



THE AMERICAN REVOLUTION WAS ALSO AN EPISTMOLOGICAL REVOLUTION

A note about Bob Ingraham's paper on the Hamilton Manhattan Revolution

By Pierre beaudry, May 17, 2015



« Don't negotiate with Aristotle, because he wants to kill your mind. Mind is not negotiable, unless you want to end up living with a dead soul. »

Dehors Debonneheure

INTRODUCTION

Bob Ingraham just published in the last EIR, May 8, 2015, an excellent report entitled [*Manhattan's Struggle for Human Freedom Against The Slave Power of Virginia*](#). The report makes the crucial point of focussing on the fact that the founding fathers and their few followers never compromised with the external and internal enemy of the American Revolution. In doing that, Ingraham actually demonstrates that the American Revolution was also an epistemological revolution, because what was at stake was not only the danger of being overwhelmed by the "Slave Power" in the South, but also the danger of enslaving the minds of the North by forcing it to negotiate and compromise with pure evil. The crucial issue was an epistemological revolution in the cognitive creative powers of the human mind represented by the Manhattan grouping around Alexander Hamilton, including most notably, John Jay, Gouverneur Morris, Rufus King, and Robert Livingston.

Ingraham showed that although the empirical "Slave Power" was located in the South, the real danger was located in the enslavement by compromise in the minds of the North; therefore, the key to realizing the success of this epistemological revolution, was to refuse to negotiate the American

Revolution's intention by causing an axiomatic change in the minds of the population and enshrining that principle of general welfare within the preamble of the Constitution for future generations.

The idea that Lyn emphasized, again this week, about *not negotiating* with the enemy over the axiomatic transformation that is presently taking hold of the entire world is the most important advice of all, because it pertains precisely to this mission. *Negotiating a compromise* in the current strategic situation is the equivalent of committing a mental suicide. The lesson, here, is that if the fathers of the Constitution had negotiated with the enemy, the United States would not exist today.

This is also the situation that the Greek people are confronted with today, and this is why the Greek Government is looking toward the BRICS for a solution to their debt crisis with the EU. Their intention, however, is not to solve the debt problem and split from the EU, but to win over the EU in joining the BRICS.

The point to reflect on, here, is that the EU is dying, and there is nothing that anyone can do to save it. Compromising with it by negotiating the future welfare of the people will only doom the European population. So, the issue is to find the courage to say no to this revival of fascism in Europe, as the Putin government just did by calling on LaRouche to speak out against fascism in an interview with [Sputnik News Agency on V-E Day](#). But, that is not enough. Germany is going to have to find the courage to renounce the fascist route that it has embarked on for the second time in 70 years. As Lyn put it:

“There are undoubtedly certain figures inside Germany who really are serious about trying to get a final peace. You don't need a negotiation. All the conditions for peace exist. There doesn't have to be a concession from Russia on that. What has to happen is that certain people in Germany who are the same people who are trying to destroy the Greeks [, must change]. And one of the conditions is that Germany is going to dump the attack on Greece. That's the test.” (Lyndon LaRouche, *MORNING BRIEFING*, May 11, 2015.)

As Bob's report shows, therefore, it is not your life that's on the line, but your soul. And the question is: “Do you value your soul more than your life? Are you willing to let Europeans sacrifice the creative powers of their minds, again, 70 years after Hitler? Are you willing to go along to get along and become a living-dead in an American Fourth Reich?” That's the axiomatic issue of the current strategic situation under Obama.

1. THE MANHATTAN EPISTEMOLOGICAL REVOLUTION

The point that I wish to make, here, is that the significance of Bob's report does not lie in the practicalities of a “program” for economic development of the United States based on national banking and manufacturing, but in the fostering of the powers of the human mind of creative labor. That's the point Bob made by identifying “Hamilton's Principle,” from the vantage point of epistemology as opposed to the nuts and bolts of practical economics. Ingraham wrote:

“In his series of reports and actions between 1789 and 1793 Hamilton did not set forth a “program” nor a “formula” for economic policy. The intent, the *Principle*, underlying Hamilton’s initiatives is grounded in the goal of an ever-increasing National productivity, rooted in scientific and technological advancement. For Hamilton, this was the axiomatic principle at the heart of the Republic, without which there could be no republic, and thus the full power of the sovereign National Government, led by the Presidency, must be brought to bear to secure that directionality.

