

Leonore

Art, Science, and Statecraft

Summer/Fall 2025





On the Cover:

The Parthenon by Frederic Edwin Church, 1871

This issue of *Leonore* looks ahead to the United States' 250th anniversary, now less than one year away. Despite America's weakened state today, the establishment of the United States was premised upon the best principles and ideas of Western civilization. The decision by our Founding Fathers to call this new nation a "republic" is an explicit reference to the Platonic concept of a society capable of self-government. *Res publica*, or "the public things," gives a hint as to the view of mankind that this implied.

The American painter, Frederic Edwin Church, painted this depiction of the Athenian Parthenon after visiting Greece in 1869. Church, one of America's most famous painters and a student of the Hudson River School, extensively studied Alexander von Humboldt's drawings and writings, which inspired his own trip to South America, exemplifying the true international nature of the American experiment.

Mission Statement

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.

Under that direction, we want *Leonore* to be an organizing tool for the youth of the world. Pedagogies and polemics should be presented using LaRouche's polemical method and will be organized according to a top-down strategic intervention, giving special regard to insights into the axioms we encounter in political organizing.

Leonore

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Join the Schiller Institute!



The Schiller Institute is committed to sparking a new, international Renaissance of classical humanist thinking. This in no way entails dry and academic issues, but vibrant, fresh, and controversial ideas which we believe are requisite in order to catalyze the types of creative discussion that will allow the human species to survive. *Leonore* is an expression of that, and you will find here contributions of art, science, and statecraft which we hope will either agitate or inspire you enough to join us.

So don't just read these pages passively — participate! We have group readings, meetings, and conferences, and are actively intervening into a world that has never needed these kinds of ideas more. Also, send us your responses to what you read at Leonore@SchillerInstitute.org — we just may publish them in the next issue.

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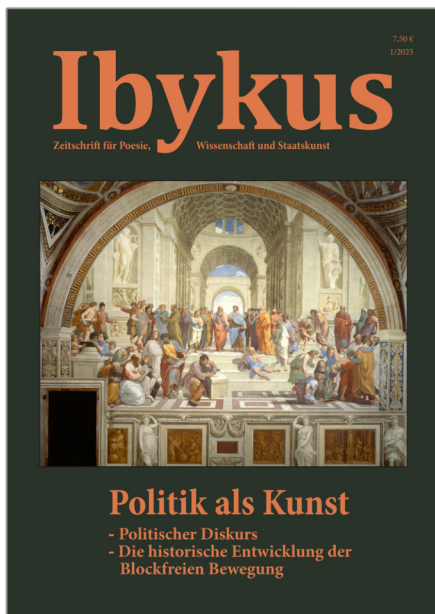
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The International American Revolution for Humanity

If you cherish liberty, how will you safeguard it? If you wish to pursue happiness, how can it be made to flourish? If you wish to rule yourself, what qualifies you?

While these questions burned in the minds of America's Founding Fathers, few Americans today will find answers to them discussed in the various events and celebrations accompanying the forthcoming 250th anniversary of America's Declaration of Independence. A world of difference separates the "established" narrative of our revolution and subsequent foundation of a republican government, from the actual records of the period.

In this issue, we focus on one of the least appreciated aspects of our revolution against the British worldwide colonial system and its continuity of action which continues up to this day. The international collaboration essential to our hard-fought success against the odds stretched back to its influences in Europe, through active, crucial contributions from abroad. In short, America's War of Independence was as much an

international revolution against empire as it was an "American" revolution, and it was only through such an international conspiracy that it was accomplished.

Additionally, support for America's foundational principles not only continued to expand afterwards, but inspired many other republican movements to establish newly-independent nations around the world. Rediscovering these principles and the alliances they engendered is crucial to understand today as we strive still to overcome the arrogant destruction by the hold-outs of oligarchism.

In these pages, we can but indicate a process of extraordinary scope and quality. However, once you get an inkling of its true nature, and gain even a glimpse of the extraordinary men and women—many of them beginning in their teens and twenties—who led the fight for liberty, the pursuit of happiness, and self-government, you will begin to understand what that struggle requires of each of us today.

— Editorial Board

World War Three or a New Global Security and Development Architecture?

By Helga Zepp-LaRouche

Schiller Institute founder Helga Zepp-LaRouche gave the [keynote speech](#) opening the Institute's two-day international conference in Berlin, Germany, July 12, 2025. The first panel was titled "The Cooperation between the BRICS and Europe to Implement the Oasis Plan and Agenda 2063 for Africa."

Dear conference participants, dear friends of the Schiller Institute, here onsite and everywhere in the world, wherever you may be watching, dear friends of humanity!

We have gathered here because we want to show a way out of a highly threatening strategic situation and counteract widespread pessimism—indeed, fatalism. It is indeed possible to intervene in history, provided one has a good plan and can mobilize sufficient forces to implement it! I would therefore like to preface our conference with this quote from



Helga Zepp-LaRouche, founder and leader of the Schiller Institute, delivers the keynote address to Panel One of the July 12-13 Schiller Institute conference in Berlin, Germany. Credit: Schiller Institute/Jason Ross

Friedrich Schiller's work on the "History of the Revolt of the Netherlands":

"Great and comforting is the thought that, despite the defiant presumptions of princely power, there is still a remedy available, that their most calculated plans will be brought to shame by human freedom, that hearty resistance can bend even the outstretched arm of a despot, that heroic perseverance can finally exhaust his terrible resources." Let us give a "new and irrefutable example

of what people can dare to do for a good cause and what they can achieve through unity."

To do this, however, we must first wake our contemporaries from their apparent sleepwalking, into which they seem to have fallen, especially here in Germany. The world has never been closer to a point of no return, to a potential end-point in history, where the final catastrophe of a global nuclear war



Bust of Poet of Freedom, Friedrich Schiller. Credit: Philip Ulanowsky

becomes inevitable.

In many of his works, Friedrich Schiller used the term *punctum saliens*, which in drama and history describes the moment when everything starts moving inexorably. In his “Fourth Letter on Don Carlos,” he writes: “Every action has its *punctum saliens*, where it leaps from possibility into reality.” In relation to history, we can pinpoint these points of no return—when, for example, it was too late to prevent World War I or World War II. In relation to the immediate future, however, manifold uncertainties cloud this insight—when it becomes certain that a third, and this time final, global war, this time a nuclear war, will break out, it will be too late. Humanity, and with it our history, will be wiped out.

Collapse of the World Order

We are currently witnessing the collapse of the world order as it emerged after World War II and then again in a modified form after the end of the Cold War. One of the most significant milestones in this development was on August 15, 1971, when

United States President [Richard] Nixon embarked on the fatal path of deregulated monetarism with the introduction of flexible exchange rates, the consequences of which Lyndon LaRouche prophetically predicted would lead to a new depression, a new fascism, and a new world war, unless a completely new world economic system was created in time. That is exactly where we stand today!

To understand how we could have arrived at this point only 35 years after German reunification, let us take a look back. For a brief period between the fall of the Berlin Wall and reunification, we experienced a golden age for humanity, one of those rare moments in history when the course can be completely reset: The former U.S. ambassador to Moscow, Jack Matlock, emphasized at a recent conference of the Schiller Institute, that even before its dissolution in 1991, the Soviet Union no longer posed a threat; so there was no longer any enemy. It would therefore have been entirely possible to establish a new peace order for the 21st Century with the end of the Cold War. Lyndon LaRouche initially proposed the economic basis for this peace order with his “[Productive Triangle Paris-Berlin-Vienna](#)” program and then with the [Eurasian Land Bridge](#). At that time, we fought for our right to sovereignty, which is also enshrined in the Two Plus Four Treaty on [the reunification of] Germany, but we have been completely cheated of this sovereignty, not only in the new federal states, but in Germany as a whole!

U.S., Russian, German, British, and French documents that have since been declassified and are now available in the U.S. National Archives, the State Department, Pentagon, presidential libraries, and various national archives and university libraries, prove not one, but a veritable flood of security promises against NATO’s eastward expansion that were made to [Soviet President Mikhail] Gorbachev and [Soviet Foreign Minister Eduard] Shevardnadze by [U.S. Secretary of State James] Baker, [U.S. President George H.W.] Bush, [German Foreign Minister Hans-Dietrich] Genscher, [German Chancellor Helmut] Kohl, [French President François] Mitterrand, [British Prime Minister Margaret] Thatcher, [British Foreign Secretary Douglas] Hurd, [British Prime Minister John] Major, and [NATO Secretary General Manfred] Wörner.

These documents clearly show that the promise not to expand NATO one inch to the east was so central that the Russian complaints of having been deceived are absolutely justified.

The keynote speech given by Foreign Minister Hans-Dietrich Genscher at a conference of the Protestant Academy in Tutzing on January 31, 1990, played a decisive role. Genscher emphasized: “We do not want unity at the expense of third parties.... It is NATO’s responsibility to make it clear: Whatever happens in the Warsaw Pact, there will be no expansion of NATO territory to the east; i.e., closer to the borders of the Soviet Union. These security guarantees are important for the Soviet Union and its behavior.” Significantly, Genscher’s speech has virtually disappeared from the internet and can only be found with some technical effort.

The “Tutzing Formula” was to set off a storm of important diplomatic talks over the next ten days, culminating in the decisive meeting between Kohl and Gorbachev on February 10, at which Gorbachev gave his agreement in principle to German reunification.

Considering the sheer volume of these promises, there can be no doubt that they played a key role in persuading the Russian leadership at the time to show enormous generosity in facilitating German reunification—and that was just 45 years after the end of World War II! This makes it all the more understandable that Russia viewed the West’s subsequent policy as a tremendous breach of trust.

The Neocons Prevail

The motive for this change of direction lay in the fact that the neocons and their Wolfowitz Doctrine prevailed in the U.S., which was intended to consolidate the U.S.’s leading role in a new unipolar world order. According to this doctrine, the U.S. reserves the right to decide, alone, when and where to intervene militarily, including preventive strikes against perceived threats. Despite changing administrations, they determined policy as an expression of a permanent bureaucracy. What followed was the rejection of the Westphalian system of peace by [British Prime Minister Tony] Blair in his speech in



The Zayed Centre hosts Lyndon H. LaRouche in Abu Dhabi, UAE, 2004. Credit: EIRNS

Chicago in 1999, replaced by the policy of “Responsibility to Protect,” the “humanitarian interventionist wars” occurring after September 11, 2001—which LaRouche had prophetically predicted as the coming Reichstag fire on January 3—were waged under the banner of the “war on terror” in Afghanistan, Iraq, Libya, Syria, as well as color revolutions and regime changes, along with NATO’s eastward expansion, accompanied by the unilateral termination of all arms control and disarmament treaties: ABM, INF, Open Skies, and KSE [Treaty on Conventional Armed Forces in Europe].

While the U.S. administrations had no problem with [Russian President Boris] Yeltsin, who willingly submitted to the IMF’s shock therapy, and thus allowed Russia’s industrial capacity to be reduced to only 30% between 1991 and 1994, [Russian President Vladimir] Putin’s efforts to restore Russia’s status as a world power stood in the way of the vision of a unipolar world order. The Maidan coup of 2014 [in Ukraine], in which [Assistant Secretary of State] Victoria Nuland played an unforgettable role, marked the serious beginning of a proxy war by NATO against Russia. The admission by [German Chancellor] Angela Merkel and [French President] François Hollande that the Minsk Agreement had only served to [allow time to] train Ukrainian forces to NATO standards, has contributed significantly to the now total loss of trust.

Western military experts have pointed out that the relatively small Russian troop deployment in



Protesters gather at the Brandenburg Gate in Berlin, November 1989. Credit: Shiraz Chakera.

February 2022 proves that Putin had no intention of attacking the whole of Ukraine, but wanted to come to the aid of the Russian-speaking population in eastern Ukraine.

On March 31 of this year, the *New York Times* published a [13,000-word article](#) presenting the results of a year-long investigation based on 300 interviews, which documented that the U.S. had been commanding the war in Ukraine directly from the Clay Barracks in Wiesbaden [Germany] since at least mid-April 2022—practically at the same time as [British Prime Minister] Boris Johnson’s intervention in Kiev, which sabotaged the diplomatic solution reached in Istanbul between Russia and Ukraine.

While the official narrative of an “unprovoked war of aggression” remains the dogma with which even NATO-critical politicians feel compelled to begin their speeches, NATO’s full involvement in this conflict is overwhelmingly documented. David Ignatius, the notorious mouthpiece of the permanent bureaucracy in the U.S., revealed as early as 2022 in

a series of articles in the *Washington Post*, where the conviction of politicians comes from who, despite all the evidence on the battlefield and in the economy, incessantly repeat that “Russia will be ruined” or, as German Chancellor [Friedrich] Merz says, “Putin must lose.” Behind this lies the belief that the new revolution in warfare that has taken place in Ukraine, combining the trench warfare of World War I with the “most modern weapons of the 21st Century,” namely, the use of AI to spy on the enemy, has checkmated Russia.

Alex Karp, CEO of Palantir, sees it this way: “The power of the most advanced algorithmic warfare systems is now so great that it is equivalent to having tactical nuclear weapons against an enemy who only has conventional ones. The general public underestimates this. Our adversaries no longer do.” And U.S. Gen. Mark Milley, Chairman of the Joint Chiefs of Staff, said at the end of 2022: “We are currently witnessing the way wars will be fought and won for many years to come.”

Is Germany Expendable?

We are part of a military alliance with NATO in which Germany's survival is not a priority. On November 20, 2024, Admiral Thomas Buchanan of U.S. STRATCOM stated at an event in Washington titled, "Report Launch: Project Atom 2024," hosted by the Center for Strategic and International Studies (CSIS), that the U.S. would be prepared to engage in a nuclear exchange if U.S. global leadership were at stake. His only reservation was that the U.S. should ensure that it retained enough nuclear weapons to maintain U.S. hegemony afterwards.

Admiral Buchanan's remarks were not a slip of the tongue; they were backed up by the "Nuclear Posture Review" (NPR) 2022, in which President Biden (or whoever was in charge in the final years of the Biden administration) reserves the right to use nuclear weapons preemptively if the "vital interests" of the U.S. or its allies are threatened, although renowned experts such as Dr. Ted Postol [professor emeritus of Science, Technology and International Security at MIT], as well as participants in NATO maneuvers, point out that Germany's survival would not be taken into account in an emergency.

Otherwise, Buchanan's view that tactical nuclear wars can take place and be won is pure fantasy. Postol has convincingly [demonstrated](#) why such a "limited" use would lead to the use of all nuclear weapons. Incidentally, just one day after Buchanan's lecture, Putin demonstrated with the deployment of the first Oreshnik hypersonic missile in Dnipro [Ukraine] that Russia now has a non-nuclear weapon—using kinetic energy alone, due to its high speed (up to Mach 10-11)—against which there is no defense system, while Karp and Milley's predictions at that time had not been proven true on the battlefield.

It is inconceivable: Only 80 years after the collapse of National Socialism in Germany and the end of World War II, and under the impression of the ruins, the then-quiet-serious "Never again!" slogan, this country is to be made "warlike" again at all levels of society. And the most frightening thing about this is that a large part of German society either seems to have accepted the narrative spread by the mainstream media about the reasons for this, or feels paralyzed. Between the EU's "ReArm Europe" program and the so-called "defense and resilience clause" (also known as "security and defense excep-

tions"), which is a kind of enabling act, we are now on the path to an arms race that allows unlimited borrowing for defense spending.

In doing so, the existential interests of the German people, whom all members of the government have sworn in an oath of office to protect from harm, are being completely sacrificed on the altar of trans-Atlantic subservience.

The purpose of our conference is to show a way out of this impasse. We must put a new global security and development architecture on the agenda in good time; one that takes into account the security and economic interests of all states on this planet. And this is absolutely possible, because the geopolitical view that one absolutely needs an enemy has long since found an alternative. The attempt to establish a unipolar world order has suffered a major setback for some time now, because, after 500 years of colonialism, the nations of the Global South were by no means prepared to submit to a unipolar world order. The experience of unilateral sanctions imposed on many states, the utilization of the dollar as a weapon, credit and trade conditions perceived as unfair, and much more, all contributed to activating the spirit of Bandung, a milestone in the history of the Non-Aligned Movement.

China's unprecedented economic rise, which lifted 850 million of its citizens out of poverty in around 40 years and eliminated extreme poverty by the end of 2021—considered unprecedented in the history of global poverty reduction—as well as China's meteoric rise in science and technology—which, according to the Australian think tank ASPI, has made it the world leader in 57 of 64 cutting-edge technologies—has made it the primary threat in the eyes of Anglo-American neocons, but has proven to be a true blessing for the countries of the Global South.

Since President Xi Jinping declared the New Silk Road to be China's official policy in 2013, a program that had a great affinity with our Eurasian Land Bridge of 1991 and is increasingly converging with our [World Land-Bridge program of 2014](#), China is now working with almost 150 nations on the Belt and Road Initiative. China had a trade volume with the countries of the Global South of approximately €2.5 trillion in 2023, and even that is only a fraction of the potential of the projects that have been started.



2025 BRICS Summit in Rio de Janeiro, Brazil in July. Credit: The Office of the Prime Minister of India

Rise of the BRICS

The BRICS, which now includes ten member states and ten partners representing more than half of humanity, have just concluded [on July 7] their annual summit in Rio de Janeiro, Brazil. And all speakers, including many from guest countries, enthusiastically and firmly expressed their intention to build a just economic system that offers all participating nations the prospect of finally overcoming poverty, building their economies, and developing health and education systems, and to participate in the scientific and technological progress of humanity on the basis of division of labor and equality. The BRICS explicitly do not see themselves as an alternative to NATO, and certainly not as a bloc; they are open to cooperation with all countries of the world. So, President Trump is wrong when he claims that the BRICS were founded to harm the U.S.; they were founded to overcome the underdevelopment of the Global Majority!

