

sponsored by Tom DeLay's religious Dark Age Congressmen.

But as with any provocation, we should recognize the larger dynamic intended by the perpetrator.

Huntington lies to hide all that was humane in the Revolution, in Lincoln's Union victory, in the protectionist high-wage economy. His U.S.A. is *only* the slaveowners and their sympathizers, *only* the imperialists killing Indians and Mexicans to seize their land. You may read the very same propaganda from the violent "anti-Yankee" Synarchists in the undead Francisco Franco fascist tradition still operating today in Spain, Mexico, and South America. Their sponsors have assigned them the same job as Huntington—fomenting war on a new front, in the Americas, between countries and cultures which should be allies.

The Liberal Establishment shares much of Huntington's worldview, but isn't sure how far this Nazi insurrection business should go. The Council on Foreign Relations (*Foreign Affairs*, May-June 2004), praises his "remarkably distinguished academic career," his usual "steadfast commitment to realism," the "[d]istaste for sentimentality" he showed in his earlier books. But they whine, *Who Are We?* is "unrealistic," and "the

brave defender of leadership turns himself into a populist" who is criticizing the "cosmopolitanism of elites."

Anti-American Rant

The Theosophist sociologist Max Weber blended Marxism and Adam Smith into the famous 1904 *Protestant Ethic* book, whose anti-American rant Huntington now employs.

Weber concentrated his hatred on the scientist and statesman Benjamin Franklin, painting him as a petty clown. Huntington goes deeper into deceit, missusing names and events with an apparent assurance that no one will have the nerve to challenge him.

For example:

Georgia slaveowners demanded removal of Cherokee Indians from land guaranteed to them by U.S. treaty. Huntington writes, "Supreme Court . . . Chief Justice John Marshall held that . . . individual Indians were not eligible for American citizenship unless they explicitly detached themselves from the tribe and integrated themselves into American society." This interpretation is ripped out of context, taken from an 1831 decision that was very famous. Huntington hopes that no one today will know *what Marshall decided*—that under law, the Indians' rights must be

protected. He tries to make Marshall appear to be in his own racist faction.

Juggling words, Huntington equates the pro-human Christianity of the American Revolutionaries with the mental state of today's Christian Zionist Armageddonists. Even poor John Adams, a sort of Unitarian, is abused in this fashion.

Economic nationalist leader Henry Clay is reduced to an apostle of the "American Protestant belief in . . . the concept of the self-made man." (Clay was the grand defender of Latin America against imperial scoundrels like Huntington.)

Even Plato is transformed, into a cynical ally of Thomas Hobbes and Francis Fukuyama.

The author hopes his readers will emulate the "racial and anti-foreign movements that helped define American identity," when "[i]mmigration restrictions were furthered by . . . social scientists such as . . . Madison Grant . . . and Lothrop Stoddard."

If we may be permitted to see the pro-Hitler liars Grant and Stoddard as something other than "scientists," then this book should be known as a disgrace to its publisher and to a society that would acquiesce in tolerating it.

—Anton Chaitkin

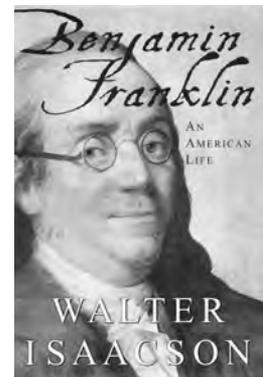
The Antithesis of the 'Practical Man'

It is a popular axiom today, that no one with "great ideas" and a passionate commitment to uplift all humanity, can be "politically successful." That's left to the "practical man," the compromiser, the manipulator. No one exposes the falsity of that axiom more completely than Benjamin Franklin, the philosopher and statesman who played the premier role in founding the United States of America.

Yet, biographers of Franklin almost inevitably proceed to chop this great man down to a size which they think Americans today can understand. In the case of Walter Isaacson, whose rich biography has received a great deal of acclaim since its release,

this process takes the form of presenting Franklin as the epitome of the "middle-class" American with "middle-class virtues"—the small businessman, the joiner.

The political intent of Isaacson's work is not bad. As he emphasized in a speech to a Democratic women's group in early November 2003, Isaacson correctly sees Franklin as the antithesis of everything which the Bush Administration represents: its unilateralism, religious intolerance, and war-mongering. Thus, he wishes to present Franklin as the great compromiser, even going so far as to compare him with the geopolitical maneuverer Henry Kissinger.



