

promise of the free market—which make it more *realistic* than the Old World’s cynicism.”

The LaRouche Factor

It happens to be a fact that Michael Lind is well acquainted with the work of Lyndon LaRouche, the individual who uniquely resurrected the nationalist tradition in contemporary world politics, and in historical analysis. Lind decided to look away from LaRouche, whom the London-New York power axis hates and fears.

But LaRouche has situated the American Revolution in the long fight between oligarchy and humanist republicans. “Hamiltonianism,” minus the deeper philosophical issues in this fight, is nothing but a dead and untruthful doctrinal category, falsely opposed to another unscientific category, “Jeffersonianism.” From this central blunder comes a real mess of historical errors.

Lind wrongly ascribes to personality “quirks,” rather than to patriotic principle, Hamilton’s desertion of the Boston Anglophile traitor-run Federalist party.

Hamilton thus elected Jefferson to the Presidency. Leading Hamiltonians such as John Quincy Adams, Mathew Carey, and Henry Clay, opposed the Federalists. To suit his schema, which deletes the fight with Britain, Lind then entirely blanks out these nationalists’ revival of Hamilton’s program, through their rallying of the nation to fight the defensive War of 1812 against Britain.

Lind makes the Confederate spawn, British-worshipping Teddy Roosevelt into a “neo-Hamiltonian.” T.R.’s financier sponsor, J.P. Morgan, is called by Lind an “industrial magnate of the Gilded Age,” despite Morgan’s stated, fixed principle of never creating a new industry. The mills and railroads of which Morgan seized control were built by the Henry C. Carey Philadelphia anti-London, anti-Wall Street faction of industrial republicans, who are entirely undescribed by Lind. Then, Lind portrays the London-Wall Street Federal Reserve System as “Hamiltonian.”

Lind denounces Abraham Lincoln’s opposition to the Mexican War as “unscrupulous.” He wrongly depicts the two Hamiltonians, Lincoln and

Franklin D. Roosevelt, as cleverly dishonest, for publicly invoking Thomas Jefferson and the Declaration of Independence. Contrary to Lind’s view, the Declaration was not an Enlightenment document, but the commitment of the American nationalists to the Renaissance Christian image of man; Jefferson himself later split with that commitment after falling in with Enlightenment radicals in France.

A nice Frederick Douglass extract on racial amalgamation buttresses Lind’s attack on multi-culturalism, as a betrayal of the struggle for the Union and universal advancement. But, Lind’s Melting Pot concept is flawed in demanding Irish immigrants leave behind their “quarrels” with the British.

Lind calls John F. Kennedy an “ineffectual” President, a “playboy millionaire” who “treated the executive branch as [his] personal fiefdom and believed [he] was above the law.” But J.F.K. sought to break out of London’s post-World War II strategic straitjacket. Might one suggest for the author, a remedial visit to Bunker Hill and Yorktown?

—Anton Chaitkin

When ‘Just the Facts’ Isn’t Enough

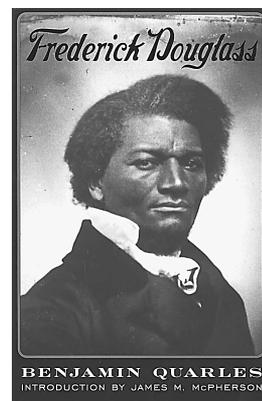
Frederick Douglass (1818?-1896) had as his guiding principle throughout his career, a commitment to truth and justice as he understood it. He always sought to perfect that understanding. Thus, as he matured, that understanding, particularly of the principles of the American Republic, deepened, lifting him out of the swamp of Garrisonian abolitionism and social reform, to become a spokesman for the principles on which this republic was founded. After 1864, Douglass became a nationalist and a protectionist (in contradistinction to his earlier defense of “free trade”), in accordance with his fight for the rights of all humanity, against the British Empire.

Unfortunately, Benjamin Quarles, a pre-eminent African-American historian whose 1948 biography of Douglass was considered groundbreaking, limited the nature of his investigation of

Douglass’s biography.

In his introduction to this new edition of the biography, published in honor of Quarles, who died last year, James McPherson points out that Douglass was “a prime example of an ‘inner-directed’ personality; he grew up subject to all the power of a ‘peculiar institution’ that crushed the spark and ambition of most of its victims, yet somehow he found the inner resources to overcome the disadvantages of slavery.”

That inner-directedness led Douglass to seek out the means to learn to read while still a slave; to learn to play the violin; to organize other slaves, and teach them to read while he and they were still slaves; to devise, with the help of friends, the escape of himself and his wife from slavery; to investigate, when he realized that there was a tragic flaw in Garrisonian abolition, the true anti-slavery nature of the U.S. Constitution.



Frederick Douglass
by Benjamin Quarles
New York, Da Capo Press, 1997
(reprint of 1948 edition)
378 pages, paperback, \$15.95

And such was true of every new political breakthrough Douglass would make throughout his life.