Don't believe a word you read in the Western media about the BRICS! Supposedly they are divided, because Xi and Putin did not participate in the latest summit, and the momentum has been lost. The opposite is true: Although all BRICS countries are under enormous pressure and are responding to this pressure in very different ways, the trend toward a new era for humanity is unstoppable. The nations of the Global South are determined to realize their right to

equal economic development, to no longer be suppliers of raw materials, but to build up the value chain in their own countries, develop industry and agriculture, and become middle-income countries in the near future.

The Schiller Institute has prepared a study for this conference, currently in progress, on how Europe, together with China and other BRICS countries, can support the countries of Africa and Southwest Asia; in particular through joint ventures in this development. We have initially focused on the three key countries, Germany, France, and Italy, with the other countries to follow, in order to show that such cooperation not only helps Africa and the Middle East, but that these joint ventures can also become the driving force for overcoming the deep economic crisis in which Europe's economy currently finds itself.

Instead of pouring trillions of euros into rearmament, which destroys productive capacity from the point of view of the real economy, we should join forces with China to invest in areas that have always been at the forefront of successful industrialization: widespread energy production and distribution; basic continental infrastructure; and, beyond that, investment in some so-called "game changer" projects, such as the [Grand Ethiopian Renaissance Dam](#), which is a showcase for Africa-Europe-China cooperation that addresses two of the most pressing issues—water and electricity; furthermore, the [Transaqua](#)

[Project](#), which enables water management, hydropower, transportation, and agro-industrial development projects for 12 countries in the heart of Africa; and finally the [Grand Inga Hydroelectric Project](#), which will generate more than a third of the electricity currently produced in all of Africa.

Despite the economic crisis, European countries still have the scientific and technological know-how that is urgently needed in Africa. Europe is gaining growing markets from increasingly wealthy customers, and is resolving the refugee crisis in the only humane way possible—by creating good reasons for young people in particular to stay in their own countries, rather than drowning in the Mediterranean or vegetating in camps that Pope Francis has described as concentration camps.

For Southwest Asia, we propose the [Oasis Plan](#), which begins with canals between the Mediterranean, Red, and Dead Seas; the desalination of large quantities of seawater for desert irrigation; and ultimately the greening and economic development of all of Southwest Asia as the center of the ancient Silk Road between Asia, Africa, and Europe. Here, too, cooperation between China and other BRICS countries with Europe and the countries of the region can implement the mandate of Pope Paul VI, “The new name for peace is development.” Pope Leo also speaks of “development as a weapon” for lasting peace in the region.

Today’s conference of the Schiller Institute is the start of a campaign throughout Europe, Africa, and Asia to implement this program of joint ventures as a motor for overcoming the economic crisis, and as a prospect for peace. And I am particularly pleased that we have gained the cooperation of the Chinese Academy of Contemporary China and World Studies (ACCWS), whose vice president, Daqi Fan, will address us in a video message.

This type of cooperation to solve the most pressing problems facing humanity also corresponds to the mindset we need to put a [new global security and development architecture](#) on the agenda, one that takes into account the interests of every country on Earth. Only by realizing such a new paradigm in international relations can we escape the consequences of the far-reaching collapse of international law and international relations, which has resulted from the toleration of genocide in Gaza and the recent attacks on Iran; namely, a general descent into anarchy.

A *Punctum Saliens* in History

We have reached a real *punctum saliens* in history, but nothing could be further from Schiller’s reasoning than to understand this term fatalistically; quite the contrary. Very early on, in his *Philosophical Letters*, “Julius to Raphael,” he wrote in 1786: “There is a certain *punctum saliens* of reason, where all concepts are reversed, where the soul flies beyond the data of the senses....” It is the moment of transition from fear to freedom.

I, and probably many other people, have often asked myself how the German people, who have produced so many outstanding poets, thinkers, and inventors, could allow themselves to be deprived of their sovereignty in this way. Schiller showed the way out with his concept of the “sublime.” In “On the Sublime” (1793), he writes: “There is a critical point where the power of nature oppresses the spirit just enough that it saves itself with a sudden leap into the sphere of freedom.” This moment is the *punctum saliens*, in which man struggles out of paralyzing fear to moral self-assertion.

Throughout his life’s work, Schiller grappled with this question of the sublime, of how man learns to act greater than circumstances seem to allow him to, through aesthetic education. In a letter to Goethe on January 7, 1795, he wrote: “There is a *punctum saliens* in every art where the mechanical is transformed into the free, and this point must be found by genius.” And in “On Grace and Dignity,” he says that humans show dignity when they find the decisive moment of self-control in the conflict between duty and inclination. The *punctum saliens* is the revolutionary moment in history when we realize our humanity.

We will therefore do everything in our power to honor our namesake and prove ourselves worthy of the beautiful image he had of humanity: I would like to conclude with a few lines from his fragment called “German Greatness”:

That is not the German greatness
Conquering with the sword,
To penetrate the realm of spirit
To struggle manfully with delusion,
That is worthy of his zeal.

...

He has achieved a greater victory,
He who wielded the lightning of truth,
He who freed the spirits themselves.
To fight for the freedom of reason
Means advocating for all peoples,
Worthy for eternity.

The Republic in Universal History

By Ashley Tran



Captain Parker mobilizing his band of militiamen on Lexington Common, by William Barnes Wollen

The following is an edited transcript of a presentation given at the Schiller Institute's May 2025 international conference, "A Beautiful Vision for Humanity in Times of Great Turbulence!" The panel was titled "Shaping the Earth's Next 50 Years." Subheads have been added.

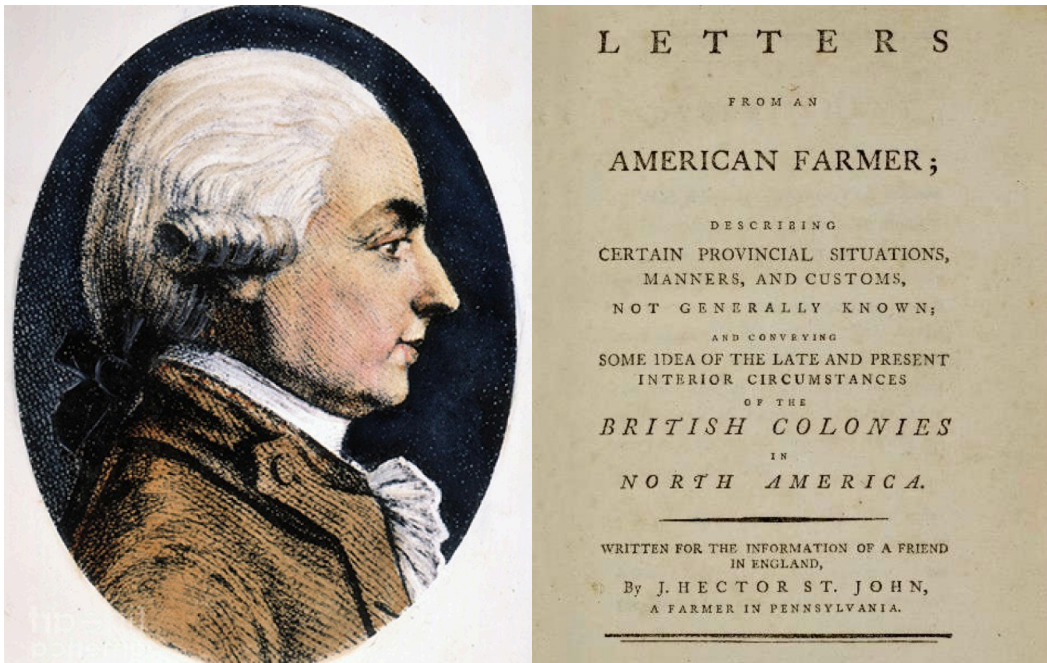
Today at this conference, we have gathered in this hall all people of goodwill, from the New York area all the way to the rural towns of the Deep South. Watching the livestream, we have attendees from all continents—South Africa, Mexico, China, and Germany—which duly represents the global character of the Schiller Institute.

We have all been gathered here because the eyes of the attendees and participants are fastened upon the political drama unfolding before our eyes, which we have discussed intensely this past weekend—namely, the tragedies at the frontlines of the war between Ukraine and Russia, and of the 19-month genocide of Palestinians in Gaza.

However, today I request that the audience permit me to turn their attention towards a subject that Friedrich Schiller, the namesake of the organization that congregated us at this conference, held dear to his heart and believed was one of the greatest gifts that he could bequeath upon his students as a professor at Jena University, that is, the moral world of universal history.

Now, why, in light of the immediate, pressing issues of the world today, do Schiller and I request that the audience direct their attention to the past?

For those who are unfamiliar with Friedrich Schiller, besides being a renowned playwright, poet, and philosopher, he was also a lover of history. From his friendship with Goethe, another beloved German poet, he received a post as Professor of History at Jena University in 1789. When word got around to the students, his first lecture became the most coveted class, so much so that the university had to relocate the initial classroom for the course to the largest



J. Hector St. John de Crevecoeur and his influential "Letters from an American Farmer."

lecture hall, which could seat 400 students. Imagine an overflowing auditorium (much like the congregation here today) with over half of the students at the university attending. Friedrich Schiller delivered his first lecture, titled "What Is, and To What End Do We Study Universal History?" He posed this question to his students during a time when the winds of history were shifting the sands of time. A new epoch was emerging.

In 1789 (the year of the lecture), history is taking shape in the Western hemisphere—the Age of Revolutions. In the United States, the American Revolution had been won, and George Washington, our first president, stepped into office. The new U.S. Constitution goes into effect, the Bill of Rights is drafted, and the 1st United States Federal Congress goes into session in New York City. The American Republic is born. Across the Atlantic, the French stormed the Bastille, fanning the flames of revolution there.

When Schiller gave this lecture, these events were the immediate concern of all those who considered themselves *a citizen of the age*.

In a parallel age of uncertainty and potential, similar to what we are experiencing today, Schiller begins his lecture with a clear and noble conception of universal history: History is the fabric that binds the destinies of all mankind into a shared future. Our ability to be in dialogue with History, which remembers all of mankind's wisdom and folly, and to educate ourselves on that basis, will determine our fate—for better or for worse. But how do you study

history? This is the second question that Schiller poses to his students.

The Philosophical Mind in Action

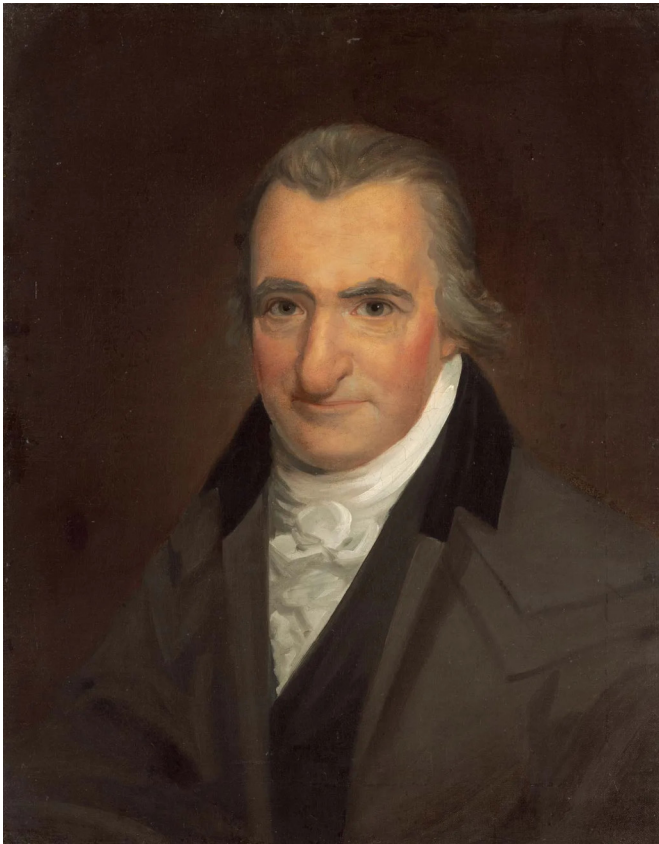
You can either take the path of a "bread-fed scholar" or a "philosophical mind." The bread-fed scholar is your typical tenured professor, devoted to learning only insofar as it rewards him materially. I'm sure many universities and professors come to mind.

During the time of Schiller's university post, he witnessed the same phenomenon. Well-off, complacent, and dispassionate pseudo-intellectuals, these professors were only concerned with a false sense of authority. They repeated the same diatribes and clichés of their contemporaries in a hive-mind fashion, with no critical reflection of where the fundamental premise of these ideas came from.

How do you combat these bread-fed, academic gatekeepers, Schiller asks? With the cultivation of the philosophical mind. The philosophical mind is excited with each new insight and opportunity to teach *and* learn within his or her field. All minds, no matter how small or large, work for such moments; their curiosity is never satiated. Knowledge is as precious as gold, and precious insights are protected as such.

The dichotomy that Schiller presents makes so much more apparent the necessity, for philosophical minds especially, in the study of history. That is the challenge we find ourselves in when reflecting upon the recent wars the U.S. has manufactured on false pretenses and funded. How did we become a facsimile of the British Empire, the same empire that we fought a war to free ourselves from?

"Who shall write the history of the American Revolution?" asked John Adams in a letter to Thomas Jefferson in 1815. "Who can write it? Who will ever be able to write it?" These are similar questions that Dennis Speed, who is sitting at the front [of the conference hall], has asked the naïve and un-



Thomas Paine, by John Wesley Jarvis. Still in print, his pamphlet Common Sense was one of the most widely read in American history.

knowing participants in the Vega for Congress campaign, myself included, during the Friday night Edgar Allan Poe classes, whether at the Bronx office or on the livestream. “What is the American Revolution? Who was Edgar Poe, really?”

When confronted with these questions, the familiar patriotic war images that I became acquainted with during my early American history education came to mind: the Boston Massacre, Captain Parker mobilizing his band of militiamen on Lexington Common, Washington crossing the icy Delaware, and the death of General Warren at the Battle of Bunker’s Hill. Famous depictions of these war scenes were front and center of my conception of the American Revolution.

However, despite the battles and fighting making an essential part of the American Revolution, John Adams characterized the real American Revolution as a “radical change in principles, opinions, sentiments and affections of the people,” that the real revolution occurred “in the minds and hearts of the people.” The war that was occurring was one of ideas, a set that would be developing into a uniquely American character.

The emergence of the American archetype was

written by St. John de Crèvecoeur, a French-American writer who rose to prominence for his depiction of American frontier life and the idea of the American Dream with this book, *Letters from An American Farmer*. An American, as characterized by de Crèvecoeur, was a new man. He was independent, opinionated, and involved with military, economic, and social matters. He was an egalitarian and had a bone to pick with authority figures. Ambitious, resourceful, and literate, he was active in all spheres of business and politics, exemplifying a sense of self-governance. He was young and brave through tough conditions, living simply and unaffectedly.

Transcendence of Natural Law

The new American could not accept the old oligarchical system of governance in the new frontier. This was the first struggle of the American Revolution—a struggle to achieve independence from an imperial power in the New World. Unlike other prior wars, the War for Independence was distinguished by its concern for, and emphasis on, law. Not law that was merely legalistic, but law that would transcend the apparent nationalistic character as stated in its name.

The American cause resonated across the world; “the shot heard ‘round the world” was no exaggeration. It ushered in an era of revolutions on the European continent, as well as in Latin America and eventually Asia and Africa. It birthed a new sense of law that transcended the nation-state. The Americans fought for the rights of the Englishmen, who were the named enemies during the war. They believed that the mainland British people deserved their rights to be guaranteed by the British Constitution as they understood them to be guaranteed by Nature and natural law. This sentiment was not merely an idea spewed by American propaganda but was endorsed by British Whig statesmen themselves, like William Pitt, Edmund Burke, and Charles James Fox. They asserted that the Americans were the champions of English liberties, an accepted view among historians throughout the 19th Century.

Despite the images of war that have been popularized in the modern age and that we are all familiar with, the American Revolution was immediately understood as a shift in the qualification for humanity, especially for those who had lived through every moment of it and had known the great actors. The characters of the great drama of the American Revo-

lution were duly conscious and self-conscious about what they were doing, and justified every action with a moral and ideological consideration.

The genesis of such noble personalities was not hard to understand. From the beginning to the very end, the Revolution was led by a group of philosophical minds, as defined by Schiller, who were not only benevolent and educated but decent and conservative in their manners. The key players that we know today—Washington, John Adams, Hamilton, Jefferson, and Franklin—would be considered in the modern era to be the most respectable and impartial revolutionary leaders, as they were all trained in law and insisted that the Revolution must be managed in as orderly and civilized a fashion as possible—that each action be justified. Fanaticism, anarchy, and lawlessness were condemned, which also became a trait of the emerging new American Man, exemplified by someone like Thomas Paine, the author of *Common Sense*. From the beginning, this band of philosophical minds appealed to the posterity of mankind, confident that time would deliver upon their actions. As stated in Washington’s “Circular Letter to the States,” “with our fate will the destiny of unborn Millions be involved.” They did not fight for themselves alone, but for all humanity; not for the rewards of the present material conditions, but for the infinitude of the future. It is from the heights of the philosophical mind that we find the spirit of the American Revolution.

That is the spirit of the Republic. Born in America, it became the seed of revolution for the establishment of republics everywhere—subsequently in Haiti and across the European and Latin American continent. Where is that revolutionary spirit today? Where are the philosophical minds?

