
III. Alexander Hamilton and Manhattan

Alexander Hamilton's Challenge To Us Today

“Alexander Hamilton created the schedule of the World”

—Lyndon LaRouche, May 14, 2016

by Robert Ingraham

Preface: Why Do We Study History?

Why publish an article of this type, at this moment, on the subject of Alexander Hamilton? Certainly not because he is the subject of a hit Broadway musical. Nor simply because we are desperately in need of a revival of Hamilton's economic policies. It is the world crisis today, the life or death reality of the current threat of world war and the destruction of humanity, that impels this effort.

We must act to overcome the threats we are facing. We must have solutions. But not just any action, not just any solution. In reality, no “set solution” of any type will work under the current circumstances. No “program” will work. Fighting simply “to win” also will not work. Seemingly insurmountable crises, seemingly immovable obstacles, can only be defeated by bringing into existence something new, something revolutionary, something unexpected.

In 1789 Friedrich Schiller—in a piece titled, “What Is, and to What End, Do We Study Universal History?”—wrote:

Only from history will you learn to set a value on the goods from which habit and unchallenged possession so easily deprive us of our gratitude; priceless, precious goods, to which the blood of the best and the most noble clings, goods which had to be won by the hard work of so many generations! And who among you, in whom a bright spirit is conjugated with a



Friedrich Schiller, shown in conversation, dealt with the questions: What is History? And why should it be studied?

feeling heart, could bear this high obligation in mind, without a silent wish being aroused in him to pay that debt to coming generations which he can no longer discharge to those past? A noble desire must glow in us to also make a contribution out of our means to this rich bequest of truth, morality, and freedom which we received from the world past, and which we must surrender once more, richly enlarged, to the world to come, and, in this eternal chain which winds itself through all human generations, to make firm our ephemeral existence. However different the destinies may be which await you in society, all of you can contribute something to this! A path toward immortality has been opened up to every achievement, to the true immortality, I mean, where the deed lives and rushes onward, even if the name of the author should remain behind.

But where is to be found that “noble desire” of which Schiller speaks? How might we make those vital “contributions” that he proposes? By what means, and through the mobilization of what innate powers, shall we secure a better future for humanity? It is only in attempting to answer those questions that one can legitimately approach the life of Alexander Hamilton, and in so doing, discover clues—a beacon—which might guide us through the battle in which we are today engaged.

Introduction: On Creativity

It would be wrong to describe Alexander Hamilton, or any other truthfully creative individual, as embodying a “combination” of creativity and courage. For real creativity—not the existential nonsense that passes for creativity today—is, in and of itself, a courageous act,

the willingness to challenge and fight against great odds for the truthfulness of a creative insight, and for the implications of what that insight portends for future generations, for yet unborn human beings. Real creativity always derives from a vision of future potential motivating one’s actions in the present.

History is not the study of past events. It is an investigation into those singular creative discoveries which have advanced the potential for the continuation and accelerated development of the human species; discoveries which provide a glimpse into the unlocking of pre-existing but as yet unknown truths, into the meaning of the birth of human beings; discoveries which create new universes for human habitation.

Such discoveries are rare, and they always go against majority opinion, against the prevailing culture and beliefs of society. They are always a minority view. And they must be vigorously defended.

It is only through reflection, through a somber appreciation of this question—of the role of the individual creative human personality, of the creation of the seemingly impossible—that one is able to begin an inquiry into the life of Alexander Hamilton.

Hamilton *created* the American Republic—an entirely new potential for the human species—and it is in contemplating the quality of the mind that brought that creation into existence, that insights may be gained as to what is required of us if we are to win the battle in which we are today engaged.

On May 10, 2016, Lyndon LaRouche delivered an historic presentation to a group of associates at his home in Virginia. We will return to its profound implications throughout this present article. For now, a few short excerpts from that talk will suffice to situate the necessary approach:

It comes in the ability of mankind, to develop within the human individual the characteristics to



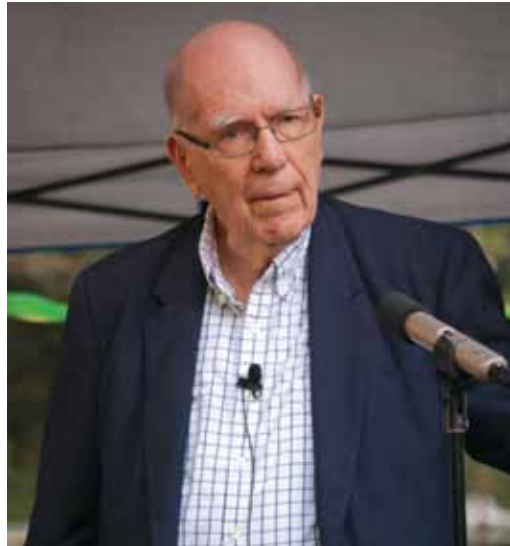
oil portrait by Daniel Huntington.

Alexander Hamilton, shown here, created the American Republic.

give a higher degree of power to mankind as a whole, through self-development of the human species. That's the *only* thing that is important . . .

The issue is, can the human species produce from within its own ranks a body of people who will meet the challenge of defeating the kind of evil we have to face now . . .

Creativity is the battlefield—precisely because creativity, properly understood, is the fight for the future. It is a fight to unlock secrets that will give new meaning to man's role in the universe. Real creativity is a war, stemming from a desire to challenge backward, defective axioms that have been imposed on society, whether that imposition originates with the forces of empire and oligarchy, or the depravity of the existing culture. Real creativity involves the willingness to fight, against great odds, to achieve a breakthrough for the benefit of future humanity. Such was Wilhelm Furtwängler's confrontation with Adolph Hitler. Such was Douglas MacArthur's de-



EIRNS/Stuart Lewis

Lyndon H. LaRouche, Jr.

cision at Inchon. That is how history is made. All great creative personalities operate within the realm of *great strategic flanks*.

I. The Creation

In that same May 10 address, LaRouche stated, “The desire is not to win, the desire is to create. And to do nothing that does not allow you to create.”

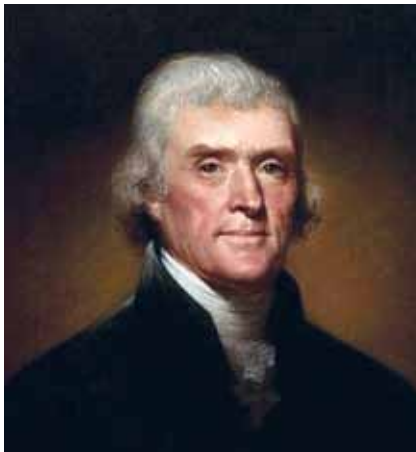
Thus do we begin our examination into the life of Alexander Hamilton.

