

of nationalist leaders in the 1820s, and again by Abraham Lincoln during the Civil War of the 1860s. Belatedly, the *Report on Manufactures* was put into effective action. And the Founding Fathers' program, under the name of "Hamiltonian economics," spread throughout the world.

During the first administration of President Washington, Secretary of State Jefferson and his Swiss economic theoretician, Albert Gallatin, launched an all-out attack against the U.S. national development program. Under the direction of their crony, British spy Aaron Burr, a prostitute successfully trapped Hamilton into a blackmail scenario; Hamilton eventually resigned after suffering a campaign of lies and terror against his integrity. Jefferson ran successfully for President in 1800, choosing Burr as his Vice President and Gallatin as Treasury secretary.

Jefferson was always ambivalent and opportunistic—Lyndon LaRouche recently described him perfectly as "politically bisexual"! As a young man in Virginia, Jefferson had been the political and intellectual companion of humanists, allies of Washington and Franklin. The most important was Jefferson's law professor and string quartet partner, George Wythe, the Platonist teacher of Greek and natural law. Though Jefferson played no outstanding role in the Revolution, in 1776 as a Continental Congressman, he was the principal author of the magnificent Declaration of Independence, which was edited by Franklin and others.

In France, as the U.S. ambassador in the middle 1780s, Jefferson became a constant companion of two British imperial representatives: Dugald Stewart, a teacher of radical empiricist philosophy; and his housemate Lord Dare, the son of the chief of the British intelligence service Lord Shelburne. Jefferson more and more identified himself with the anarchist attack on the French nation, run by Shelburne's networks, which culminated in the Reign of Terror, and the execution of France's leading scientists and nationalists.

As President, Jefferson did act to double the size of the nation, with the Louisiana Purchase. And he spoke out against northern Anglophile secessionists during the 1812-1815 U.S. war with Britain: Jefferson wrote to Lafayette, saying he knew that similar anti-national "French revolutionaries" had been paid British agents.

But the Anglophile mythmakers have brought forward Jefferson's most vile sabotage of national development, which they call a defense of the free market; and they have fraudulently mashed that perfidy together into a package with the ideas of human equality which he earlier shared with the Revolution's leaders.

The insane racialism and feudalism of America's enemies such as John Locke, have thus been peddled as the very founding principles of the nation. Yet the real American Revolution had, as Wilson had written, "a beauty, a greatness, an excellence, independent of advantage or disadvantage, profit or loss," which Newton and Locke would not have understood.

Cotton Mather's Leibnizian conspiracy

by H. Graham Lowry

Cotton Mather (1663-1728), the most prolific intellectual figure in colonial America, was the direct political heir of the republican founders of the Massachusetts Bay Colony. As a desperate measure to save Western Civilization from oligarchical destruction, Massachusetts was established in 1630 by English colonists under Gov. John Winthrop (1588-1649), to become the beachhead for an American continental republic.

Having outwitted King Charles I to secure self-government for Massachusetts, Winthrop and his followers established an elected legislature—which soon created the world's first system of public education. They drafted a constitution and code of laws known as the "Body of Liberties," and used the only printing press in the colony to make them available to all citizens, to protect them from "arbitrary government." Subsidies and tax exemptions for inventions and industrial development were also enacted—along with a system of fortifications, and a people's militia, for defense against *England*. In 1643, while England was racked by civil war, Winthrop expanded the drive for independence by founding the New England Confederation.

To support the effort, Winthrop's son John, Jr. (1606-1676) developed north of Boston the water-powered Saugus Iron Works, America's first automated industrial complex—which by 1647 had overmatched anything in England. The younger Winthrop extended this industrialization drive to Connecticut, and was elected governor there in 1657. In 1662, he secured a new charter for it on the Massachusetts model.

The two colonies' rate of development, both in population and productive economic power, soon terrified the new regime of Charles II. Against Massachusetts especially, Charles II in 1664 launched a 20-year campaign of subversion, economic warfare, military threats, and Indian massacres—and finally revoked its charter by decree in 1684.

Origins of the republican idea

Cotton Mather grew up in the midst of this deadly warfare between oligarchism and republicanism. In his youth, Cotton knew John Winthrop, Jr., the leading New England statesman and scientist of his day, who corresponded late in life with the young Gottfried Leibniz (1646-1716). Win-

throp's ally and political successor was Increase Mather, Cotton's father, who championed Plato and Kepler, against Aristotle and Descartes, as president of Harvard College. Increase led the fight for the Massachusetts charter, and in 1683 founded the Philosophical Society, the forerunner of Benjamin Franklin's American Philosophical Society. Mather's Society met fortnightly, to confer on "improvements in philosophy and additions to the stores of natural history," and corresponded with Leibniz's European circles; the Philosophical Society of Dublin, Ireland; and London's Royal Society.