That spirit lies in the remembrance of our own history. If the memory of the Republic in Universal History remains incessantly in our hearts, in the minds of all people of goodwill, and all those who consider themselves to be the posterity of humanity, then the inherent revolutionary character of this nation will arise from each of our spirits to continue the fight that our forefathers began. The spirit that we see today in the resilience of the Palestinians, the steadfastness of the Chinese, the diligence of the BRICS development, and the shrewdness of the Russians, can remind us of our own national character.

That memory can be found at the Washington Monument. If you go to the 10th floor, there is a stone tablet with an engraving by Xu Jinyu in 1853,



The tablet in Chinese in the Washington Monument from 1853, venerating George Washington. Photograph by Ashley Tran.

venerating George Washington’s achievements:

Washington was an outstanding man.... He led an army and opened up miles of territory, but he did not take the throne as emperor and did not pass the leadership position to his children. He created the law of election so that the whole world would be public. He ruled the country in favor of maintaining good moral customs of the people, rather than ruling by force.... The United States of America, a nation of ten thousand miles, does not have the title of king and waiter and does not follow the rules of hereditary titles. The power of the state is discussed and exercised by the public, creating a situation that has never been seen before or since. How can the figures of the West, ancient and modern, not be first with Washington?

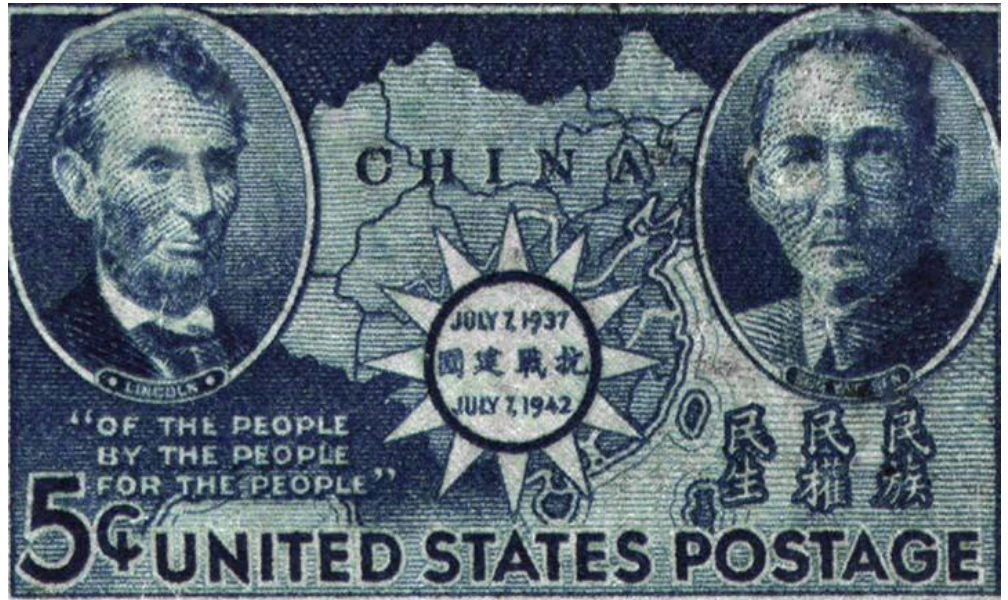
I found this expression to represent my own experience—being Chinese—in awe of Washington. Let’s hold the memory of Washington close to our hearts and carry forth the beauty of our revolutionary history as it is remembered by us and other cultures.

America's Manifest Destiny: The Creation of a Modern China

By Robert Wesser

This article was originally published in The New Federalist, the weekly newspaper of the American LaRouche movement, on March 27, 2000. Profound changes have marked the quarter-century since then. Nevertheless, despite certain references to the political environment which existed at the time of its original appearance, Leonore decided to republish this article, motivated by the crucial importance of the American-Chinese relationship at this moment in history. Mr. Wesser's research into the history and nature of both America and China in the period from the Washington through Grant Presidencies is an invaluable contribution toward demonstrating the common aims of both nations, both in a previous era as well as for the future before us. We present here a slightly edited version of the original.

As has been widely covered in this newspaper, the Presidential campaign of Democratic Party pre-candidate Lyndon LaRouche has unleashed a growing movement in the United States to steer this nation away from its present, disastrous course, back to its true Manifest Destiny—to be the Beacon of Hope, and Temple of Liberty for all mankind. This mission is nothing less than a 2,500



Lincoln and Sun Yat-sen on a U.S. postage stamp during World War II.

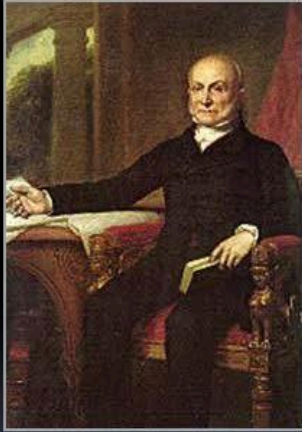
year battle to secure a form of government, the Nation State, whereby all people must enjoy the most fundamental of inalienable rights. In LaRouche's words:

The right of every human being is to live in such way, that they, in their own way, can have their powers of reason cultivated, can find something good to do for humanity, so that they can die with a smile on their face, because they die with the assurance that in the life they had, they have secured a permanent place, and identity for themselves, in the simultaneity of eternity.

LaRouche's call for a U.S.-led New Bretton

The American Revolution goes global:

American Board of Commissioners for Foreign Missions (1810)



John Quincy Adams
1767 – 1848



John Jay
1745 – 1829



Elias Boudinot
1740 – 1821



Theodore
Frelinghuysen
1787 – 1862

Woods monetary system, based on a Community of Nations in common agreement with this fundamental understanding of the true nature of man, requires a strategic partnership with those nations which currently represent the vast majority of the human population on this planet. Those nations, led by the “strategic triangle” of Russia, India, and China, must now ally with the United States and Western Europe to implement a durable, worldwide economic recovery. Presidential candidate LaRouche’s New Bretton Woods/Eurasian landbridge policy is, therefore, nothing less than a global war-winning strategy for securing such a true, human identity for all of mankind.

As LaRouche has described in detail, this mission, America’s true Manifest Destiny—originating with Classical Greece culture, and advanced through the Christian apostolic mission and 15th century Golden Renaissance—has consistently driven American patriots WESTWARD, from New England across the American continent and into the Pacific and Asia.

To this end, the following report is the first in a series aimed at introducing the reader to some of the “forgotten men and women” of this history: the American patriots and their Chinese counterparts who sought to create a modern China by initiating a

great dialogue between the ancient wisdom of Confucius, and the revolutionary ideas of the United States Constitution.

Historically, this fruitful partnership emerged through a very simple “common interest”: the resounding defeat of the British Empire, and of oligarchism as a whole.

American Missionaries Go to China

[T]ake some notice of the changes taking place. .. in Asiatic Russia, in the countries bordering upon China on the west and south, in other countries besides our own in the New World, and in the numerous fertile islands of the Pacific Ocean, both in the smaller central groups and in those which separate it from the Indian Ocean, and which approach continents in magnitude, and in variety and extent of the products of their soils and mines. *the destiny of these parts of the world and of the races which inhabit them, is to be decided by the influences that shall proceed from the United States and China.*

—American missionary Rev. William Speer, 1870

In 1810, a group of patriotic Americans led by

Rev. Jedediah Morse established the American Board of Commissioners of Foreign Missionaries (ABCFM) at Farmington, Connecticut. Much of the initial missionary leadership of the ABCFM had been the veterans of fierce battles between Americans and the British over the control of the New York State frontier. The British (as well as the French) were notorious for organizing brutalized Indian factions to conduct terrorist-style massacres of pro-independence frontier settlements, all to further their “colonial” interests. To counter the pernicious effects of this deliberate British corruption and exploitation of native American Indians, these early American missionaries established schools and other educational projects, especially in the field of agricultural improvements. To Morse and his American missionaries, native Americans were not “savages” to be culled and herded like cattle:

The mental quality of the [native] American are not in the least inferior to those of the Europeans; that they are capable of all, even the most abstract sciences; and if equal care was taken of their education... we would see rise among the [native] Americans, philosophers, mathematicians, and divines who would rival the first of Europe.

In the tradition of early revolutionary republican Puritan leaders like John Winthrop and Cotton Mather, Morse and his ABCFM missionaries understood Christianity not as a “personal religious question” or “feeling,” but rather as a profound philosophical passion to “do good works” through the spreading the cause of the American Revolution. After the British takeover and subversion of Harvard College, Morse had set up a separate Theological Seminary at Andover in 1805. The Andover Seminary served as the recruitment and educational base of operations for a new American project: the ABCFM, centralizing various denominations of American Revolution-oriented Christian missionaries into a single virtual army, would now deploy *internationally* to evangelize the world on behalf of what China missionary William Speer would later describe as the “School of Nations,” the United States of the Declaration of Independence and, later, the Constitution of 1789.



Statue of Xu Jiyu in the courtyard of the Confucian Temple, Pingyao, China. Credit: Pbwelch

Morse’s conception of the ABCFM spread rapidly throughout other patriotic American networks, especially those associated with Benjamin Franklin’s Philadelphia-based American Philosophical Society. A good example was that of ABCFM founding board member Elias Boudinot IV. In the 1750’s, Boudinot’s father had collaborated with Benjamin Franklin to build Philadelphia’s Second Presbyterian Church. In 1772, a young man from the Island of St. Croix named Alexander Hamilton was recruited to come to America by Franklin Society “graduate” Rev. Hugh Knox. The young Hamilton was sent to live with the Boudinot family in New Jersey, where he was further groomed for a leading role in the cause of the American revolution. Future ABCFM board member Elias Boudinot IV, became a leading member of George Washington’s inner circle and, as a congressman from New Jersey, was responsible for proposing and securing the appointment of Hamilton as

first Secretary of the Treasury in 1789.

Another national figure in the ABCFM was New Jersey's Theodore Frelinghuysen. Theodore's father, Frederick F. Frelinghuysen, had commanded artillery in the Revolutionary War, and had led the battle for New Jersey's ratification of the U.S. Constitution, serving as U.S. Senator from 1793-96. In 1829, Theodore Frelinghuysen entered the U.S. Senate from New Jersey. Frelinghuysen went on to become the leading national advocate of the American Christian missionary movement, later serving as ABCFM president from 1847-59.

In 1829, the year that Theodore Frelinghuysen entered the Senate, the ABCFM had deployed 25 year-old New Brunswick, New Jersey native David Abeel to southern China, assigned "to begin his work with western sailors" as ABCFM Chaplain of the American Seamen's Friend Society. Abeel had graduated from the Theological Seminary of the American Dutch Reformed Church in New Brunswick, where he was recruited to the ABCFM "army" for foreign mission work. Thirteen years later, the very same ABCFM "Friend Society" position would land Rev. Samuel Chenery Damon in Hawaii, where his son Frank went on to become a personal collaborator of Sun Yat-sen's Hawaiian-based 1911 Republican Revolution.

In addition to Abeel, other 19th century American missionary operatives sent to China included:

- American Presbyterian Board member James C. Hepburn, associated with the Amoy hospital at the same time Abeel was in China in the 1840's. A graduate of the University of Pennsylvania, Hepburn became famous for standardizing a romanized system for the Japanese language. He was later sent to Japan in 1859 as part of the U.S.-Japan Harris Treaty operations, responsible for organizing the well-known Meiji Restoration and subsequent American System-sponsored industrialization of Japan. Hepburn is still known in Japan today as the founder of the Meiji Gakuin University.
- Rev. S.R. Brown, of Springfield, Massachusetts, responsible for organizing the first delegation of Chinese students brought to the U.S. in 1847 for a complete Western education. One of Brown's students, Yung Wing from Macao, became the first Chinese to graduate from an American University. Brown also went on to Japan to serve with Hepburn and others in the Meiji industrialization project.



David Abeel

- Philadelphia-based missionary and later Burlingame Treaty organizer William Speer, sent to China by the Presbyterian Board of Foreign Missions, where he spent six years in Canton (1852-58). Speer ended up settling in California, where he fought vigorously to enfranchise Chinese immigrant labor as full citizens, especially after the Civil War.

David Abeel, Xu Jiyu And A Brief Analysis Of The World

To this day, visitors to the Washington Monument will find inside an extraordinary inscription portraying the first President of the United States of America:

Of all the famous Westerners of ancient and modern times, can Washington be placed in any position but first?

The inscription is written IN CHINESE, taken from Confucian nationalist Xu Jiyu's groundbreaking 1848 work *A Brief Analysis of the World*. Despite its



Anson Burlingame's comments to Xu engraved in Chinese characters at the Washington Monument in Washington, D.C.

title, Xu's work was the most complete Chinese authored world geographical and historical study in modern times, and was the fruit of the first major collaboration between American republicans and a high-ranking Qing Dynasty official of Confucian-nationalist persuasion.

In 1843, American missionary David Abeel first met Fujian Governor Xu Jiuyu in the port city of Amoy. Later, in his memoirs, Abeel would describe Xu as:

...the most inquisitive Chinese of a high rank I have yet met. After asking many questions about foreign countries, we proposed bringing an atlas and showing him the position and extent of the places which were most interesting to him...

He was far more anxious to learn the state of kingdoms of this world, than the truths of the kingdom of heaven.

Xu Jiuyu had been born and raised in the north-central Chinese province of Shanxi, gateway to the old silk road. Descendant from a long line of Confucian scholars, Xu had been steeped from early childhood in ancient Chinese history, and all of the Confucian classics. By 1843, Fujian Governor Xu Jiuyu held one of the most powerful official positions in Qing Dynasty China. Fujian's principle cities were the strategic Taiwan Strait ports of Fuzhou and Xiamen (Amoy). Both cities were the historic international trading/communication centers of all southern Chinese mercantile operations throughout South Asia, and served as a "homebase" for overseas Chinese. Fujian Province was also the historical center of Chinese resistance against the widely perceived "puppet emperor" foreign Manchu occupation of China, which was the Qing Dynasty. This resistance centered around the secret Triad Society ("overthrow the Qing, restore the Ming"), and the unusually disproportionate number of Fujian-educated

Confucian scholars, from whose ranks the Manchus “tapped” for Qing officials.

The brutal Opium War offensive by Her Majesty’s Royal Navy “to teach those Chinese a lesson about the law of free trade,” had led to the humiliating 1842 “Treaty” of Nanjing. As the Royal Navy bombarded China’s relatively defenseless coastal cities to ruin, Hong Kong was forcibly ceded to the Empire, and the port of Shanghai forced open to foreign (ie., British) control. The British ultimately seized four major Chinese cities (in addition to Canton), while their French *entente* allies gobbled up Vietnam, Cambodia, and Laos.

Like many classically-educated Confucian intelligentsia of the time, Xu’s disgust at the impotence of the Manchus in the face of the Opium War onslaught against China made him hungry for new ideas. Xu’s view of British, French, and Portuguese colonialism was simply that of modernized pirates “gobbling up the harbors like silkworms eating leaves.”

Through 1844, American missionary David Abeel met Xu on several occasions, providing him an array of contemporary Western maps as well as thorough briefings on the world of 1844. According to Xu:

[From January to February, 1844] when I was temporarily staying in Amoy in official capacity, I met an American named Abeel. [He was] a scholar who was able to speak Fukienese and who was very well-informed regarding Western countries. He had a book of maps which were finely drawn and engraved. Unfortunately, however, I did not understand the characters. But I traced ten-odd maps and asked Abeel to transliterate them so as to get a rough idea of the pronunciation of each country.

Using the maps and other material provided by Abeel, Xu’s *A Brief Analysis of the World* became one of the most important Chinese-language documents in the history of modern China. In the generally xenophobic world of Opium War-battered 19th century Qing Dynasty China, Xu’s analysis completely broke down all of the prevailing mythologies, superstitions, and deliberate disinformation spread about the actual state of the globe in the 1840’s. Referencing Abeel’s assistance and expertise many times throughout, Xu systematically marches the reader through nothing less than a world tour, moving from Asia, through Europe and Africa, and on to the Americas. Each section includes the most detailed-as-possible geography, accompanied by background texts describing the history, people, culture and reli-

gions of entire regions and countries.

The 1850 publication of *A Brief Analysis of the World* was a revolution unto itself. For the first time in the modern era, the Middle Kingdom had been situated within world history and geography as a whole. Now, traditional Confucian-oriented Chinese patriots were able to access the “big picture” realities of the global conflict which characterized the post-American Revolution world—the first step toward building a modern Chinese nation-state.

‘America: New Nations Against Europe’

Entitled “America: new nations against Europe,” the final section of *A Brief Analysis of the World* indicates Xu Jiyu’s enlightened view of China’s antidote to British colonial slavery. The maps and accompanying text describe a vast American continent, originally colonized by the European powers, which now had states strong enough to *throw off* European domination. Xu describes that this new world gave birth to George Washington, founder of the United States, whose system of government the Latin American states were now following as an example. Xu notes that *only the poorer lands of america* (ie., Canada) still remained under European control.