Why one child develops into a creative personality, a world-historical figure, and another does not, is a question that, as yet, is still beyond our full comprehension. In Alexander Hamilton's case, some things are known about his early life and upbringing, but the available scraps of information do not answer the question as to how and why he emerged as a force that changed the future of human society. To say that he received instructions from this or that teacher, or that he read certain books, is a paltry, reductionist approach that answers



painting by John Trumbull

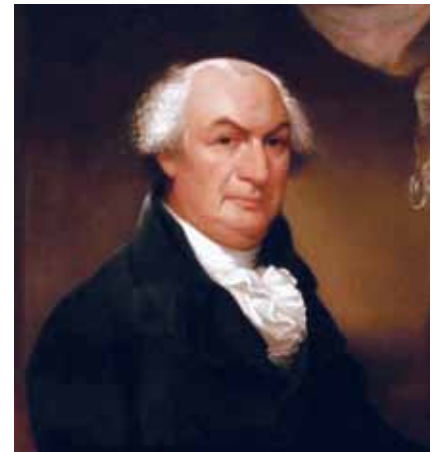
General George Washington shown here at the time of his first farewell address, resigning his role as Commander in Chief of the Army, at Annapolis, Maryland in 1783.



White House Historical Association, by Rembrandt Peale



by Gilbert Stuart, at National Gallery of Art



Washington respected and trusted John Jay (center) and had a close relationship with Gouverneur Morris (right), but always looked to Hamilton for leadership, and never once sided with Jefferson (left) on any important issue.

nothing. Others had the same teachers; others read the same books, But they did not become a Hamilton.

What is known for certain is that from the moment he left adolescence, after his arrival in New York City in 1773, his very first public utterances, his very first writings, were devoted to the creation of something new, something never seen before in human society. He instantaneously became a passionate partisan for the American revolutionary cause, and the genius of the 18-year-old Hamilton was already displayed in his two writings of 1774, *A Full Vindication of the Measures of Congress* and *The Farmer Refuted*. Most telling is that, even in these youthful, inaugural works, the evidence of Hamilton's willingness to stand and fight for the truth against majority opinion is emphatically presented.

George Washington, in an act which speaks volumes about his own character, recognized the extraordinary nature of Hamilton's mind and personality from almost the moment he met him, and in 1777, the 19-year-old Hamilton became not simply Washington's *aide de camp*, but his most trusted and valued military adviser, a position which Hamilton would hold for four years.

Washington always supported Hamilton. He supported him at the Constitutional Convention of 1787. He supported his monumental economic revolution of 1790-1791. During the intense conflicts within his administration, Washington never once sided with Jefferson against Hamilton on any issue of importance. Washington trusted and respected John Jay, and his relationship with Gouverneur Morris was more familiar and personal, but *it was to the younger Hamilton that Washington always looked for leadership*.

Unlike the misguided populists and xenophobes of

present day Europe and America, Alexander Hamilton was never tricked into merely fighting *against* someone or something; his was always an effort to give birth to great strategic flanks, always attacking, but doing so in a way that redefined the battle, under new rules of combat, and always developing new potentials for victory. Each breakthrough, each new flank, created new potencies within the population.

Birth of an Idea

The moment at which Hamilton perceived the *historic potential* of the American Revolution can not be known, but it is certain that from a very early date, Hamilton had a singular conception of what needed to be brought into existence, what could and must be created. Many people took part in the American Revolution, and of those, many things could be said, both noble and profane. What is clear, is that no one—as is shown conclusively in the proceedings of the 1787 Constitutional Convention—grasped the implications of the momentous “historic opportunity,” except for Hamilton.

Earlier, in 1781, Hamilton had taken two actions, and everything that was to develop later, emerged from these two initiatives. On April 30, he authored a lengthy essay, which he sent as a letter to the financier Robert Morris, in which he put forward a proposal for the establishment of a National Bank and a National Credit System. Several months later, he delivered a proposal to the New York State legislature calling for the convening of a national convention for the purpose of rectifying the miserable failings and shortcomings of the Articles of Confederation. This began the process that would lead to the convening of the Constitu-

tional Convention in the summer of 1787.

These were not two separate initiatives, but two derived products of one idea, one creative thrust, intended to bring into being a sovereign constitutional republic, a republic with the power to defend itself against the rapacious and oligarchical governments of Europe; a republic intended to exhibit in its very nature a dedication to developing in each individual citizen a republican culture; a republic charged to act and to foster the *potential* for the further advance of the condition of the human species.

These were not simply economic and constitutional proposals for the creation of certain types of institutions; rather, the intent was to define a new dynamic within human society that would to advance the human identity. This was to be a republic based on the principle of human potential and human progress. Most emphatically, Hamilton's dedication to using the power of the republic to engender rapid advances in scientific and technological discoveries, and to establish both a constitution and a credit system to advance that progress, defined a very specific insight into the paramount importance of the issue of human culture.

Historians and biographers usually treat personages such as Hamilton by trying to prove that all of their ideas derived from something in the past. They will say, "Hamilton's ideas on constitutional law came from his study of British legal theory," or "Hamilton's theories on trade derived from his study of Grotius." Such "historians" are incapable of grasping the creation of something that is *new*, something that overturns all previously accepted axioms.

The adoption of the Constitution in 1787, followed by Hamilton's 1790-1791 economic initiatives, were all part of one revolution: the creation and future development of the new republic. The adoption of the Constitution made possible the history-changing economic revolution which followed. It was one revolution, one creation, one intention, a singular but multiply-connected idea, as it flowed from Hamilton's mind.

I ask the reader to consider all of this as we proceed. What follows must necessarily include much historical detail, and it is easy to get lost in the details. Bear in mind that everything discussed below must be situated in what has just been presented.

The Constitution

The American Constitution was entirely the creation of Alexander Hamilton. There would not even

have been a Convention but for Hamilton. Following his 1781 proposal to the New York legislature, Hamilton authored his six *Continentalist* essays arguing for the power of the national government to develop the future economic potential of the nation. In July 1782, at his urging, the New York legislature adopted a resolution, calling for the convening of a national convention to overhaul the Articles of Confederation. In November 1792, Hamilton was elected to the national Congress in Philadelphia. There he wrote papers, delivered speeches, and introduced resolutions calling for a convention. In 1783 he authored yet another resolution, this one including an outline for an entirely new National Constitution, *an outline very similar to the proposal that he later put forth at the Philadelphia Convention in 1787*. This was the idea, the germ, from which everything later flowed.

Then, two crucial meetings followed in 1785 and 1786. In March 1785 the Mount Vernon Conference was held at the Virginia home of George Washington. In September 1786, the Annapolis Convention was held in Annapolis, Maryland. Both meetings were convened to deal with shortcomings in the Articles of Confederation, particularly in regard to interstate trade and other economic matters. The scope of the agenda for the two meetings was very limited, and the thinking of most of the delegates even more limited. But for Hamilton, who was a delegate to the Annapolis Convention, this meeting became a moment of historically specific opportunity. It was a moment in which, in the words of LaRouche, "an individual of principle outmaneuvered the practicality of everyone else."

Hamilton convinced the assembled delegates that something greater than a few patchwork reforms was needed, and at the conclusion of the discussions, the convention unanimously adopted what became known as the *Annapolis Resolution*, a declaration—authored by Hamilton and sent to the national Congress in Philadelphia as well as to all of the thirteen state governments—calling for the convening of a national constitutional convention. That convention met in June.

