegal—as voted into law in the British parliament prior

to the Declaration of Independence. Had the Dutch capitulated to the British tirade, Jones would have been hanged.

Yorke then tried to have Jones arrested for robbery, that is, for capturing the *Serapis*. He was blocked again, this time by the High Bailiff of Amsterdam, who would not allow it. Meanwhile, British ships patrolled up and down in international waters around the port for three months, awaiting Jones's attempt to escape. The pro-British Dutch prince, William V of Orange, demanded that Jones be turned over to the British. Fortunately, the pro-American Dutch *Patriotten* were able to stall long enough to allow Jones to escape. In December, stormy weather blew up, forcing the British blockading squadrons to deeper water to avoid being wrecked on the Dutch shoals. Jones commanded an American-built frigate, the *Alliance*—fast and able to hug the coast—and slipped past the blockade under cover of darkness. Adding insult to injury, on his way to France Jones captured two British merchant ships and sent them along to France as prizes.

In the aftermath of the ordeal, Paul Jones said of the Dutch:

The Dutch people are for us and the war [of Independence]. ... [E]very day these blessed

women came to the ships in great numbers—mothers, daughters, even little girls—bringing with them for our wounded all the numberless little comforts of Dutch homes; a tribute that came from the hearts of the people, and therefore far overlaid in effect all statecraft and all diplomacy against us.

Distinguishing between the republican mindset and that of subjects of the Empire, Jones adhered to a protocol permitting the surrendered British admiral and his officers ashore, trusting their word as gentlemen; he also included regular seamen. However, the British commanding officer refused to allow ordinary seamen on shore, fearing they might “mutiny” and join the Continental Navy for having received such respect and kindness.

And who was to pay for the supplies and carpenters to refit the *Serapis*? Who but the Amsterdam banker, correspondent of Ben Franklin, and pillar of financial support for the Americans, John de Neufville.<sup>4</sup>

### Envoy to the Netherlands: John Adams

Upon John Adams’s arrival in Holland in 1780 as an official American envoy, his words were not merely the kind words spoken by a diplomat:

If there was ever among nations a natural alliance, one may be formed between the two republics. The first planters of the northern states [the Pilgrim Fathers of Massachusetts] found in this country [in Leiden] an asylum



Top British imperial operative James Harris, the First Earl of Malmesbury, who set the trap for Prussia to invade the Netherlands and wreck the republican *Patriotten*. Engraving by Caroline Watson, after Joshua Reynolds.

from persecution.... They have ever entertained and have transmitted to posterity a grateful remembrance of that protection and hospitality and especially of that religious liberty they found there having sought them in vain in England.... the origins of the two Republics are so much alike that the history of the one seems but a transcript of the other; so that every Dutchman instructed in the subject must pronounce the American revolution just and necessary or pass a censure upon the greatest actions of his important ancestors; an action which has been approved and applauded by mankind and justified by the decision of heaven....”<sup>5</sup>

### The British Declare War on the Dutch

According to the account of the First Earl of Malmesbury, a high-level British spy, the British declared war on the Dutch in 1780 for two reasons. First was the Dutch refusal in 1779 to relinquish custody of John Paul Jones to them. Second, the following year, the British had boarded a ship on the high seas off the coast of Newfoundland and taken prisoner Henry Laurens, a diplomatic envoy, formerly president of the Continental Congress, and imprisoned him in the Tower of London in October 1780. Having found among his papers a proposed “treaty of amity and commerce between the Republic of Holland and the United States of America,” the British, considering this an act of “treachery,” declared war on Holland three months later.

A widely repeated slander still circulated by the British and their supporters maintains that the Dutch backed the Americans merely out of sheer

<sup>4</sup> Simon Schama, *Patriots and Liberators*, Harper Perennial, 1992, p. 60.

<sup>5</sup> Schama *op. cit.*, p. 69.

pragmatism and greed—that they genuinely did not support the Americans until victory was certain with the Battle of Yorktown. Original sources in the correspondence of American diplomats prove these claims to be lies. A letter from Amsterdam banker John de Neufville, of De Neufville & Son banking house, to leading American patriot John Jay, dated Amsterdam, June 8, 1780 (16 months before the surrender of Yorktown), states:

Sir,

In conformity with what we have informed you, that we had engaged for the acceptance of some of the bills drawn on Henry Laurens, since nothing has been heard of him as yet, we accepted those on the first instant, and we hope your Excellency, as well as Dr. [Benjamin] Franklin, may approve of our proceeding, and of the method we are proposed for our reimbursement, in case Mr. Laurens may not appear, or that they should not be provided for in time. *Certain it is that those bills should be honored for their credit of America.*

## The Dutch ‘Patriotten’ Versus Orange

Support for the American cause, organized by Ben Franklin personally, continued to flow from certain quarters of Amsterdam, including the assistance of one such trustworthy agent in The Hague, C.W.F. Dumas, who facilitated the extension of hefty financial loans. Dumas had sworn an oath of allegiance to the Free and Independent States, documented in his extended exchange of letters with Franklin, John Adams, and other leading Americans between 1770 and 1780.

A flourishing assembly of Patriotten existed in Holland, such as bankers van Staphorst, the aforementioned Jan de Neufville, the banking house of de Lalande and Fijnje, the Pensionary of Amsterdam Engelhart van Berckel, and the lawyer Hendrik Calkoen, all supporting the independence of America from British rule.<sup>6</sup>

Here is a citation of an entry in diplomat John Adams’s diary number 32, a memorandum dated 28 August–14 September 1780:

Dined with M. Jacob Van Staphorst. A Dutch Minister from St. Eustatia there. A Lawyer, Mr. Calcoon, Mr. Cromellin, Mr. Le Roi, Gillon, Joiner and a Merchant from Hamborough. The Parson is a warm American. The Lawyer made one observation which [I once? (unclear in original)] made to Dr. Franklin, that English would be the general Language in the next Century, and that America would make it so. Latin was in the last Century, French has been so in this, and English will be so, the next.<sup>7</sup>

## National Advocacy of the American ‘Model’

On September 26, 1781, a month before the British surrender at Yorktown and two years before the signing of the 1783 Treaty of Paris (which ended hostilities and led to the formal recognition of a sovereign, independent United States), an anonymous declaration appeared. In content it proved to be a republican bombshell. “To the People of The Netherlands,” a pamphlet which advocated for civic militias styled on the American model, was actually authored by Johan Derk van der Capellen tot den Pol, a Dutch nobleman sympathetic to the Americans, and an anti-Orangist. The document echoes a familiar Leibnizian tone, beginning as follows:

God the Father of us all, has created mankind to become happy, and thus the obligation has been laid upon all of us—without exception—to *make one another as happy as possible*. Mankind, in order to attain this good intent of the Creator, that is to foster the happiness of all, has found that the best thing to do is to come together in great numbers—at times some millions—and to form great societies, the members of which (which you must always keep in mind) are by nature equal to one another, not subject to one another. In these societies, mostly burgher societies called peo-

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<sup>6</sup> Schama, *op. cit.*, p. 69.

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<sup>7</sup> Marked as deleted in source [John Adams diary 32, includes memoranda, 28 August–14 September 1780, p. 2].

ples or nations, the members commit one another to promote as much as possible, the happiness of the other, to protect one another with their combined strength, and to exercise the untrammelled enjoyment of all property, possessions and all inherited and duly obtained rights.

Van der Capellen's address would go through three editions within a year, and was immediately translated into French, German, and English. Organized by François Adriaan van der Kemp, a Protestant Dutch minister, it was distributed to people in all walks of life, to "bakers, cooks, butchers, grocers, corn chandlers ... ironmongers, drapers, haberdashers ... two Catholics, a Mennonite...."<sup>8</sup>

This is the same van der Kemp, Dutch Patriot, who said the following of America:

In America, a holy sun has risen, and it will shine on us if we so will it ... America can teach us how to fight against the degeneration of our national character; the debasement of its soul, the corruption of its will to resist ... how to throttle tyranny and how to restore to health the all but moribund corpse of freedom.<sup>9</sup>

During this entire period the Patriotten were increasingly modeling themselves on the Americans, translating the Declaration of Independence and the Massachusetts constitution into Dutch, and forming armed citizen militias to counterbalance the House and Party of Orange mercenaries. By 1785, the militias from all the provinces except Groningen and Zeeland (the center of the slave trade) met and signed an "Act of Association," which pledged to defend a true republican constitution and to strive for a "people's government by representation." They were poised to end the role of the pro-British,

slave-running House of Orange in Dutch politics, and set an example for the other countries in Europe to free themselves from oligarchism.<sup>10</sup>

On April 19, 1782, Holland became the second country after France to recognize American independence. Through envoy Adams, Franklin arranged the first foreign loan for America, through a consortium of banking houses, amounting to five million guilders; three other loans would follow in 1784, 1787, and 1788. By 1794, the total amount lent by Holland had risen to thirty million guilders, or \$12 million.<sup>11</sup>

"American historians have never given the Dutch role in the American Revolution the attention that it deserves," wrote James H. Hutson in his article, "John Adams and the Birth of Dutch-American

Friendship, 1780–82" (*Low Countries Historical Review*, 1982). The Amsterdam loans from 1782 to 1788, he wrote, "prevented a national bankruptcy."

**They were poised to end the role of the ... House of Orange in Dutch politics, and set an example for the other countries in Europe to free themselves from oligarchism**

## British Manipulation

However, Perfidious Albion had no intention of allowing a Dutch republic. On December 7, 1784, James Harris, the above-mentioned Earl of Malmesbury, a high-level British spy and operative who had spent years in Russia, arrived at the Hague directly on behalf of William Pitt the Younger, the British government's Prime Minister. Russian Empress Catherine the Great had earlier turned down Harris's offer of the island of Ibiza in the Mediterranean in return for her abandoning her League of Armed Neutrality, though it dissolved subsequently. In May of 1785, the British Cabinet proposed to Prussia joint action to sever the Dutch Republic from its "slavish dependence" on France. Prussia's monarch, Frederick the Great, opposed

<sup>8</sup> Schama, *op. cit.*, p. 101.

<sup>9</sup> Schama, *op. cit.*, p. 60.

<sup>10</sup> Schama, *op. cit.* p. 94.

<sup>11</sup> See "[The Dutch Influence](#)" by Denise Doring VanBuren, published by Daughters of the American Revolution.

this scheme, and while Frederick was alive, no such action would be entertained by Prussia. Harris could make no headway. Yet the Austrian (Habsburg) minister at St. James' wrote to British Intelligence in 1784, that "soon one of our old men [i.e., Frederick] would put on his night-cap for good, 'and then the bomb will go off.'" Meanwhile, Harris had a large budget for corruption, including a £4,000 per year subsidy just for the Prince of Orange.

Frederick died on August 17, 1786, and the Prince of Prussia became King as Frederick William II. Harris moved in for the kill. Using a paid asset—a young patrician on Harris' payroll—and a contributor to the *Geldersche Historische Courant*, a newspaper which Harris bankrolled, it was proposed that the Princess of Orange, niece to the new Prussian King, travel to the Hague. The Patriotten controlled the Hague, and a provocation using the Princess was orchestrated. With covert British aid and prompted by the pre-calculated arrest of the Princess by the Patriotten, the new Prussian King ordered the invasion of Holland on September 14, 1787—to "rescue" his niece.

Militarily outclassed by the Prussians, leaders of the Dutch Patriotten fled into exile, some to France, others to the United States. Francis Adrian van der Kemp, a key leader of the Patriotten who circulated van der Capellen's address, escaped to America, becoming friends with George Washington and John Quincy Adams. He founded the upstate New York Community of Barneveld as a center of learning.

## Epilogue

More than 30 years before it was built, van der Kemp promoted the concept which became the Erie Canal. In 1792 he made a trip on horseback to Buffalo, New York. Skilled with knowledge of water management, Kemp foresaw the great benefits of what would become the Erie Canal, and indeed the canal realized them. Before the opening of the canal, Genesee Valley wheat took 20 days to reach Albany by wagon at a cost of \$100/ton. With the completion of the canal, a ton of wheat could make the trip all the way to New York City in just 10 days for only \$5 in transportation charges.

Van der Kemp wrote to a friend:

See here, then, an easy communication by water carriage open between the most distant part of this extensive commonwealth; see the markets of New York, Albany, and Schenectady glutted with the produce of the West and the comforts of the South distributed with a liberal hand among the agriculturists of this new country.

He similarly foresaw old Fort Schuyler (Utica) "transformed into an opulent mercantile city" as a result:

[The] tomahawk and scalping knife shall be replaced by the chisel and pencil of the artist and the wigwam by marble palaces.... Go on then and dig canals through the western district.... Give me the republican wand of Capius Popilius, and I will go to the water nymph Erie and trace a beautiful canal, through which her ladyship shall be compelled to pay of her tribute to the ocean through the Genesee Country.

Thirty years later, in 1822, Governor De Witt Clinton wrote to van der Kemp, whom he called "the most learned man in America":

Your letter to Colonel Mappa on the canal written in 1792 is really a curiosity. It gives you the original invention of the Erie route.

In 1825, the waters of the Great Lakes and the Atlantic were finally united, taking America another step towards becoming a continental power and thwarting sea-based threats from the British Empire.

It may be ironic that the 1787 defeat of the Dutch republican tendency marks the same year a premiere performance of Schiller's drama *Don Carlos* took place at the Prussian Court. Schiller had studied the Dutch War of Liberation (and, of course, the American Revolution) in his preparation to compose the drama. In both *The Revolt of the Netherlands* and *Don Carlos*, Schiller continues to provide keen lessons in the art of statecraft. Today, these studies remain an encouraging promise that "Man can become greater than his destiny."

# America at 250: Will We Now, As We Once Did, Come to the Aid of Our Country?

*The following statement was issued by The LaRouche Organization on June 9.*

We must not allow this 250th anniversary of the United States Declaration of Independence to be either trivialized or co-opted by a normalization of evil. The UFC cage fight on the lawn of the White House, now set to occur on Flag Day, this Sunday, June 14, is the exact opposite of the image of America that the world needs to see. What could be further from the historic thinking process that was occurring in Philadelphia, at this very time, 250 years ago?

The Continental Congress meeting in June and July of 1776 was the most intensive deliberation on the principles of self-government to have occurred in history since at least the time of ancient Athens, over two thousand years earlier. Perhaps we should convene a Trans-Continental Congress on the Inalienable Rights of Man that properly reviews, resurrects and emulates the true spirit of the American Revolution which, right now, is in this most dark hour. What could then be more disrespectful of not only America, but of humanity itself, than the cage fight on June 14 at the White House?

Instead of the ugly spectacle proposed for the White House Lawn, why not call the American people together, as was done at the Lincoln Memorial on Easter Sunday 1939, when the great contralto Marian Anderson sang "My Country, 'Tis of Thee" before 75,000 people, after being excluded from Constitution Hall because of the color of her skin? That is the beauty

of the America the Declaration of Independence created.

We, the American people, are better than this. This great occasion calls for more than a great celebration. It calls for a rejection of present-day Anglo-American imperial and war policy—a policy that will soon bankrupt the United States, and soon plunge the world into thermonuclear war. It calls for the replacement of "bread and circuses" carnival spectacles with ceremonies that celebrate the unalienable rights of all humanity.

On July 4, 1821, John Quincy Adams, son of the American Revolution and then the Secretary of State, gave a great speech. He said that America goes not abroad, in search of monsters to destroy:

"She well knows that by once enlisting under other banners than her own, were they even the banners of foreign independence, she would involve herself beyond the power of extrication, in all the wars of interest and intrigue, of individual avarice, envy, and ambition, which assume the colors and usurp the standard of freedom.... She might become the dictatress of the world. She would be no longer the ruler of her own spirit."