One can only surmise the utter horror which beset the minds of Chinese-language literate British operatives of the Opium War-era upon reading this concluding section:

When the people rebelled against Britain, they insisted that Washington be made commander-in-chief. This situation arose very suddenly so that weapons, gun powder, provisions, and fodder were all lacking. But Washington encouraged the people with his patriotic zeal. When the arrangements had been made, they besieged a large city. Suddenly a great wind arose, and the vessels were all scattered. Washington jumped at this chance and took the city. Later the British army assembled a great force and attacked. Washington’s army was defeated and frightened; it wanted to disband and scatter. *Washington, with a sense of duty, gathered the remaining army together, and again they fought and won. the bloody war lasted for eight years with recurring setbacks, but the people were repeatedly roused to determination. Washington’s resoluteness did not diminish, and the British army was becoming old.* France raised an entire army which crossed the sea. The French army and Washington’s army attacked the British from both sides. Spain and Holland also checked the advance of British troops and encouraged Britain to make

peace. Britain was unable to withstand, so a treaty was made with Washington. The boundary of the neighboring country [Canada] was delineated. The northern region of cold, barren land still belonged to Britain, but the fertile land south of the border was all given to Washington. This was in 1782... (emphasis is in original)

For the first time in modern history, a high-ranking Chinese official had grasped and conveyed the actual global strategic vulnerability of the British Empire. Worse, for the British, Xu asserts that George Washington *was a greater leader than even the most revered of traditional Chinese rebel heros*:

As for Washington, he was an extraordinary man. *in raising a revolt, he was more courageous than sheng or kuang. in carrying out an occupation, he was braver than Ts'ao or Liu. when he took up the three-foot double edged sword and opened up the boundaries for ten thousand li, he did not assume the throne and was unwilling to begin a line of succession. moreover, he invented a method of selection, a world to be shared by all people, and he swiftly carried out the traditions of the San Dai ("the ancients")....He governed his states with reverence and respected good customs. He did not esteem military achievements; he was very different from those rulers of other states. I have seen his portrait. His bearing is imposing and excellent. Ah! Can he not be called a hero?..of all the famous westerners of ancient and modern times, can Washington be placed in any position but first?* (emphasis in original)

Xu's argument that Washington's superior leadership qualities surpassed those of traditional Chinese rebel heros is a scathing polemic against the folly of impotent "rebellion," versus the durable activity of nation building. The four individuals cited

were all popular (almost mythological) historic Chinese rebel-leaders against ruling oligarchical authority. Sheng and Kuang had led the failed peasant revolt against the Qin Dynasty, and Ts'ao Ts'ao and Liu Pei against the Legalist-dominated Han Dynasty. All four of these would later be highly revered by Mao Zedong.

But to Xu Jiyu, George Washington had a very different conception of "rebellion," and, instead, "*invented a method of selection, a world to be shared by all people, and he swiftly carried out the traditions of the San Dai.*" San Dai refers to the first three Dynasties of recorded Chinese civilization. "*a world to be shared by all people,*" is, in Chinese, the famous classical Confucian idea of *tian xia wei gong*. In its original context, Confucius' use of *tian xia wei gong* was an ancient Chinese version of the General Welfare clause of the U.S. Constitution, central to Confucius' idea of the Great Commonwealth:

When the Great Dao prevailed, and the world was shared by all people [*tian xia wei gong*, highlighted in the graphic below], rulers were elected according to their wisdom and ability, and mutual confidence and peace prevailed..there was no cunning or intrigue and there were no bandits or burglars, and as a result, there was no need to shut one's outer gate at night. This was the period of the Da Tong, or the Great Commonwealth.

In the midst of opium war-era china, governor Xu Jiyu, assisted by the ABCFM's David Abeel, had thus placed the first president of the United States on the level of Confucius and the wisdom of the Chinese ancients. The four characters *tian xia wei gong* would later be engraved on the tomb of Dr. Sun Yat-sen, the revolutionary founder of the first Republic of China.

大道之行也天下
為公選賢與能講
信修睦故人不獨親
其親不獨子其子使
老有所終壯有所用
幼有所長矜寡孤
獨廢疾者皆有所
養男有分女有歸
貨惡其棄於地也
不必藏於己力惡其
不出於身也不必為
己是謀閉而不興盜
竊亂賊而不作故外
戶而不閉是謂大同

孫文

In “America: new nations against Europe” Xu concludes that:

The Americans have not established titles of king and count, and they do not follow the rules of succession. The public organs are entrusted to public opinion. There has never been a system of this sort in ancient or modern times. This is really a wonder...

In the section on Latin America, Xu notes that the “ancient state of Mexico” had imitated Washington’s new United States in 1810 by rebelling against Spain, followed by Guatemala. Writing about Panama, Xu anticipates events to come:

Westerners say a canal connecting the oceans can be opened in this land. *if so, the oceans of the east and west will be mixed together as one, and it will be ever so much easier to sail westward to China’s eastern border.* (emphasis in original)

The British Counter-Offensive

Only a very small number of Westerners on the scene in the Opium War period were fluent in Chinese and local southern dialects. Abeel, by then a 13 year “veteran” in China, was one of them. Another was Fujian British consul George Tradescant Lay, deemed the “barbarian chief” in Chinese documents of the time. Lay’s successor in March 1845 was the infamous Rutherford B. Alcock, whose wife tried to woo Xu with their own “oh so much better than the American” maps of the Western world. Later, Alcock, along with Sir Robert Hart, would become the principle British opponents to American efforts to secure a sovereign China.

Although the 1850 publication of Xu’s *A Brief Analysis of the World* was universally celebrated by Chinese nationalists, the most reactionary and corrupt elements of the Manchu Court denounced the work as “not flattering to Chinese prejudices, and moreover valued the companionship of intelligent foreigners.”

Their message to Confucian Chinese patriots at the time was simple: if you’re a Chinese Confucian nationalist, and we’ve made you a Qing official, you can either fight the barbarians to the death, make deals our way, or be deemed a sell-out, and banished from office like [opium burner] Lin Zexu. In short, Qing conservatives detested the very idea of working with Western “friendlies” (like Americans) to

buy time to modernize China.

They were shrewd enough to realize that any such long-term modernization of China, led by their historic Confucian Chinese rivals, would spell the death of the Qing Dynasty, which, of course, it ultimately did in 1911.

Playing this card accordingly, Lord Palmerston shifted British diplomatic strategy in China in 1850 by initiating official communications with the Qing Court directly through the new Manchu emperor in Beijing. Palmerston’s diplomatic “dumping” of southern Chinese officials as the Court’s historic chief negotiators with Britain achieved its pre-calculated effect: it humiliated and disgraced southern Chinese Confucian officials in the eyes of the Court, providing the pretext to have them all fired. Thenceforth, Xu Jiyu and his Fujian/Canton Chinese “pro-Western” allies were systematically purged.

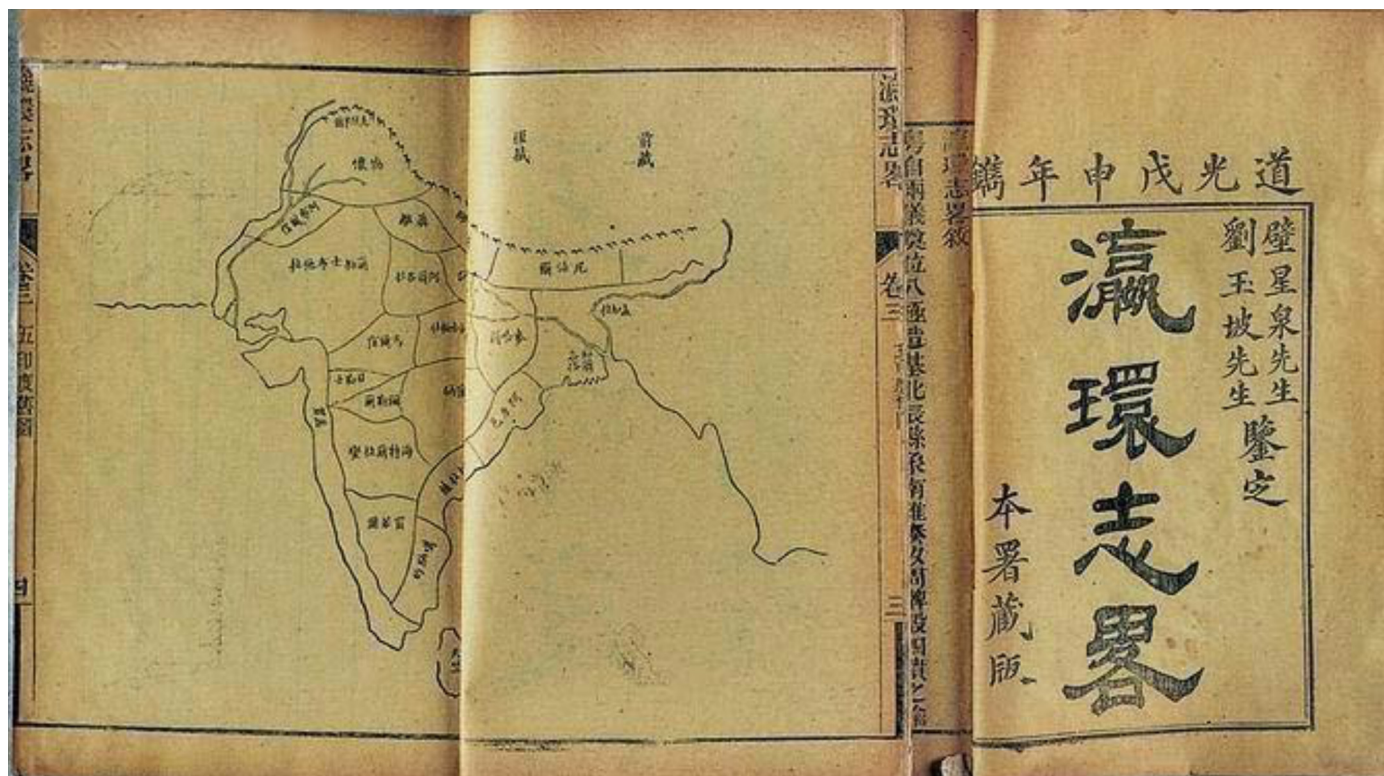
After an intense political battle, Xu was forced to resign one of the most powerful official positions in China at the time. Xu was accused of “selling out to the barbarians” by allowing missionaries (one a medical doctor) to be housed in a Buddhist temple inside the Fuzhou city walls; he simply refused to kick them out. The following is from one of the 1850 memorials Xu sent to Beijing as part of his defense:

[The British] are island barbarians from the Western Sea... The intractable barbarians having attained their wish [for trade], have become arrogant and their acquisitive desire has not been suppressed...Cutting them off from trade is like taking a mother’s breast from an infant.”

In his final defense one month later, Xu continued to insist that the missionaries and their friends were, on the other hand, all “good and peaceful.”

Zeng Guofan, Yung Wing, and the ‘Self-Strengthening Movement’

Despite his dismissal from official duty, Xu’s *A Brief Analysis of the World* would serve for decades as the reference for Chinese patriots in their efforts to liberate China from both colonial domination and foreign instigated separatist rebellions. Confucian nationalist Zeng Guofan (1811-1872), the leader of China’s 19th century “self-strengthening movement,” religiously consulted Xu’s work and became known as the “pro-American” Westernizer of China. Accordingly, Zeng and his collaborators sought to develop a modern



One can only surmise the utter horror which beset the minds of Chinese-language-literate British operatives of the Opium War era on reading this concluding section of Xu's book.

Chinese army, create government regulated industrial enterprises and arsenals, and organize joint U.S.- Chinese educational exchanges. During the period surrounding the American Civil War, Zeng Guofan and his newly-organized Hunan army became the principle obstacle to British/French/BAC designs to break up China.

By 1860, the Qing Dynasty Court had come face to face with the brutal reality of an imminent dismemberment of China. After almost a century of brutal Opium trade warfare, the Celestial Empire now lay prostrate, helplessly caught between the combined "pincer movement" of the Confederacy-modeled Taiping rebellion's capture of Nanjing in the South (effectively splitting the country in half), and Lord Elgin's British-French "Arrow Wars" invasion and sacking of Beijing in the North. Manchu China had become a rotting carcass, to be "divvied up" among foreign competitors and allied regional warlords. In such a crisis, the Manchu Court had no choice but to appoint pro-American Viceroy Zeng Guofan as the new imperial commissioner for all of South China. As such, Zeng forged a unified "national army" to suppress the Taiping rebellion. For the first time in over 200 years, political authority and military power had shifted from Manchus to Confucian Chinese: Zeng Guofan, ardent student of

A Brief Analysis of the World, had now become the most powerful man in all China. Not surprisingly, Zeng went out of his way to secure Yung Wing, the first Chinese to graduate from an American University, as his chief advisor.

At age 13, Yung had been recruited in Macao to attend the Morrison English School by American missionary Rev. S.R. Brown, who later went on to serve with David Abeel's partner, James C. Hepburn, as part of the U.S. Harris Treaty operations to modernize Japan. In 1847, Brown had taken Yung and two other Chinese pupils back to the US to attend the Monson (Massachusetts) Academy prep-school, where Yung boarded with Brown's mother coming under the instruction of English literature and Shakespeare enthusiast Rev. Charles Hammond. At Monson, Yung studied physiology and philosophy. When admitted to Yale, Yung insisted on paying his own way through school, rather than accepting the various "strings attached" to generous financial handouts offered him by influential Brahmin families. After graduation from Yale, Yung returned to China in the summer of 1855 and took up residence in Canton with Rev. Vrooman of the ABCFM. From 1855-63, he was employed in a number of different business and merchant enterprises (none of which suited his tastes), including a soiree



Zeng Guofan

into Taiping territory, where he met some of its leadership and was severely disappointed with the entire operation.

In 1863, in the midst of the Taiping War and the British-French invasion of northern China, a group of Yung's fellow western-educated friends around Zeng Guofan organized an interview between the two men. Zeng proposed to Yung Wing that he give up all of his business ventures and work full-time in service of the state government, under Zeng's authority. Yung's old Chinese friends, now employed in Zeng Guofan's inner circle, were hell-bent on acquiring machinery from the West to modernize the war and other efforts in China. Yung immediately obliged, seeing this as an opportunity to realize his life-long dream of bringing a full, American-style education to all Chinese people.

In late 1863, Zeng Guofan requested a proposal from Yung for establishing a machine shop near Shanghai, later to become the first modern machine shop in China. In response, Yung proposed:

...establishing a mother machine shop, capable of reproducing other machine shops of like character, etc. I especially mentioned the manufacture of rifles, which, I said, required for the manufacture of their component parts separate machinery, but that the machine shop I would

recommend was not one adapted for making the rifles, but adapted to turn out specific machinery for the making of rifles, cannons, cartridges, or anything else.

Zeng, completely illiterate in any of these matters, immediately commissioned Yung to travel to either England, France or the United States in order to purchase the necessary machinery. Not surprisingly, Yung chose the US as the location to take his 68,000 Teals of silver for the purchase. Yung's 1864 trip back to the United States was accommodated by American mechanical engineer John Haskins, with whose family Yung traveled the entire journey. While Yung stopped in London to visit a machine shop there, Haskins and family preceded him to New York to work on the specs of the shop machinery desired.

When Yung arrived in New York in the spring of 1864, Haskins had already secured the relevant purchases from the Putnam Machinery Co. of Fitchburg, Mass. Due to heavy demands from the ongoing Civil War, all such orders of hardware purchases required a 6-month waiting period. During this time, Yung traveled to Washington, D.C., and *insisted on volunteering his services to the Union army*. The Brigadier General in charge of the Volunteer Department in Washington at the time happened to be from Springfield, Massachusetts, and had remembered meeting Yung at Yale in 1853. After inquiring of Yung's current business in the U.S., General Barnes replied, "well, my young friend, I thank you very much for your offer, but since you are charged with a responsible trust to execute for the Chinese government, you had better return to Fitchburg to attend to it."

Victory for The U.S. Constitution and China's Sovereignty

The unprecedented nationalist mobilization of military and economic power required to defeat the 1861-1865 British-backed Confederate insurrection against the American Union, unleashed the greatest explosions of scientific and economic progress in modern history. The Union victory demonstrated to the world that the principles of Hamiltonian American System economics, applied under republican constitutional law, not only were capable of crushing alien oligarchical enemy attacks, but could also generate unprecedented rates of scientific and technological advances in "promoting the general welfare" of mankind.

In July of 1864, as William Tecumseh Sherman

was completing his Atlanta campaign in preparation for the March through Georgia, Zeng Guofan's new army successfully took Nanjing, routing the Taiping. In 1865, Manchu general Senggelinqin was killed by Nienfei rebels. Again, the Qing Court was forced to rely upon Zeng and Li Hongzhang to crush the revolts (accomplished in 1868), further reinforcing the shift of military/civil power from the Manchu Court to Zeng's Chinese nationalists.

In 1865, the U.S. Hunt Co. sold its entire Shanghai machine and shipyard works to the Chinese Government through Zeng Guofan. Hunt Co. chief engineer T.F. Falls, along with 8 of his machinists then employed by the New York Novelty Works, were appointed as managers of the Chinese project. By 1867, the new "Jiangnan Arsenal" was turning out 15 muskets and 100 12- pound shrapnel per day, and 18 12- pound howitzers a month. In November 1865, after spending 13 years in virtual exile in Shanxi, Xu Jiyu received an edict from the Emperor appointing him a member of the Zongli Yamen (the newly created Chinese foreign office) to help supervise affairs between China and foreign states. Also in 1865, Xu wrote the introduction to the long-awaited completion of the first Chinese translation of Euclid's Elements, initiated 250 years before by Matteo Ricci. In February 1867, Xu Jiyu was appointed the first Chinese director of the Tong Wen Guan (Polytechnic School), established in 1862 to train Chinese cadre in Western languages and knowledge in order "to borrow Western methods to verify Chinese methods."