On June 18, 1787, Alexander Hamilton delivered a six-hour speech to the assembled delegates at the Convention in Philadelphia. That speech, more than any other specific initiative that one could name, gave birth to the United States. Historians like to point to the Virginia Plan of James Madison as the basis for what became the final form of the Constitution. That is absurd! For Madison and the Virginia slaveholders,

the Constitution was never more than a social contract, with no moral imperative. The Virginia Plan was not a constitution; by maintaining “states’ rights,” it perpetuated an agrarian, slavery-dominated, purposeless society. Without a national mission, heteronomy and greed would have been the primary social dynamic in such a future society. Any contrary analysis of what transpired at the Philadelphia Convention comes from the damaged imaginations of individuals who fail miserably to comprehend the nature of the *mind* of Hamilton and what it was that *he* was determined to create.

Earlier articles in *EIR* have made the case that the American Revolution was not a mere “tax revolt,” that it was not simply a rebellion against “big government” oppression. But for Thomas Jefferson, the southern slave-mongers, and many others, that is exactly what it was! “Get the government off our backs! Let us whip our slaves and distill our whiskey in peace”—the later secessionist Confederacy’s notion of Freedom. It was Hamilton, at Philadelphia, who determined that we would not go down that road.

The details of the fight at the Constitutional Convention have been reported elsewhere,¹ and they need not be repeated here, but it is necessary to be clear that it was Hamilton, together with Gouverneur Morris and very few others, who established both the Office of the Presidency, with broad implied powers, and a powerful national judiciary. It was Hamilton who embedded the concept of the *General Welfare* in the Constitution and who gave the Constitution its intent—of developing the nation for *posterity*—thus imbuing the entire document and the future republic

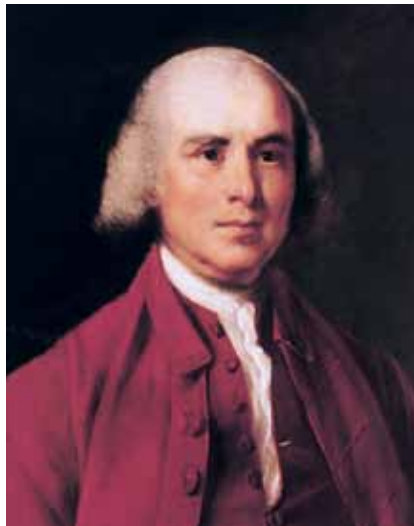


Jefferson's cousin, Edmund Randolph, shown here, was Attorney General of the United States.

1791), and the *Report on Manufactures* (December 5, 1791). All four of these, taken together, created a whole—a unified principle and policy for the development of the nation, and the transformation of the opportunities and skills, and the cognitive development, of the population. Nothing like this had ever been witnessed before in human history.

This was not a linear extension of any past economic or governmental system. It was not a “republic” of the Venetian or Dutch variety. It was a revolutionary change in the underlying dynamic of society, all flowing from a precise intention to create a *possibility* for the uplifting and improvement of the human species.

Thomas Jefferson and James Madison went wild. In 1789, they had believed, or at least hoped, that their faction might come to dominate the Washington Administration. Jefferson was Secretary of State. His cousin, the Virginian Edmund Randolph, was Attorney General. The slave states held a majority in the House of Representatives, with Madison as their spokesman. Jefferson did not know Hamilton at all, and as for Madison and the rest of the slave-owners’ faction, they vastly underestimated the personality they were up against. Hamilton



James Madison was spokesman for the slavocracy. He and Jefferson fought Hamilton's National Bank proposal.

1. See Robert Ingraham, “[Manhattan's Struggle for Human Freedom Against the Slave Power of Virginia](#),” *EIR*, May 8, 2015.

turned the tables on all of them. In military terms, his Four Reports and what they implied, routed the fixed positions of his enemies and created an open field for the intended transformation to proceed.

Jefferson and Madison struck back. They charged that Hamilton, in his proposal for a National Bank, was attempting to overthrow the Constitution, and that the National Government had no power to intervene in the freedom of the marketplace. Jefferson lobbied Washington intensely against the proposal. On February 23, 1791, Hamilton responded with his *Opinion on the Constitutionality of a National Bank*, and two days later George Washington signed the law to establish the Bank of the United States.

In December 1791, Hamilton broke through on another flank with the publication of his *Report on Manufactures*. That report took what was implied and made possible by the first two reports, to its necessary conclusion—that is, the utilization of a national Credit System to unleash the creative and inventive potentials of the American people, and to affirm the power and responsibility of the sovereign government to direct such a revolution in industry and science.

These were not “economic policies”! An entirely new culture was to be nurtured, a new sense of identity, a new, higher morality, wherein the productive powers and creative potential of each citizen would become the standard for true value—this would become the *very nature* of the nation itself.

In his address on May 10, Lyndon LaRouche said, “It’s the development of the individual within the nation, that is the key to power. The ability to create something better than mankind has known and experienced beforehand.” This is the precise—scientifically precise—intention and dynamic which Hamilton set into motion.

What Hamilton Wrought

Whither the United States? Whither the human species? Consider the history of the last 200 years—had Hamilton not lived. Look at what happened in India. Look at what happened in Africa. The deaths, the opium, the indescribable suffering. Lacking Hamilton’s intervention, that would have been the future for all of us; humanity would have been crushed by the power of Empire. The British oligarchical system, and its depraved view of human nature, would have ruled unchal-

lenged for the entirety of the 19th Century.

That didn’t happen. Such was Hamilton’s victory. Such his strategic gift to humanity. Hamilton changed the future for the entire human species, and he did it by recognizing the potential for an entirely different future—and then risking everything to bring that better future into existence.

Most people view history as a series of battles between two opposing sides, a set piece battle, like a chessboard. Such adolescent notions are based on erroneous, simple-minded sense perception. As LaRouche has stressed, the issue is not one of winning, but of creating. A creative intervention destabilizes and disorients the enemy; it “sets them off their heels.” And it creates the necessary space to bring in something *entirely new*, something which unlocks pre-existing but previously unrealized potentials for victory. After his death, Hamilton’s Revolution was largely overthrown by the forces of Empire and the Slavocracy, but his victory *changed everything* in the world; it changed the world *forever*—and what he had unlocked, remained unlocked for all future generations.

II. Insurrection

In May 1791, Thomas Jefferson and James Madison traveled to New York City, and during the month of June they held several meetings with Robert Livingston and Aaron Burr. The subject of those discussions was a plot to bring about Hamilton’s downfall, to reverse his policy initiatives, to drive him out of the Washington Administration, and to destroy him both politically and



Jefferson and Madison plotted unsuccessfully with Robert Livingston (left) and Aaron Burr (right) to bring about Hamilton’s downfall.

personally. They adopted as their motto “*Delenda est Carthago*” (Carthage must be destroyed).