Pope Leo XIV has said in his recent encyclical, *Magnifica Humanitas*, "Certain events make it clear that history can also change when individuals truly take the dignity of everyone seriously: the civil rights movement in the United States of America, closely associated with the testimony of Rev. Dr. Martin Luther King, Jr., or the end of Apartheid in South Africa following

the release of Nelson Mandela and his decision not to surrender the future to hatred." We should take Pope Leo seriously, and make a change now.

On May 17 of 2023, Helga Zepp-LaRouche had issued an "Urgent Appeal by Citizens and Institutions from All Over the World to the (Next) President of the United States!" It stated that "We, the undersigned, therefore express our hope, that the (next) President of the United States finds the greatness in herself or himself to adopt the viewpoint which was expressed by [President John F.] Kennedy in his historic (American University, June 10, 1963) speech." The Trump Administration rejected that. The independent presidential campaign of Diane Sare,

and the congressional campaign of Jose Vega embody and aspire to that hope.

We must not surrender our future to the normalization of evil. In the next weeks, there should be readings of the Declaration of Independence in all towns and cities of our nation. John Quincy Adams's words to America 205 years ago should inform our foreign policy right now.

No imperial wars! No searching for monsters to conquer! We are called in this moment of impending world war, to declare independence from 500 years of colonialism, and stand up for the dignity of humanity, as was done on July 4, 1776.

# Join the International Peace Coalition!



For over three years, the International Peace Coalition has advanced a global dialogue for peace, bringing together people across many different philosophies, nationalities, and religions. Through this forum and an honest desire to solve problems, we have been able to find creative, workable solutions with real consequences for the planet.

Join us every Friday at 11 a.m. Eastern time to take part. Visit [schillerinstitute.com/international-peace-coalition](http://schillerinstitute.com/international-peace-coalition) to register and learn more.



# Lyndon LaRouche: A Success of the American, Anti-Oligarchical Revolution

By *Leonore* Editorial Board

The fact that most Americans are unaware of the 20th Century's greatest proponent of their nation's cause and founding principles epitomizes the grave crisis the United States finds itself in today. As a teenager, Lyndon LaRouche was inspired by the 17th-Century European genius Gottfried Leibniz—a sort of founding grandfather of the United States and organizer of pro-republican circles around the world. Leibniz's substantial influence in the nascent United States proves that the American Revolution was far more than a rebellion against the oppressive British Empire or resentment against taxation; rather, it was an attempt to take the most advanced ideas



*LaRouche, whose genius, optimistic world leadership, and incorruptible determination built a global movement for a new scientific-cultural paradigm of human relations based on the best achievements of mankind. Photographed by Philip Ulanowsky, Oct. 1994.*

from the European Renaissance and apply them to a novel form of government committed to the required levels of scientific and economic advance-

ment needed to escape oligarchism.

Lyndon LaRouche and his collaborators not only broke through the wall of lies about the true history of this process, but, more than anyone else in recent history, he advanced this cause. LaRouche expanded on the key scientific and economic principles of America's founders, and made fundamental breakthroughs in the science of physical economy. He also built an international movement to lay the groundwork for a revolution against the British imperial structures persisting still today, based on the greatest ideas of Western civilization from the time of Ancient Greece. Thanks to these efforts, mankind now stands on the

precipice of a new paradigm globally.

Those who were privileged to know LaRouche can vividly recall his vast knowledge and phenom-

enal memory encompassing subjects from history to the sciences to Classical music, from the workings of the creative mind to those of our solar system; his ability to present a thoroughly composed speech of an hour-and-a-half's length without notes; to respond to audience questions so as to elevate the power of the asking individual and the audience as a whole to comprehend the principle by which a full answer could be discovered; his selfless assumption of moral responsibility for all humanity to the end of enabling mankind to make the next necessary revolutions.

To properly honor America's true revolutionary history and its contributions to human progress, one cannot overlook what may be called "the LaRouche factor"—his decades of work from the mid-1960s onward to revive and advance the anti-oligarchical tradition at the heart of the American founding. That this legacy remains buried or distorted is no accident. It is the direct result of a sustained campaign by the very oligarchical forces LaRouche spent his life opposing: the British Monarchy, its speculative-financial empire, and the network of compliant courtiers that persists today in what might be called the "Epstein class."

Indeed, among the gravest crimes of the 20th and early 21st centuries is the as-yet-unpunished suppression of LaRouche and the movement he

built. The lengths to which the international oligarchy went to silence him are a matter of documented record. Kennedy-administration Attorney General Ramsey Clark, who joined LaRouche's legal defense following his imprisonment, [wrote](#) to then-Attorney General Janet Reno that the prosecution of LaRouche involved "a broader range of deliberate and systematic misconduct and abuse of power over a longer period of time in an effort to destroy a political movement and leader, than any other federal prosecution in my time or to my knowledge." Clark's statement was ignored.

Yet LaRouche's ideas cannot be imprisoned. His life's mission was to liberate his fellow citizens from the false assumptions that prevent individuals and whole societies from recognizing the full scope of their own creative potential—the same potential that gave rise to the American Republic and the Renaissance tradition behind it. That work continues today. The [LaRouche Legacy Foundation](#) is currently publishing his voluminous writings and oral presentations, ensuring that his voice endures. In that spirit, we offer below a selection of excerpts from his writings on the real significance of the American Revolution.

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## Continue The American Revolution!

*The following excerpt comes from an article [originally published](#) on January 6, 2002.*

**I** speak for that American intellectual tradition typified as the legacy of Franklin and Lincoln. That is also the legacy of then Secretary of State John Quincy Adams' definition of a community of principle among a multi-polar array of sovereign nation-state republics. I define what I mean by the phrase, "The Continuing American Revolution,"

the thematic topic which unifies the continuing discussion of the four issues I have identified above.

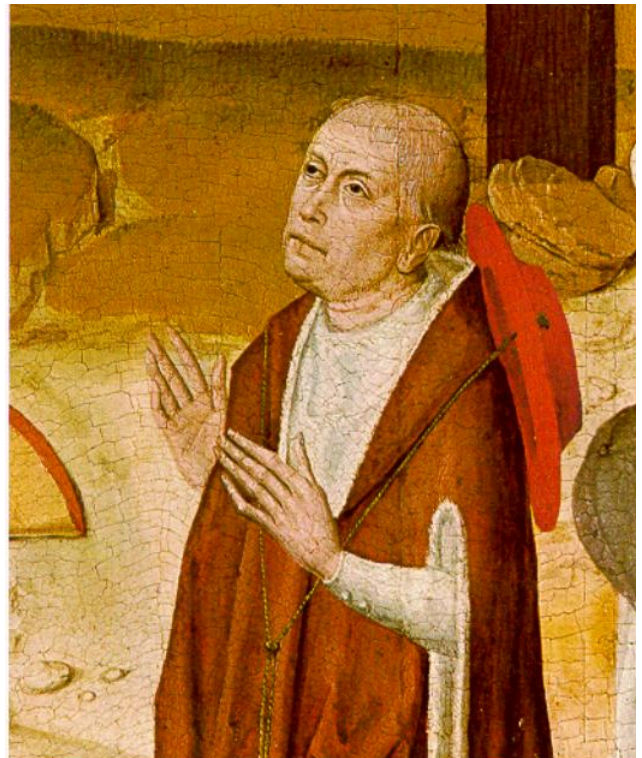
I now turn your attention to two crucial lessons from the history of the United States, lessons which point to those issues which will, most probably, determine whether or not world civilization will escape the threatened collapse looming before us.

## The Roots Of The Revolution

The past 1,100 years of what is now a globally extended European civilization, were dominated by a struggle of those reformers who sought to define what became the modern sovereign nation-state. This was a struggle against the imperial “globalizers” of that time. Then, as now, the would-be “globalizers” sought to subject many nations and peoples to an arbitrary imperial authority, which was chiefly modelled, then as now, upon the traditions of ancient imperial Rome. About 600 years ago, came the first significant, if qualified success for those reformers, in the Fifteenth-Century Renaissance’s attempt to establish the form of sovereign nation-state based upon that principle of natural law known variously by the names “the general welfare” or “common good.”

That principle of natural law signifies, that no government has the moral authority to reign, except as it is efficiently committed to promote the general welfare of all of its population and that population’s posterity. No government has the moral authority to lead other nations, unless it is as zealously devoted to the general welfare of the community of nations, as to its own. This quality of government, the general-welfare principle, which was adopted as the fundamental constitutional law of the U.S.A., in the Preamble of the Federal Constitution, defines the only moral form of government. This is a form of government which has repudiated such abominations as the Roman Empire; whereas, contemporary U.S. utopians, such as Zbigniew Brzezinski and Samuel P. Huntington, base their perverted model of soldier and state, on their intention to establish a form of government, by beasts, reigning over hunted or herded human cattle.

Typical of the qualified success of the Renaissance, was the leading role of Nicholas of Cusa in defining the need to establish a community of principle among sovereign nation-states (*Concordantia Catholica*), and Cusa’s leading role (e.g., *De Docta Ignorantia*) in defining the principles of modern experimental physical science. The role of Cusa in launching that policy of trans-oceanic exploration, which resulted directly in Columbus using the

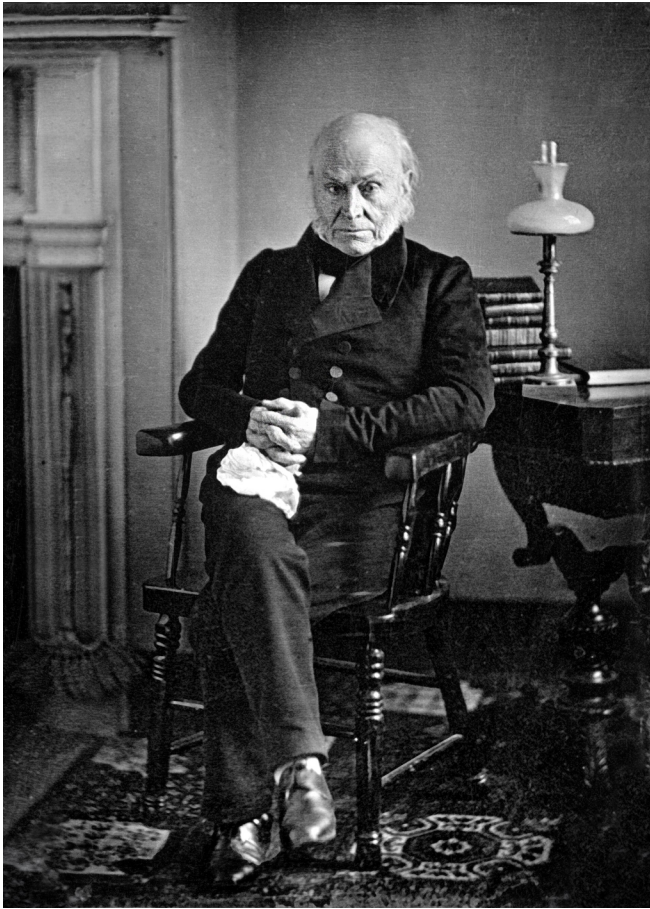


*Nicholas of Cusa, the key figure behind the Italian Renaissance, was instrumental in developing the concept of the modern nation-state, culminating in the founding of the United States.*

knowledge supplied by Toscanelli to reach the Americas, and the great impetus to modern science given by Luca Pacioli and Leonardo da Vinci, are typical. Also typical, is the combined impact of the leadership shown by France’s Jeanne d’Arc and Jacques Coeur, in making possible the creation of modern France, under Louis XI, and by the England of Henry VII and Thomas More.

However, the enemies of the Fifteenth-Century Renaissance, led by the hegemonic imperial maritime power of that time, Venice, struck back, plunging Europe into a series of devastating religious wars, during that 1511-1648 interval, which some historians have rightly defined as a “little new dark age.” It is that interval of evil, of Venice’s policy, and that of its Habsburg accomplices, which is parodied by the present homicidal madness of the “clash of civilizations” policy of Professor Elliott’s *Golems*, Samuel P. Huntington and Zbigniew Brzezinski.

The Europe which returned to sanity, under the peace established through the 1648 Treaty of West-



*John Quincy Adams, as Secretary of State, then later as President and as a U.S. Congressman, defined the conception of a community of principle among an array of sovereign nation-state republics.*

phalia, turned to the European colonies in the Americas, especially the North American English colonies, as the only likely place in which to reestablish a new precedent for that principle of sovereign nation-state republicanism associated with Renaissance figures such as Louis XI and Henry VII. The leadership of the Massachusetts Bay Colony, under the Winthrops and Mathers of the Seventeenth and early Eighteenth Century, provided the seed-crystal around which the future United States was built. Europeans linked, directly or indirectly, to the leading influence of Gottfried Leibniz, played leading roles from early in the Eighteenth Century, in building up the foundations of what became the future United States, in colonies such as Pennsylvania and Virginia.

It is of crucial importance, today, that our U.S. citizens and their children understand the role

which the greatest patriots of England, Ireland, Scotland, France, Germany, and elsewhere in Europe—such as Leibniz and the networks which he created—played, in acting to bring our North American republic into existence. Their conscious intent, as typified by the case of the Marquis de Lafayette, was to bring forth in our new republic what Lafayette described as “a temple of liberty and beacon of hope” for all mankind.

Our victory in 1782-1783, and our escape from chaos, with the Philadelphia draft Constitution of 1787, struck terror and rage in those enemies of humanity ensconced in the British monarchy’s East India Company and the Habsburg-centered, imperial interest of the Central European princely powers. Thus, the Jacobin Terror was launched by London-directed agents of the British Foreign Office’s Jeremy Bentham, to prevent the implementation of the Constitution adopted under the leadership of Bailly and Lafayette. Five years of Jacobin terror, the reign of Barras, and the first fascist tyranny, that of self-proclaimed “Caesar” Napoleon Bonaparte, eliminated the earlier role of that France which had been the crucial strategic supporter of the cause of our independence. France was thus transformed into our enemy for that time.

Metternich’s Congress of Vienna established the domination of all Europe by two rivals, the British monarchy and the Metternich-led Holy Alliance, who were united in one cause: their hatred of, and determination to destroy both the image and actuality of the United States.

Under the strategic conditions associated with these developments of 1789-1815, the United States of the time of Presidents John Adams, Thomas Jefferson, and James Madison, became relatively culturally pessimistic and significantly corrupted. During the gloomy decades up to 1863, patriots such as the American Whigs, who were rallied around Clay, the Careys, Monroe, and John Quincy Adams, saved the U.S.A. from dismemberment; but, the expansion of slavery and the spread of the related forms of corruption typified by Martin Van Buren’s and August Belmont’s Democratic Party of Jackson, Polk, Pierce, Buchanan, and McClellan, were the principal political correlatives of the con-

tinued, combined moral and strategic weakness of the nation. This weakness prevailed up to the time of what has been justly called "The Second American Revolution," President Lincoln's great victory over the British monarchy's puppet, the Confederacy.

Despite the assassination of Lincoln, the victory over the Confederacy and the development of the U.S.A. as the world's leading nation in agricultural and industrial development, over the 1861-1876 interval, caused the spread of the intellectual influence of the American System of political-economy through much of the world. This was to be seen, in such exemplary cases as Germany in 1877, Czar Alexander II's and Mendeleev's Russia during the same period, in Meiji Restoration Japan, and throughout the Americas and, into the emergence of Sun Yat-Sen's leadership of China.