“Far too often, Hamilton’s financial initiatives are viewed as just that, financial or banking initiatives, and, after Hamilton left office, the functioning of both the First and Second National Banks was frequently relegated to that lower-level status, of a mere financial or monetary institution. To understand what Hamilton was doing, one has to look at the relationship between the National Bank, the Society for Establishing Useful Manufactures (SUM), and his *Report on Manufactures*, not as separate initiatives, but one unified thrust. (Robert Ingraham, [Manhattan’s Struggle for Human Freedom Against The Slave Power of Virginia](#). EIR, May 8, 2015, p. 11)

The “program” is not banking and manufacturing, as such, but the development of the cognitive powers of labor. As Lyn has been saying “uncompromizingly,” since the 1960’s, the program is an **EPISTEMOLOGICAL REVOLUTION**. That’s what the “*No Compromise*” is about. People have to give up their deductive proclivity to embrace empirical applications without bothering themselves with understanding the underlying principle of how the mind is the foundation of economics. And, that principle works in the same way as does the “*Galactic Principle*,” that is, that you can only solve the water crisis of California, for example, not by bringing water to California, but by going through the axiomatic transformation of Plato ‘s Cave. As Lyn put it:

“It’s just like the thing that Ben was doing on the question of the galactic system; or what Kepler was doing before that. The human mind is not based on physics as such; not as people define physics. It’s based on the human mind. And what happens when you get the galactic concept, as the understanding of how the water system of the planet works, then you realize that all your ideas that you thought were practical were bullshit. What’s been proven, what Ben has done, and developing, was revealing the exposition which other people had already known in a certain way, and made a practical application to that concept, which now defines the truth about the human mind. How the Hell do you think the system works? How do you think the galactic system works as a system, for our benefit? *Through the human mind per se*; and only that.” (Lyndon LaRouche, *Morning Briefing*, May 13, 2015. See also “[The American Principle: Return to the Actual U.S. Constitution](#),” by Lyndon H. LaRouche, EIR, April 24, 2014.)

Note how Lyn's emphasis is on the fact that the galactic system works as amatterofmind and not as a rotating object in the sky. Take the question of slavery as an example. That's also what Bob is emphasizing in the battle between Jefferson and Hamilton. Why are the principles of the Declaration of Independence incompatible with slavery? Most Americans will respond that slavery is morally repulsive, because putting someone in chains is anti-human.

In fact, this was the case, historically, as Bob describes the different steps that American leaders had taken to free their slaves, including George Washington, until the time came when Thomas Jefferson took the Presidency in 1800. As a result, "the number of slaves in the United States grew from 800,000 to 4 million," within the short period of 60 years. (EIR, Manhattan vs Virginia, p. 18) Of course, the rationale behind slavocracy was: the cheaper the labor, the better the economy.

Bob's contribution, here, is invaluable because it singles out the need to approach the American Revolution from the vantage point of epistemology; that is to say, by the function of an axiomatic change in the state of mind that people must make in order to progress. From that standpoint, Bob's report is perfectly performative in the fact that it brings out all of the appropriate axiom busting features of the fight between republicanism and oligarchism. ***The point is that you can't have one without the destruction of the other. That's what's not negotiable.*** Not only does he identify the pragmatic lies that surround the true history of the United States, but he also marks the uncompromizing character of the crucial moments of change in that history. Take the case of Abraham Lincoln.

Lincoln remarked on the same uncompromizing character of the ***State of Mind of the Union*** when he made his speech at Manhattan's Cooper Union in 1860, simply by recalling the names of the axiom busters of 60 years earlier: "Alexander Hamilton, John Jay, Gouverneur Morris, and Rufus King." Simply by naming those names, Lincoln was reaching out to the boundary conditions that were reflected in the axiomatic change of his own Presidency. And that is why the British assassinated him. Bob's conclusion makes the same point for us today by properly identifying the axiomatic function of the Manhattan Project:

"Gouverneur Morris once stated that New Yorkers were "born cosmopolite." In a very real way, that short assertion defines the nature of the City. The localism, the backwardness, the rural idiocy of the Southern Slave System, could find no home in New York. Even after the infestation of the financial parasites—Aaron Burr, Martin Van Buren, August Belmont and J.P. Morgan—Manhattan has always been Hamilton's New York, and the financial agents of Empire merely a foreign bacillus that has no legitimate existence. It is still to this day the cultural, educational, financial, and—in a very real sense—the political capital of the United States.