In the autumn of 1791 Jefferson began to establish a nationwide series of newspapers and journals with the intent of launching total war against Hamilton. One of the first of these, the *National Gazette*, was set up by Philip Freneau in Philadelphia, with direct financial support from Jefferson. Others, including the treasonous Philadelphia *Aurora*, soon followed.

The *raison d’être* behind the treason of the oligarchical Slavocracy was given away by Madison, in a January, 1792 letter to a colleague, wherein—in reaction to the just released *Report on Manufactures*—he wrote, “What do you think of the commentary on the terms *general welfare*? This broaches a new constitutional doctrine of vast consequence and demanding the serious attention of the public ... If Congress can do whatever in their discretion can be done by money, and will promote the general welfare, the Government is no longer a limited one possessing enumerated powers, but an indefinite one ...”

Thus the issue was made explicit: The General Welfare Principle as enunciated by Hamilton at the Philadelphia Convention—the principle which defined the *purpose* of the new nation—was named by Jefferson and Madison as the enemy. Hamilton’s 1787-1791 creation of a Constitutional Republic and a National Credit System, and his intention to develop the power of the national culture was to be overthrown.

Throughout 1792 and 1793, efforts by the Slavocracy to drive Hamilton out of the government escalated. The details are extensive, but they culminated in Jefferson’s deployment of Virginia Congressman William Branch Giles to introduce a resolution to remove Hamilton from office for “maladministration in the duties of his office,” effectively an impeachment resolution. When this resolution was presented to the House on February 27, 1793, it received only five votes, including that of James Madison.

Unable to pry Washington loose from his alliance with Hamilton, Jefferson’s next step was to launch a series of Jacobin organizations through which the Constitutional Republic might be overthrown. The method was to recruit individuals by appealing to their lowest,



Jefferson created Jacobin organizations to overthrow the Constitutional Republic. The first two were headed by John Peter Muhlenberg (left) and Alexander Dallas (right).

most base instincts of self-interest, avarice, rage, and fear. These organizations went under a variety of names, but the most common appellation was “Democratic Society.” The first two originated in Philadelphia in the spring of 1793, headed by Peter Muhlenberg and Alexander Dallas. Within months, dozens more were set up throughout the nation. By 1794 these organizations were fully deployed in an onslaught to destroy Hamilton and overthrow Washington’s government.

France and Its ‘Revolution’

For Thomas Jefferson, the raper of slave women, his intention for the United States was always grounded in an abysmally depraved view of human nature. Freedom from the British was simply the freedom to unleash the inner beast, only constrained by the “rule of law” designed to keep the satiation of animal appetites within manageable boundaries.

After the storming of the Bastille in July 1789, revenge-mad mobs ran through the streets of Paris, their faces and clothes smeared with blood, carrying aloft pikes on which the heads of their victims were impaled. The horrified Gouverneur Morris, who witnessed these scenes, concluded at that very moment that—far from this being a replica of the American Revolution—a monumental evil had been unleashed. Thomas Jefferson, who was also in Paris at that time, shed crocodile tears over the “revolutionary excesses,” but throughout the entirety of the 1790s, he repeatedly defended the continuing carnage as a necessary “bloodletting” of the revolution.

In 1798 Hamilton authored two articles, both under the title of *The Stand*. He wrote:

In reviewing the disgusting spectacle of the French Revolution, it is difficult to avert the eye entirely from those features of it which betray a plan to disorganize the human mind itself, as well as to undermine the venerable pillars that support the edifice of civilized society . . .

It is not necessary to heighten the picture by sketching the horrid group of proscriptions and murders which have made France a den of pillage and slaughter; blackening with eternal opprobrium the very name of man . . . The pious and moral weep over these scenes as a sepulcher destined to entomb all they revere and esteem. The politician who loves liberty, sees them with regret as a gulf that may swallow up the liberty to which he is devoted . . .

For those who grew to maturity in the 1960s, the continuing heritage of what Hamilton describes should be all too familiar. The “revolutionary violence” of Frantz Fanon, the popularity of the film, *Battle of Algiers*, the prescription for human “happiness” defined by the Marquis de Sade—this is our inheritance from Thomas Jefferson and his allies among the *Montagnards*, the French faction that unleashed the Reign of Terror in 1794. This degradation of the human identity to the sensual abyss is still with us today. It is seen in the British- and Saudi-backed ISIS and Al-Nusra. It is also the beast which occupies the soul of Barack Obama, an individual whose identity as a youth was shaped by the participation of his father in the mass murder and torture of the Indonesian genocide of 1965-1966.

This heritage is also the pervasive reality of today’s trans-Atlantic culture. It is not simply that Obama and other leaders murder people in cold blood; of far greater importance is a culture which tolerates this, a people who avert their eyes or protest ignorance. At the heart of this issue is a question: Is the nation, is our culture governed by a dynamic of destruction, or one of creation? “Revolutionary” France of the 1790s was rapidly devolving into what can only be described as a Nazi regime. It became explicit with the 1799 Coup of 18 *Brumaire*, which brought Napoleon Bonaparte to power. The true nature of this monstrosity—this unleashing of human depravity—is perhaps best understood by spending one or two hours studying what Francisco Goya presents in his *Los desastres de la Guerra*.

In the plethora of his writings during the 1790s, Hamilton returns again and again to the issue of the

French Revolution. Central to everything he discusses is the human identity—and the extraordinary danger posed—by what was occurring in France—to the morality and self-conception of the American people. The perpetuation and further development of republican ideals is only possible through the development of the citizenry. That is the battleground.

During his May 10th address, Lyndon LaRouche discusses this question directly:

Mankind is not a bunch of objects that you can manipulate and make the toys dance for you. That does not work. You have to actually create a power *in* mankind which is improved *over* previously existing expressions of mankind. That is the whole game. And you have to spread this kind of development, such that it sustains itself . . .

During the 1790s, Jefferson and his coalition of plantation owners and financial speculators, imported the Satanic impulses of French Jacobinism into America to manipulate the passions, fears, and greed of Americans against Hamilton’s revolution. Jefferson’s method was to build a cadre of “enraged ones” (*Les Enragés*) who could be thrown against Hamilton and his allies. This southern culture of violence, racism, Jacobinism, and barbarity has always been the internal enemy of Hamilton’s Republic. It was the well-spring of the Confederacy.² It was institutionalized with the creation of the FBI. And it is with us today.

Neutrality and the Jay Treaty

Jefferson’s insurrection against Hamilton’s leadership intensified, particularly after Washington’s *Proclamation of Neutrality* in 1793 and the negotiation of the Jay Treaty with England in 1794, both of which were strongly urged on Washington by Hamilton and violently opposed by Jefferson and Madison.