Thus, as the 1890s approached, France, Germany, Russia, and many other nations, were coming into cooperation around transcontinental railway developments, and related cooperation. This was inspired by the image of the achievements of the Franklin, Hamilton, Lincoln, Carey American System of political-economy, as the obvious alternative to the rival, parasitical, British system.

During the 1890s, the United States' enemies, centered around the Prince of Wales, the later Edward VII, launched a global operation which was called "geopolitics." This was a British scheme which was intended to end the cooperation among those nations, by putting France, Germany, Russia, Japan, and others at one another's throats. Such were the wars and similar disruptions which erupted over the interval 1894-1917.

The hoax of the Dreyfus indictment in France, the launching of Japan's wars against China, Korea, and Russia, during 1894-1905, and Fashoda in 1898, were parts of this process leading into what became known as World War I.

The most significant blow against civilization in general, was the successful assassination of U.S. President McKinley in 1901, which put into the U.S.

Presidential mansion a Theodore Roosevelt who was, like Woodrow Wilson later, not only a whelp of the Confederacy, but, like his notorious mentor and uncle, a fanatical devotee of that specifically pro-Confederacy form of adoration of the British monarchy. Thus, during the sweep of the Twentieth Century, excepting the 1933-1945 role of President Franklin Roosevelt, the United States has been dominated, since the 1901 assassination of McKinley, by the influence of a commitment to shared Anglo-American imperial domination of the world at large. This has been accompanied, under Presidents Theodore Roosevelt, Wilson, Coolidge, Truman, Nixon, Carter, and also the influence of Eisenhower's unfortunate Arthur Burns, by efforts to uproot even the vestiges of the American System of political-economy, and to introduce radically irrational extremes of liberal ideology into our schools, universities, and mass media, ideologies which are inimical not only to the sturdy republicanism of our traditional patriot, but to the very idea of truthfulness.

That is not to suggest that the role of the United States became "all bad" under these variously failed or soiled Presidencies. The post-War economic reconstruction of the U.S.A. and Western Europe, for example, under the 1945-1963 Bretton Woods system, was a marked success, relative to the later decadence of approximately thirty-five years of the long wave of economic-self-destruction launched by Nixon and greatly accelerated by Carter.

Thus, as the U.S. economy now crumbles, the best features of the past history of our republic, and the related, best features of our past relations with Europe, the Far East, and within the Americas, beckon to us, telling us to return to the American intellectual tradition, which inspired Lincoln and Franklin Roosevelt during those memorable past moments, when that tradition was all that saved our republic from a threatened descent into oblivion. It is time to renew and continue the American Revolution.

# Physical Economy: Leibniz, Hamilton, LaRouche

The following excerpt comes from LaRouche's 1991 book [The Science of Christian Economy](#).

By the nature of the case, there is no field of inquiry which unites all subjects of human reason—law, science, art—as directly, as immediately, as the science of Physical Economy, which was founded by Gottfried Wilhelm Leibniz (1646-1716). That is a special standpoint of the work we preface here.

As is to be seen in summary in the appended document, *Physical Economy* is the science of *successful change*, a study of the dependency of the continued existence of a society upon *successful* forms of successive generation, transmission, and efficient assimilation of fundamental scientific progress. The measure of that effective progress is an increase in what Physical Economy defines as the rate of increase of the potential population-density of that society as a whole. That thus serves as an efficient empirical measurement of both the appropriateness of the society's way of changing its method of reasoning, and, therefore, the appropriateness of the principle of change adopted for that practice.

Any society which defies those considerations, is threatening its own continued existence, and is a society implicitly becoming an abomination in God's eye; a society which is not only losing the moral fitness to survive, but which, by God's clock, will not long survive in its present form.

Historically, to date, the closest approximation of a form of political economy consistent with Christian principles is the so-called *mercantilist* form growing out of *Colbertism* in France, and the far-reaching influence of Leibniz. This outgrowth came to be known by the name given to it officially by U.S. Treasury Secretary Alexander Hamilton (1757-1804), "the American System of political-economy." This name came to be associated with the

work of the U.S. economists Mathew Carey (1760-1839) and Henry Carey (1793-1879), and of Germany's Friedrich List.

The deadly adversaries of the so-called "mercantilist," or "American" system, were the Anglo-French-Swiss, known in the early eighteenth century as the "Venetian Party." This was the political faction allied against Leibniz and his friends, and allied with the first Duke of Marlborough (1650-1722), allied with the networks of Voltaire (1694-1778), with the physiocrats, and with so-called eighteenth-century "British liberalism" of Hugh Walpole, David Hume, Shelburne, Adam Smith, Jeremy Bentham, and Thomas Malthus (1766-1834) generally. These physiocrats and liberals were the chief guise for the pro-usury faction of that century.

That issue of the eighteenth century is more efficiently understood by emphasizing that the liberals and *illuminati* of Voltaire's eighteenth century were committed to a return to the model of a pagan Imperial Rome. Hence we call them "Romantics." These Romantics were dedicated to the overthrow of Christianity for the purpose of advancing their *Romantic imperial utopianism*. That is the root of the *structures of sin* in Western European and North American civilization today. These were then, and are still today, both the pro-usury faction and the utopian cultural form from which the present-day Satanic "New Age" utopianisms have sprung.

## The 'American System' Model

We do not uphold the Leibniz-Hamilton-List form of "American System" to be a perfect model. We do not propose that the American leading stratum of 1776-89 was a pure embodiment of Christian principles.

We make two modest claims for that system. First, it was, in the domain of political economy, the only significant resistance at the time to the evils of



LaRouche relaxing with industrial workers and associates on a presidential campaign stop in Philadelphia in 1976. Photo by Philip Ulanowsky.

eighteenth-century British imperialism, and for as long as it did resist that evil thereafter. Second, that, relative to the British liberal and communist systems, the Leibniz-Hamilton-List form of American System is the only historically notable form of modern political economy which is a proven successful alternative to the twin, catastrophic moral failures of British liberalism and communism. Thus, historically, this American System is the only significant approximation of a modern agro-industrial system which tends to afford the means to satisfy the requirements of *Rerum Novarum*.<sup>1</sup> In contrast, British liberalism, intrinsically, implicitly fosters even in the worst degree all of the principal evils addressed by that encyclical.

In the relatively shorter or even the medium term, sweeping changes in general practice can be successful only if much of the population can be induced to regard innovations as bearing the historical authority of a successful precedent.

So, in the United States of America, for example, nearly every person over 40 years of age today has a vivid recollection of the moment and circumstances each first heard the news of the assassination of President John F. Kennedy. So, it is rela-

tively easy to recall the happier economic policy trends of the Kennedy administration, relative to the comparably depressing trends of the adjacent Eisenhower and Lyndon Johnson administrations. So, the idea of reviving anti-recession policies referencing successful precedents from the 1961-63 period, is one which must tend to enjoy support under the rudest economic circumstances of the United States today.

Similarly, it requires only a slightly longer reach of the American or European mind to recall the happier “mercantilist” policies of the American System, Friedrich List, Charles de Gaulle, Konrad Adenauer, or Italy’s Enrico

Mattei.

So, those of us looking at today’s global conditions from the standpoint of an ecumenical reading of *Rerum Novarum*, are compelled to take a practical historical view of available meliorative measures, whose employment represents a philosophically *unobjectionable* tactic for furthering the cause of principles. Thus, we are obliged to inquire, formally and historically, why the American System of Hamilton, List et al. is consistent with Christian principles, when British liberalism is adversary to those principles. We are not thus adopting the American System as a point of Christian or ecumenical doctrine.

Nonetheless, although we are obliged to recommend such attention to historically proven methods, that required work does not allow us to descend into the moral mediocrity of mere pragmatism. It does not free us from the duty of setting forth principles which are fully consistent with the eternal laws which reason may make accessible to our knowledge. So, if we recommend the American System as a historically proven precedent for modeling short-term and medium-term remedial policies today, we must also set forth the lawful principles which must guide us through the medium term into the long term, which may be different than those of the American System precedent.

<sup>1</sup> The encyclical *Rerum Novarum* was written by Pope Leo XIII in 1891. It is widely seen as the Catholic Church’s first major work to lay out the moral framework for labor and the social order.

# LaRouche On The Record: A New, Just, International Economic Order 1975-1984

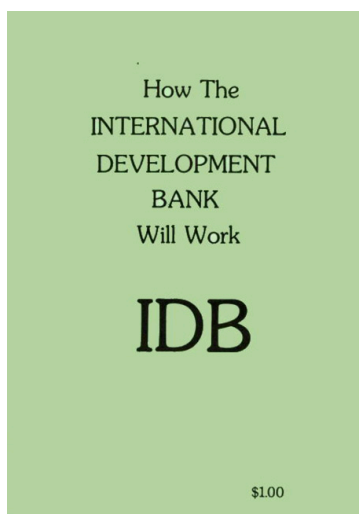
By Matthew Ogden

*The following excerpts are taken from the original article published in the [Oct. 24, 2014 issue](#) of EIR magazine.*

**T**he profound impact of LaRouche’s intellectual leadership is clearly reflected in the actions taken by the BRICS nations and others, beginning prominently in July 2014, to create a new global financial architecture and strategic alliance among nations, including the establishment of the New Development Bank (NDB).

A partial timeline of LaRouche’s role in leading the fight for a new international economic order from 1975 to 1984 is chronicled below.

## 1975: LaRouche Calls for an International Development Bank



At a series of press conferences in April of 1975 in Bonn, Germany, and in Milan, Italy,

*[Policy document](#) published by Lyndon H. LaRouche in 1975 detailing his proposal for creating an International Development Bank.*

LaRouche presents his plan for “the immediate establishment of an International Development Bank as an agreement among the three principal world sectors—the industrialized capitalist sector, the so-called developing sector, and socialist countries.” He specifies that the immediate concentration of the investment thus made possible should be industrial development and expanded food production worldwide.

LaRouche predicted that the present, or then-existing, international monetary system of the IMF, would inevitably go bankrupt, and should be replaced by a different credit-creating institution, namely, an International Development Bank (IDB), to facilitate long-term, low-interest credit for capital investment and capital-goods transfer from the industrialized sector to the so-called developing sector, in order to overcome the underdevelopment of Africa, Latin America, and large parts of Asia.

## 1976: Non-Aligned Movement Summit Calls for New International Economic Order

Within months, eighty-five nations, representing two billion people, met in Colombo, Sri Lanka for the Fifth Summit of the Non-Aligned Movement and issued a [unanimous declaration](#) calling for a new international economic order on August 19, 1976, identical in many regards to LaRouche’s pro-



Leaders of 85 nations representing 2 billion people meet in Colombo, Sri Lanka, for the 5th Summit of the Non-Aligned Movement.

posals spelled out in his policy document from the preceding year.

The declaration endorsed both the establishment of a new international monetary and financial system to replace the International Monetary Fund and provide capital for Third World development through the creation of a Bank of the Developing Countries, as well as a debt moratorium to allow economic space for beginning recovery. The heads of state of the Non-Aligned nations declared that this summit represented: "...a new step for the establishment of the new world economic order, and in particular, the essential element of such a new order, a new monetary and financial system."

### Frederick Wills Calls for International Development Bank at United Nations

Immediately following the Colombo Summit, the Foreign Minister of Guyana, Frederick Wills, addressed the United Nations General Assembly (UNGA) in New York, on September 27, 1976, and called for the establishment of a new international economic order through the creation of an international development bank and a debt moratorium for the developing world. Wills declared that "there can be no meaningful economic advance without

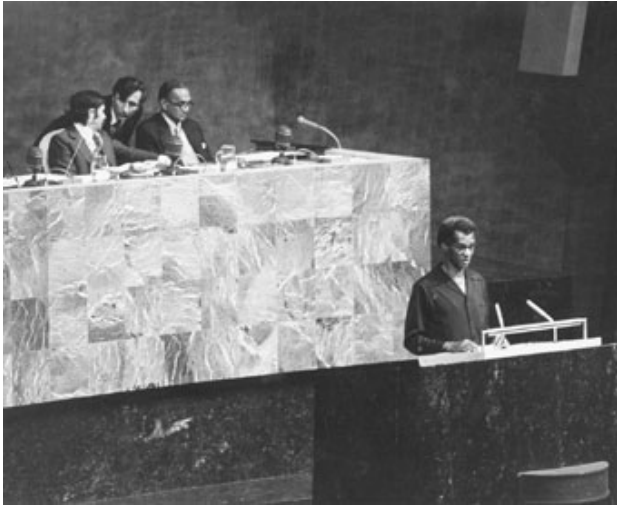
the implementation of the New International Economic Order."

Wills asserted: "We cannot afford to mortgage the future of unborn generations to the obligations of burdensome capital repayments and crushing debt servicing. The time has come for a debt moratorium."

U.S. Secretary of State Henry Kissinger, already a foe of LaRouche, would tell the same UNGA that any attempts at debt moratoria would "be met with deep resistance" by the U.S.

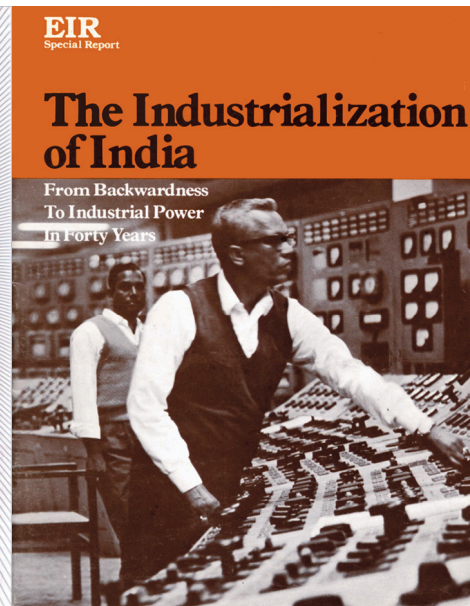
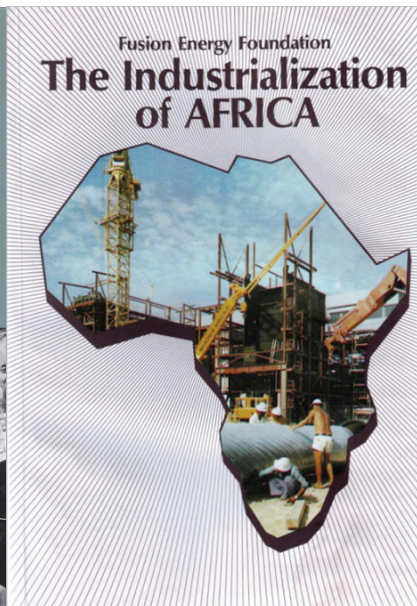
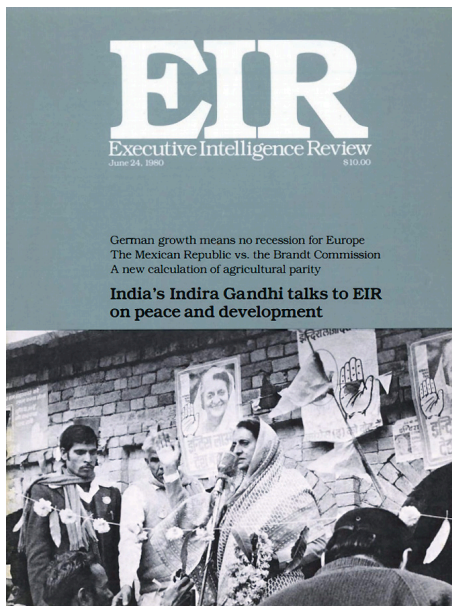
Wills, an exceptionally courageous intellect, became a close friend and associate of the LaRouche movement for the rest of his life.