Benjamin Franklin, An American Life
by Walter Isaacson
New York, Simon & Schuster, 2003
590 pages, hardcover, \$30.00

The problem with such a portrayal is, that it is just not truthful. Benjamin Franklin's identity lies in his having

been *the* world-historical individual, who transmitted the republican ideals and method of the New England Founding Fathers, such as Cotton Mather, and the Leibniz circles in England, into the American colonies, and organized the networks which made the American Revolution and the world's first and foremost Constitutional republic. The core of Franklin's commitment was the determination *to do good*, not just for his friends, family, and countrymen, but for all mankind. This required his coordinating and working with an international network to outflank the most powerful empire in the world, which he did; to put himself on the hit list of that empire, as potentially indictable for treason; to invite the scorn of family and friends, as well, when their views contrasted with what he knew had to be done.

Would that such were traditional "middle-class" values! Unfortunately, Franklin's are the values of exceptionally few men and women in history, to whom we are indebted for major steps forward in human civilization.

'To Do Good'

Clearly, Isaacson knew better than to belittle Franklin as he did. His book includes a considerable amount of intellectual history, including the evidence of Franklin's acknowledged debt to Cotton Mather, whose *Bonifacius, or Essays to Do Good* Franklin called the most influential book in his life. Isaacson also notes that Franklin's famous Junto, a discussion group of 12 young men from different trades which Franklin founded in 1727, had a set of rules and practices which were taken directly from the similar societies established by his patron Cotton Mather and Mather's collaborator Daniel Defoe a generation earlier.

Isaacson includes in his discussion of the Junto, 20 of the 24 questions which Franklin specified be part of the discussion in Junto meetings. But more indicative of Franklin's concept were the four qualifications which members had to adhere to, which read as follows:

"1. Have you any particular disrespect to any present members?"

"2. Do you sincerely declare that you love mankind in general; of what profession or religion soever?"

"3. Do you think any person ought to be harmed in his body, name or good, for mere speculative opinions, or his external way of worship?"

"4. Do you love *truth for truth's sake*, and will you endeavour impartially to find and receive it yourself and communicate it to others?" [*Emphasis added*]

In all these cases, members were expected to answer yes, in order to participate.

Franklin, of course, pursued this course not simply as a young man, but throughout his entire life, and in every sphere he touched.

A Franklin Revival

Isaacson's book, written with the tricentennial of Franklin's birth (2006) very much in mind, is clearly a valuable resource in the fight to build a real understanding of the origins of the United States. For all its weaknesses in the area of portraying the continuity of the Revolutionary tradition from New England, through the Eighteenth century, the author gives a solid report on the crucial role which Franklin played in every aspect of building the nation, from the Declaration of Independence, to the Treaty of Paris, to the Constitution itself.

It is a readable book, with many scholarly references, and without some of the snide revisionist judgments which have characterized much writing about the American Revolution in recent decades.

However, to understand the American Revolution in its uniqueness, this book must be supplemented by the groundbreaking study done by LaRouche associate H. Graham Lowry, whose 1988 *How the Nation Was Won* provided the first full discussion of how Franklin carried on the strategic plan of establishing a republic in the Western Hemisphere, which had been devised by the Leibnizian faction in Europe. Lowry proves that

Franklin was not only an admirer of Cotton Mather, but that he was deployed by him, linked up with other collaborators of the Leibnizian faction in England, and then worked in Philadelphia as the "crucial link" between the in-depth republican citizenry of New England, and the strategically-placed republican elite fostered by Spotswood in Virginia.

Organizing the Revolution

Without understanding the networks which Lowry uncovered, it is actually impossible to comprehend how Franklin was able to pull together the international, continent-wide network that made the Revolution. The fact that Governor Keith of Pennsylvania, former Governor Spotswood of Virginia, and Governor Burnet of New York, were all part of the extended network of Leibnizian republicans in the colonies, is not obvious to the layman, but is crucial to seeing how Franklin organized the potential for the Revolution.

For example, Spotswood, as Postmaster General, in 1737, appointed Franklin postmaster of Philadelphia, greatly aiding his ability to coordinate revolutionary activity. In the 1740's, Franklin left the publishing industry, to get involved in scientific experimentation, linking up with the anti-Newton faction in the colonies, and then internationally.

Contrary to what many believe, Franklin's profound scientific work had everything to do with his "practical" successes, because his concept of building a republic had as its conscious intention, the creation of institutions that would facilitate human progress. His commitment to promoting the public good, against all lower conceptions of man as a warring beast, and against the so-called science which cohered with that bestial notion, infused the institutions of our republic with those noble ideas as well. To revive them, we have to know the real Franklin, as Graham Lowry made him known to us.

—Nancy Spannaus