The *Proclamation* was issued to forestall a nationwide mobilization by the Jefferson machine to drag the United States into a war with Britain as an ally of Maximilien Robespierre. Although the danger of war was real and urgent, there was also a more profound, *positive*, feature to the *Proclamation*; it defined an en-

2. In 1861, prior to the later adoption of *Dixie*, the unofficial national anthem of the secessionists was *The Southern Marseillaise*, the French revolutionary song, set with new words. It was sung on the streets of Charleston, South Carolina, and New Orleans, Louisiana, by Confederate soldiers marching off to war.

tirely new approach to relations among nations. It introduced a new paradigm as to how human interaction on the planet would proceed. The *Proclamation* was unequivocal in stating that the United States would not be drawn into wars of rivalry between the European empires, that the killing and destruction on behalf of hereditary oligarchies which had dominated Europe for centuries would find no place in America. From the vantage-point of a republican culture, it avowed that it was the intention of the United States to maintain peace with all nations, a peace based on mutually beneficial trade and economic relations, and non-interference.

The Jay Treaty, negotiated one year later, was fully coherent in principle with the *Proclamation*. Its supreme accomplishment was in resolving all of the areas of conflict left over from the American Revolution, exactly those “danger points” which Jefferson and Madison were attempting to leverage to provoke a war with Britain.³

In reaction to these developments, frenzied violence—instigated by Jefferson’s Democratic Societies—erupted all over the country. Philip Freneau, writing in the *Aurora*, charged that Washington wanted to enact the Jay Treaty to make himself a king: “His wishes will be gratified with a hereditary monarchy and a House of Lords.” It was during this period that the Jeffersonians began publicly to attack Hamilton, Washington, Jay, and others as monarchists, and it must be understood that the label of *monarchist* in 1792 carried an even more sinister and deadly implication than being named a *communist* in 1952.

At this time Hamilton spoke openly to friends of the danger of civil war erupting. Oliver Wolcott, who had succeeded Hamilton as Treasury Secretary, agreed, writing to Hamilton, “I think we shall have no dangerous riots, but one month will determine the fate of our country.”

In 1796, Washington released his (Hamilton-authored) *Farewell Address*, in which he reiterated the principle of Neutrality. The response to this speech by the minions of the Virginia slavocracy was venomous. One newspaper denounced Washington’s words as “the loathings of a sick mind.” In the *Aurora*, Benjamin Franklin Bache accused Washington of having conspired

with the British during the American Revolution. Thomas Paine penned an open letter to Washington, expressing the hope that Washington would die and telling him that “the world will be puzzled to decide whether you are an apostate or an impostor, whether you have abandoned good principles or whether you ever had any.”

III. Counterattack

On January 26, 1795 Hamilton resigned his position as Treasury Secretary and left the Washington administration. His reasons for doing so were entirely financial and familial. By 1795, Hamilton and his wife had five children and were nearly impoverished after five years in government service. They owned little more than a few sticks of furniture, and he was deeply in debt. Jubilant over Hamilton’s departure, Madison wrote, sneeringly, to Jefferson, “Hamilton will go to New York with the word *poverty* as his label.”

But Madison would be forced to swallow his triumphant sneers, because it became very clear, very quickly, that Hamilton remained the leader of the Washington Administration. Washington wrote to him repeatedly for advice. Secretary of State Pickering, Secretary of War McHenry and, particularly, Secretary of Treasury Wolcott—with Washington’s approval—all looked to Hamilton as the *de facto* leader of the Republic. Hamilton corresponded regularly with Washington, wrote speeches for him, and authored numerous articles and appeals that appeared in the press. As many of his contemporaries remarked at the time, the relationship between Washington and Hamilton actually deepened in its intimacy and mutual trust after Hamilton had left office.

After January 1795, Manhattan would serve as Hamilton’s command center, the location from which he would defend his revolution and battle the growing political and cultural degeneration of the nation. By 1798 his ally John Jay was Governor of New York State; his collaborator Rufus King was there, his father-in-law Philip Schuyler was there, and in 1798 his friend Gouverneur Morris returned to New York from Europe. This was a New York-based effort to preserve Hamilton’s Revolution for future generations.

Treason in High Places

By 1796, Washington was finished with Jefferson and his allies. The evidence of Jefferson’s conspiracies was overwhelming, and Jefferson’s agents, such as

3. In 1798, to forestall conflict with France, which would erupt into the Quasi-War, Hamilton urged President John Adams to negotiate a treaty with France, along the lines of the Jay Treaty, in order to preserve the peace.



New York Historical Society Museum and Library
Left: National Portrait Gallery, Washington D.C.

After he left the Washington Administration, Hamilton's close collaborators in New York, in addition to John Jay and Gouverneur Morris, included Rufus King (left) and his father-in-law Philip Schuyler (right).

James Monroe, Burr, Livingston, and others were now publicly attacking Washington as an "Anglo-man," a monarchist, and a traitor.

In July 1795, confidential documents seized aboard a captured French ship provided evidence that Jefferson's agent, Secretary of State Edmund Randolph, had agreed to take money from the French government in return for promoting a pro-French policy. When Washington confronted him with the evidence, Randolph did not deny it, but resigned on the spot. Then, in the summer of 1796, Washington dismissed Monroe—another Virginian and a Jeffersonian agent—as his Minister to France, when reports from Paris revealed that Monroe was holding secret meetings with French officials, conspiring to effect a military alliance between France and the United States. When Monroe returned to America, he published a lengthy defense of his ambassadorship and accused Washington of treason for dismissing him.⁴

Against All Odds

Alexander Hamilton was *always* in the minority. He was in the minority at Philadelphia in 1787. He was in the minority during the Washington Presidency. His power did not come from winning the majority of citizens to his views. He was never a "politician." He oper-

4. In 1794 Washington had nominated John Marshall to succeed Gouverneur Morris as Minister to France, but when Marshall declined, Washington, who was under pressure to appoint a Virginian, reluctantly named Monroe.

ated from a higher view of the battle, and at certain key, opportune moments he struck, with all of his intellectual prowess, to achieve breakthroughs which could then be built upon. Each attack, each breakthrough, then re-defined new opportunities for what was possible. His power, his weapon, was his mind.

The election of John Adams in 1796, on the other hand, brought into the Presidency an individual who had no commitment to the vision of Hamilton's revolution. The *principles* and the *mission* which had guided the nation between 1789 and 1797 vanished from the office of the Presidency.

Exacerbating the problem was Adams' deep personal hatred of Hamilton. He called Hamilton "debauched," a "creole," an "opium addict," that "bastard brat," and accused him of "cavorting with whores." He repeated Jefferson's slander that Hamilton was a monarchist and pro-British. Adams, never a man to be guided by discretion, uttered publicly much of the filth that he slung at Hamilton. Abigail Adams, if anything, despised Hamilton more than her husband and refused to wear black after he was murdered.

Under Adams' gross mis-leadership, the Federalist



Portrait by Samuel Morse

Jefferson agent James Monroe, shown here, was dismissed as Minister to France by George Washington.



John and Abigail Adams despised Hamilton, and Adams' presidency had no commitment to Hamilton's vision.

Party fractured and disintegrated. Individuals of inferior intellect and morality began to flake off, and others, driven by greed and ambition, engaged in foolish, even treasonous schemes. As for Jefferson and his friends, their treasonous onslaught did not change in character at all. It simply escalated.