### LaRouche Declares: The U.S. Must Integrate Itself Into The IDB



Frederick Wills, Foreign Minister of Guyana, calls for an international development bank and debt moratorium at the United Nations in September 1976.

In his capacity as a presidential candidate for the U.S. Labor Party in the 1976 Presidential elections, Lyndon LaRouche celebrated the historic decisions made by the Non-Aligned Movement at the Colombo Summit, saying: "We have succeeded in mobilizing 85 countries and 2 billion people around our program. That is what I have worked for all my life. Our small organization has accomplished what many termed impossible. We must use our victory



EIR's exclusive interview with Indian Prime Minister Indira Gandhi (left); The Fusion Energy Foundation held an international conference on the industrialization of Africa, and published the proceedings (center); A forty-year plan to industrialize India was released by EIR in 1980 in conjunction with a parallel international conference (right).

at Colombo to organize the American working class behind our program. They want to do something but the average person lacks the sense of how to fight. Colombo changes this prescription. Colombo has shown these forces what can be done on a world scale with a cadre of a handful of people... The United States will have to integrate itself into the International Development Bank (IDB)."

### 1978: Indira Gandhi Delivers Exclusive Interview To *EIR* Magazine

The year before her stunning comeback victory as Prime Minister of India, Indira Gandhi delivers the first of several exclusive interviews to LaRouche's *Executive Intelligence Review* magazine. In the interview, conducted at her home in New Delhi, Gandhi strongly defends a return to the non-aligned foreign policy of her father Jawaharlal Nehru, and insists that only a policy of aggressive government support for investment in science and technology can save India from crushing poverty: "...Science and technology, this is *essential* to fight poverty. It is ridiculous to say that you can solve rural problems without science and without industry; you simply can't. In our scheme of things, there

is no conflict between agriculture and industry; they complement one another."

### 1979: LaRouche Defines Program For The Industrialization of Africa

The *Fusion Energy Foundation*, an international association of scientists founded by Lyndon LaRouche, held an international conference in Paris titled "The Industrialization of Africa" on the subject of a New International Economic Order as the indispensable precondition for the development of the African continent. The preface of the published proceedings of the conference declared: "The purpose of this present book is to make the ideas and conceptions accessible to a broader leadership and, thereby, to make it an active element in the present conflict over the New World Economic Order... The purpose is to demonstrate, in concrete form, a perspective for the development of the entirety of Africa as an alternative to Malthusian policies... to launch the industrialization of Africa in the context of the New World Economic Order in the 1980s."

Lyndon LaRouche authored a paper for the conference titled *The Myth About Equilibrium Economics* which contains a section called "The Hamiltonian

New World Economic Order” in which he elaborates the Hamiltonian principles underlying his original IDB proposal.

## 1980: LaRouche Drafts Forty-Year Plan to Industrialize India

Lyndon LaRouche releases a program to transform India into an industrial superpower at a conference sponsored by *Executive Intelligence Review* and the Fusion Energy Foundation. Greetings to the conference were sent by Indian Prime Minister Indira Gandhi.

## 1982: LaRouche Meets With Prime Minister Indira Gandhi in New Delhi

In April, Lyndon and Helga Zepp-LaRouche travel to India, where they meet with Prime Minister Indira Gandhi for the first time, along with several members of parliament, leading scientists, industrialists, and economists. While in New Delhi, LaRouche addresses the Indian Council of World Affairs, as well as the Institute for Defense Studies and Analysis, and the Jawaharlal Nehru University School of International Studies. LaRouche then traveled to Bombay to tour the Bhabha Atomic Research Center. LaRouche’s speech to the Indian Council on World Affairs is titled “A New Approach to North-South Relations,” in which he states that the program adopted at the Non-Aligned summit in Colombo must be the basic model for achieving a new world economic order: “I propose that the developing nations, and the spokesmen of them, make a unilateral statement to this effect: that there will be international cooperation on East-West/North-South development interrelatedly; that conditions of political stability and peace be premised upon the mutual self-interests of the parties in promoting economic development.”

## LaRouche Meets With President of Mexico José López Portillo in Mexico

Immediately after returning from his meeting with Indira Gandhi in India, Lyndon LaRouche

travels to Mexico City to meet with President of Mexico López Portillo on May 27, 1982. At a press conference at the presidential palace, Los Pinos, fol-

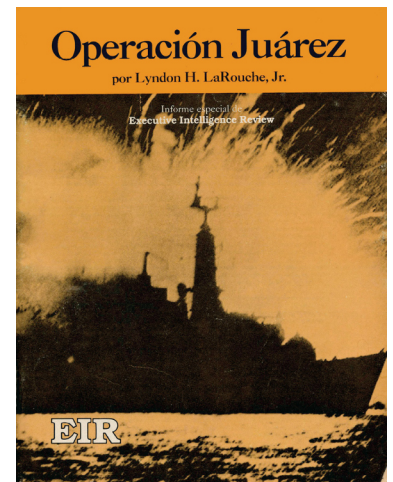


*Lyndon and Helga Zepp-LaRouche travel to Mexico in May 1982 to meet with President López Portillo.*

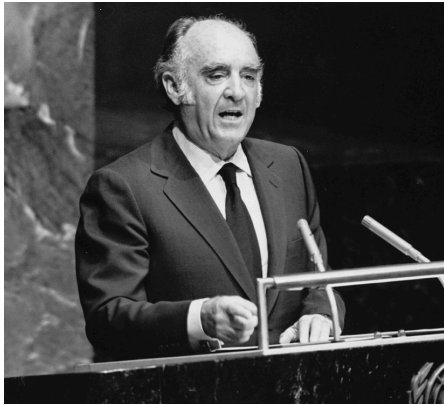
lowing the meeting, LaRouche proposes that the nations of Ibero-America unite to deploy a “debt bomb” against the City of London to force a restructuring of the world economic system as the means to usher in the New International Economic Order. Multiple leading Latin American newspapers publish stories on May 28 covering LaRouche’s proposal.

## LaRouche Issues ‘Operation Juárez’

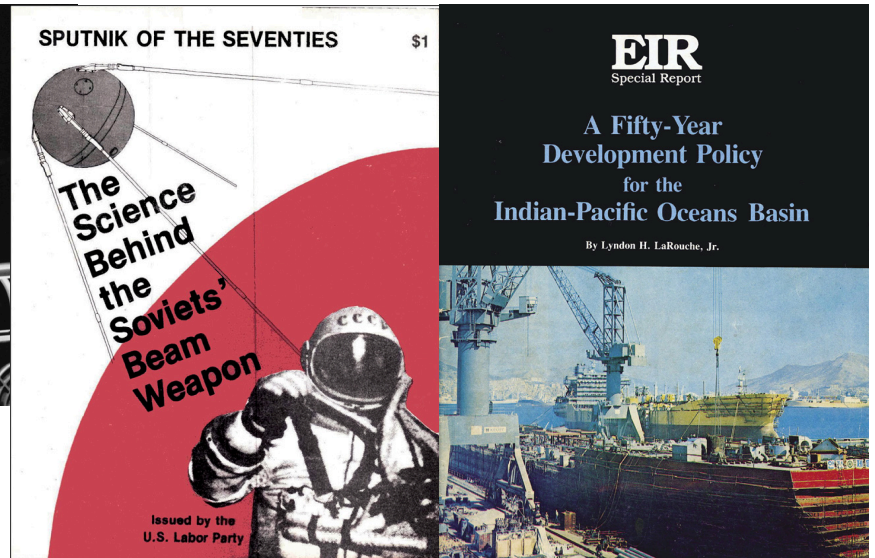
Immediately following his meeting with Mexican President José López Portillo, LaRouche issues a major policy document titled “Operation Juárez.” LaRouche proposes that the nations of Ibero-America use their collective strategic leverage as debtor-nations to unite in a common



*Lyndon LaRouche’s ‘Operation Juárez’ program for the nations of South America, drafted at the request of the President of Mexico, José López Portillo.*



President López Portillo of Mexico addresses the United Nations on Oct. 1, 1982, saying that failure to create a New International Economic Order could result in a New Dark Age.



LaRouche began calling for economic and scientific collaboration with the Soviet Union in the mid-1970's to develop new physical principles for space-based missile-defense systems as a driver for global development. EIR Special Report 'A 50-Year Development Policy for the Indian-Pacific Oceans Basin,' published in parallel with a series of conferences in Asia.

bloc and unilaterally declare a restructuring of their debts and the establishment of a new monetary order. The formation of an international development bank among these nations would serve “as a coordinating agency for planning investments and trade-expansion among the member-republics,” LaRouche says.

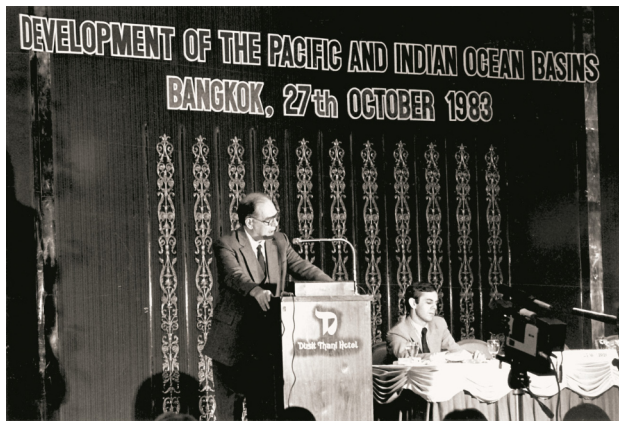
## President López Portillo Demands New International Economic Order at UN

In August of 1982, President Lopez Portillo acts on LaRouche’s proposals as contained in Operation Juárez by adopting credit controls on Mexico’s currency, nationalizing the Mexican banking system, and announcing a debt moratorium on Mexican debt. On October 1, he [addresses the United Nations General Assembly](#), where he declares: “The most constant concern and activity of Mexico in the international arena, is the transition to a New Economic Order.... We cannot fail. There is cause to be alarmist. Not only the heritage of civilization is at stake, but also the very survival of our children, of future generations, and of the human species.”

## Ronald Reagan Announces the Strategic Defense Initiative

On March 23, 1983, only days after the summit in New Delhi, President Ronald Reagan shocked the world by [announcing](#) the Strategic Defense Initiative, calling on the scientific community to “turn their great talents now to the cause of mankind and world peace; to give us the means of rendering nuclear weapons impotent and obsolete.” This historic announcement was the result of years of back-channel negotiations, which Lyndon LaRouche conducted personally on behalf and at the behest of leading members of Reagan’s presidential team.

LaRouche had proposed, beginning in 1977, in a pamphlet titled “Sputnik of the Seventies,” that an international crash program to develop a space-based missile-defense system based on new physical principles would provide the economic driver to fuel global development. The pamphlet proposed “long-range economic and scientific collaboration with the Soviet Union among other nations, which will eliminate the danger of world obliteration” and emphasized the “tremendous revolutionary industrial implications available to this nation and the world if the political will of the United States forces a recommitment to technological progress in the form of an International Development Bank



Lyndon LaRouche speaks at a conference in Bangkok, Thailand on the Kra Canal jointly sponsored by EIR, the Fusion Energy Foundation, and the Thai government.



Helga Zepp-LaRouche founds the international Schiller Institute in 1984 to 'end for all time every form of imperialism, and to bring about a just world order.' Here, Zepp-LaRouche holds its founding document, the Declaration of the Inalienable Rights of Man.

(IDB) and its national concomitant, the Third National Bank."

In the weeks following a 1983 tour of several Asian countries, LaRouche issues a special report titled "A 50-Year Development Policy for the Indian-Pacific Oceans Basin," proposing three projects for the development of the Pacific region. LaRouche specifies that the preconditions for developing the Pacific basin are the "required reforms of the international monetary system specified in *Operation Juárez*, "which would create "a new international economic order not inconsistent with the monetary and economic policies of the American System."

### Lyndon LaRouche Addresses Conference in Bangkok on Kra Canal

Lyndon LaRouche travels to Thailand in October 1983 to address the first of several conferences in Bangkok on building the Kra Canal, jointly sponsored by EIR, the Fusion Energy Foundation, and the Thai Ministry of Communications. This conference is followed by another in October of the following year for which LaRouche writes a policy paper titled "The Pivotal Role of Thailand in the Economic Development of Southeast Asia" in which he states: "The prospect of establishing a sea-level waterway through the Isthmus of Thailand, ought to be seen not only as an important develop-

ment of basic economic infrastructure both for Thailand and the cooperating nations of the region; this proposed canal should also be seen as a keystone, around which might be constructed a healthy and balanced development of needed basic infrastructure in a more general way."

### 1984: Schiller Institute Founded, Adopts Declaration of Inalienable Rights of Man

Helga Zepp-LaRouche founds an international strategic and cultural organization, the Schiller Institute, named after the German "poet of freedom" Friedrich Schiller. In describing the intended purpose of the Schiller Institute, Helga LaRouche states: "Let us enter into the solemn pledge to work to end for all time every form of imperialism, and that means above all that we must bring about a just world order that will make possible the urgently necessary development of the southern hemisphere."

The International Schiller Institute adopts "The Declaration of the Inalienable Rights of Man" as its founding document, based on the U.S. Declaration of Independence.

## *Urgent Appeal from Pope Leo XIV:*

# ‘Stop! Repent! Before It’s Too Late!’ The New Name for Peace Is Development!

By Helga Zepp-LaRouche

**O**f all the important and urgent speeches delivered recently by politicians and experts from many countries with the aim of preventing the strategic situation from escalating into a catastrophe that would wipe out the human race, Pope Leo XIV’s intervention—with his encyclical [\*Magnifica Humanitas\*](#) and the [addresses he delivered](#) during his recent trip to Spain—is, in my best judgment, by far the most important. When historians later examine the question of what—hopefully—proved to be the decisive factor in bringing Western civilization, in the midst of a deep spiritual and cultural crisis, to change course, they will come upon the role played by the Pope, and the willingness of a sufficiently large number of believers and people of good will to take his words to heart and bring about a change in policy.

Without ever having to name the guilty parties, Pope Leo XIV defines with absolute clarity the structures of sin that today pose existential threats to humanity—structures whose concrete relevance everyone can recognize, and which must be urgently eliminated. At the same time, he indicates the way out of the crisis, which is within reach—namely, that people summon up the highest ideal of the Christian view of humanity, and put it into practice. Precisely because the mainstream media largely suppress these texts by the Pope, Christians and peace-loving people need to create a political

climate in which no politician seeking re-election can afford to admit his or her ignorance of his writings and speeches. For that, of course, as many people as possible must first not only read, but also study, this encyclical and these addresses.

At the very moment when the first multi-billionaire on the basis of an AI fiction declares himself the first trillionaire, this encyclical warns against a new Tower of Babel, in which a new form of idolatry pays homage to profit at the expense of the weak, a dehumanization that uses others as means, an age-old yet ever-renewed temptation that today comes cloaked in technology. And coinciding with the entry into force of the EU Migration Pact—which, as of June 12, will accelerate procedures for deporting refugees at the EU’s external borders and thus massively restrict the right to asylum—Pope Leo XIV counters with the Christian principles as to how the migration issue should be addressed.

When one considers the encyclical and the Pope’s speeches in Spain together, they represent a complete reckoning with the entire political agenda of the liberal West, and do so with a clarity that should compel all politicians who have sworn an oath of office to serve the common good (above all, those whose parties bear the word “Christian” in their names) to completely reverse their policies.