In the mid-1960s, only about two decades after the death of New Yorker Franklin Delano Roosevelt, Lyndon LaRouche initiated a series of classes and lectures at

Columbia University—the *alma mater* of Alexander Hamilton, John Jay, and Gouverneur Morris—which attracted young people, and led eventually into the founding of the LaRouche political movement, an association which stands to this day. It is that movement, our movement, which speaks for Hamilton's New York.” (Robert Ingraham, [*Manhattan's Struggle for Human Freedom Against The Slave Power of Virginia*](#). EIR, May 8, 2015, p. 34)

2. THE EPISTEMOLOGICAL REVOLUTION OF BENJAMIN BANNEKER

*‘View yon majestic concave of the sky!
Contemplate well, those glorious orbs on high-
These Constellations shine, and Comets blaze;
Each glitt’ring world the Godhead’s pow’r displays!’*

Benjamin Banneker, *Almanac for 1794*.

I wish to add to Bob’s list of patriotic fathers of the American Revolution the case of Benjamin Banneker, because in refusing to negotiate his mind away before his would-be master, his unique contribution to the American System represented a similar revolutionary state of mind as that of the founding fathers. The extraordinary letter that Benjamin Banneker wrote to American Secretary of State, Thomas Jefferson, on August 19, 1791, is a testament to the principle that Hamilton embodied in the American Constitution.

During the same year, after he had been commissioned by President George Washington to survey the boundaries of the Nation’s Capital, Andrew Ellicott wrote: “Benjamin Banneker, an Ethiopian, whose abilities as a surveyor and an astronomer clearly prove that Mr. Jefferson’s concluding that race of men were void of mental endowments, was without foundation.” (Andrew Ellicott, [*Georgetown Weekly Ledger*](#).)

The son of a freed slave couple, Banneker became known for his intellectual achievements in astronomy, as an author, and as a surveyor of the City of Washington DC with Andrew Ellicot and Pierre L’Enfant. See my report: [**PIERRE L’ENFANT AND BEJAMIN BANNEKER PLAN FOR WASHINGTON DC.**](#)

However, his most significant accomplishment was confronting US Secretary of State Thomas Jefferson, personally, with the axiomatic question of slavery from an epistemological standpoint. This letter is a testament to the creative powers of a man who had the courage of telling one of the most powerful leaders in the world at the time, the truth of his mistakes and the means to correct them. In the middle of the original debate over the question of slavery in America, Banneker took the opportunity to accomplish a true epistemological revolution.