'Tis that strategic reality which defines the true nature of the career of Aaron Burr. A founding member of the anti-Hamilton "*Delenda est Carthago*" clique in 1791, an organizer against the Jay Treaty in 1795, Burr headed the New York Tammany Society by 1797, the flagship Jeffersonian organization in New York City. Two years later he established the Manhattan Corporation as a financial base for his operations and as a means by which to pry Federalist Party leaders away from Hamilton through bribery. His assigned task was to destroy Hamilton's power base in New York, to leave Hamilton without means to continue the fight.

Cross-Party Treason

Following Aaron Burr's failed attempt to seize the Presidency from Thomas Jefferson in the election of 1800, and his recruitment of Federalist Party leaders to that effort, Burr embarked on a non-stop effort to split the Federalist Party and shatter Hamilton's political leadership in New York State.

Beginning in 1801, Burr began to strip away vulnerable Federalist leaders from their allegiance to Hamilton. On February 22, 1802 Burr attended a meeting of top Federalists in Washington, D.C., and then, in the summer of that year, he embarked on a tour of the South, meeting with and wooing Federalist leaders.

By 1804, the nominally Democratic-Republican Burr was back in New York and announcing his intention to run for state governor. Federalist Party leaders flocked to Burr's banner, and the unprincipled Burr fanned the flames of division and disunion with attacks on Jefferson's Louisiana Purchase. When Hamilton spoke out publicly, strongly supporting the addition of the Louisiana Territory to the Union, he was widely denounced by Federalist leaders for doing so.

Hamilton published an electoral broadside to the people of New York, titled *Lansing or Burr*, wherein he warned that Burr was conspiring with Northeast Federalists to dismember the Union.

Hamilton endorsed Burr's opponent, the Democratic-Republican Lansing, and when Lansing withdrew from the race, Hamilton endorsed the new Democratic-Republican candidate Morgan Lewis. Lewis eventually won the election. Federalist-controlled newspapers, which had enthusiastically backed Burr, vilified Hamilton and ostracized him within the Federalist Party.

Earlier, in the spring of 1804, Timothy Pickering, now a Senator from Massachusetts, had conducted a tour of New York. His goal was to recruit leading local Federalists into a plan for the secession of New York and New England from the Union. Pickering and the so-called Essex Junto⁵ called for the creation of a northern confederacy, "exempt from the corrupt and corrupting influence and oppression of the aristocratic Democrats of the South." Many New York Federalists were receptive to this message, but Hamilton told one associate, "You know there cannot be any political confidence between Mr. Jefferson and his administration and myself. But I view the suggestion of such a project with horror."

Hamilton placed the blame for these developments equally on the Essex Junto and on Jefferson. In a discussion with a friend, Adam Hoops, Hamilton stated that Jefferson's policies would result in "bloody anarchy," and he predicted, "The result must be destructive to the present Constitution and eventually the establishment of

5. The Essex Junto originated in Massachusetts as backers for ratification of the Constitution in 1788, and had been early supporters of the Washington Presidency. Its wealthy members, however, many of whom were involved in trade with British merchants, proved in the end to be far more loyal to wealth and power than to the Republic.

separate governments framed on principles in their nature hostile to civil liberty.”

Four days before his death, in a conversation at his home in northern Manhattan, Hamilton said to John Trumbull, a New England Federalist, “You are going to Boston. You will see the principal men there. Tell them from Me, at My request, for God’s sake, to cease these conversations and threatenings about a separation of the Union. It must hang together as long as it can be made to.”

The Battle Engaged

During his nine years in New York City, from 1795 to 1804, Hamilton’s position was one of a commander-in-chief in a theater of total war. His power was in his ideas, and his ideas were interventions, designed to enable a population to perceive the possibility of a better future, a better life, a greater potentiality. He authored articles, essays, speeches, resolutions, and letters. In one 68-day period, he wrote more than 100,000 words!—all of which were published in New York newspapers. Jefferson and Madison were terrified of him.

In 1801, Hamilton founded the *New York Post*, which would function as his political voice in New York City. In 1802, he wrote to Senator James Bayard,⁶ proposing the creation of a new movement which Hamilton called the Christian Constitutional Society.⁷ It was intended not merely to oppose the Jeffersonians, but to be the beginnings of an effort to effect a moral and cultural revival within the American people.

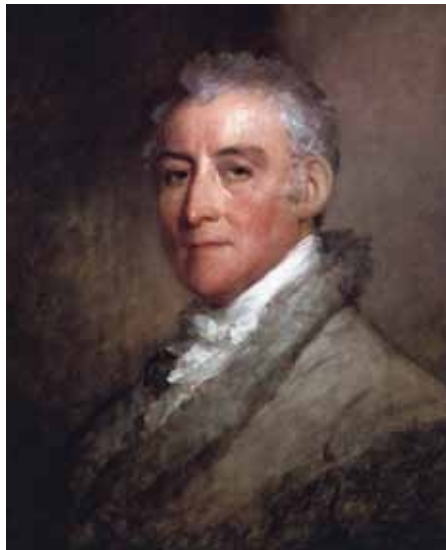
6. In 1801, Bayard had followed Hamilton’s advice and played a key role in the defeat of Burr. In 1802 he led the fight with Morris against the repeal of the Judiciary Act, and in 1812 he voted against Madison’s declaration of war against Britain.

7. See Donald Phau, “Hamilton’s Final Years: The Christian Constitutional Society,” *EIR* Jan. 3, 1992.



Charles Wilson Peale

Massachusetts Senator Timothy Pickering conspired with Aaron Burr for New England and New York to secede from the Union.



painted by Gilbert Stuart

Hamilton urged New England Federalist John Trumbull, shown here, to persuade his fellow Federalists in Boston to stop threatening the unity of the Union.

By 1804, consider where matters stood: Hamilton had succeeded completely in crushing Aaron Burr’s power grab in New York State; he had declared war on the renegade elements within the Federalist Party; and he was preparing the groundwork to overturn Jefferson’s counter-revolution. At the same time, Hamilton recognized that the greatest obstacle, the most serious difficulty to be addressed, was the post-1797 deterioration in the minds and morality of the American people, the degeneration of the nation’s culture. This is reflected in a letter which Hamilton wrote to Gouverneur Morris, in which he states:

The time may ere long arrive when the minds of men will be prepared to make an effort to recover the Constitution, but the many cannot now be brought to make a stand for its preservation. We must wait a while.

This was not pessimism. It was an honest assessment of the battlefield. Singular historic opportunities are time specific. The poetic notion of *punctum saliens* is a rigorous scientific conception. Fighting the same battle over and over again with the same tactics will always fail, particularly if the conditions of the battlefield have changed. Yet, Hamilton was also developing new initiatives, new flanks to counterattack. He was re-

defining the battle as he went along. During this same period, Hamilton wrote another letter to Gouverneur Morris. In it he defines their common task:

But, my dear sir, we must not content ourselves with a temporary effort to oppose the approach of evil. We must derive instruction from the experience before us; and learning to form a just estimate of things to which we have been at-

tached, there must be a systematic and persevering endeavor to establish the fortune of a great empire on foundations much firmer than have yet been devised.