Among the various aspects of these policies, all of which are building blocks of the new Tower of

Babel, are the idolatry of profit at the expense of the poorest, the financial interests that fuel tensions and conflicts to keep the war industry up and running, and support for modern forms of slavery, where child labor is routine and the health of adolescents is sacrificed for the profit of an upper class whose consumption habits would once have been considered extravagant, while the poor lack the basic necessities. This also includes a new form of colonialism that enslaves not only people's bodies, but also data and information about them—ranging from health records to epidemiological profiles, genetic charts, and demographic data.

In the encyclical, the Pope laments the “normalization of war” and recalls Pope Paul VI’s [powerful 1965 address](#) to the UN General Assembly: “[Never again war! Never again war!](#)” Despite a deep desire for peace, Leo writes, the intervening 60 years have been marked by conflicts of astonishing brutality, claiming the lives of countless civilian and innocent victims, mass displacements, social destabilization, and long-lasting wounds. Today, he notes, we are witnessing an alarming paradigm-shift, in which rearmament and war are once again publicly promoted as instruments of international politics, while the ethical principles that would previously have opposed war are being systematically undermined. Desires for territorial expansion, which we thought had been overcome, are returning, and a disconcerting loss of historical memory is becoming apparent, as eyewitnesses to the Holocaust and World War II pass away. (No, this is not Russian President Vladimir Putin speaking, or Foreign Minister Sergey Lavrov, but Pope Leo XIV.) And so, the Pope argues, war is being prepared for culturally, through simplistic narratives and a “friend-or-foe” mindset, disinformation, and the instillation of fear.



Pope Leo XIV. Credit: CC/Ricardo Stuckert/PR

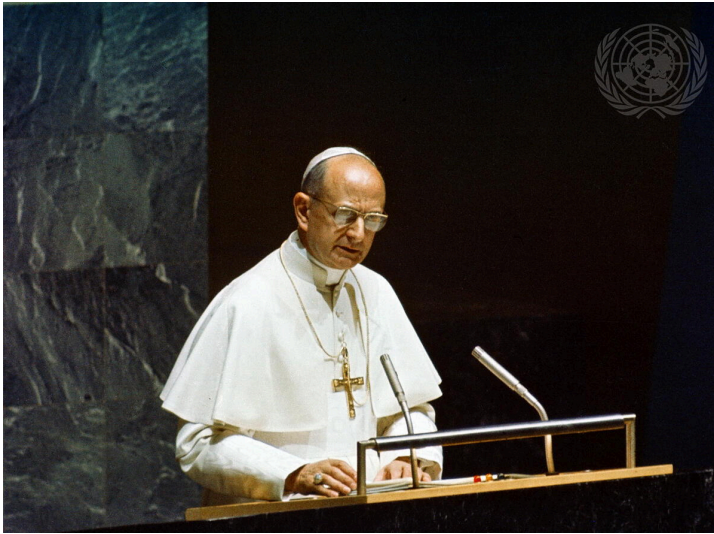
Under the heading “Force without limits,” the Pope addresses the growth of the military-industrial complex: “The armaments industry, and countries that supply weapons, profit from a market that thrives precisely on conflicts. In this sense, there are also financial interests that contribute to fueling tensions in various regions of the world.” And further in section 194: “In the past, recognition of the threat posed by weapons capable of destroying all of humanity had promoted paths toward détente and disarmament negotiations. Unfortunately, this approach

has been left behind, and the evolution of nuclear arsenals—including the prospect of its ‘tactical’ use—makes the use of such weapons seem less improbable.”

The encyclical observes that we live in a time of significant intellectual and cultural blindness, and that a form of historical nihilism fosters the illusion “that the atrocities of the 20th century cannot be repeated, that the atrocities of the twentieth century can never happen again. Yet, in reality, the same dynamics are re-emerging under new guises.... In many countries, including those in the Global South, increased military spending is presented as the only response to an uncertain future or perceived threats. Meanwhile, the real cost falls on the poorest, who see resources for healthcare, education and social services being reduced.”

Pope Leo quotes Pope Pius XI’s encyclical *Quadragesimo Anno*, which condemns the concentration of economic power in the hands of a few, and he refers to Pope Paul VI’s warning of the dangers of extraordinary scientific, technological, and economic progress if they do not go together with corresponding ethical and social progress.

This applies in particular to AI, whose assessment and critique is the main focus of the encyclical. Starting from the decades-long debate over



Paul VI's powerful 1965 address to the UN General Assembly. Credit: UN Photo/Yutaka Nagata

whether computers might one day surpass human creativity, he explains the renewed discussion regarding AI:

99. It is not possible to provide a single, comprehensive definition of AI. What can be stated, however, is that we must avoid the misconception of equating this type of “intelligence” with that of human beings. These systems merely imitate certain functions of human intelligence. In doing so, they often surpass human intelligence in speed and computational capacity, offering tangible benefits across many fields. Yet this power remains entirely tied to data processing. So-called artificial intelligences do not undergo experiences, do not possess a body, do not feel joy or pain, do not mature through relationships and do not know from within what love, work, friendship or responsibility mean. Nor do they have a moral conscience, since they do not judge good and evil, grasp the ultimate meaning of situations, or bear responsibility for consequences. They may imitate language, behavior and analytical skills, or even simulate empathy and understanding, but they do not understand what they produce, for they lack the affective, relational and spiritual perspective through which human beings grow in wisdom. Even when these tools are described as capable of “learning,” their way of doing so is different from that of a human person. It is not the experience of those who allow themselves to be

shaped by life and grow over time through choices, mistakes, forgiveness and fidelity. Rather, it is a form of statistical adaptation based on data and feedback, which can be very effective, but does not imply inner growth.

Pope Leo XIV argues from the perspective of the Augustinian tradition, according to which there need be no contradiction between faith and knowledge, and quotes Pope Francis, who “recognizes the importance of listening to scientific research and of encouraging a serious and honest debate among experts while welcoming a diversity of opinions.”

## The Right To Not Have To Migrate

Less honest, however, according to the Italian newspaper *La Verità* and the French *Le Figaro*, were the liberal media, which reportedly provided a rather incomplete account of the Pope's speeches in Spain by only covering his calls to accept and integrate refugees, while omitting the parts where the Pope defended people's right not to have to emigrate and emphasized the need to address the root causes of their fleeing.

In fact, Pope Leo XIV's six-day trip to Spain, which took him to Madrid, Barcelona, Gran Canaria, and Tenerife, was an intervention of extraordinary historical significance. For even today, 87 years after the end of the Civil War, the political debate in Spain remains extremely polarized, and issues such as the role of the Church and migration are emotionally charged. In this context, the way in which Pope Leo elevated the migration issue to such a high level was very important in respect to Spain's internal situation and also set a precedent for all of Europe. There could hardly be a greater contrast between the EU Migration Pact—which came into force on the very last day of the Pope's trip—and the migration policy advocated by Pope Leo XIV. While the EU wants to get rid of people as quickly as possible and lock them up in so-called “reception camps”—which Pope Francis used to

describe as “concentration camps” and which certainly resemble prisons—the Pope has a completely different, humane perspective on the problem. In his [address to the Spanish Parliament](#), he emphasized:

The affirmation of human dignity cannot remain abstract when so many people are forced to leave everything behind in search of peace, security, and a future. The tragic drama of migration also challenges the conscience of nations and the ethical foundation of the international order today. Numerous men, women, and children are forced, by often dramatic circumstances, to leave their communities and leave behind loved ones, histories, and ties. This reality goes beyond any purely demographic or economic analysis: it constitutes an eminently moral and legal issue. Wherever people are discriminated against because of their national, ethnic, religious or linguistic origin, or because of their economic or social status, the universal principle of the equal dignity of all human beings is seriously violated.

He then went on to quote from his encyclical *Magnifica Humanitas*:

[81.] A litmus test for social justice today is the treatment of migrants, refugees and those forced to move due to poverty, violence, climate change and environmental disasters. The way a society treats them reveals whether its sense of justice is driven by fear or by the spirit of fraternity. Pope Francis urged us to see migrants not simply as a problem to be managed, but as a living image of the People of God on the move. They are people with dignity, resources and dreams, who have the right to be treated with respect and to ask to become active members of the societies that welcome them. Social justice in this area entails at least two complementary commitments. On the one hand, this means protecting the rightful hopes of those forced to leave by ensuring safe and legal routes, dignified conditions for receiving them, and genuine pathways to integration. On the other hand, it means promoting the right to remain in one’s homeland in peace and security by addressing the root causes that force people to migrate, in-

cluding those linked to economic injustices and the climate crisis. When these rights are respected, migration can become an opportunity for encounter and mutual enrichment among peoples.

## A Call to Action

Western governments are hereby called upon to take Pope Leo XIV’s urgent appeal as an opportunity to immediately undo the inhumane and, from an economic standpoint, utterly incompetent migration policy as formulated in the EU Migration Pact. Instead, cooperation on an equal footing with the nations of the Global South must be placed on the agenda, with a serious commitment to eliminating the root causes of migration.

The right “to remain in one’s own homeland in peace and security by addressing the root causes that force people to migrate” is relatively easy to implement if the political will is mustered to do so. What the nations of Africa, Asia, and Latin America need is a genuine industrial and agricultural development policy aimed at realizing their full potential for the benefit of their own populations. The Global South, which in reality represents the Global Majority of approximately 85 percent of humanity, is in the process of leaving behind 500 years of colonialism and implementing, above all in cooperation with China, infrastructure projects and investments in key technologies that will enable these nations to fully establish value chains within their own borders. Instead of clinging to an inhuman neocolonialist mindset, the governments of Europe and the United States are called upon to immediately commit to international cooperation aimed at completely eradicating poverty and underdevelopment in all nations on this planet.

For example, by the year 2050, Africa will have a population of approximately 2.5 billion people—one billion more than today. This means that it is in the very best interest of both Africa and Europe to create one billion productive jobs on the African continent over the next 25 years. Even though most other regions of the world face negative demographic projections, effective programs to over-

come poverty are necessary everywhere if social explosions between the billionaire class and the impoverished billions are to be prevented.

To this end, the Schiller Institute has worked out [concrete development plans](#) with clearly defined investment programs in basic infrastructure, energy production and distribution, and communications, which can create the conditions necessary to industrialize the nations of the Global South. These plans also demonstrate how cooperation between the BRICS countries, the industrialized nations of the North, and developing countries, with joint ventures, can achieve the goal of addressing the [root causes of migration](#).

This would fulfill the call of the encyclical *Populorum Progressio*, that true peace can only be achieved through social justice and the overcoming of global inequality, “whose injustice cries out to heaven.” The call by Pope Paul VI in his encyclical, that “Development is the new name for peace,” is the urgent imperative of the hour!

In his address to the Spanish Parliament, Pope Leo XIV called for precisely this form of international cooperation:

No nation can face a challenge of this magnitude on its own. Therefore, a coordinated, supportive, and effective response is indispensable, one capable of guaranteeing protection, welcome, and real opportunities for integration to those who migrate. When the institutional response is accessible, just and coordinated, borders cease to be places of abandonment and can become spaces for the responsible protection of human dignity.

In his encyclical, which bears the title *Magnifica Humanitas—Magnificent Humanity*—a title that can certainly be regarded as programmatic, the Pope refers quite specifically to the highest ideal of Classical Greek thought, thereby following the Augustinian idea that the harmony between that school of thought and Christian revelation means there need be no contradiction between faith and knowledge. “23. The Church regards all who sincerely seek ‘truth, goodness and beauty’ as companions on the journey, and considers them as ‘precious allies’ in defending the dignity of every person and in caring

for creation,” he writes. In accordance with this ideal of “the True, the Good, and the Beautiful,” the encyclical defines art and culture—when they are authentic—as a protective wall against the “normalization of evil.” And how necessary this is for contemporary human society, in which phenomena that can ultimately only be described as satanic seem to dominate nearly the entire so-called entertainment world. Pope Leo attributes an “almost prophetic value” to certain works of art, such as Beethoven’s Ninth Symphony, describing them as a “desire for unity.”

Perhaps the most important idea is that Pope Leo, in memory of Pope Paul VI, calls for the creation of a “civilization of love”:

186. ... Today, we must resolutely recover this vision, for the civilization of love is no naïve utopia, but a demanding project, which consists in translating charity into structures of justice, giving institutional form to fraternity and regarding others—whether individuals or peoples—as allies necessary for building the common good. As the Encyclical Letter *Fratelli tutti* reminded us, only this social love is capable of becoming a culture and a norm, and thereby of bringing about a stable international order, transforming mere armed coexistence into a community with a shared future.

It should give pause to all people in the nations of the so-called Collective West—that is, people living in a system dominated by liberal values, which has produced both the U.S. Immigration and Customs Enforcement (ICE) and the EU Migration Pact as responses to the refugee crisis—that both the head of the Catholic Church and the Chinese government have reached essentially the same conclusion: that only a conception of the One Humanity as a community of shared destiny can be the basis for peace.

The encyclical *Magnifica Humanitas* is Pope Leo XIV’s urgent call for change. The Schiller Institute’s development programs show a concrete path to overcoming the refugee crisis. What humanity needs now is a movement to promote the idea: “Development is the new name for peace!”

# Revolution at 250

## Special Commemorative Calendar

### 2026



*"A republic, if you can keep it."*

## American Revolution at 250

### Beautiful 2026 Souvenir Commemorative Calendar Now Available!

The current global crises of war and moral and economic collapse demand the creation of a new culture, which upholds the dignity and fosters the creativity of every human being on the planet. We have a powerful weapon to wield against the increasing exposure of the degeneracy of the ruling elites. This weapon, the celebration of the 250th Anniversary of the American Revolution, the first successful war against colonialism, is tragically being ignored by the majority of our fellow citizens. We must reassert the immutable principle of the American Revolution, "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of

Happiness." We must endeavor to make this *universal principle* the *universal practice* for all humanity. This Commemorative Calendar, "Revolution at 250," was created to assist that effort.

### Far More than a Wall Calendar

In its 32 pages, this calendar highlights hundreds of significant individuals and events from the year 1776, as well as seminal events and figures leading up to the Revolution, and those that succeeded and consolidated it. The calendar also features beautiful color artwork from "painters of the American Revolution," including Benjamin West, John Trumbull, Emmanuel Leutze, Paul Revere, Gilbert Stuart, and others. This is a commemorative calendar, not just for this year, but to treasure for years to come.

### How to order:

Go to [americanrevolutionat250.com](http://americanrevolutionat250.com) or for more information email: [parejaproject@gmail.com](mailto:parejaproject@gmail.com)

### From the Introduction:

At the United States' 250th, at its "Semiquincentennial," the worldwide significance of the American Revolution is clear. Do we, however, need a revolution in our thinking about the American Revolution—about who made it; why, how, and even when it was made? And whether, as the Rev. Dr. Martin Luther King, Jr. thought, it is still being made now? Whose American Revolution is it, and who are we?

The purpose of this calendar is to contribute to, and perhaps provoke, a new discussion of "Who We Are." Is America just a bigger version of the British Empire, which we defeated? Is the American Revolution just about "slavery—rich, white planters and businessmen, who fought to oppress others?" Our calendar shows that the American Revolution was international in character, scope, and participation, and that, while only a portion of those in the nation participated in it, all in the nation, and indeed the world, were changed by it.



Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
<b>FEBRUARY</b>						29 30 31

# Beauty and Truth Can Rescue the American Republic

By Cloret Ferguson



Master Storyteller Jonathan Kruk addresses chorus and audience members at the Schiller Institute's May 17, 2026 concert in New York City. Credit: Simbane STUDIO NY

*Whenever the government of the United States shall break up, it will probably be in consequence of a false direction having been given to public opinion. This is the weak point of our defences, and the part to which the enemies of the system will direct all their attacks. Opinion can be so perverted as to cause the false to seem true; the enemy, a friend, and the friend, an enemy; the best interests of the nation appear insignificant, and trifles of moment; in a word, the right the wrong, and the wrong the right. In a country where opinion has sway, to seize upon it, is to seize upon power. As it is a rule of humanity that the upright and well-intentioned are comparatively passive, while the designing, dishonest and selfish are the most untiring in their efforts, the danger of public opinion's getting a false direction is four-fold, since few men think for themselves.*

—James Fenimore Cooper, *The American Democrat*, 1838

Views similar to Fenimore Cooper's have guided the global republican tendency for independence led by statesmen, historians, and universal thinkers such as Benjamin Franklin, the poet-dramatist Friedrich Schiller, and Lyndon LaRouche. Each in his own way has relentlessly cautioned that the collapse and destruction of nations and civilizations can be attributable to that society's embrace of false beliefs and flawed axioms regarding crucial relations. What qualitatively distinguishes mankind from cleverly trained monkeys? What is the nature of man's relationship to the universe and its Creator? Can a healthy, prosperous economy be crafted?

History demonstrates that the achievement or failure to adopt fundamentally valid principles and universal ideals to address the existential relationships of mankind, will determine the success or collapse of a civilization.



*LaRouche Organization activists rally at the Longworth House Office Building on April 28, demanding King Charles go home. Right, President Trump hosts Charles for a state dinner that evening. Credit: EIRNS/Stuart Lewis and The White House*

From coast to coast, today’s freedom-seeking Americans, centered around the LaRouche movement, and independent electoral aspirants such as Diane Sare and Jose Vega, have employed the humor of “street-theater,” and the beauty of great music and ideas, to convey a unified message favoring independence of body, mind, and soul over attempts at re-colonization. The sentiment of a recent series of organized protests and musical concerts has conveyed a unity of intent, a resounding and emphatic “Go home!” on King Charles III’s orchestrated tour to these shores.

Weigh the importance of the following diverse actions that disdainfully greeted Charlie’s visit, and the significance they hold in commemorating the semi-quincentennial anniversary of America’s *Declaration of Independence*. Read his arrogant appearance on this occasion as a thoroughly sadistic attempt to ignore decades of persistent sacrifice and hardship endured by our citizens in order to seal the defeat of British imperialism for all humankind.

The royal greeting given to the ignoble king by LaRouche organizers received sparse coverage by U.S. media outlets. However, the spirited street protests bearing colorful, graphic signs and banners portraying King Charles as the “Tampon King,” and “250 Years Later—The Throne Must Be Flushed, Again!” delighted crowds of passersby.

These public denunciations of imperial Britain contrasted sharply with President Trump’s ahistorical characterization, which claimed that our nation, in concert with the Crown, embraces an “Anglo-Saxon world” view. Ignoring the British Empire’s disdain for a post-1776, or -1812 America, he presented a perversely favorable sketch of the centuries-long blood-stained rule that the British Monarchy’s Commonwealth has imposed on half the world’s populations.

Hear the cunning sophistry in which King Charles sophisticatedly represented the past two centuries of British-U.S. interaction, when he said: “Whatever our differences, whatever disagreements we may have, we stand united in our commitment to uphold democracy.” This gross distortion of the noble cause of the Founding Fathers surely would raise their ire. Next, consider the groveling dross of members of Congress in response to Charles, who made a shameful parody of the heroism, selflessness, and aspirations of generations of compatriots who died emancipating our nation. Not to mention President Trump, who, during Charles’s visit, referred to the American War of Independence as the “Anglo-American Revolution!”



*The Schiller Institute Chorus of Eastern Massachusetts performs on May 2, 2026.*

## Two Exceptional Musical Programs

Although organized and planned independently of Charles’s visit, two artistic programs presented by the Schiller Institute, one in Boston, another in New York, served, in effect, as a poignant manifestation of the rejection by U.S. citizens of such a haughty attempt to erase a genuine memory of the nature of the founding of this republic. In the first, elevated and joyful responses of New Englanders celebrating near the birthplace of esteemed U.S. President John Quincy Adams, constituted a qualitative counter to the words intoned by Perfidious Albion’s leader. This harmonious assembly of citizens, from a variety of nationalities, partook of a program fittingly entitled, “[Songs of Many Lands and People, America at 250](#),” on May 2.<sup>1</sup>

Spearheaded by the Eastern Massachusetts Schiller Institute Chorus with guest soloists, the several-hour program presented thought-provoking pieces from Antonín Dvorak, a setting by Johannes Brahms of a poem by Friedrich Schiller, African-American Spirituals, German lieder, the Zulu-IsiXhosa-language Pan-African choral anthem, a Mandarin-language art song for chorus, and a Spanish-language aria—all punctuated by excerpts from Dr. Martin Luther King, Jr.’s “Beyond Vietnam” speech (1967) and of Quincy Adams’s July 4, 1821 admonishing reminder that “America goes

not in search of monsters to destroy,” presented by choral bass Kevin Pearl.

Renowned mezzosoprano Elvira Green similarly echoed this passage of Quincy Adams in the second, New York City concert, entitled “[America’s 250th in Music and Lore](#),” on May 17. The musical and literary offerings included several antislavery speeches of J. Q. Adams and Gouverneur Morris, delivered by master storyteller Jonathan Kruk, interwoven with African-American spirituals

sung by the 70-person chorus. A set of American folk melodies oriented around “river songs” was also performed. “Shenandoah” was poignantly rendered by beloved tenor Everett Suttle, followed by bass Kevin Thompson’s lively presentation of “Old Man River.” Veteran conductor John Sigerson directed the chorus in Mozart’s “Ave Verum Corpus,” followed by a musically transparent rendition of Beethoven’s “Choral Fantasy,” with double-piano accompaniment, in which the refrain, “When love and power are united, then mankind has earned divine grace,” left the listeners and performers to reflect upon their mortality as the artistic program concluded.

Jen Pearl, conductor of the New England chorus, opened the first concert with a provocative challenge to discover an unexplored side of America—a challenge continued in the second concert in New York. She asked the audience to think beyond the usual concepts of America: “Look at the program of this concert.... [Are you] perplexed... [as to] why there are no American patriotic songs ... [as we are] celebrating the 250th birth of our nation? I assert that all the music you will hear tonight represents the real concept of the United States, and hopefully by the end you will get that idea as well.”

## From a Better King

Reflect now on Dr. King’s words, delivered exactly one year before his assassination in 1968,

<sup>1</sup> Conductor Jen Pearl wrote a [more thorough report](#) of the concert, by the same name.

presented in the Boston program by choral tenor Bill Ferguson:

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wounds of a frail world, new systems of justice and equality are being born. The shirtless and barefoot people of the land are rising up as never before. "The people who sat in darkness have seen a great light." We in the West must support these revolutions.

It is a sad fact that because of comfort, complacency, a morbid fear of communism, and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries. This has driven many to feel that only Marxism has a revolutionary spirit. Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated. Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring

eternal hostility to poverty, racism, and militarism. With this powerful commitment we shall boldly challenge the status quo and unjust mores, and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

—"Beyond Vietnam, Time to Break Silence,"  
April 1967

Echoing Dr. King's reference to composer Georg F. Handel's biblical quotation, the New England ensemble closed with bass-baritone soloist Carlo Miguel Bunyi singing "Rejoice, O Judah," with the chorus's response, "Hallelujah, Amen," from Handel's oratorio *Judas Maccabeus*.

Hush. Listen. With this writer, recall the patriotic refrain: "America, America – God shed his Grace on thee – And crown Thy Good with Brotherhood, from sea to shining sea."

*Readers may become a member of the Schiller Institute Eastern Massachusetts Chorus by contacting: SchillerChorusMA@gmail.com.*

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# Artist Christian Schubart: Promoter of America's Founding Ideals

By Alexander Hartmann

*This article was originally written in 1999 and published in *Neue Solidarität* in German. The following is a revised version written for Leonore.*

America inspired the world by mounting its anti-imperial, anti-colonial war which developed into the first independent republic of the Western hemisphere, 250 years ago.

Across Europe, at the time of America's fight for independence, patriots of many nations viewed this

struggle as the most important flank in a global movement of republican-spirited forces on both sides of the Atlantic to eliminate the oligarchic system that dominated the world—and that unfortunately persists today.

One founding father, Benjamin Franklin, spent 25 to 29 years of his long life operating in Europe, primarily serving in a diplomatic capacity. Nine of those years (1776-1785), Franklin spent in France specifically to secure funding and political backing

for the American War of Independence.

The work of widely recognized German poet Friedrich Schiller, France's dramatist Pierre-Augustin de Beaumarchais, and musicians such as Austria's Wolfgang Amadeus Mozart, echo the ideals of the right to "life, liberty and the pursuit of happiness" of the American cause.

There is less appreciation for the dedicated promotion of that republican movement by the poet, musician and journalist, Christian F.D. Schubart. In Germany, Schubart was the publisher of the *Deutsche Chronik*, a

twice-weekly newspaper of 4,000 subscribers. The *Deutsche Chronik* was read aloud in pubs, barber-shops and taverns, giving less literate people access to news of ideas and events abroad.

Included in these reports were updates of the progress of the American rebellion, and the countermeasures taken by the European oligarchy—including exact accounts of the numbers of forcibly conscripted men sold as soldiers to the French and British crowns to be sent to America. Schubart was part of a well-informed network that did not rely on publicly available information only. Schubart paid dearly for his efforts: He was imprisoned by decree of the Duke of Württemberg, without recourse to a court or other legal hearing, for over a decade in the Hohenasperg prison.

The adage that Germany is "the land of poets and thinkers" was probably never so true as in the 18th century. But while many people remember Goethe, Lessing and Schiller, there is a fourth honoree from that century who has been forgotten: the journalist, poet, musician and composer Christian F.D. Schubart.

Schubart was ten years younger than Lessing and ten years older than Goethe; and if Goethe,



*Christian Friedrich Daniel Schubart (1739 – 1791)*

Lessing and Schiller are more famous today than Schubart, it was Schubart with his magazine who made the others well known. And who knows whether the young Schiller, without the example and influence of Schubart, would not have remained only a physician?

When we think of Schubart today, it is first and foremost because he was the most famous political prisoner of his time. For more than ten years—without a hearing or verdict—he was imprisoned at Hohenasperg near Ludwigsburg, and in this regard one may compare him undoubtedly with Sakharov or Mandela.

But one should not think of him only because of the injustice that he suffered, but also because of his own merits.

### 'Teutsch and Deutsch at the Same Time'

Christian Friedrich Daniel Schubart was born on March 26, 1739 in Obersontheim in what was then the county of Limpurg. A year later his father took a job as a headmaster at the University of Qualified Teachers and music director in the—admittedly very small at that time—free imperial city of Aalen. The Aalen years made a lasting impression on Schubart's character, as he describes in his memoirs:

In this city, as misunderstood as is the honest simplicity which for many centuries has nourished frugal citizens in valley of the Kocher river—citizens of an old German custom, honest, busy, wild and strong like their oaks, despisers of foreign countries, defiant defenders of their tunics, their dung heaps and their thundering dialect—here was I brought up. Here I got the first impressions, which afterwards could not be erased by all



Europe in the 1700's, with Württemberg, a historical region of southwestern Germany, circled in red.

the changes in my life. What is usually the normal tone in Aalen, appears in other cities to be a defiant cry, and at the court, rage. From this first outline came my rough German tone, but also many mishaps that later propelled me forward in my life.

The word *Deutsch* (“German”) had a special meaning for him. When he changed the name of his journal in 1776 from *Deutsche Chronik* (“German Chronicle”) to *Teutsche Chronik* (*Teutsche* is an archaic version of *Deutsch*), he explained why:

Fulda [a central German city] has taught me that “*teutsch*” denotes our nation and “*deutsch*,” in a sense, denotes clarity. So in the future, I will write a “*Teutsche Chronicle*,” and in my attitude and presentation I shall strive to be *teutsch* and *deutsch* at the same time.

Due to his impulsive character, an attempt to make a theologian of the young Schubart came to naught. Originally he intended to study in Jena, but the outbreak of the Seven Years’ War led him to move instead to the University of Erlangen. However, student social life drew him more than studying. When he got into debt and even spent four weeks in prison, his father summoned him home—after only three semesters.

For three years he lived with his parents. He had no permanent job. He sometimes helped out as an evangelical preacher or private tutor, and lived above all for music. He wrote some commissioned poetry, which brought him nothing beyond a few ducats and a laudatory diploma. Later he wrote this poem:

### The Wanderer and Pegasus

**Wanderer:** Thou wingéd horse, where dost thou trot  
With unshod hooves in motion?

**Pegasus:** It is a German who has brought  
Me here across the ocean.

**Wanderer:** In London, Athens, or in Rome  
Wouldst thou look better, right at home;  
’Tis lack of oats thou’rt feeling.

**Pegasus:** My German master has no bread;  
There’s famine here, and so instead  
My oats he’s often stealing.

### The German Chronicle

The encouragement of an Augsburg printer led Schubart to become independent as a journalist and publisher of his own periodical. In adopting this profession, Schubart was now “rescued” from future hardships that might have resulted from being barred from ever resuming earlier positions such as schoolmaster, church musician, and court musician. He was excommunicated from the Lutheran faith of Ludwigsburg’s ruling family, the Dukes of Württemberg, and expelled from the country!

Schubart found his calling as a publisher. He was finally in his element: The *Deutsche Chronik* was his weapon for freedom and fatherland, against ignorance and illiteracy. It appeared twice weekly from March 1774 with eight pages per issue.

Schubart provided the content almost exclusively himself. Much was reported to him, but he also subscribed to 25 or more newspapers whose announcements he reworked with commentary in his own style, reminiscent of the *Meistersinger* Hans Sachs two centuries earlier. This made the *Chronicle* immensely popular. He often dictated the text in the pub.

The *German Chronicle* had a circulation of about 4,000 copies. Thus, it was one of most widely read newspapers of its time. Unlike Claudius' famous *Wandsbeker Messenger*, whose 200 copies circulated mainly among intellectuals—even Schubart read it—the *Chronicle* was also read by many “little people”: Valets, hairdressers, teachers and even farmers read the *Chronicle*, they passed it from hand to hand and memorized entire articles.