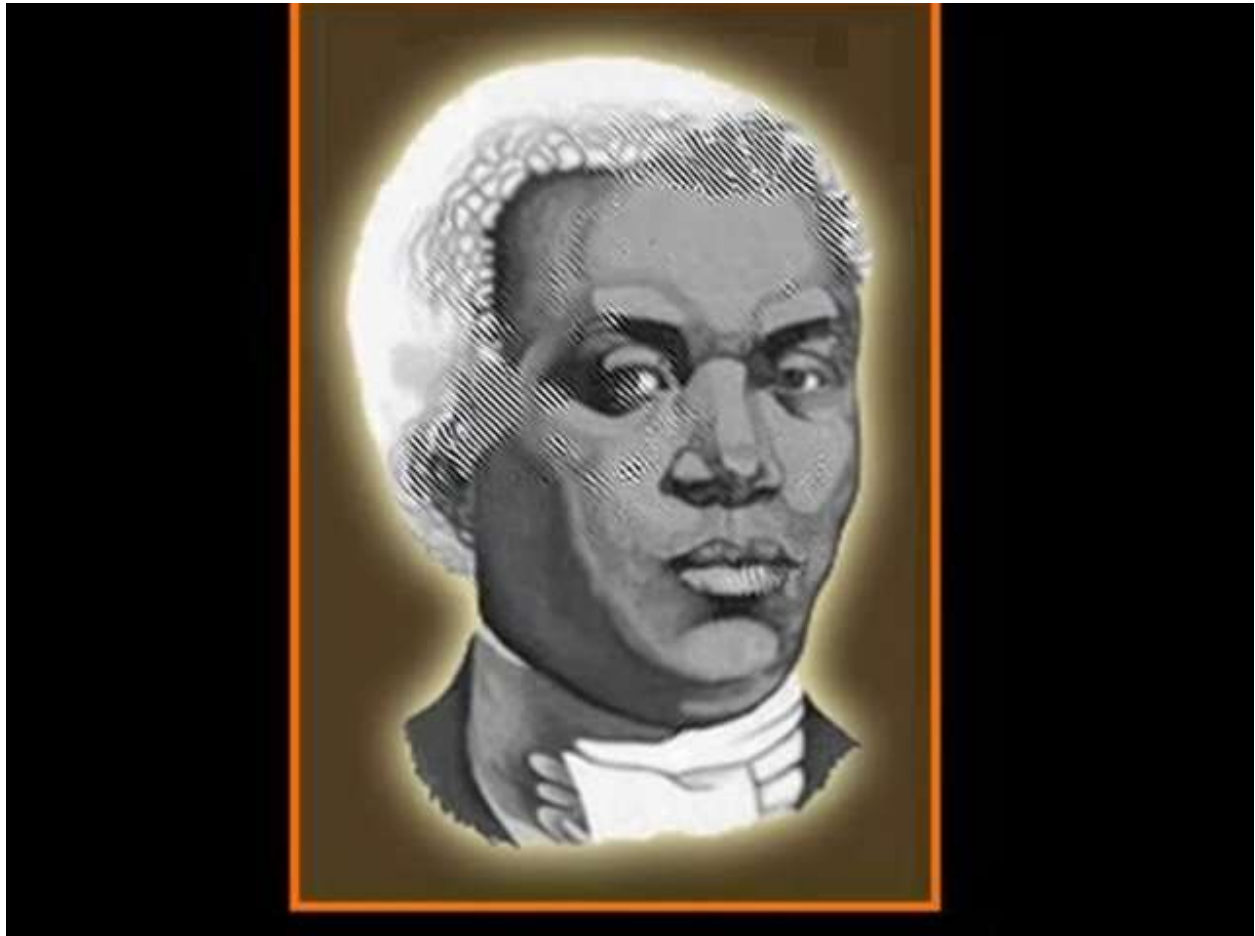


Figure 1 Benjamin Banneker, (1731-1806).

In his letter Banneker demands that Thomas Jefferson, Secretary of State, not only free his own slaves from bondage, but that he frees himself of the shackles of his own mind. Banneker told Jefferson, in no uncertain terms and without compromising, that this is the price an American citizen has to pay to be a human being. Banneker's letter to Jefferson is a superlative example of speaking without compromising the truth, with the effect of breaking with the axiom of "going along to get along." I am reproducing the letter in its totality, below, because there isn't a single phrase in it which is not intended to produce the effect of an axiomatic transformation in any well disposed mind.

“Sir,

“I am fully sensible of the greatness of that freedom, which I take with you on the present occasion; a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession, which is so prevalent in the world against those of my complexion.

“I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings, who have long labored under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

“Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature, than many others; that you are measurably friendly, and well disposed towards us; and that you are willing and ready to lend your aid and assistance to our relief, from those many distresses, and numerous calamities, to which we are reduced.

“Now Sir, if this founded in truth, I apprehend you will embrace every opportunity, to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us; and that your sentiments are concurrent with mine, which are, that one universal Father hath given being to us all; and that He hath not only made us all of one flesh, but that he hath also, without partiality, afforded us all the same sensations and endowed us all with the same faculties; and that however variable we may be in society or religion, however diversified in situation or color, we are all of the same family, and stand in the same relation to him.

“Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those, who maintain for themselves the rights of human nature, and who possess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race, from whatever burden or oppression they may unjustly labor under; and this, I apprehend, a full conviction of the truth and obligation of these principles should lead all to.

“Sir, I have long been convinced, that if your love for yourself and for those inestimable laws, which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous, that every individual, of whatsoever rank or distinction, might with you equally enjoy the blessings thereof; neither could you rest satisfied, short of the most active effusion of your exertions, in order to [exact] their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

“Sir, I freely and cheerfully acknowledge, that I am of the African race, and in that color which is natural to them of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you, that I am not under that state of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty with which you are favored; and which, I hope, you will willingly allow you have mercifully received, from the immediate hand of that Being, from whom proceedeth every good and perfect gift.