That same year, Yung Wing, chief policy advisor of Xu Jiyu's principle "student" Zeng Guofan, submitted the first concrete historic proposal for advancing the modernization of China to Manchu Prime Minister Wen Xiang. Yung's famous "Four Point Proposal" would become the basis of the historic recognition of China's sovereignty—the Burlingame Treaty of 1868. They were:

1. The organization of a Steamship Company on a joint stock basis. No foreigner was to be allowed to be a stockholder in the company. It was to be a purely Chinese company, managed and worked by Chinese exclusively. Yung described the initiative as an absolutely vital internal improvement of China's infrastructure, required to expedite the transport of food from the South to the North. Later, in 1872, this particular proposal was realized in the creation of the famous China Merchants' Steamship Company. China Merchants' became the model for Chinese govern-

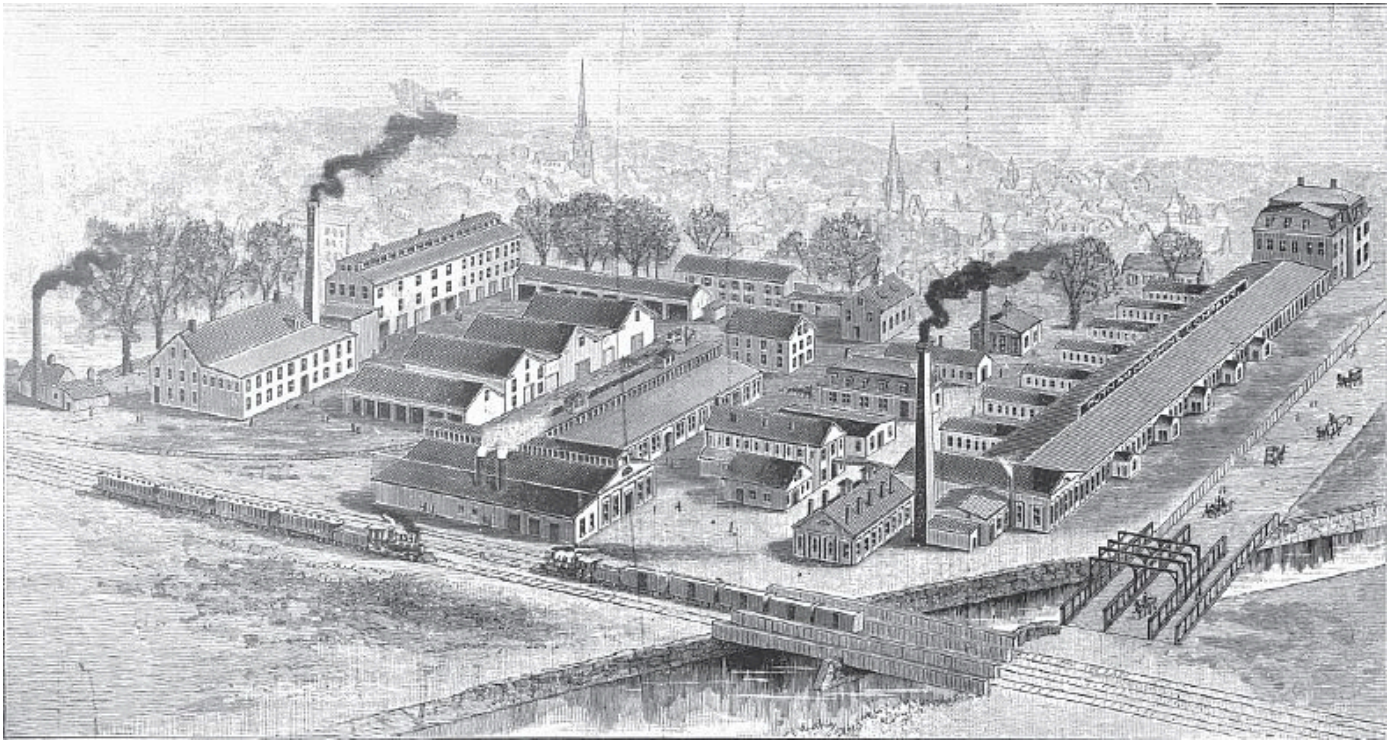


Yung Wing

ment regulated industrial enterprises.

2. Government sponsorship of hand-picked Chinese youths to study abroad to be thoroughly educated for the public service. The scheme contemplated sending one hundred and twenty students to the United States as an experiment. This occurred in 1872, with Yung appointed director of the Chinese Educational Mission, headquartered in Hartford, Connecticut.
3. Induce the government to open the mineral resources of the country and thus introduce railroads to transport the mineral products from the interior to the ports. Forty-five years later, Dr. Sun Yatsen would fully complete this proposal with his unprecedented *International Development of China* "blueprint" for the full industrialization of China.
4. Prohibit the encroachment of foreign powers upon the independent sovereignty of China by prohibiting missionaries of any sect or denomination from exercising any kind of jurisdiction over their converts, in either civil or criminal cases.

The same year of Yung's proposals, the Chinese Zongli Yamen (the newly created "foreign office") had appointed U.S. Secretary of State William Seward's Minister in China, Anson Burlingame, Minister Plenipotentiary of the Empire of China to all



The Putnam Machinery Co. In Fitchburg, Massachusetts, 1865.

Western powers. *An American patriot thus became the first official ambassador of China to the capitals of the modern western world.*

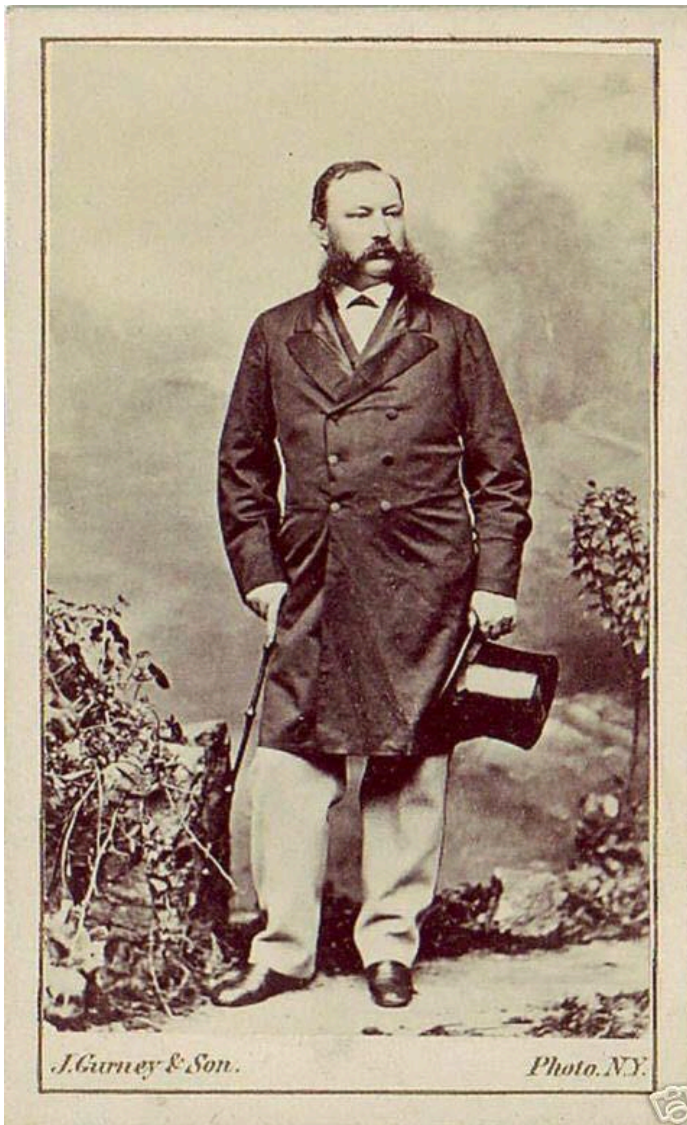
5. In 1868, Burlingame led his new Chinese embassy to Washington D.C., via San Francisco. On July 16th 1868, the United States Senate overwhelmingly ratified the so-called Burlingame Treaty, with the full backing of Secretary of State Seward. For the first time in modern history, the Burlingame Treaty recognized the Government of the Chinese Empire as a sovereign member of the world's Community of Nations. Similar to Townsend Harris' 1858 treaty with Japan, the Burlingame Treaty was an international coup d'état against the British oligarchy and her allies.

American republicans, allied with Confucian Chinese nationalists, had successfully secured the recognition of china as a sovereign government, subject to no colonial rule of law. Burlingame's "mission" subsequently traveled to the capitals of Europe, securing similar treaties of recognition. In 1870, China missionary and American patriot William Speer published *The Oldest and the Newest Empire: China and the United States*, a 700 page tour-de-force celebration/promotion of the conception behind the historic breakthrough which was the Burlingame treaty of 1868.

Speer's work introduced the full sweep of 2500 years of Chinese customs, culture, language, geography, economy, and history to the wide audience of

America's post-Civil War intelligentsia. Speer's included summary of the Burlingame Treaty process correctly identifies its world-historic significance *as an outgrowth of the continuing perfection of the United States Constitution:*

The treaty defines and fixes the principles of the intercourse of Western nations with China. ..It secures the territorial integrity of the empire, and concedes to China the rights which the civilized nations of the world accord to each other as to eminent domain over land and waters, and jurisdiction over persons and property therein. It takes the first step toward the appointment of Chinese consuls in our sea-ports—a measure promotive of both Chinese and American interests. It secures exemption from all disability or persecution on account of religious faith in either country. It recognizes the right of voluntary emigration and makes penal the wrongs of the coolie traffic. It pledges privileges as to travel or residence in either country such as are enjoyed by the most favored nation. It grants to the Chinese the permission to attend our schools and colleges, and allows us to freely establish and maintain schools in China. And while it acknowledges the right of the Chinese government to control its own whole interior arrangements, as to railroads, telegraphs and other internal improvements, it suggests the willingness of our government to afford aid toward their construction by designating and authorizing



Anson Burlingame

suitable engineers to perform the work, at the expense of the Chinese government.

While slavery existed in the United States the Senate would not have ratified a national covenant which accords so freely the rights of equal humanity and equal civilization to a tawny race not of European blood. That covenant will be kept with good faith on our part. It is in harmony with the article of the Constitution recently adopted [the 14th Amendment], which says that no State shall 'deprive any person of life, liberty or property without due process of law, nor deny any person within its jurisdiction the equal protection of its laws.' *This article we accept as the text of the Constitution of which this treaty is but one example.* It must sweep away the legal disabilities to which the Chinese have been subjected on the Pacific coast, permit them to obtain the sheer rights of humanity, and punish the villains who now plunder, abuse or murder them under the as-

surance that the testimony of that race will be rejected by the courts. (emphasis added)

America's Manifest Destiny With China

To Speer and many others, the grand design behind the Burlingame Treaty was nothing less than the integration of China, the country with the greatest proportion of people and oldest continuous culture on the planet, into the world historic plan of America's Manifest Destiny:

Bewildering as it is to our ideas, there can be no just exception taken to the computation which makes [China's] population to amount to one-fourth of the entire family of man. It stands first of all existing nations in agriculture productiveness, first in some productive manufacturers, first in the sum of wealth of its subjects. China, to one who can bring his mind to measure what these statements embrace, seems almost a world of itself---a world which, like those strange binary stars which revolve about each other and communicate mutual powerful influences, but are each a distinct sun, has moved all the time, strangely connected with, yet separate from, the world of our ancestry and history...

It is the appointed office of America to be the ground in which the best benefits of European institutions shall be planted and be improved and indefinitely multiply, by which the toil, the experience and some of the peculiar products of Asia shall assist to enrich and beautify.. .There shall be a great coming together of nations...which shall cause the heavens to sing, the whole world to be joyful and the mountains to break forth into song of gladness.

On October 21, 1867, just before embarking on his mission as the first ambassador of a sovereign Chinese Empire to the governments of the West, Anson Burlingame presented *A Brief Analysis of the World* author Xu Jiyu, now 72 years old, a copy of Gilbert Stuart's portrait of George Washington. Burlingame's comments to Xu on this historic occasion are probably the finest words ever uttered by a U.S. Government official on the actual nature of America's Manifest Destiny alliance with the best of 4,000 years of Chinese civilization:

It is now nearly twenty years since you published a geographic history of the countries laying beyond the boundaries of China. You brought to the work great labor, a sound judgment, and the marvelous scholarship of your

native land. You passed in review the great men of the countries of which you wrote, and placed Washington before all the rest. You not only did this, but you placed him before the statesmen and warriors of your own country, and declared that he recalled the three dynasties whose serene virtues had shed their light along the ages for 4,000 years. Those words have been translated and used by their grateful countrymen of Washington. To show their appreciation of them, the President [Johnson] requested the Secretary of State [Seward] to have made by a distinguished artist this portrait, and to send it over land and sea to be placed in your hands. When you look upon its benignant features, do not recall with sorrow the eighteen [sic] years of retirement endured by you on account of your efforts to make Washington and the countries of the West better known; but rather, exult with us that an enlightened Government has for the same reason placed you near the head of the State, to aid in controlling the affairs of 490,000,000 of people, and what is better by a kind of poetical justice, you have been placed at the head of an institution [the Tong Wen Guan] whose purpose is to advance the views for which you were censured, and to instruct your people in the language and principles of Washington. By doing this, you will please all nations, for Washington belonged not to us alone, but to the world.

His life and character were such as to peculiarly commend him to your countrymen. Like them he honored agriculture; and like them he was for peace, and only fought in defence of his country. Like them, he believed that every man is entitled to the inspiration of fair opportunity, and like them he held to the doctrine of Confucius, spoken 2,300 years ago, 'We should not do to others what we would not that others should do to us.' This great truth came to Washington, not negatively but positively, from Divinity itself, as a command unto him, 'Do unto others as you would have others do unto you.' Why should we not exchange our thoughts? Why should we not have the moral maxims of Confucius and Mencius, and you the sublime doctrines of Christianity? Why should we not take your charming manners, your temperance, your habits of scholarship, and your high culture...and you our modern sciences, our railroads and telegraphs, our steamboats? Why should not this great nation, the mother of inventions, whence comes paper, printing, porcelain, the compass, gunpowder and the great doctrine of 'The people are the source of power' [Confucius' *Tian xia wei gong*], follow up their inventions and principles, and enjoy them in all their development? Why

should not the discoverers of coal have the wealth and strength derived from its use, and those who made the first water-tight vessels guided by a compass, use the great steamers whose swiftness makes us your near neighbors, and which carry a thousand men on their decks? "I present this portrait, with all good will, in the name of the people of the United States, hoping it may ever recall to you and yours their enduring friendship for your country, and their love and regard for you, its worthy representative.

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Celebrate the Fourth of July with Truth

The Full Story of Washington Crossing the Delaware

By Lynne Speed



"Washington Crossing the Delaware" by Emanuel Leutze, 1851.

This year marks the 250th anniversary of the founding of the United States. Lynne Speed, long-time leader of the LaRouche movement in the New York Metropolitan Area, gave the following presentation to a meeting of the LaRouche Organization in June. The following article, which was originally published in the July 4, 2025 issue of EIR, has been adapted from her presentation.

Many of the crises, in which the world is now immersed, are due in large measure to the profound ignorance of Americans of the history surrounding the creation of their own republic. Far too many U.S. citizens have no idea of the principles on which the nation was founded. Many are unaware of even the date of our Declaration of Independence from the British Empire, or what it signifies, beyond the 3 "Bs": baseball, barbecue, and beer.

The Significance of the Crossing

Almost everyone knows Leutze's powerful painting. It depicts General George Washington and troops crossing the Delaware River the night of Christmas, December 25-26, 1776, from the Pennsylvania side, to launch a surprise attack against the Hessian troops who had been stationed across the river at Trenton, New Jersey. This is undoubtedly one of the most significant days in the creation of the United States.



"Washington Crossing the Delaware," oil on canvas, by Emanuel Leutze, 1850, in the Metropolitan Museum of Art, New York. Credit: EIRNS/Lynne Speed

Many think that the occasion of the Fourth of July anniversary should not be celebrated at all, but denounced because they see America, from its beginning, simply as a country of enslavers and enslaved people.

Many propose to extol the occasion in the wrong way—they see America, since its inception as a campaign to become a glorified version of the British Empire, "America First": bigger, better, stronger, more brutal, richer, and perhaps whiter.

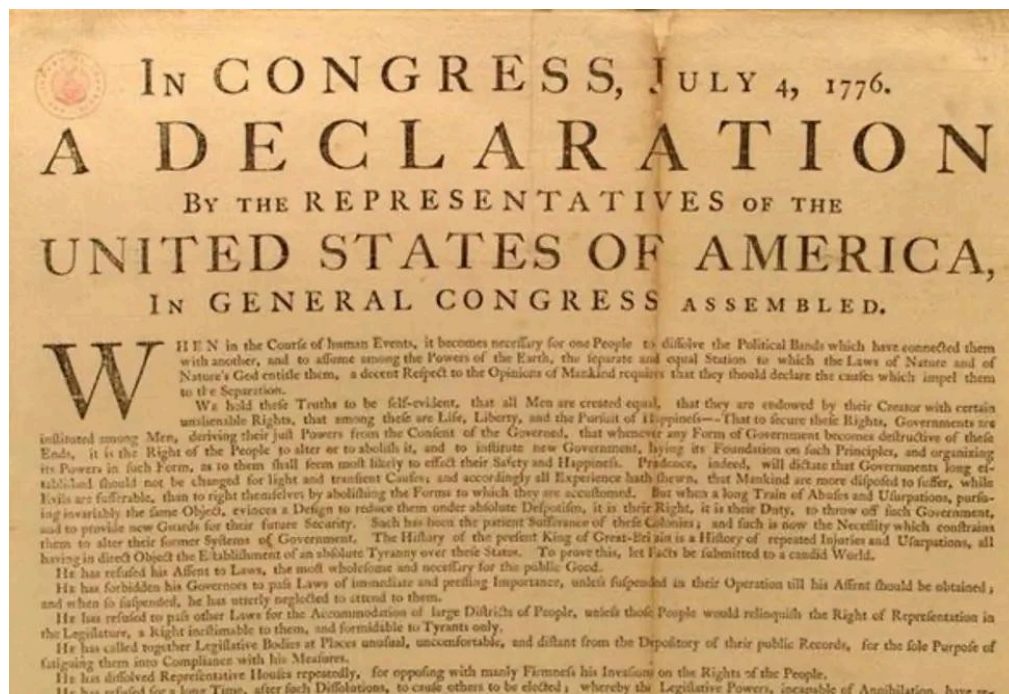
These extremes have nothing to do with the true purpose and intent of the founding of our republic. Understanding where we come from is crucial to understanding who we are, or who we should be today.