The program of the *Chronicle* was amazingly comprehensive. Schubart largely produced it by himself. The common thread was that he considered it to be an instrument of education—political education, economic education, cultural education and the education of the heart. The shape of the contributions varied widely: The *Chronicle* contained, besides articles about current political events, small essays on music, discussions of current literature, fables, short stories, and poems. Schubart used the *Chronicle* to bring the great minds of his time to the attention of the “little people.” He wrote in May 1774:

I was extraordinarily pleased when I heard that *Götz von Berlichingen*, this play which outweighs a hundred French plays, and most German ones, in importance, was not only performed three times, one after the other in Berlin (that temple of good taste) with the greatest success, but then also repeated by popular demand. How patriotically my heart beats upon hearing this news! For just once, can't the *German* audience have had its fill of comic operas, of tragi-comedies, of these monstrosities from abroad, and of empty farces, and instead ask our first-rate geniuses *Klopstock*, *Goethe* and *Lessing* to pro-



Carl Eugen, Duke of Württemberg, imprisoned Schubart for nearly two decades. Schubart was a vocal critic of the Duke's coercive conscription of soldiers sent to fight in America against the forces of independence.

vide us with more pieces with German names, such as *Die Herrmannsschlacht*, *Götz*, and *Minna*?—I recommend to those frail souls who have no taste for *Götz von Berlichingen* that they proceed forthwith to the lepers' hospital of Cervantes at the foot of Mount Parnassus.<sup>1</sup>

Schubart added a further footnote:

Allow me to add an anecdote here that occurred to me during *Götz*. Count Schm... of the Palatine court, who through his heart, his taste, and his experience has distinguished himself above thousands of others, spoke the following as *Götz von Berlichingen* was read to him: I don't know whether I'd rather have written all of

Voltaire, or just this *single* comedy.<sup>2</sup>

In a similar way, Schubart recommended to his readers Leibniz, Wieland, Abbt, Mendelssohn, Nikolai, Voss, Moser, Forster and Schiller, among others. He also sought to develop the musical tastes of his readers:

There are no more organ players! Since they go through the year playing one measly prelude; play their chorales without feeling; hammer out dragoons' marches in church; desecrate the communion with preludes in the style of *Ach schläft denn alles schon* (“Oh, is everyone asleep?”) and *Die Tochter soll ins Kloster gehn* (“Daughter ought to go to the convent”); know no other interlude than

<sup>1</sup> A reference to Cervantes' *Viaje al Parnaso* (Journey to Parnassus), a satirical work that mocks those who pretend to be great poets.

<sup>2</sup> Voltaire was held in very high regard among the Protestant elite in Germany, and lived for almost two years at the Prussian court at the invitation of Frederick the Great.



*Schubart's German Chronicle memorial plaque in Augsburg. It reads: "Here stood the Golden Stag, the house in which in March 1774 the poet, publicist and musician, Christian-Friedr.-Daniel Schubart, began to write his German Chronicle."*

*Himmel, was wird's noch werden?* ("Heavens, what will it all come to?") Immortal spirit of the great *Sebastian Bach*, on which planet are you? And are you astonishing your comrades in bliss with heavenly chords? —Just be patient! All is not lost. His great son *Friedemann* is still alive and has recently let himself be heard, with exceptional applause, by the connoisseurs and the general public in Berlin. Rich imagination, the daring, surprising modulations, knowledge of registers, and gigantic strength on the pedals is his character. —You feeble organists of the H. Rom. Empire [Holy Roman Empire, i.e., at that time, Germany], who trample down your fancies without intellect and taste, lay your hands on your hearts and recognize, if your musical conscience is beating, that you are sinners!

He also called attention in the *Chronicle* to the other Bach sons, and to Gluck, Zumsteeg and other musicians. He repeatedly pointed to attempts at improving the education system, such as the *Philanthropist*, founded by Basedow in Dessau, where Campe, the teacher of the Humboldt brothers, was working.

A favorite topic of Schubart was the struggle against superstition. When in the *Chronicle* he urged the authorities to take action against the charlatan Gaßner—a Catholic priest who pretended

to cure diseases by the laying on of hands, and thereby triggered a whole series of pilgrimages—his opponents arranged his expulsion from Augsburg early in 1775. Now Schubart had gotten on the bad side not only of the Pietists, but also of the Catholic fanatics. Emperor Joseph II, however, banned Gaßner's performances.

Once again homeless, Schubart went to Ulm. The change proved to be advantageous, because the following two years were the happiest of his life: At last he could bring his wife and children to stay with him, and—protected by the Free Imperial City of Ulm—he could write his *Chronicle*, whose circulation was steadily increasing. His income grew accordingly.

## A Political Chronicler

Had Schubart limited himself to literature and music, he would have been spared much grief. But he reported and commented on current political events and did not hide that he was a resolute opponent of the despotism of the landed nobility. He was aware that this was dangerous, and he intimated it in the *Chronicle*:

*Fanaticism* begins to play its old role once again, placing its idols upon the altars of truth.

—

The magnificent *educational institutions*, that fill the heart of the patriot with many a sweet notion, are in danger of suffocating again in childbirth.

—

*True scholarship* is being pushed aside by false reasoning. We lack true scholars and make schoolboys into professors.

—

Our *cameralists* are not wise custodians of the state treasury, but have become profiteers instead.

—

*Merit* is no longer determined by our head, heart and deeds, but by the flexibility of our backbones.

—

The *police*

—

O my heart is seething, a patriotic tear falls,  
and I shall say no more, because I may not  
say everything that I want to in this tragic  
monologue.

He often presented his political propaganda in  
the form of visions, or he dressed it up as fairy tales  
or fables:

A lion once died in Libya. A fox gave his eulogy: Lament, ye forests, he began, your jewel is gone! Howl, sublime animal assembly, your chief is no more! Love of the animals was the support of his throne. Order accompanied him in the broad regions of his empire. He was a friend of the arts and sciences and—oh! he is no more! Lament, ye oaks! Lament, ye cliffs! Howl, ye beasts!—How this guy lies, said the lynx to the dog. —The lion's throne was made of bones from lacerated animals! In the forest ruled the most terrible disorder—the weak were always the prey of the strong. Under his rule, the wise elephants fled into the deserts; the domestic beaver destroyed his home and died in quicksand; and the baboon Matz, the greatest painter of his court, who depicted him 20 times and painted his cave with frescoes, kicked the bucket yesterday from hunger. And that surprised you, lynx? said the dog. It's easy to see he was never among humans.

Another time he wrote:

### **To the Hatter Städele in Memmingen**

Hans Marx, a fine aristocrat,  
Has ordered up a brand new hat,  
With such exquisite trim enhanced,  
Like dandies wear in Paris, France;  
And Städele, we ask you that  
You make a head to fit that hat.

## Promoter of the American Revolution

Among other political issues, Schubart regularly addressed the conflict in America. Almost every week he reported on the growing tensions between the colonies and the English mother country, as in 1774:

The spirit of liberty is becoming ever more vibrant in these regions; not an impetuous spirit that degenerates into licentiousness, but rather a spirit that is directed by wisdom, temperance and fortitude. Philadelphia has for many years been an amalgamation of different nations; in particular there are a lot of Germans, who work the land there with German diligence, so that there is no shortage of what is needed for the preservation and the comfort of the people. So they do not need to procure foreign products: for their land provides them with everything. All these circumstances are a strong stimulus toward freedom, and we shall be surprised if they don't form a free state, now, or soon, that can defy the courage and the wisdom of the British. In Boston companies are already forming to invest their money in manufacturing. They are closing the local port, thereby preparing the ground for future growth of this town ... It is calculated that there are 4 to 5 million people and over 100,000 men who are skilled in arms in the English colonies. If these people continue to be governed in a spirit of unity, they shall be invincible against aggression by any power.

A year later, you could read in the *Chronicle*:

War has formally been declared upon the brave freedom fighters in America. But they battle using the fiery shields of holy freedom. Men and women, old men and boys prefer to shed the last drop of blood than to wear the yoke of despotism. We have confirmed reports that they have an army of 80,000 men on foot, which I prefer to our slaves in Europe who are hired for a daily allowance of a couple of *groschen*. Not enthusiasm, but the threat of being flogged is what makes our European soldiers fierce.

Schubart was particularly outraged at many German nobles' practice of selling soldiers:

Here is a sample of the latest estimates of human value—The *Count of Hesse-Kassel* gets 450,000 *talers* a year for his 12,000 valiant Hessians, the majority of which will find their graves in America. The *Duke of Brunswick* receives 56,000 *talers* for 3,964 infantrymen and 360 light cavalymen, and it is likely that very few of them will see their

country again. The *Prince of Hesse-Kassel* also provides a regiment of infantry for the price of 25,000 *talers*. It is known that 20,000 Hanoverians are already bound for America, as well as 3,000 Mecklenburgers (for 50,000 *talers*). Now, they say, the *Elector of Bavaria* will offer 4,000 men for English pay. — A terrible text to preach for patriots whose hearts beat if their fellow citizens have the same fate as negro slaves, and are sent as sacrifices in foreign worlds.

A few days later appeared this message under the heading, “A legend”:

The *Duke of Württemberg* is lending 3,000 troops to England, and this is the reason for his current stay in London!!!

## Lured into a Trap

It must have been most uncomfortable for the absolute princelings in Germany, that twice a week their subjects were informed about the progress of a successful rebellion against the most powerful princes of Europe. Since most of the soldiers for sale were forcibly recruited, there prevailed in the population a corresponding displeasure with the princes, and apparently it was feared that the spark of rebellion might spread to Germany. And Schubart must have been regarded as a potential ringleader: He was a famous man, and he spoke and wrote with the fire of a tribune of the people.

Karl Eugen, Duke of Württemberg, finally silenced the unwanted voice of Schubart. On January 18, 1777 he issued an order to the monastery administrator in Blaubeuren at Ulm:

Monastery senior administrator Scholl at Blaubeuren will not be unaware that some years ago in Ludwigsburg, a man employed as city organist, *Schubart*, partly due to his poor and annoying performances and partly because of his evil and even blasphemous mode of writing, was removed from his office and driven away at the request of the humble Ducal Privy Council and Consistory.

This man, who is now residing at Ulm, has continued along the same path so far into insolence that almost no crowned head and no

prince on earth has not been touched by him, which after a considerable time has brought His Ducal Highness to the decision that it is necessary to apprehend him and detain his person, in order to keep human society safe from this unworthy and contagious member.

His Highness considers it too cumbersome to address the magistrate in Ulm, and it may miss the ultimate objective, whereas the best means to achieve it would be if *Schubart*, under a pretext suitable to his manners and passions, could be lured onto lands that are *indisputably* those of Duke Württemberg, and there immediately held captive.

Chief administrator Scholl, father of eleven children, had no option but to take on the nefarious mission—and he succeeded in luring Schubart to Blaubeuren. Schubart was arrested and taken immediately to the fortress of Hohenasperg, where the Duke personally selected a dungeon for him that can still be seen today.

## Prisoner at Hohenasperg

Schubart was neither questioned nor brought before a court, but simply locked away. The whole proceeding was completely illegal by the standards of that time: Schubart was no Württemberger, his *Chronicle* was neither written nor printed in Württemberg—it was never forbidden—and he did not live in Württemberg. Had Schubart been a subject of the Duke, he would have had the right to a jury trial. His otherwise hostile father-in-law was outraged by the actions of the Duke. Many noted thinkers, Lavater and Nikolai among others, tried to intercede with the Duke on Schubart’s behalf—without success.

For a full year, Schubart remained in a poorly ventilated, damp and cold dungeon, where the clothes rotted on his limbs. But the Duke did not intend to physically destroy him. He wanted to make an even crueller example of him: Under the supervision of his intimate enemy, Zilling, a pietistic reeducation program was imposed on Schubart, which has rightly been referred to by several modern commentators as brainwashing. The sociable musician was isolated from all people, the vora-

cious reader was restricted to a few selected texts, and the writer was denied any writing instrument. Despite repeated requests, communion was denied him for two years. It was not until the end of 1780, after more than three years in prison, that he was allowed to write letters to his wife. Schiller's description of the prison of Mary Stuart in England gives an idea of the conditions to which Schubart was subjected.

Only when Schubart was physically and mentally at the end of his rope and there was a risk that he would die—as was related by a prisoner previously held in the cell—was he transferred to a more tolerable cell.

Any improvement of prison conditions was made dependent upon the so-called “progress” of the prisoner. The Duke repeatedly disappointed him with empty promises designed to demoralize him. In anger that a date had passed on which the Duke had held out the prospect of his release, Schubart wrote the poem, *Die Fürstengruft* (“The princely crypt”), in which his old rebel spirit is seen.

Whoever reads the contrite memoirs that Schubart dictated through a stovepipe to a cellmate who had been imprisoned for 19 years, will note that the psychological terror was effective; or was it only a calculated tactic that Schubart used to get less severe prison conditions? At any rate, he soon recovered his old fighting spirit.

A year later, the Berlin writer Nikolai visited the prisoner, and also the young Friedrich Schiller was presented to Schubart—perhaps in the hope of taming him with Schubart's chilling example. Schubart's wife, however, was not allowed to visit her husband until 1785—after eight years in prison! His children were housed in the ducal educational institutions. So Ludwig, Schubart's son, came to the Karlsschule—the same “slave plantation” at which Friedrich Schiller had to suffer.

## Schubart and Schiller

Schubart's example had a major impact on Schiller. Schiller took the basic structure of his play, *Die Räuber* (“The Robbers”), from a contribution by



*Imprisoned Schubart (left) is visited by a youthful Friedrich Schiller (far right), circa 1781.*

Schubart to the *Schwäbischen Magazin*. It's the story of a count with two dissimilar sons who casts out the kind-hearted son as a result of an intrigue by the other son. But the count is rescued by the kind-hearted one just as the other, an impatient would-be heir, is about to do away with him. The valet scene in Schiller's *Kabale und Liebe*, in which the selling off of subjects into foreign military service comes under attack, is very much in the mode of Schubart. But Schiller was especially impressed by Schubart's “Princely Crypt.” Andreas Streicher, Schiller's partner in escape, reported:

Schiller ... immediately produced a booklet of unpublished poems by Schubart, from which he read aloud some of the most significant to his companion. The most remarkable among them was the “Princely Crypt,” which Schubart had inscribed in the wet walls of his prison with the corner of a narrow trousers buckle during the months of his

captivity. At that time, in 1782, Schubart was still in the fortress, where he was now held very tolerably. In many of the poems there were allusions that were not difficult to interpret and did not permit one to expect any early liberation of the author. —Schiller had high regard for the poetic talents of the prisoner. He had also visited him a few times on the Asperg.

The example of Schubart’s captivity was certainly not the least of the reasons that motivated Schiller to flee from Stuttgart. And as Schiller later overcame the “Sturm und Drang” and became, with Goethe, the standard-bearer of Weimar Classicism, he never gave up the political ideals that Schubart conveyed to him in his youth. Like Schubart, Schiller thought of himself primarily as “an educator of the people, playing his part in the ‘construction of the greatest of all works of art—true political freedom.’”

## Free at Last

Gradually Schubart’s prison conditions were eased to the extent that he could freely move about the fortress. He was allowed to write poetry and give music lessons to the daughters of the fortress commander, and as a poet and musician, he could entertain the soldiers stationed in the fortress.

When part of the Duke’s garrison was “rented” to the Dutch East India Company, Schubart wrote two songs—the Kaplied (“Cape Song”) and Für den Trupp (“For the Troop”)—that immediately became tremendously popular. Thirty years later the Kaplied was added as a folk song to the celebrated col-

lection of “old German songs,” *Des Knaben Wunderhorn*.

Finally, the greed of the Duke yielded some benefit. In 1785 an edition of Schubart’s poems was to appear in Switzerland. It was made known to the Duke that he could make a nice profit if the poems were published by the ducal printing house. The Duke was persuaded. A campaign was launched under ducal privilege to solicit subscriptions for the edition, and about 3,000 signed up, including 14 ruling princes, all listed on 20 pages at the end of the booklet. The Duke earned 2,000 guilders, Schubart only 1,000.

But now heavy pressure came down on the Duke to release Schubart. Schubart’s son was now a diplomat in the Prussian foreign service. When, at the funeral of Frederick II of Prussia—Frederick the Great—6,000 copies of a poetic obituary by Schubart were distributed gratis, the new Prussian king, as well, spoke out for Schubart. The Duke had to yield. In the spring of 1787, Schubart’s captivity, after more than ten years, finally came to an end.