“Sir, suffer me to recall to your mind that time in which the arms and tyranny of the British crown were exerted, with every powerful effort, in order to reduce you to a state of servitude: look back, I entreat you, on the variety of dangers to which you were exposed, reflect on that time, in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation: you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that it is the peculiar blessing of Heaven

“This, Sir, was a time when you clearly saw into the injustice of the state of slavery, and in which you had just apprehensions of the horrors of its condition. It was now that your abhorrence thereof was so excited, that you publicly held forth this true and valuable doctrine, which is worthy to be recorded and remembered in all succeeding ages: “We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, and that among these are, life, liberty, and the pursuit of happiness.”

“Here was a time, in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great violation of liberty, and the free possession of those blessings, to which you were entitled to by nature; but, Sir, how pitiable it is to reflect, that although you were so fully convinced of the benevolence of the Father of Mankind, and of his equal and impartial distribution of these rights and privileges, which he hath conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence, so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves.

“I suppose that your knowledge of the situation of my brethren is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job

proposed to his friends ‘put your souls in their souls’ stead;’ thus shall your heart be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself or others in what manner to proceed herein.

“And now, Sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope, that your candor and generosity will plead with you in my behalf, when I make known to you, that it was not originally my design; but having taken up my pen in order to direct to you, as a present, a copy of an Almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

“This calculation is the production of my arduous study, in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein, through my own assiduous application to Astronomical Study, in which I need not recount to you the many difficulties and disadvantages, which I had to encounter.

“And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefore, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to Printers of this state, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy; a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive; and although you may have the opportunity to perusing it after its publication, yet I choose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand writing.

“And now, Sir, I shall conclude, and subscribe myself, with the most profound respect,

Your most obedient humble servant,

BENJAMIN BANNEKER.”

(Letter of Benjamin Banneker to Thomas Jefferson, August 19, 1791)

This letter is not only a beautiful surgical intervention against Jefferson, but it is also a brilliant way of sniffing out the compromising enemy within oneself. Banneker realized that, in the very action of writing such a letter, he had not only outflanked the enemy, but he had also outflanked his own fears. This is how Satan-Zeus falls by the simple action of truthfully attempting to save the mind of another human being. There is no doubt in my mind that

Banneker's intention was truly to save Jefferson's soul. Any other interpretation would make no sense.

Banneker understood that were he not to write this letter to Jefferson, his own soul would remain in chains. He recognized that Jefferson was a slave of his own "narrow prejudices" and Banneker knew that the courage to speak out against such a public figure was the only key that could unlock the shackles of his own mind. Unless you do this for the benefit of others, there is no redemption in compromising. It is not surprising that Jefferson rejected the opportunity to make such an axiomatic change, because he refused to give up the practical game of "going along to get along" with the landed aristocracy of Virginia and of France. Therefore, he could not deal with the truth contained in the letter and could only give the following face-saving reply.

"Sir,

"I thank you sincerely for your letter of the 19th instant, and for the Almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren, talents equal to those of the other colours of men, & that the appearance of a want of them is owing merely to the degraded condition of their existence both in Africa & America. I can add with truth that nobody wishes more ardently to see a good system commenced for raising the condition both of their body & mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstance which cannot be neglected, will admit. I have taken the liberty of sending your almanac to Monsieur de Condorcet, Secretary of the Academy of sciences at Paris, and member of the Philanthropic society because I considered it as a document to which your whole colour had a right for their justification against the doubts which have been entertained of them.

I am with great esteem, Sir, Your most obedient humble servant.

Thomas Jefferson."

([Thomas Jefferson to Benjamin Banneker](#), August 30, 1791)

Thus, Banneker fired this shot across the bow of Jefferson's slavish mind in order to remind American citizens in the future that we will not have a Constitutional Government if we continue to compromise with bad Presidents. Finally, the point that Banneker made is that unless you are willing to give up all of your false axioms of knowledge, you are not really a human being, and only after you've gotten rid of the Zeusian control of the slave master over you can you say that you have become a true human being. Such is the state of mind required to make a truly good President.

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