The definition of "history"—*historia* in Greek—literally means investigation: the search for truth. Here we will take a closer look at the story of "Washington Crossing the Delaware," the momentous military flank by Gen. George Washington in 1776, and "who was in the boat with him."

The famous painting by Emanuel Leutze, of "Washington Crossing the Delaware," is an excellent metaphorical image of the diverse forces that united throughout the colonies to fight for and win our Revolution.

During the previous five months the American patriots had lost every battle. In New York, they had been driven from Long Island to northern Manhattan and Westchester; then across the Hudson River to Fort Lee, New Jersey. They were forced to retreat from there, to cross New Jersey, and to ford the Delaware River into Pennsylvania. The Continental Army had lost more than half its strength, down from the level of 24,000 troops in August 1776. While there were approximately a dozen other separate commands, they were scattered across New York, Pennsylvania, and Virginia, so that only 2,400 soldiers remained under Gen. Washington's direct command to be mustered for the Trenton battle. Despite these difficulties, the bold initiative by Washington to cross the Delaware led to a decisive victory by the American patriots and turned the tide of the war.

This scene of the crossing, conveying its significance, was painted 75 years later by Emanuel Leutze who was born in Germany in 1816, lived for a while in the young United States, and returned to Germany. He completed the painting in 1850, during the period of revolutionary republican upsurges in Europe. The painting came to the U.S. in 1851. It was purchased and displayed throughout the U.S. It was used during the Civil War to raise money for the Union Cause, the Sanitary Commis-



The Declaration of Independence

flaws. Notably, the battle to eradicate slavery was not won at the time of the Revolution, despite vehement opposition to slavery by several of the Founders including Benjamin Franklin, Alexander Hamilton, John Adams, Samuel Adams, John Jay, Gouverneur Morris and Thomas Paine. The lines from the Preamble of our Constitution: "We, the People of the United States, in Order to form a more perfect Union," make clear that our government is not a finished product, but depends on its citizens being involved in a continuous process of

sion and the anti-slavery movement. It was later donated to the Metropolitan Museum of Art in New York City, and hangs now in its American Wing.

If you have only seen reproductions, you will be surprised. It is colossal, measuring 12 by 21 feet.

There have been many attacks against the painting's so-called "inaccuracies" in depicting the scene that Christmas evening. It is said: It is the wrong type of boat, the wrong people are in the boat, the river didn't look like that, etc. None of these criticisms are to the point. The picture captures perfectly the spirit and truth of the historical moment.

Before looking closely at the composition of the painting, it is important to understand certain key points about the history of our republic which are unique, and which the painting does in fact beautifully depict.

The American Revolution, Key Points of History

Three points about the American Revolution are important in order to truly appreciate the make-up of the forces who carried out Washington's crossing in 1776, and other flanks and battles of the Revolutionary War, and also to sense the inspirational impact of the Leutze painting during the 1848 republican uprisings in Europe.

First, the United States is the longest continuous federal constitutional republic in the world, albeit with

changing, and hopefully improving, the nation.

Secondly, the United States was founded by a global conspiracy that, for over a millennium, attempted to establish a form of sovereign nation-state based on the principle of natural law, "the general welfare," or "common good" of all mankind and in which much of the world participated.

The Declaration of Independence states, "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." The signers were addressing themselves to the *entire world*, their contemporaries as well as posterity. That would include *us*, today.

At the time, throughout the American colonies and around the world, people rose to the occasion. Support of foreign nations and individuals was crucial to the victory for the cause of independence. This included active support from France, Spain, the Netherlands, Russia, Morocco (which has the longest standing friendship treaty with the U.S., pledged in 1777), Venezuela, and others. There was critical participation from the networks created by Gottfried Leibniz in Germany, and throughout England, Scotland, Ireland and Wales.

From Haiti came a significant contingent of over 500 free men of color, known as the *Chasseurs-Volontaires de Saint-Domingue*. They fought alongside American and French forces during the Siege of Savannah in 1779. Several of the participants from that unit later fought under

General Washington and the Continental Army

On June 15, 1775, George Washington was appointed by the Second Continental Congress to lead the Continental Army. This came just weeks after the Battle of Lexington and Concord on April 19, and two days before the Battle of Bunker Hill, June 17.

On July 2, Gen. Washington arrived at Cambridge Commons, to find a motley collection of disparate, undisciplined troops. It is revealing to know what Washington encountered, and how he dealt



George Washington receiving the appointment as Commander in Chief of the Continental Army by the Second Continental Congress, June 15, 1775. Credit: Library of Congress

Toussaint Louverture in the struggle for Haitian independence.

Thirdly, the American Revolution is unique in that people of every background, ethnic origin, religion and social status participated. The rich, the poor, black and white, free and enslaved, men and women, Native Americans and those of European, Ibero-American, and African origin.

This historical reality poses many questions, if we are to get at the truth. Why did such a diverse group of people unify to create a revolution? What was the purpose, for which they agreed to give their "life, liberty and sacred honor"?

Certainly it was not, at least for the majority of people, any pragmatic reason.

Everyone had different notions of "liberty," but they were all unified by higher principle, not by their present circumstances. They were unified by a noble idea: the struggle to create a society, a republic based on the conception, "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."

with it.

The army was a widely divergent mix. There were savage-looking Western backcountry regiments of ace riflemen, along with wealthy and well-groomed members of the planter-class of the Maryland Battalion, together with Col. John Glover's Marblehead, Massachusetts regiment. This latter regiment included free Black Americans and Native Americans, who were fishermen and whalers. These men were positioned in their units as they were at sea, regarded for their intellect, courage and cooperation with their crew mates in dangerous situations, not judged by wealth, social status or skin color.

David Hackett Fischer in his excellent book, *Washington's Crossing* (Oxford University Press, U.S.A., 2004), recounts a particular incident showing the challenge this created for military leadership. Fischer writes, including quotations from a contemporary source:

"It happened in Cambridge when a regiment of Virginia riflemen in 'white linen frocks, ruffled and fringed,' met Glover's Marblehead regiment in 'round jackets and fisher's trousers.' There were mutual shouts of derision, and then something worse. Many of the Virginians were slave owners, and some of the Marblehead men were former African slaves. Insults gave way to

blows, and blows to a 'fierce struggle' with 'biting and gouging.' One spectator wrote that 'in less than five minutes more than a thousand combatants were on the field.' Americans from one region began to fight Americans from another part of the country, on a larger scale than the battles at Lexington and Concord.

"Washington acted quickly. A soldier from Massachusetts named Israel Trask watched him go about it. As the fighting spread through the camp, 'Washington appeared with his colored servant, both on horseback.' Together the general and William Lee rode straight into the middle of the riot. Trask watched Washington with awe as 'with the spring of a deer he leaped from his saddle, threw the reins of his bridle into the hands of his servant, and rushed into the thickest of the melees, with an iron grip seized two tall, brawny, athletic, savage-looking riflemen by the throat, keeping them at arm's length, alternately shaking and talking to them.'

"Talking was probably not the right word. The rioters fighting, turned in amazement to watch Washington in action, then fled at 'the top of their speed in all directions.' The trouble ended without courts, irons, or whips that were more terrible than death to a proud back-settler. In a few moments George Washington and William Lee had restored order to the army. Trask remarked that 'hostile feelings between two of its best regiments were extinguished by one man.'"

This incident, besides its important historical specifics, serves to demonstrate one of the favorite adages of Lyndon LaRouche: "To get an idea across, you first have to get their attention!"

William Lee, Washington's trusted man-servant, was the only one who could keep up with Washington, who was renowned for his riding skills. Born a slave in Virginia, Lee was freed and granted an annuity by Washington in his will. He was one of the first people the Marquis de Lafayette came to visit, when he returned to the United States in 1824-1825, to tour the nation 50 years after the start of the Revolution and to campaign for John Quincy Adams' election to the Presidency.

Washington's Compatriots in the Boat

In the Leutze painting, Washington's small boat is crowded with 12 or 13 individuals who represent precisely the type of mixture you would have found in the Continental Army. Take a closer look at who's who.

Center of the Boat:

George Washington stands as the tallest figure, dressed in the Continental uniform of buff and blue. Note that he holds a telescope to see ahead, and carries



The man holding the horse in John Trumbull's George Washington, painted in London in 1780, possibly represents William Lee, and was painted from memory five years after Trumbull served on Washington's staff.

a saber to prosecute the war.

Lt. James Monroe stands to the right of Washington, holding the American flag straight against the storm. He became the fifth President of the United States. In the Battle of Trenton, Lt. Monroe led a unit of Virginian infantry, and was seriously injured when he was hit by a musket ball. Parenthetically, Monroe's life was saved by a Dr. Riker, who had joined Monroe's company as a volunteer just the night before.

Smallwood's Maryland Regiment, silk-stocking soldiers, with white linen frocks, ruffled and fringed, are represented by a **prosperous Baltimore merchant** shown center-below, with boat coat and oil hat.

Bow of the Boat:

A Western backcountry rifleman is at the prow, with deerskin leggings visible, and hunting shirt.

A Scottish American with a Balmoral tartan hat, typically from western Pennsylvania, is below the deer-slayer.

A Black American Marblehead fisherman is shown on the starboard side. He wears a short blue tarpaulin jacket. The skilled Marblehead unit had saved Washington's Continental Army from certain destruction by rowing them across the East River at the Battle of Long

Island, August 27, 1776.

The substantial presence of Black Americans in Col. Glover's unit, and from other New England towns which had Black Americans, enslaved and free, had been active parts of their militia units for years. This was a major impetus in getting Washington to accept enlistments of African-American soldiers. By the end of the war, Black Americans were being actively recruited, and several rose to the rank of colonel in New England. At the Siege of Yorktown in 1781, Baron Clostermann, a German officer in the French Royal Regiment, estimated about one-quarter of the American army to be Black men.

In the Center, to the Right:

The androgynous figure down front, in red, flowing shirt sleeves, is possibly a woman. Many women joined the military, sometimes disguised as men to be with their husbands. Of note is Margaret Corbett, from the Kingsbridge section of the Bronx, New York, who was the first woman to receive a pension for military service.

A soldier in full dress uniform appears on the star-



Washington Crossing the Delaware, close-up showing the bow of the boat.

board side, holding his hat. The full dress is unusual, showing a blue coat with red facing, signifying the Haslet, Delaware Regiment.

Two soldiers, from New Jersey and Pennsylvania, are shown, both wearing blanket coats. One holds a flintlock musket with the ramrod attached. The other is very sick, wounded, with head bandages.

Stern of the Boat:

A Native American is shown, distinguished by his features, and wearing a Western hunting shirt, a beaded pouch, and moccasins on his feet.

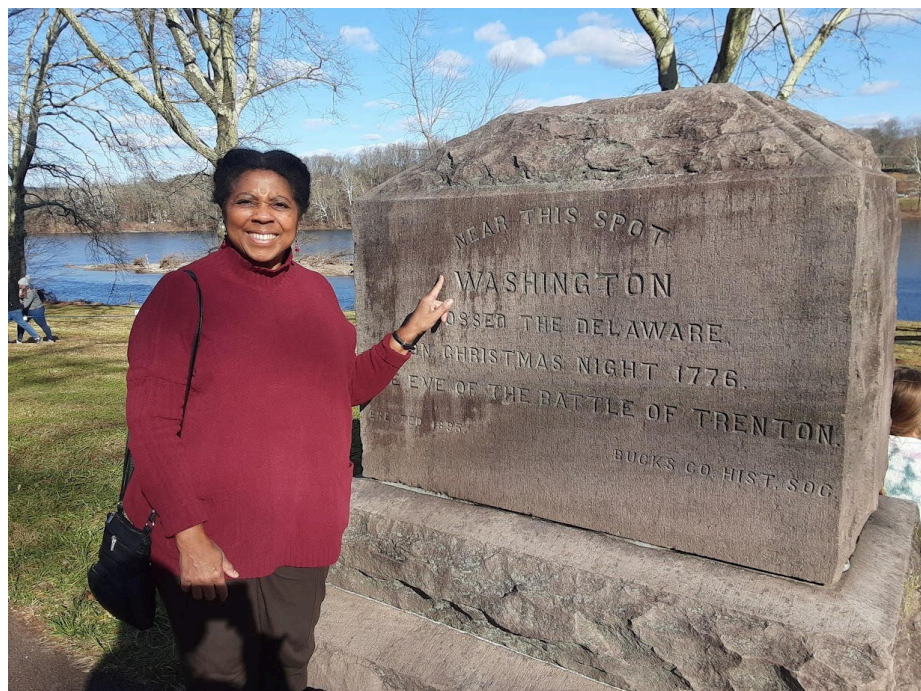
Celebrate July Fourth by Discovering History

I had an opportunity a couple of years ago in December to visit the site in Pennsylvania where Washington crossed the Delaware River. There is a reenactment conducted there annually in December. Two out of every three attempts to cross over to the New Jersey side fail, due to the rough currents even in relatively mild weather. The determination to succeed—so clearly depicted on the faces shown in Leutze's

painting—despite the hardships and storms, are key to victory then, and in weathering the crises we face today.

We invite you all to join this year-long celebration by studying, investigating, writing, touring and sharing your newfound discoveries of the history of the American Revolution with your fellow citizens.

I hope this picture of the full story of "Washington's Crossing" gives us hope that, as different as we are, and as flawed as we are, we can succeed in learning *who we are*, so that we can once again, in this semiquincentennial year of the American Revolution, become the nation that we were intended to be: "A beacon of hope and a temple of liberty for all mankind."



Lynne Speed at the 1895 monument for Washington Crossing the Delaware, near the site where it took place the night of Christmas, 1776. Courtesy of Lynne Speed

Powerful Message of Peace and Economic Development Emerges from China's 'World Youth Conference'

By Stewart Battle



Entrance to the World Youth Conference, at Peking University on July 29, 2025. Credit: Anastasia Battle

This article was originally published in the Aug. 8, 2025 issue of EIR.

Over 3,000 young adults from 130 countries descended on Peking University in Beijing on July 29 for a World Youth Conference. Titled "Together For Peace," the event was a tremendous show of solidarity in demanding a policy of peace today. In the face of the gravest strategic crisis in modern history, where nuclear superpowers are tiptoeing around direct military confrontation and the United States is defending an unfolding genocide in Gaza, the organizers of this event succeeded in creating a platform for leading younger voices from around the

world to express their demand that a new, more peaceful world must be brought into existence that respects the interests of each and all. Hosted by the All-China Youth Forum and the Chinese People's Association for Friendship with Foreign Countries (CPAFFC), the event also showed the unique and leading role China is playing, not only in defense of a peaceful foreign policy, but in the creation of a new global architecture based on peaceful development for all.

The conference began with the reading of a special message from Chinese President Xi Jinping, delivered by a member of the Political Bureau of the Communist Party of China (CPC), Li Hongzhong. In his message, Xi stressed that peace is one of the most important

challenges facing the world today, and that youth have a key role in bringing it into existence. He encouraged youth to speak out more powerfully to demand that their voices and perspectives be heard, as they represent an enormous force for change. Xi also noted that this year marks the 80th anniversary of the end of World War II, further underscoring why we must ensure war as a means of conflict resolution should be ended for good, and emphasized his oft-stated message that the world should work toward creating a community of a shared future for all humanity. Left unsaid but worth remembering is that China lost as many as 35 million people during World War II to defend its nation.

Officials Li Hongzhong and A Dong, First Secretary of the Standing Committee of the Communist Youth League, followed up the message from President Xi by further elaborating on the goal of achieving peace. They clearly stated that peace is not simply something that you hope for or talk about, but something that must be created by changing the underlying conditions of relations between peoples and nations. The officials stressed Xi Jinping's three initiatives—the Global Security Initiative, Global Development Initiative, and Global Civilization Initiative—as tools to transform the current backward thinking and geopolitical conditions worldwide.

A key focus in their remarks were the Chinese leaders' emphases on economic development as a necessary aspect of peace. "Development is the cornerstone of peace," was a phrase heard several times, and later appeared in the declaration announcing the World Youth Peace Initiative. Readers of this magazine will likely recognize in this an echo from Pope John Paul VI's 1967 encyclical *Populorum Progressio* where he stated: "Development is the new name for peace"—a theme that has since been championed by Lyndon and Helga LaRouche in their efforts to establish a new, just security and economic architecture. China is increasingly placing this concept at the forefront of their organizing for a solution to today's global crisis.

The event also had a strong emphasis on a "dialogue of civilizations," and featured many musical



Li Hongzhong delivers a message from Chinese President Xi Jinping during the opening session of the World Youth Conference at Peking University. Credit: EIRNS/Stewart Battle

performances of traditional or unique musical selections from around the world. In fact, the entire third panel consisted of various offerings of this sort. Of particular significance was a performance of the song "[Friendship of Sakura](#)" by a large choir from Japan's Soka University. The song holds a special history at the heart of peaceful relations between China and Japan which deserves special mention. The founder of Japan's Soka University, Daisaku Ikeda, made an historic visit to China in 1974 as an early pioneer for establishing official relations with China. While there, Ikeda met with Chinese Premier Zhou Enlai, with whom he struck up a warm friendship, paving the way for Japan's official diplomatic recognition of China the following year. During his visit, Ikeda invited Zhou to visit Japan when the famous Japanese cherry blossoms, Sakura, would be in bloom the next year. Zhou, however, was too ill, and answered that he would not be able to go. Nonetheless, when six Chinese students were admitted to Ikeda's Soka University for the first time the following year, they held a special tree planting ceremony with Japanese students where they planted a Sakura sapling and named it "Zhou Sakura" after the Chinese Premier. The "Friendship of Sakura" song was composed specifically to memorialize the warm relationship between Zhou Enlai and Dr. Ikeda, and has ever since been a prized song that evokes the spirit of peace and brotherhood between their two peoples.