### Schubart’s ‘The Trout’

*Die Forelle* (“The Trout”) is best known today from Franz Schubert’s setting, which omits the fourth strophe. In Schubart’s time, “The Trout” was considered an autobiographical metaphor depicting Schubart’s own destiny.

#### The Trout

A crystal stream was flowing,  
While swiftly through the reeds

A wayward trout was going,  
That like an arrow speeds.  
Along the shore I tarried  
And watched, as in a dream,  
The rainbow fish make merry  
Within the crystal stream.

With’s rod I saw him stand  
there,  
The callous fisher-man,

He watched the trout meander  
From there upon the strand.  
If water stays transparent,  
I thought, without a doubt,  
The fisherman so errant  
Will never catch the trout.

Yet suddenly the bandit  
Lost patience, and it seems,  
Ere I could understand it,  
He muddied up the stream.  
He took his rod and flicked  
’em,  
The fish began to thrash,  
I saw the hapless victim  
Was landed in a flash.

By golden springs ye wander  
In youth’s security,  
The trout’s fate must ye ponder:  
When danger nears, then flee!  
Be wise, ye girls, remember,  
Perhaps there lies in wait  
The fish-pole of the tempter!  
Or else ye bleed, too late!

## The Last Four Years

Schubart was named by the Duke as head of the court theater, which was now no longer so important, and he even obtained permission to write his *Chronicle* again as the “Fatherland Chronicle,”—first under the title, *Vaterländische Chronik*, then *Vaterlandschronik*. Later he called the magazine only *Chronik*, explaining that there was more to report on in foreign countries than in Germany. The Duke relieved him of censorship (but not of the responsibility for content).

Of course, the years spent on the Hohenasperg made a noticeable difference in Schubart’s style. In response to a review by Bürger, who called the style of the magazine “bristling and bloated,” Schubart said only, “I believe it. The Hohenasperg yawns out of it.” The program of the *Chronicle* remained the

same as before his imprisonment: to develop his fellow citizens culturally and politically.

When the French Revolution began in 1789, Schubart was thrilled. Who can blame this man, who had suffered so severely under princely despotism? That the French people subjected the king to a constitution and demanded accountability from him, this reconciled him with France, whose manners—which he knew only reflected in a Francophile prince—he had earlier condemned so vigorously.

We shall never know whether Schubart, like Georg Forster, would have joined the revolution, or whether instead, after the massacres of the Jacobins, which he did not live to see, he would have distanced himself as did Schiller. He died on October 10, 1791 from a lung ailment that he contracted while in prison.

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# Review: Oh, dear, America...

By Philip S. Ulanowsky

In one contribution to the nation’s special anniversary year, the National Gallery of Art has mounted an exhibit called “Dear America—Artists Explore the American Experience,” which will be on display through September 20. Comprising more than a hundred artworks from the Gallery’s collections, from colonial times through the present, the exhibit can hardly be accused of a rosy-lensed view of our history. It is more a sign of the times, and perhaps should not be surprising in this respect. However, although it includes some thoughtful and provocative ironies in presentation, this reviewer was left wondering whether today’s general audience would have the basis for seeing them and thereby the opportunity to ponder them.

It must be fairly acknowledged that attempting to present a quarter-millennium of history in just a

hundred pieces would be a daunting challenge for anyone. An overview of the exhibit on the wall when one enters begins, “Artists bear witness. They connect us with the past and present, revealing varying perspectives and values.” Yet, the first room sets the tone for what lies ahead, including two pieces by pop-artist Roy Lichtenstein (his cartoonish “Oval Office,” 1992, and “I Love Liberty,” 1981, an angular graphic depicting the Statue of Liberty); an Andy Warhol (the famous posterized version of a Marilyn Monroe close-up); and “Decay Dance” by Rupert Garcia, 1969, in which a posterized Quaker Oats man peers out over a distorted, two-tone Mona Lisa face. In the same room, two black-and-white photographs speak to the African-American experience: Gordon Parks’s well-known “Washington, D.C. Charwoman” (also known as

“American Gothic”) portrait of Ella Watson from 1942, and Carrie Mae Weems’s 4x4-foot “Echoes for Marian,” 2014. The latter two present thoughtful and moving criticisms of the nation’s failure to attain her promised equality; the previous ones only garish, attention-grabbing displays of cynicism. These, in a sense, form bookends of the range of what at least felt cumulatively like an exhibit pervaded by a not-so-dear America of entrenched hypocrisy.



“Echoes for Marian.” Photograph by Carrie Mae Weems, 2014.

## Life, Liberty, and the Pursuit of Happiness?

The exhibit is conceptualized in three sections: Land, Community, and Freedom. Each comprises work from at least the 19th Century through contemporary pieces. In Land, along with two handsome watercolor landscapes by Thomas Moran (1837-1926), is Ansel Adams’s dramatic view of “The Tetons and Snake River,” 1942, in a late (1980s) print of dark tonality. Another grand landscape is Mitch Epstein’s 2018 “Mount Rushmore National Memorial, Six Grandfathers,” 62x78 inches, a color photograph but in hues so muted it appears almost monotone in the subdued museum lighting. The famous carvings of the four presidents are nearly hidden in swirling mists. The “Six Grandfathers” was the Sioux name for the mountain before it was appropriated as Mt. Rushmore.

The betrayal of Native Americans weaves through the exhibit. One long wall displays sharply ironic works by contemporary artist Tom Jones, with “Dear America” and “Sincerely, White Eagle” at the ends. In-between is a series of older photos of Native

Americans, each with a line from “My Country ‘Tis of Thee” added to it, some with image collage, some with physical artifacts added. The poem lines are cast as a bitter imposition of white immigrants’ culture on that of Native Americans.

In Frances B. Palmer’s colorful 1868 lithograph “Across the Continent: Westward the Course of Empire Takes Its Way,” we look out over the plains to distant mountains. Railroad tracks with a train,

stopped for boarding, divide the horizontal image into diagonal halves. On the near side, a small settlement of log homes and businesses is growing, and settlers engage in work and play. On the far side of the track, a couple of Native Americans on horseback watch from an undeveloped wilderness.

Occupying the other portion of the long wall are 69 8x10-inch, three-quarter-length portraits of American leaders by photographer Richard Avedon, who stood his subjects in front of a blank white background, a project begun with a commission from *Rolling Stone Magazine* to photograph 1976 presidential candidates and expanded by Avedon to include many individuals in positions of leadership. The identically framed images are packed together about one inch apart, four up, 17 across, with a sole group image at the end. While many revere Avedon’s portraits, to this reviewer they showed a collective portrait of American leadership lacking in any exceptional, let alone noble, character, as if to ask, “These are leaders?” Since they are unidentified individually, hand-held guides are available in a wall pocket at one end for anyone interested.

Hung nearby are forty-two sketches of neighbors by Sedrick Huckaby, “The 99%—Highland Hills,” 2012, which include quotes from some of their sub-

jects. These are not wealthy people, just ordinary folk trying to get by. The portraits are rough but capable sketches, often showing individual and engaging personalities.

War is included, from the 1770 Boston Massacre portrayed in a lithograph by Paul Revere, to Vietnam. An unremarkable portrayal of “Congress Voting Independence” by Edward Savage, 1803, is included. The immigration of poor Europeans is represented—none happy. Images that might otherwise contribute to a very different impression, in this ambiance seem banalized or overwhelmed; the tiny Daguerreotype portraits of Sojourner Truth and Fredrick Douglass among them.

Certainly, art plays a valuable, even essential role in challenging society’s shortcomings, follies, and failures. In this exhibit, there is, in sum, no lack of

criticism of our history, some substantial, some not. What there is not, in this reviewer’s opinion, is a sense of what we have accomplished of enduring good—the inspiring principles at the core of our founding documents, for which not only the Revolution to establish a republic, but the War of 1812 and the Civil War to maintain it, were hard fought, and the civil rights movement to realize its unfulfilled promise, carried out. Even the entire space program is represented by a self-portrait of the artist in front of a moon lander outdoors at Cape Canaveral. It is a sign of the times that “Dear America” leaves us with scant reference to a better side, to those ideals which, especially now, ought to inform our self-rescue from the division and suffocating pessimism that has increasingly settled on us.

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## Poetic Offerings

### Leadership

Why do we keep electing such damn fools?  
This problem permeates the so called West  
They graduated from the best of schools  
Could pass the course, but now they fail the test  
Enmeshed in plans that all have failed before  
Incapable of thinking something new  
Repeating rants and slogans till they bore  
While arrogantly stubborn in their view.  
How have we then deserved such leadership?  
Did ‘We the People’ generate these ghouls?  
Was it morals or attention we let slip  
To let such feckless imbeciles make rules?  
If you would seek for better ones to lead  
Would you become then such a one indeed?

— Jeff Rebello  
May 6, 2026

### A Portrait of Earth

Our earthly hemispheres seem out of sync,  
Discordant clashing halves give threat to stop  
Our spinning globe, to crash! We fear to think,  
To see it twirling like a drunken top.  
The North in counter-revolution spins  
Against the tides, defying gravity  
Itself, all while the Southern part begins  
To stand with resolute assurity.  
But look upon these hemispheres again,  
And look as if from far above the sky,  
Imagine you could travel to the Moon,  
And see all sides rotate before your eye.  
The wobbles and the squabbles shrink away,  
All petty foibles, vicious libels, wars  
Of greed, or land, or bad theology  
Are gone, against the panoply of stars.  
Our voyagers see Earth eclipse the Sun,  
With quiet joy are in our planet’s thrall:  
The overview effect, lit by the Moon,  
A portrait of the Earth, and of us all!

— Art Murphy  
April 6, 2026

## Is It America?

Despite the dark and gloomy night,  
Our army is prepared to fight  
And does not need the heaven's light,  
We are so sly;  
Nor do we need be in the right—  
We have AI.

Its lethal force needs not our eye;  
It's greater far than you and I,  
And *moral* force can be put by  
And done without;  
It's a killer without knowing why  
Or what about.

But don't we know, that all of life  
Is just a sort of endless strife  
Of sect with sect, with gun or knife,  
Of gang with gang?  
Nor will it matter what belief  
The chorus sang.

And so, of late, our best minds bent  
To a bolder mission: To invent  
Drones and robots *with intent*  
So they could rule;  
The willing robots now are "sent  
To human school."

And now they know what humans learned  
And they can earn what humans earned.  
What else is there to be discerned  
But money flow?  
What is life but a candle burned  
With what you know?

Now, we and robots must compete  
To kill and die, and to earn our meat;  
Across the board, the robots beat  
Us out at both.  
One only place we keep our seat,  
Is the search for truth.

But these robots, with their IQ score  
And with desire, intent, and more—  
Why do they all still turn to war  
And storm and blitz?  
It's the one profession, anymore,  
With benefits.

But oh, we had a better land!  
Where millions could put in a hand,  
Could make a statement, take a stand  
As *humans* do;

We knew how humans understand—  
They think it through!

We fled from bondsman and from bourse,  
We crossed the sea by moral force,  
We sought the good back to its source  
In governments;  
We staked the words, "When in the course  
Of *human* events..."

We dug the farm, we built the trade,  
The honor that was due, we paid;  
We built the tracks and had them laid  
Both South and West;  
And on those tracks was slavery slayed  
And put to rest.

We labored 'til our muscles bust  
Erecting cities, sweeping dust  
From migrant memory, and the rust  
From draftsman's rules;  
From the nation's root, a lust  
For building tools.

We led the world in industry,  
In mass production to be free,  
The arsenal of liberty;  
The finest hours  
Of nations joined for the victory  
Of *human* powers.

And always we had hope of fire,  
Burning purer, hotter, higher,  
Each invention to admire  
Like sacred text;  
Nor would any flame expire  
Until the next.

The power of all the human race  
Can rise into the depth of space—  
Where entropy cannot replace  
The power of thought;  
Where we're borne on Heaven's grace,  
Our prayers re-taught.

What hope will lift the parents high  
As on past Venus their children fly,  
Racing to the endless sky,  
The race made new,  
Shaking the vast as they go by,  
As humans do.

— Paul Gallagher

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The unanimous Declaration of the thirteen united States of America.

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, -- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts

be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our peo-

ple, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their

friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

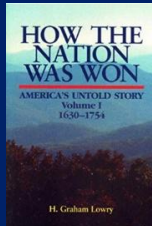
Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

# 'A republic, if you can keep it'

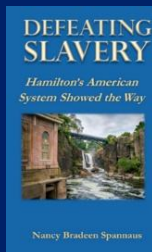
## To Keep the Republic, Discover What he Meant

If you think of John Locke and Adam Smith as America's founders, you can't understand what has happened to the nation since its revolutionary founding. To rescue America for its own sake and that of humanity today, it's true history must be rediscovered. The books below are invaluable toward that endeavor—add them to your library today.



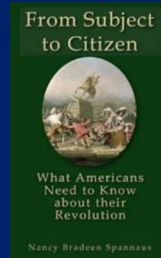
### [How The Nation Was Won: America's Untold Story Volume One, 1630-1754](#) By H. Graham Lowry

This truly ground-breaking 1987 work uncovers the political fight waged for nearly a century before the American Revolution: The battle to break beyond the eastern Appalachian Mountains barrier, to develop a continental republic in the New World, guided America's colonists as far back as Winthrop's founding of Massachusetts in 1630. Self-governing, the colony established an in-depth, republican citizenry and solid economic power in just a half-century. As colonial potentials increased, the obstacles became less the mountains than the political/military opposition of forces in both Britain and France. The story of how those obstacles were overcome is the subject of this work.



### [Defeating Slavery: Hamilton's American System Showed the Way](#) By Nancy Bradeen Spannaus

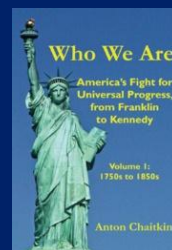
Slavery is *not* in America's DNA. Yet, it took the Civil War to finally end it. In this 2023 work, Spannaus shows that the abandonment of the economic principles of Alexander Hamilton factored crucially in its perpetuation. Hamilton envisioned creating an agro-industrial nation, which could only be built by eliminating the slave system. When Jefferson, and then Andrew Jackson, undermined and crushed Hamilton's program, they put the nation on the path to war. By bringing the truth to light, Spannaus shows a pathway to resolving our crisis today.



### [From Subject to Citizen: What Americans Need to Know about Their Revolution](#)

By Nancy Bradeen Spannaus

In 2025, Spannaus published *From Subject to Citizen* as a "challenge to my fellow American citizens" to understand the deeper causes and nature of the American Revolution. She addressed the matter in three sections: The Growing Revolt against the British Empire, the Declaration, and the Fight for the Constitution. Each comprises challenges to popular ideas of these events. At the end she draws on the insights of Abraham Lincoln and Frederick Douglass to identify the essential qualities a citizen needs to preserve our republic today.



### [Who We Are: America's Fight for Universal Progress, from Franklin to Kennedy:](#)

[Volume I - 1750s to 1850s](#)  
[Volume II - 1830s to 1890s](#)

By Anton Chaitkin

These first two of seasoned American historian Anton Chaitkin's ongoing series are among the most original history books in a generation, providing a completely new understanding of the industrial revolution and the strategic context for America's founding. Chaitkin deeply documents the policy fight—industrial progress versus empire-dictated backwardness—exposing the shallow sophistries of Adam Smith, Karl Marx, and revisionist ideologues on the origin of modern times, before taking us on a journey through the intense policy battles fought by the Philadelphia industrial-entrepreneurial group for American development.