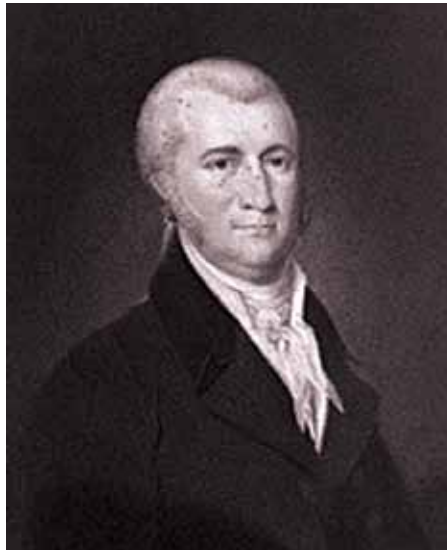
IV. 'Hamilton Must Die'

Hamilton was 47 years old when he died. He was younger than Jefferson, younger than Madison, only one year older than Monroe, and only ten years older than John Quincy Adams. He was closer in age to John Quincy Adams than he was to John Jay, who was twelve years his senior. Hamilton's career was not over. He was in his prime. It would certainly be an exaggeration to state that Hamilton was "just getting started," but he, most emphatically, was not finished.

In looking for the motives for Hamilton's murder, it would be a serious mistake to simply look at the details of his political activity. The danger he represented to the oligarchy was far more profound; it was of a type that all historians fail to grasp. In a letter to Madison, Thomas Jefferson had described Hamilton as an army, "a Host unto himself." Hamilton's very identity, and his willingness to risk all for principle, made him the most dangerous man in the world for the foreign and domestic enemies of the Republic.

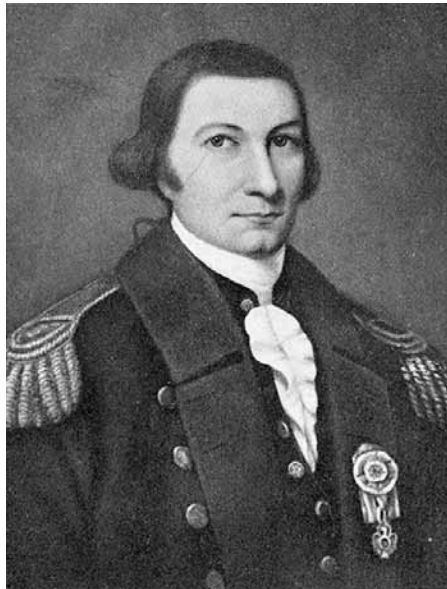
Hamilton's intention was never merely to build factories or canals or bridges, but, rather, to unleash those slumbering powers within the minds and souls of the people of the nation, to effect a great cultural uplifting which would define new potentials for future victories, future advances, and a more human society.

A mind, a courageous personal-



Biographical Dictionary of the U.S. Congress

Hamilton proposed to Senator James Bayard (above) the launching of a moral and cultural revival within the American people.



James Nicholson (above), close friend of Jefferson and brother-in-law of Albert Gallatin, tried to engage Hamilton in a duel.

ity, whose innermost identity embodies the principle of the creative flank, is the greatest danger imaginable to oligarchical rule. The actual motive for the murder of Hamilton was that *Hamilton's continued existence, alone, posed potential for the victory of his cause.*

The Death Squads

Much has been written about the Hamilton-Burr duel of 1804, but one glaring pattern is never mentioned. *Between 1795 and 1804, dueling was employed by the agents of both Thomas Jefferson and Aaron Burr as their primary method for carrying out a policy of assassination against Hamilton, his family, and other individuals deemed dangerous.*

In 1795, shortly after returning to New York City, Hamilton barely avoided a duel with James Nicholson, who called Hamilton an "abettor of Tories" and publicly accused him of having embezzled 100,000 pounds as Treasury Secretary. Nicholson was the President of the New York Democratic Society and a close friend of Jefferson. He was also the brother-in-law of Albert Gallatin. He played a key role in securing the vice-presidential nomination for Aaron Burr in 1800. This duel was prevented only through the last minute intervention of Rufus King and a young DeWitt Clinton.

In the summer of 1795, Hamilton was almost forced into another duel, this time with a man named Maturin Livingston, a Burr ally and member of the Tammany Society.

On May 21, 1798, William Keteltas, a Democratic-Republican lawyer who was close to both Jefferson and Burr, denounced Hamilton, threatening, "But like Caesar, you are ambitious and for that ambition to enslave his country, Brutus slew him. And are ambitious men less dangerous to American than

Roman liberty?” Replying in the same newspaper the next day, Hamilton declared, “By the allusion to Caesar and Brutus, he plainly hints at [my] assassination.”

In 1799, Hamilton’s brother-in-law, John Barker Church,⁸ was challenged to a duel by Aaron Burr. Death was only avoided when, after the first volley of pistol shots failed to injure either man, Church apologized to Burr, and the duel was ended.

In November 20, 1801, Hamilton’s eldest son, nineteen-year-old Philip, was challenged to a duel by George Eacker, a close ally of Aaron Burr. Philip was mortally wounded. He suffered for hours and died in the presence of his parents.

In 1802, another Burr agent, John Swartwout, forced DeWitt Clinton into a duel. Swartwout refused to end the duel after the first volley, and the duel continued for five volleys, only ending when Swartwout was unable to continue because he had been shot twice, in the hip and leg.

This murderous sequence of events culminated in Burr’s murder of Hamilton in 1804. That story is well known. For weeks Hamilton did everything possible to prevent the duel, while Burr stalked him relentlessly. They exchanged numerous letters, and Hamilton bent over backward to satisfy Burr, but Burr would not be satisfied.

For the oligarchy, Hamilton had to die.

* * * *

Some say that Hamilton was rash and easily provoked, even that he brought death upon himself. Gouverneur Morris put it another way. In his eulogy over the dead body of Hamilton, Morris said,

He disdained concealment. Knowing the purity of his heart, he bore it as it were in his hand, exposing to every passerby its inmost recesses. This generous indiscretion subjected him to cen-



Burr agent John Swartwout (above), forced Hamilton ally DeWitt Clinton into a duel in 1802.

sure from misrepresentation. His speculative opinions were treated as deliberate designs; and yet you all know how strenuous, how unremitting were his efforts to establish and to preserve the constitution.

In modern usage, one might say that Hamilton “wore his heart on his sleeve.” He was not reckless; he was *fearless* in the defense of the Republic; *passionate* in the defense of his creation. He knew what he had created, and he knew what he had made possible for future generations, future human culture. That mission was his life. He could not be turned back or turned aside.

V. Future Flanks

At the May 14 LaRouche PAC Manhattan Dialogue with Lyndon LaRouche, the following exchange took place:

Question: So, if we look at what Putin is doing, what Hamilton did with his life ... how do we get people on a mass scale, within the United States, to think like these guys?

LaRouche: Well, you have to *be* like them. You have to be devoted to a mission like that which they had adopted. And people who are able to do that are in society generally, particularly in the United States, *very rare*. So you have to get out of all those categories, and do something and be something which is *very rare*. Achieve it, if you can.