Douglass, while still a slave, became familiar with the speeches of John Quincy Adams, as well as the principled bat-

tle Adams and a handful of others were waging in the U.S. House of Representatives against the British-controlled, intransigent, pro-slavery South. Adams' fight, Douglass tells us, gave him and other slaves the hope they needed that America would reject the institution of slavery, and made Adams a folk hero in many slave quarters. And the eloquence of Adams and other public speakers of the day led Douglass to learn the art of polemical "speechifying."

History 'From the Bottom Up'

While Quarles tells Douglass's story, he fails to convey the true nature of Douglass's intellectual powers. The reason for that lies in his decision to tell Douglass's story "from the bottom up," as opposed to beginning with a concept of what the actual fight in America, against British oligarchism, was, before, during, and after the Civil War.

This is not Quarles' failing alone; it is the state of the history profession in general. Quarles insists, for example, that in 1860, Douglass was campaigning for the Liberty Party presidential candidate, Gerrit Smith. Factually, that may be true. Douglass, however, knew that

America's best hope was Lincoln, and in his newspaper, *Douglass' Monthly*, wrote, "The slaveholders know the day of their power is over when a Republican President is elected." His support for Smith was perfunctory, to say the least.

To "boil down" Douglass in this way to "just the facts," does not permit the reader to appreciate the full scope of Douglass's character, or his political integrity. This does not mean that Douglass was right all the time; in fact, he was often, from an empiricist standpoint, wrong, until he came to an understanding of what Lincoln stood for, and was fighting for. However, he chose his battles carefully, and waged them with *Entschlossenheit*. Douglass also could not be led around by the nose, by the Garrisonians or anyone else, which frustrated his white would-be patrons.

As Quarles notes, Douglass used to say that, "No man can be an enemy of mine who loves the violin." He was also a great lover of the poetry of Robert Burns. In his 70's, he began to study German. Such a man is well worth knowing, in all his richness—from the

Douglass who waged a determined 18-month campaign in Scotland against the Free Church of Scotland's fundraising from American slaveowners ("you've got to give the money back"), to Douglass the violin-player and proud grandfather of concert violinist Joseph Douglass.

There are several correctives to the limitations of this Quarles classic, and its more recent counterpart, William McFeely's biography of Douglass, which takes the same empirical approach, but is more detailed, only because it, in turn, is based on the collected writings of Douglass currently being published serially by Yale University Press. These original writings, along with Philip Foner's edition of Douglass's writings, which is illuminating if not complete, are one corrective; the other, is Douglass's last autobiography, *The Life and Times of Frederick Douglass*. These primary sources will be far more rewarding to the serious student, who is willing to take the time to understand the true significance of Frederick Douglass's life in the context of the fight for the American Republic.

—Denise Henderson

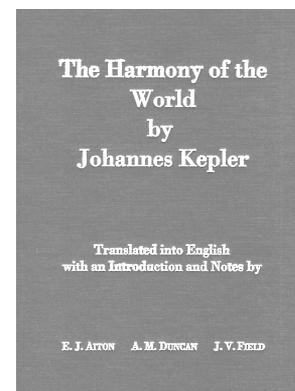
The Characteristic Truth

The publication of the first complete English translation of Johannes Kepler's work, *Harmonice Mundi (The Harmony of the World)*, is a cause for great joy. Although parts of this book are difficult for the non-geometrically trained, as Kepler says in his preface, "they should not be frightened off by the difficulty of the geometrical arguments, and deprive themselves of the very great enjoyment of harmonic studies."

In *Harmonice*, Kepler presents to mankind the method by which he had been able to make the breakthroughs in astronomy which resulted in the Three Laws of planetary motion which still bear his name. This method has been attacked by more than the mere neglect which left the works inaccessible to those who could not read Latin or German; it has been buried beneath the weight of authority accorded to the

assertion that physical processes can be understood without reference to Reason, by examination of cause-and-effect relations which are fundamentally linear. Kepler, on the other hand, knew that this could not be true.

In fact, the greatest value of the publication of this book, is the way in which it exemplifies Kepler's method of using his knowledge of the overall lawfulness of a system, to develop the proper method of dealing with specific information about events within that system. Contrary to today's belief, such information can never define either the appropriate method for its own analysis, or the lawfulness of the system from which it comes. Thus, the most profound truth, that the Creator must create the best and most beautiful world, leads Kepler to the certainty that there must be harmonic relationships embedded in the elliptical



The Harmony of the World
by Johannes Kepler,
translated by E. J. Aiton,
A.M. Duncan, and J.V. Fields
Philadelphia, American
Philosophical Society, 1997
549 pages, hardbound, \$60.00

orbits, making them therefore more perfect than the circular shapes that had been previously assumed. Only from that standpoint does he ask from the observa-