Youth Leaders Take the Stage

There were too many speeches to all be summarized here, but a few notable ones characterize the caliber of discussion that occurred. Iskanderova Akkerke, Chairperson of the Youth Wing of the AMANAT Party in Kazakhstan, called for a “new order” for the world based on balance and humanity. Kazakhstan has played a special role as a bridge of civilizations for thousands of years due to its central location on the ancient Silk Road, she said, and continues to play an important role in this regard today.

Jacobo Garcia, a Spaniard who is President of the Global Youth Leadership Forum, spoke about his having just completed a “wonderful” week touring in China and learning about their country’s approach to addressing various problems. During his visit, the connection between economic development, social cohesion, and peace became far clearer, Garcia said, and asserted that the success of China’s growth today is the result of very deliberate decisions taken over the past four decades. This approach is instructive, he said, because it’s imperative that we make correct diagnoses of the problems we are faced with today, and from there propose and execute real solutions to address them—as China has. Garcia especially wanted to highlight the importance of cultivating talent in our respective nations so as to build a basis for the future.

Susana Viales Cubillo, an undergraduate student in Costa Rica participating in a special political leadership program, gave a warm thanks to China for opening its doors to Costa Rica and the rest of the Global South. She noted that her nation, despite being plagued by violence and civil war, decided to disband its military in 1948. Costa Rica thus became the first nation in the world to do so, a decision which has resulted in a more prosperous and peaceful country than many of its neighbors. Inclusive peace requires new approaches that are not simply centered around the Global North, she went on, and multilateral organizations must recognize the diverse needs of the



A Japanese chorus performs “Friendship of Sakura,” a song commemorating the spirit of Japan-China peace. Credit: EIRNS/Stewart Battle

Global South. In this regard, China should be commended, Cubillo said.

To conclude the first panel, the President of CPAFFC Yang Wanming gave a tour de force speech that truly characterized the spirit of the event. He began by referencing The Diary of Anne Frank, written by a girl who lost her childhood when she was forced to hide in an attic for two years during World War II in order to avoid being found by the Nazis. What happened to Anne Frank is now happening to the children of Gaza, Yang said powerfully, 80 years later. “Will the scourge of war continue to happen, generation after generation?” he asked, and demanded: “The guns of war must stop!”

Yang then told the story of the Flying Tigers during the Second World War, the three squadrons of American fighter pilots who waged a highly successful campaign to defend Chinese cities from Japanese bombers at a time when China was particularly vulnerable to Japanese air attacks. China still remembers this sacrifice by their American colleagues, and Yang held it out as one of the shining examples of China-America friendship, even reminding the audience that some of the Flying Tigers expressed this same sentiment up until their final years. He told a final story of a Chinese general during the war, who found two Japanese girls orphaned after the fighting in an occupied Chinese village. Rather than abandoning them, the general decided to care for them and raise them himself. At the end of the war, the general asked a Chinese farmer to deliver them back to Japan, which



Schiller Institute representative Anastasia Battle, addressing a CPAFFC roundtable about peace and the challenges of AI. Credit: CPAFFC

he did successfully, and the girls survived to live their lives back in their home country. In the 1980's the CPAFFC reached out to one of the women and invited her to visit Beijing. When she did, she was met by the general who had saved her and her sister, a reunion that was reportedly filled with tears and joy. The woman went on to become the president of the Japan-China Friendship Association, bringing her experience to millions.

At the end of his remarks, Yang announced the creation of the World Youth Peace Initiative, replete with a [declaration](#) calling on youth around the world to “unite in safeguarding peace, promoting development, and shaping our shared future.”

Schiller Institute Delegation in Attendance

A delegation from the Schiller Institute was in attendance at the World Youth Conference in Beijing. The two-person delegation, composed of this author and Schiller Institute representative Anastasia Battle, also participated in a smaller summit the day before, July 28, to discuss the issues of peace and AI. Mrs. Battle was one of the speakers on the panel titled “Responsibility of Peace: Collaborative Governance on Misinformation in the AI Era,” where she pointed to the example of the June 12 IAEA report which claimed Iran was not in compliance with its nuclear nonproliferation requirements—a ruling which became the

green light for Israel’s strikes on Iran a few days later. It has been reported that the IAEA has implemented Palantir’s “Mosaic” platform for their assessments, an AI program that monitors nuclear-related activities and purports to “predict” future actions by hostile actors, and it was Mosaic that was responsible for the IAEA’s June 12 determination.

“Had a proper dialogue process been in place to facilitate peaceful cooperation and long term stability, then there would have been no ‘accident’ of assessment,” Battle noted. “The greatest obstacle before us is not simply *how* to control AI technologies, which as a tool can be very useful for human progress, *but how to aesthetically educate our peoples as to what a human thought is in the first place*. This uniquely human drive to understand how the universe works is described by Fredrich Schiller as *agapic love* and by Confucius as *ren*. This love is not ‘sympathy,’ ‘kindness,’ or ‘acceptance,’ but rather a profound sense of justice that cares for someone else. It is the pathway for someone to actually know the power of their own mind and use it,” she added.

Therefore, Battle went on, fostering this kind of uniquely human thinking among our societies will increase the ability to “understand the universality of mankind” and to hold constructive peaceful dialogues with others.

Other speakers stressed the importance of overcoming the ignorance of differing cultures and peoples, which are often the root of conflicts and misunderstanding. People must learn about other cultures, and recognize their nation as only one part of a larger, harmonious community of nations. Diversity is not something to be “tolerated,” said one young speaker, but rather something to be learned from and appreciated by others. As Nguyen Pham Duy Trang, Chairperson of the Ho Chi Minh Young Pioneer Organization of Vietnam, said: “Youth are not simply citizens of their countries, but are citizens of the world.”

These few days of youth events and the intervening discussions, which took on a particular significance from the fact that they were held in China, represents a powerful indication of the momentum for a new system which is apace in the world today. A new era is upon the world, and a new security and development architecture, as called for by Helga Zepp-LaRouche, represents an increasingly resonant thought-object for organizing this shift among the forward-thinking layers everywhere.

The U.S. Constitution: What's in a Preamble?

By Nancy Spannaus

Historian Nancy Spannaus is the author of several books on American history as well as a blog, [American System Now](#). We reprint an article from the latter here with her permission.

“**P**ass the test and get a free book,” read the sign I put up on my table at the Gaithersburg Book Festival last week. The test was to recite the Preamble to the U.S. Constitution. “I bet you no one will be able to do it,” declared my husband when I told him what I intended to do to attract potential readers.

Unfortunately, he was right. At least a couple dozen people came up to ask about the test, and the most common response was, “Oh, I can’t do that.” Of those who tried, two young women came very close, aided by their memory of the lyrics from the 1970s musical *School House Rock*. Those lyrics omit a significant phrase, among other things – and the women also mixed up some verbs. I gave them a discount, but not the full prize.

This was an instructive experiment. Only two individuals had actually had to memorize the Preamble text for school. Many were abashed for their failure and implicitly acknowledged that this was



Nancy Spannaus Credit: Philip Ulanowsky

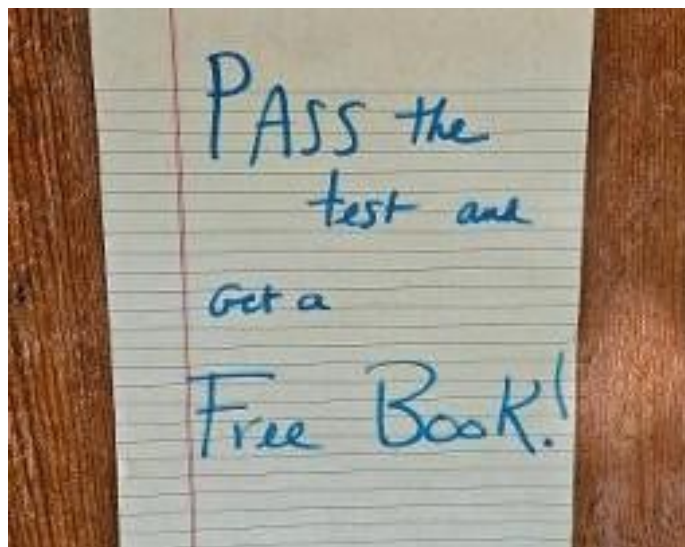
something they should know. They gladly listened to me recite the inspiring words:

We the People of the United States, in Order to form a more perfect Union, establish Justice, ensure Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States.

A Disturbing Response

One disturbing response came from a middle-aged woman, probably a teacher, who said she got pushback from young people on the inclusion of the phrase “promote the general Welfare.” That can’t be right, they told her; we don’t believe in “welfare.”

Have we really come so far from the Founders’ original conception of our government’s purpose as to disclaim the idea of the “general welfare?” Not only is this phrase carried over from the Articles of Confederation, but it is also the only purpose which appears twice in our founding document – once in the Preamble and once again in the beginning of Article I, Section 8 on the powers of Congress. Its



My sign



Alexander Hamilton (above) directly addressed the question of the general welfare, otherwise known as the “common good.” Gouverneur Morris (left) is the presumed author of the Constitution’s Preamble.

inclusion underscores our Founders’ understanding that the liberties and prosperity of our nation depend on a combination of personal freedoms and consideration for the welfare of our fellow citizens, not simply your personal rights.

The need for a “liberal” interpretation of the general Welfare was underscored by the statesman Alexander Hamilton in his Opinion on the Constitutionality of the National Bank.¹ Indeed it lies at the heart of our concept of republican government.

I strongly suspect that the objections that this woman reported to me are widespread in our society today. They are reflected in the fact that so many people think of our Constitution in terms of the Bill of Rights, rather than its broader purposes, turning it and the Declaration of Independence into libertarian documents. Yet nothing could be further from the truth. (For more, see [From Subject to Citizen: What Americans Need to Know about Their Revolution](#).)

Let’s look further into the genesis of the Preamble.

The Preamble

Today is the anniversary of the commencement of the U.S. Constitutional Convention – May 25, 1787 – when a quorum of specially chosen delegates arrived in Philadelphia to overhaul the Articles of Confeder-

ation. Over the course of the next four months, the attendees hammered out a framework for self-government comprised of 73 different articles.

To craft this unwieldy text into final form, the delegates set up a special Committee on Style and Arrangement on September 7. It was comprised of Alexander Hamilton (New York), William Samuel Johnson (Connecticut-chair), Rufus King (Massachusetts), Gouverneur Morris (Pennsylvania), and James Madison (Virginia). It took them three days to do their job.

The original preamble which they were handed was quite different from one the Committee drafted, and the delegates ratified. It read:

“We the People of the states of New Hampshire, Massachusetts, Rhode Island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia do ordain, declare, and establish the following Constitution for the Government of Ourselves and our Posterity.”

Clearly the Committee—dominated by nationalists like Morris, Hamilton, Madison, and King—thought a more inspirational opening was needed, one that would lay out clearly the objectives of the government they were forming. Gouverneur Morris is considered to have been the leading author. He had been one of the most voluble participants in the Convention, including in opposition to tolerating slavery. Yet the voting record shows no dissent over the choice of members of the Committee (including the controversial Hamilton), nor significant debate or controversy over the completed text.

¹See this [post](#) on Hamilton’s paper.



There was heated debate at the ratification conventions. Here, Henry Clay, the chief opponent of the Constitution, at the Virginia ratifying convention.

Lofty Goals

As finalized, the Preamble defines the goals of the new government, which the enumerated powers that follow are supposed to realize. These goals have not generally been considered to have the force of law, but subsequent laws are expected to be coherent with this foundation.

That said, the specific objectives are worth examining in more detail.

First, a comparison with the Articles of Confederation.² That document, ratified in 1781, contained no overall statement of purpose, but included three of the goals outlined in the later Constitutional Preamble: “common defence, the security of their Liberties, and their mutual and general welfare.” It also stated that the “delegates of the United States of America in Congress” committed themselves to a “perpetual Union between the states” (then listed individually).

The first major change then, as noted angrily by the Constitution’s opponents like Patrick Henry, was the substitution of “We the People of the United States” for the “delegates.” The change emphasizes, as did leading statesmen like Supreme Court Justice John Marshall later, that the Constitution was the product of the “people,” not of the states. Special conventions of the people were elected to discuss ratification, side-stepping established state institutions (the legislatures). Broad public discussion ensued over a period of nearly 10 months to produce this governing document.

The second major change was the addition of two more goals: establishing justice and ensuring domes-

tic tranquility. A Congressional analysis³ of the historical background of the Preamble argues that these additions grew directly out of problems during the Confederation period, when state governments were engaged in denying equal rights (justice) to some of its citizens,⁴ and unrest both within and between states was rampant (preventing tranquility).

The third major change from the Confederation, and most Constitutions in the world, was the pledge to ensure the Blessings of Liberty “for Ourselves and our Posterity.” In other words, the Constitution was intended to provide its benefits for future generations, not just for the current population. Such a commitment demands that legislators, who take an oath to uphold and defend the Constitution (NOT an individual), craft their legislation and policies with the future consequences in mind.

Unlike Thomas Jefferson, who thought that the Constitution should be revised every 20 years or so, the Framers looked toward a stable framework that would last for generations. They carefully avoided giving priority to any of the three branches of government or its incumbents, in favor of a clear written framework for achieving certain goals.

There’s More to It

Controversy continues to rage over the merits and demerits of the Constitution to this very day, of course. Most of it centers on its treatment of slavery and the extent of national power over the states, with far different views expressed on different sides of the political spectrum. With such divisions on our founding document, how can we expect to achieve national unity?

The first step which I recommend is for more citizens to take the reasoned, historical approach. To that end, I have written the book [*From Subject to Citizen: What Americans Need to Know about Their Revolution*](#), which challenges people to understand our Revolution in more depth. Memorizing the Preamble is not the goal: understanding its genesis and intent are.

³ Click [here](#) for this analysis.

⁴ Of course, most states continued to deny citizenship rights to women and Blacks for many decades more. In that sense, the Constitution’s Preamble, like the Declaration, was what Martin Luther King called a “promissory note” for huge numbers of Americans.

² For the full [text](#) of the Articles, click here.

Book Review: A Guide to UnLocke-ing Your Deadly Misconceptions

By Philip S. Ulanowsky

From Subject to Citizen

What Americans Need to Know about their Revolution

Nancy Bradeen Spannaus

Self-published, Amazon/Kindle

March 2025

Nancy Spannaus has been publishing the results of groundbreaking historical investigations into the American Revolution and the founding principles of the new republic since the 1970s, beginning with her co-editorship of *The Political Economy of the American Revolution*. That book, published just several years after the disastrous manipulation of the U.S. into the “floating exchange rates” desired by the London-Wall St. imperial axis to kill the productive economy with a new supremacy of speculative finance, revived the call to arms for not only the economic system which built the U.S., but for the *identity* of Americans of which they were being robbed blind.

From Subject to Citizen couldn’t come at a better time. As the country marks the start of the war for independence this year and prepares to celebrate the 250th anniversary of the Declaration of Independence next, it is one vital guide to cut through the barrage of repeated lies and distortions we can expect about the nature of the Revolution and its results.

“This book is written as a challenge to my fellow American citizens,” Spannaus writes in beginning her Preface. Organizing the book in four sections, challenge she does, targeting popular understand-

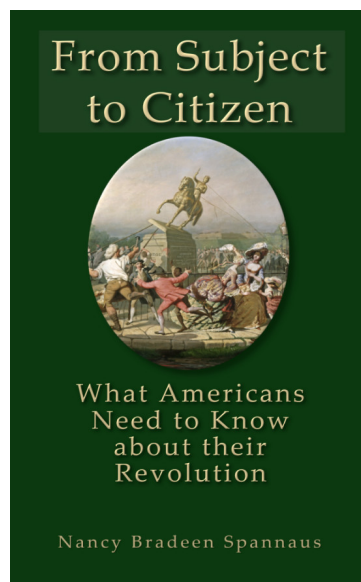
ings of America’s beginnings by republishing a compact selection of articles from her blog, [American-SystemNow](#). The first three sections, ‘Revolutionary Fervor Grows’ ‘The Declaration’, and ‘The Constitution,’ are followed by a concluding one, in which she takes us on a time-leap, drawing on the insights of

Abraham Lincoln and Frederick Douglass to identify the essential qualities a citizen needs to contribute to preserving the republic. As in her previous books, she presents archive material, including powerful quotes from lesser known as well as famous relevant individuals, that will surprise, even astonish, the reader.

‘Narrative’-Buster

Attempting to summarize or list here the arguments presented in the book would serve only to detract from the rich fabric Spannaus weaves from its threads. In itself, it’s a remarkable

distillation from some 700 posts to her blog, begun in 2017. The elements found in these 250 pages include refutations of some of the most insidious falsehoods now long accepted, not only in the U.S. but around the globe, about the Revolution and the two most critical founding documents, revealing the clash of ideas about the nature of mankind that led to them. Key to this, Spannaus makes a clear case against the notion that the nation’s founders represented nothing more than Enlightenment partisans, many of them wealthy, inspired by John Locke, holding nothing in principle against slavery, merely carving out their own “space” in America from a somewhat overbearing mother country.