Finally, we turn our attention to three initiatives which drew Hamilton’s devotion in the last years of his life. He never stopped fighting, and he never stopped creating. New flanks by which to catch the enemy off guard, new initiatives intended to create new possibilities for victory—that was the nature of Hamilton’s evolving repertoire. Be aware, however, that these were not simply limited “nice projects.” In 1804, Jefferson was in the White House, and the Federalist Party was

8. In the 1780s, John Barker Church was one of the two principal shareholders in Robert Morris’ Bank of North America, and later it was his capital which Hamilton used to establish the Bank of New York. His son, Philip Schuyler Church, later became a co-founder of the Erie Canal Company.

nonfunctional. Hamilton was initiating a series of new battles, new flanks, intended to create new potentialities for the purpose of overthrowing the evil that had taken control of the nation.

Slavery

In January of 1798, Hamilton resumed his association with the New York Manumission Society, his personal affiliation having lapsed during his service as Treasury Secretary. He was elected the Society's legal adviser, and he helped defend free blacks when out-of-state slave masters brandished bills of sale and tried to snatch them off the New York streets. In 1799, through the efforts of the society and Governor John Jay, the New York State Assembly decreed the gradual abolition of slavery in New York State by a vote of 68 to 23.

The Manumission Society also established and ran a school for one hundred black children, teaching them spelling, reading, writing, and arithmetic. Hamilton also, as the society's lawyer, brought suits in court to prevent New York slaveholders from selling their slaves to the South, whence they would be transferred to the West Indian sugar plantations. Hamilton maintained his role as the society's legal adviser until the day of his death.⁹

The Erie Canal

It was Hamilton's father-in-law, Philip Schuyler, who first began exploring the possibility of building canals and developing New York's upstate water system. He drafted a plan as early as 1776 and showed it to Charles Carroll and Benjamin Franklin. In 1792, with Elkanah Watson, he formulated a project for a canal between the Hudson River and Lake Ontario. Schuyler continued his efforts throughout his life, and in the summer of 1802, when 69 years old, he examined personally the entire western canal route, devising improvements for locks and solving the engineering and



The Park Street Theater was founded as a Classical theater by William Dunlap (above). Hamilton was legal adviser to the theater.

9. In 1785, Hamilton, Jay, Morris, and Van Rensselaer had all been founding members of the New York Manumission Society, with Jay as the first president. Earlier, Morris had authored the first proposal for abolition of slavery in New York State in 1778.

mathematical problems himself.

Then, in 1800, Gouverneur Morris drafted detailed plans for a canal to Lake Erie which he submitted to the New York Surveyor General. In 1801 Morris toured the entire region, exploring the topology and the obstacles to a future canal. Morris worked intensely on this project, eventually succeeding in getting the New York State legislature, in 1810, to establish the Erie Canal Commission, with Morris, Steven Van Rensselaer, and DeWitt Clinton as its leaders.

Hamilton is usually not associated with the Erie Canal, but the topic is raised here for two reasons. First, to make the point that the entire project originated with, and

was led by, Hamilton's relatives and his closest friends; second, to recognize that the creation of the canal involved the best elements of both the Federalist and Democratic-Republican parties. It was a bipartisan effort, and its success gives some indication of the potential flank, had Hamilton lived, for the ultimate defeat of the Virginia slavocracy.

The Park Theater¹⁰

The Park Street Theater was founded in Manhattan in 1798, by William Dunlap. It grew out of earlier efforts by Dunlap to bring classical theater to New York. On opening night, Shakespeare's *As You Like It* was the first performance to be staged.

Hamilton was the legal adviser to the theater, and Dunlap consulted Hamilton on disputes surrounding the theater's financing. Dunlap was himself an active member of the Manumission Society, a leading advocate of eliminating slavery, and a trustee of the Free School for African Children.

One hundred subscribers put up the funds for the theater. Among them were Hamilton's friend Stephen Van Rensselaer; James Watson, Rensselaer's running mate in the 1800 gubernatorial race; William Bayard, a close friend of Hamilton, and the man at whose home he died in 1804; DeWitt Clinton, the individual most

10. Material for this section was provided through the labors of Renee Sigerson.

responsible for the building of the Erie Canal; Nathaniel Fish, named by Hamilton as the executor of his will; and Rufus King, who, next to Morris, was Hamilton's closest political ally.

In 1825, it would be at the Park Theater that the first opera to be performed in Italian in New York City, Rossini's *The Barber of Seville*, was staged. An Italian opera troupe was imported for the occasion.

* * * *

Hamilton's life calls out to us today from across the centuries. It is a compelling echo, a light, a living voice. At Hamilton's funeral, Gouverneur Morris posed a question, a yardstick by which we might examine our own decisions, our own motivations. Morris asked, "What would Hamilton do?" Properly understood, that is a good question. But a simple reading of that question falls short. The personal issue before each of us requires more than simply attempting to lead a good life, attempting to do what is right. It requires more even than raw courage. It most certainly requires more than simply parroting support for the right "issues" or the "correct program."

Between 1781 and 1797, Hamilton brought into ex-

istence a new reality, a new potential for future human development. Everything that was made possible by that creation, existed within a universe created by Hamilton, a universe which flowed from new principles, alien to the oligarchical forces which surrounded it. And, although those forces were determined to destroy it, Hamilton's Victory created a breathing space, a period of time, in which a new future existence for humanity was made manifest.

Is our situation any different today? Are we capable of creating that new universe? Are we willing to undergo the agony required to bring such a creation into existence? What are the consequences if we fail? As Lyndon LaRouche has said, "*The only way you can ever win is by doing something which has never been done before in human history.*" What does this imply as to one's own identity? What new powers must we summon from within ourselves to "do something that has never been done before"? Do not admire Hamilton. Examine what he did, how he fought, how his mind worked—and act accordingly.

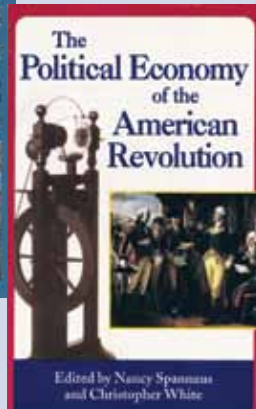
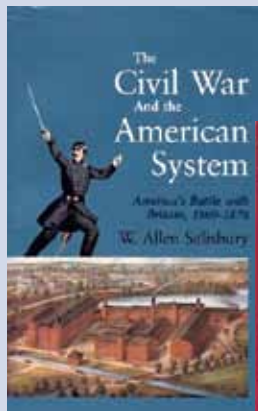
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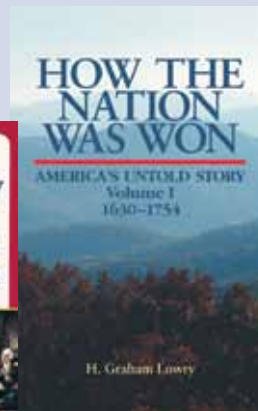
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