Increase Mather also took the charter fight to London in 1688, where he discussed republican strategy with William Penn, and enlisted the Pennsylvania proprietor in support of the Massachusetts cause. When news reached Boston, early in 1689, that William of Orange had seized the throne of England, Cotton Mather directed the bloodless Andros Rebellion—backed by the Massachusetts militia under the command of Wait Winthrop, the son of John Winthrop, Jr. Following this stunning coup against royal governor Edmund Andros, Cotton Mather and his allies proclaimed an emergency government for New England, and promoted a system of public credit to foster economic development. Cotton Mather's pamphlet, *Some Considerations on Bills of Credit* (1691), became the model for Franklin's later proposals for issuing paper currency in Pennsylvania.

Massachusetts finally fell under royal rule in 1692. In the dark days which followed, Cotton Mather emerged as its leader, publicly challenging each new oligarchical encroachment, while tirelessly educating and organizing a republican movement. Those efforts intensified after 1701, when Jonathan Swift (1667-1745)—Leibniz's chief ally against the bestial leaders of the Venetian Party in England—began an extraordinary political offensive to break their power.

Swift was educated at Dublin's Trinity College, where both John Winthrop, Jr. and Increase Mather had studied. Cotton Mather developed further ties to the networks of Swift and Leibniz, while building an organization in Massachusetts. His local chapter leaders included the father of Benjamin Franklin.

The republican offensive of 1710

By 1710, Swift and Leibniz had broken the grip of the Venetian Party's control over Queen Anne, who had responded to Swift's moral influence among her inner circle. That year, two of Swift's personal allies arrived in America as Queen Anne's governors: Robert Hunter for New York, and Alexander Spotswood for Virginia. Strategically, the two colonies commanded the crucial gateways to America's westward development; and both governors had been instructed to open them as far as they could.

Cotton Mather was poised to exploit the opportunity, and seized it by publishing his *Essays to Do Good* in 1710.

Mather's work served as an organizing manual for the American Revolution, and was widely reprinted as late as the 1860s. Its original title unfurled the banner of Plato, Nicolaus of Cusa, and Leibniz: *Bonifacius, An Essay Upon the Good, that is to be Devised and Designed, by Those Who Desire to Answer the Great End of Life, and to Do Good while They Live.*

Against the oligarchical claim that man is a beast, Mather declared, "*Government* is called, the *ordinance* of God," and thus "it should vigorously pursue those noble and blessed *ends* for which it is *ordained: the good of mankind.*" His indictment of the enemies of mankind rings true to this day: "*Rulers* who make no use of their higher station, than to swagger over their neighbors, and command their obsequious flatteries, and enrich themselves with the spoils of which they are able to pillage them, and then wallow in sensual and brutal pleasures; these are, *the basest of men.*"

Mather insisted that man was created in the image of God: "It is an invaluable *honor*, to do *good*; it is an incomparable *pleasure*. A man must look upon himself as *dignified* and *gratified* by God, when an *opportunity* to do *good* is put into his hands. He must embrace it with *rapture*, as enabling him to answer the great End of his being."

Mather's *Essay Upon the Good* defined the tasks of republican citizenship, even in specific modes of practice—for doctors, lawyers, merchants, clergymen, educators, and family members.

Cotton Mather published 455 works during his lifetime, including treatises on philosophy, religion, ancient languages, history, politics, biology, botany, geology, the art of singing, and the only medical guide for American physicians of that time. He developed a vaccine for smallpox, during a deadly epidemic in Boston in 1721—which nearly cost him his life from an assassination attempt, run from London by the Hell-Fire Club networks of Bernard Mandeville. That battle brought the young Benjamin Franklin, Cotton Mather's most distinguished protégé, into political warfare for the first time. Franklin brilliantly managed an "undercover" role, directed by Mather, which led to his deployment to Philadelphia in 1723, at the age of 17.

More than 60 years later, after the long struggle for independence from Britain had been ratified by the Treaty of Paris, Franklin wrote a letter to Cotton's son Samuel, who had proclaimed the Declaration of Independence from his own pulpit in Boston in 1776. "I remember well both your father and grandfather," Franklin told him, "having heard them both in the pulpit, and seen them in their houses." Franklin reported that Cotton Mather's *Essays to Do Good*—which he first read in his own father's "little library"—had "an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."