How many times have you heard said, or seen written, that John Locke's declaration of "life, liberty, and property" as fundamental rights, led to the Declaration of Independence? His *Essays on Human Understanding*, from which the phrase is taken, is often presented as if it were practically the only book on philosophy and law circulating in the colonies. (It's worth remembering—or discovering—that the literacy rate in the colonies was extraordinarily high. It's a mistake to project our miserable literacy today back on life and discourse in the colonies.) The fact, however, is that *Essays* was published in the colonies only in 1773, while the most prevalent works on such topics were written by opponents of Locke, notably including the Swiss Emmerich de Vattel, "an ardent protagonist" of the ideas of German philosopher and scientist Gottfried Leibniz, one of Locke's most substantive and famed opponents. Vattel's *Law of Nations*, originally in French, was published in English in 1759, and by 1774, according to Spannaus, was the most widely consulted source on natural law among leading political circles in the colonies, a position it would maintain well into the next century.

Locke's worldview, for all its ostensible liberality, stands on a plane incommensurable with the Leibnizian view that inspired the Declaration's assertion of the right to life, liberty, and *happiness*. Likewise, Vattel's mentor, Jean-Jacques Burlamaqui, defined citizens' rights as "nothing else but whatever reason certainly acknowledges as a sure and concise means of attaining happiness, and approves as such." Thus, the intimate and inextricable connection between happiness and reason.

Spannaus also takes sharp aim at common notions of America's early relationship to slavery. In contrast to such relatively recent eruptions as The Jamestown Foundation's 1619 project, asserting that the nation was inherently a slavery-bound enterprise from the beginning (a subject also covered in depth in her previous book (*Defeating Slavery: Hamilton's American System Showed the Way*), she draws crucial evidence from the complex historical record to prove this false—an invaluable contribution to current generations' historic knowledge and one that could well serve to inform our public school curricula.

The concluding section, with extended quotes from Lincoln and Douglass, works effectively in the way of the final section of many Classical musical compositions: It implicitly draws together the threads that have woven through the piece up until that point, in such a way that the mind of the lis-

tener, perhaps subconsciously, now recognizes their coherence in the light of a higher compositional principle. The evidence from Lincoln's and Douglass's own experience and moving presentation, many decades after the struggles of the colonists to establish a free republic, shows their appreciation for the nature of the profound ideas embedded in the contest between the oligarchic and republican views of mankind's nature that underlay the victorious eventual establishment of the United States, and the irreplaceable role of the citizen in keeping it.

Dialogue of Cultures: American Premiere of *The White Fox* Performed in New York

By Margaret Scialdone

The American premiere of a Japanese opera, *The White Fox*, attended by organizers from the Schiller Institute, opened a fascinating window into the rich history of Japanese culture, and is a most welcome intervention in a world in which Japanese culture is otherwise limited to *animé* and *Hello Kitty*.

The libretto for *The White Fox* was written over a century ago, toward the end of the Meiji Restoration period which brought Japan out of feudalism into the modern world. The author, Tenshin, Okakura Kakuzo, was a close associate of the young art historian Ernest Fenellosa, and the two traveled extensively to explore Japanese temples and shrines and catalogued many of Japan's art treasures. Tenshin was then sent abroad to study fine arts in the West. As director of the Tokyo School of Fine Arts, he sought to revive and enrich the ancient and traditional arts of Japan, drawing on Western arts without being overwhelmed by them. He also served at the Museum of Fine Arts in Boston, where he wrote his famous discourse "The Book of Tea".

Tenshin's last work was the libretto for an opera, *The White Fox*, written in very elegant English while he was living in Boston. The plan was for the opera to



Curtain Call: Librettist of the Japanese translation, composer and conductor Maestro Hideaki Hirai (center in tuxedo) with the Cast of the American premiere in NYC. Credit: Margaret Scialdone

be premiered at the Boston Opera Company to a score composed by Charles Martin Loeffler, but that plan never came to fruition, and the libretto lay dormant for over a century. Finally in 2013, composer Hideaki Hirai was commissioned to produce *The White Fox* for Tenshin's death centenary. Maestro Hirai, an internationally acclaimed composer and conductor, first translated the libretto into Japanese before composing the score, and the opera has since been performed many times in Japan.

The plot concerns Kolha, a *kitsune* which is a fox/fox spirit in Japanese folklore capable of assuming human form and usually associated with benevolence and transformation. After having assumed a female form, Kolha is hunted down and wounded by an evil wizard who covets Kolha's magic stone and hopes to use it to have his way with the Princess, who is in love with and engaged to another man (the Prince). The wizard is about to kill Kohla, but the Prince intervenes and saves her life (as well as the stone) and admonishes her to do good deeds in this life in anticipation of the next. The evil wizard with his troops then invades the Prince's castle, kidnaps the Princess, and wounds the Prince, who is turned out into the wilderness.

Kolha sees the Prince stumbling around in desolation and uses the magic stone to transform herself into the likeness of the Princess. In this guise she saves the Prince and takes him to live in an abandoned ruin. Three years pass, in the course of which Kolha falls in love with the Prince and bears him a son, while the real Princess, who has continued to

spurn the advances of the Wizard, manages to slay him and his retinue, and then searches vainly for her betrothed, finally deciding to take the veil and enter a monastery. Kolha encounters a group of pilgrims on their way to the monastery, learns the whole story, and realizes that she must abandon her husband and child to the real princess and become a white fox once again. The Prince finds her in torment, and she sends him to the monastery, where he will meet the real Princess. Kolha then gives the stone to her infant, paints her story on the wall, and disappears into the forest. The Prince and Princess return, find the infant, and read Kolha's story. The Princess immediately takes Kolha's plight and the infant into her own heart. (Many in the audience were seen wiping their eyes at the end of the New York performance.)

For the American premiere, the original English libretto was displayed on a screen above the stage along with a number of intriguing paintings. Maestro Hirai's score was replete with marvelous arias and choruses, including an evocative pilgrims' chorus toward the end, which brought to mind the chorus of the priests in Mozart's *Magic Flute*. We are grateful to Maestro Hirai and hope to hear a lot more of his work in the future.

A short segment of the opera is available [here](#).

Classical Concert Offers Hope for the 2025 Jubilee Year

By Philip Ulanowsky



John Sigerson conducted the Schiller Institute NYC Chorus in performing Carl Maria von Weber's *Missa Sancta* and *Princess Amalie von Sachsen's* recently published *Stabat Mater. Von Sachsen (1794-1870)*, a versatile composer and dramatist, had studied under Franz Schubert and von Weber. Credit: The Schiller Institute

This article was originally published in the May 9, 2025 issue of EIR.

A musical program that at first sight might lead more than a few concert-goers to cock an eyebrow—even in today's hodge-podge "classical music" environment—provocatively engaged its audience in New York City on April 27. A mass *and* a *Stabat Mater*, along with a third religious choral work and two spirituals, and a playful, early Beethoven piano trio—an unusual combination, to say the least. And two were U.S. premieres. But since it was presented by the Schiller Institute, one would rightfully expect that a purposeful irony wove the pieces into a meaningful fabric. And so it did.

The concert was titled "Classical Concert for the 2025 Jubilee Year of Forgiveness and Hope." The institute's Dennis Speed followed greetings by Jennifer Pearl, chairwoman of the Schiller Institute NYC Chorus, with remarks referencing an arc of human history from Solon of Athens, who composed the Athenians' first constitution, which freed slaves and canceled

debts; to the American Revolution launched 250 years ago with the battles of Lexington and Concord, throwing off the shackles of British imperialism; to the call in January 2024 by the late Pope Francis for a Jubilee Year, one year ahead of schedule. The Jubilee, Speed explained, began as a Jewish tradition, later adopted by Christianity, as a periodic special time in which to free slaves, forgive debts, and ask forgiveness of one's enemies in reconciling with them.

Pope Francis once referred to "World War III in pieces" occurring, noted Speed, urging the audience to compare this insight to the current world confluence of crises. "Maybe we *need* a Jubilee," he said, not because we're Jewish, Catholic, or Athenian, but because we're human.

Each piece of the demanding program contributed to offering a shift to a quality of mind needed to realize such a change. Diane Sare conducted the spiritual, "Walk Together Children," followed by "Every Time I Feel the Spirit" with bass soloist Christopher Nazarian. Next came the double-choir *Concerto No. 9: Behold Now, Praise the Lord*—Psalm 134 (133, Orthodox) by



Beethoven's playful Trio No. 4, Opus 11, performed by Dura Jun, piano, Jungwon Yoon, violin, and Sam Chung, cello, was received enthusiastically. Credit: The Schiller Institute

Dmitry Bortniansky (1751-1825), one of the premieres, led by Megan Dobrodt. Bortniansky, a Russian, born in Ukraine, composed prolifically and also led the outstanding Imperial Choir in St. Petersburg, which, under his leadership, and at Beethoven's request, premiered the German composer's towering *Missa Solemnis*.

The concert's first half concluded with a delightful performance of Trio No. 4, Opus 11 by Ludwig van Beethoven, a joyous, playful piece in three movements, in which recognizable thematic elements weave through the piece, which culminates in variations on a theme. The trio—Dura Jun, piano; Jungwon Yoon, violin; and Sam Chung, cello—offered a rendition true to the unity of the composition, clear in its interconnect-edness and a joy to follow, winning demand for an extra bow from the enthusiastic audience.

The second half of the concert offered two compositions, by composers also contemporary with Bortniansky and Beethoven. The first was the U.S. premiere of the recently published *Stabat Mater* composed by a woman student of well-known composer Carl Maria von Weber, German Princess Amalie von Sachsen. The text originated in a 13th-Century Latin hymn, describing the Virgin Mary's suffering as she mourns Christ's death at the foot of the cross. Von Sachsen's work was discovered in Russian archives after years of search, by Petra Andrejewski, whose book on the composer will be published in June.

John Sigerson conducted the Schiller Institute orchestra and chorus, with soloists soprano Manna K. Jones, mezzo-soprano Mary Phillips, and tenor Alex Guerrero. The work has a lyrical feeling that leads the listener continuously through from beginning to end,

through shifts in mood requiring thoughtful handling. Under Sigerson's baton, the long line of phrasing allowed "breathing room" for the full expression of thought and emotion in word and music, without the incoherent jumps in tempo or overstretched *fortes* so frequently heard today.

For the final work, Carl Maria von Weber's *Missa Sancta*, the soloists were joined by Christopher Nazarian. A work that deserves greater recognition, its dialogue among orchestra, chorus, and soloists in this performance weaving in and out through Weber's beautiful voicing of parts, conveyed in part by some inspired singing from the soloists.

The concert, including the piano trio, adhered to the Schiller Institute's policy of tuning to the scientific, slightly lower pitch of C at 256 Hz, which places the singing voice in its natural harmonic resonance, allowing it to be more free and lending a warmth to both chorus and instruments that contributes to a richness and unity of effect.

This concert was just one in a series of concerts the Schiller Institute NYC Chorus has planned through 2026, building up to a performance of Beethoven's *Missa Solemnis*, performed in remembrance of the 25th anniversary of September 11, 2001 and the 250th anniversary of the founding of the United States, in 1776. As Maestro Sigerson wrote in the program, "The next season begins with the *Requiem in C minor* by Luigi Cherubini. Four years younger than Mozart, during his long life (1760-1842) his operas and sacred works were a seminal influence on many composers, most prominently Ludwig van Beethoven, who studied Cherubini's 'rescue opera,' *Les deux journées* (*The Two Days*), in preparation for composing his own opera *Fidelio*. In 1816 Cherubini composed the *Requiem in C minor*, which premiered in 1817 at a commemoration service for King Louis XVI on the 24th anniversary of his beheading by the British-controlled Jacobins. Beethoven once remarked that he preferred Cherubini's *Requiem* over Mozart's, which is probably the reason why it was performed at Beethoven's funeral in 1827."

The performance may be viewed [online](#), and the [program](#) is available for viewing or download, and includes the fascinating stories of Bortniansky and Amalie von Sachsen, as well as the texts with English translation.

Schiller Institute Petition: The Nations of the West Must Cooperate with the New World Economic Order!



The Aug. 31, 2025 gathering of the Shanghai Cooperation Organization in Tianjin, China. Credit: President of the Republic of Azerbaijan

The following statement has been released by the Schiller Institute for immediate circulation internationally. It was written as a rallying call during this period of change and tumult, and individuals are encouraged to endorse it.

At the summit of the SCO (Shanghai Cooperation Organization) in Tianjin—representing around 42 percent of the world's population—a new world order has emerged, independent of the West, founded on the principles of sovereignty, non-interference, mutually-beneficial economic cooperation, and peaceful collaboration. It is an event of global historical significance that China and India—the two most populous nations, already representing 35 percent of the world's population—have now begun to cooperate closely with each other and with Russia. The countries gathered at the SCO, along with the various interconnected organizations such as the BRICS, the Belt and Road Initiative (BRI), the Eurasian Economic Union (EAEU), ASEAN, CELAC, and the African Union (AU), collectively represent 85 percent of humanity.

The emergence of this new world order is a response to the collective West's attempt, after the end of the Cold War, to establish a unipolar world under Anglo-American dominance—marked by endless interventionist wars, sanctions, and regime-change efforts—which has ultimately backfired completely. The nations of the Global Majority are now over-

coming an era of 500 years of colonialism and asserting their right to independent economic development. This is made possible above all by China's unprecedented rise, which offers countries of the Global South a model and the cooperation that the West denied them for centuries.

Thus, the world has reached an absolute turning point. We can either continue the geopolitical confrontation against Russia and China, risking a third—and this time final—world war, or we can choose to cooperate with this emerging new economic system. President Xi Jinping has proposed the vision of a “Community with a Shared Future for Mankind,” which he emphasized in his Sep. 3 speech commemorating the 80th anniversary of Japan's defeat: “Humanity will either sink together, or rise together!”

It is in the fundamental self-interest of the nations of the Collective West—no longer truly united—to cooperate with the states of the Global Majority and to jointly address the great challenges facing humankind: overcoming poverty and underdevelopment, ensuring lasting world peace, and securing the right of every person on this planet to fulfill their potential.

For the realization of a shared community for the future of humanity!

Readers are encouraged to sign and circulate the petition, which can be found [here](#).

Evening and Morning Star

The glory of the West is in its evening,
It's setting Sun and then its Evening Star,
Its sky blood-red with all the pain of ruling —
The East is where the other heavens are,
Broad, and full of twilight and afar.

The ancient heroes longed to see Hesperia,
To reach the golden island of the West
Where rose the brilliant star that they called Hesper,
The beacon of the evening of the blest
While eastern darkness hung above the rest.

The nations of the dawn, the East, knew Phosphor
Who rose for them with Hesper gone away,
Bright beside the Moon before the morning,
He faded with the coming of the day
Like hope or like a thought that wouldn't stay.

The Evening Star and Morning Star were brothers,
So thought the distant peoples long ago
That Hesperus and Phosphorus were rivals
In pouring out their light, that they might know
To which the favor of the Sun would go.

But one was fair, one rose in graying darkness,
One glowed on gold, the other shone on black;
When Hesper rose resplendent in the evening
The eastern peoples wished his brother back
And watched for him to come, and felt the lack.

But he and Hesper were not rival brothers --
The astronomer discovered they were one --
And knowing this, the east- and western peoples
Were but a single race beneath the Sun,
And their race to reach the heavens was begun.

The glory of the West is in its evening —
Its sunset, now without the golden star;
In the nations of the dawn the star is rising,
Yet still they hold that he and Hesper are
Brothers, traveling heaven's roads afar.

Paul Gallagher
September 1, 2025

POTUS

What is a POTUS ?
Is it a sort of potted lotus ?
Or something Divine
To which we should Devote us ?
Perhaps the worship of it will promote us ?
Its Being is not Mystical
but rather, Constitutional
To think otherwise
Would be Delusional
Its powers being granted
By the Whole of Us
Whereby its given powers over us
Are limited within the bounds of Law
And so, its due Respect,
Though not from Awe.

Jeff Rebello
July, 2025

A Poetic Offering for Trying Times: Advice to a Friend in Leadership

Day and night we dread the heat
fearing strife and loss of sleep,
How much weight can one back hold
When stormy tempests enfold?
Bounding waves do crash thy fleet
Leaving you to dock and steep,
Yonder horizon behold
Brave Veteran canvas bold!
She paints each grey cloud replete,
And beckons you quickly meet.

'Tis not easy to tame the Gale,
But harness her strength through your Sail!

Anastasia Battle
July, 2025

Schiller Institute Conference

November 8-9 in Paris!



In Person and Online — Translation Available

The Schiller Institute, in collaboration with Solidarité & Progrès, will be holding the next in a series of international conferences in Paris. You are hereby invited to attend, either online or in person.

Engaged citizens, and with a particular focus on youth from around the world, must defend their vision of the world to come, and their solutions for peace. Bringing in the voices of Africa, the countries of the Global Majority, and all other nations, will be vital in this fight for a true emancipation of peoples, for peace, solidarity, and prosperity for all.

Saturday Nov. 8: All-day conference

Panel One: "Responding to the Cry of the People"

Panel Two: "Europe's Responsibility for the Emancipation of Africa and the Global South"

Panel Three: "Young people from around the world for peace and mutual development"

Sunday Nov. 9: Youth "Training Day"

Sunday will be devoted to political training, in the form of a "cadre school" intended for the youngest and most motivated youth. What is the physical economy and why should it be studied and taught? What does a culture of life and discovery mean? How can we enable everyone to develop their creativity and make it a tool for the general interest? What could a culture of beauty and truth be?

Learn more and register at: solidariteetprogres.fr