
IV. The Secret of Strategy Is the Human Spirit

WHY CHOOSE SLAVERY?

Frederick Douglass and America as a Principle

by Dennis Speed

Feb. 19—Once again, as with the recent case of liar “Little Dickie” Durbin’s “Trump said it, and I heard it!” Haiti whopper, Americans are being intentionally deflected by their national Fake News media from overturning the coup against the Presidency of the United States. As one saying has it, “whenever the media is pushing a big story, find the story they are trying to distract you from.” The Mueller “devastating indictment” of thirteen Russians who will never stand trial, itself based on a three-year-old story that has nothing to do with the Presidency, is distracting from the now increasingly abundant evidence that nearly everyone in the Mueller investigative team is being revealed to be—where they are not shown to be directly guilty of high crimes against the Constitution—at least criminally incompetent.

This is evidenced by the FBI’s nonfeasance with respect to Florida’s Parkland High School mass shooting. Governor Scott of Florida, sensing the mood of white-hot rage building among the parents of the victims and the state’s citizenry as a whole, correctly called for the resignation of FBI Director Christopher Wray, whose agency appears to be too busy protecting criminals in its midst, now shown to be working on behalf of British and “American Tory” interests against the President, to protect the American people through even the most rudimentary police work.

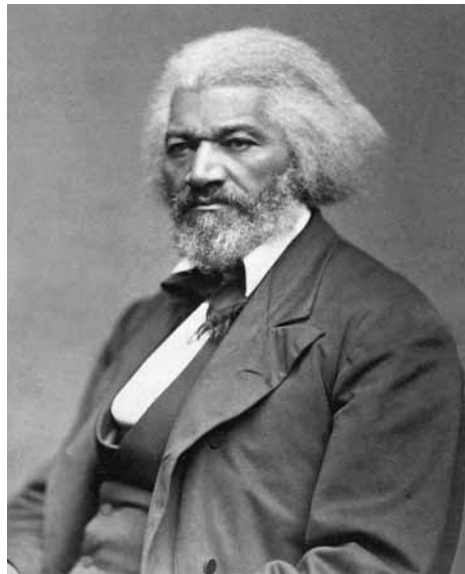
When the American people allow themselves to be “bamboozled” by British intelligence, or are merely fully unaware victims, themselves, of some British-orchestrated foreign or domestic policy hustle perpetrated against them and their nation, there is often a fatal price that innocent people pay—whether that be in Iraq, Afghanistan, Libya, Pakistan, or Parkland High School,

Florida. Tens, perhaps hundreds of thousands of Americans today are dying from self-inflicted injuries, whether through suicide, death by opioids, or other means, apart from shootings, including mass shootings. More American lives are needlessly squandered in opioids-addiction-related deaths each year—59,000 in 2016 alone—than the United States lost in the entirety of the Vietnam War.

This is because the United States, through the ongoing illegal insurrection against the Trump Presidency, is being kept from giving its own citizens, in particular its youth, a productive future by working together with the

nation of China, and with Vladimir Putin’s Russia, in what is called “the Belt and Road Initiative.”

A remedy is urgently required; it is also available. There must be a change in the American mind-set, a return to the characteristic “anti-colonial” mind-set of revolutionary thinking that Benjamin Franklin, Alexander Hamilton, Abraham Lincoln and Frederick Doug-



National Archives/George K. Warren

Frederick Douglass, ca. 1879.

lass, among others, represented. The true, abiding national purpose of the United States, to provide for the promotion of the General Welfare so that, through the improvement in the capacity of the sovereign individual citizen to participate in the advancement of the nation's physical and cognitive growth, his increasing freedom of thought and action becomes the indispensable natural resource by means of which the "more perfect American union" is achieved—this purpose must be again taught, that it again become known.

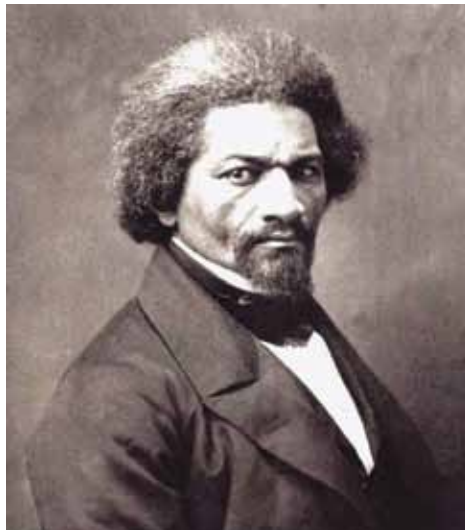
To do this requires a society devoted to the never-ending increase of the capacity of the individual, not to merely "have more," but rather to know more and to do more, in order to be more. To that end, *EIR* presents here the April 2001 article by Lyndon LaRouche, entitled "The Tragedy of U.S. Education: Shrunken Heads in America Today."

From the Mountaintop

In the very beginning of his article, LaRouche distinguishes between seeing the world from "inside-out" and "bottom-up," rather than seeing the world from the "top-down." LaRouche insists that the individual can, and must, locate the meaning of his or her individual life, and therefore the mind, from the standpoint of, not mere "in the flesh" present-tense self-interest, but as a great Classical writer or composer would, in one's "after the flesh" future self-interest.

This requires an "education of the emotions" to qualify that individual to engage in the passionate discovery and invention of new physical principles for changing mankind's self-government of the future. There is no "present time" as is commonly thought, which is why there are no "current events"; these are mere shadows, distractions intended to frighten the enslaved cave dwellers chained to their various electronic devices. There is only future history, including our future view of the past.

For the world-historical individual, such as an Albert Einstein, a Beethoven, or a Frederick Douglass, the idea of the future is a physical existent, not only in



New York Historical Society

Frederick Douglass

the mind of the thinker, but also in the non-cognitive domain of non-human nature, both living and nonliving. The American Constitution, which Frederick Douglass ruthlessly defended against all detractors, whether Confederate or abolitionist, in its Preamble's reference to ourselves and our posterity, established the perfecting of the future, "a more perfect union," as both the task and the birthright of all, regardless of lineage or ethnicity. Oligarchy, whether represented by a king, slave-master, banker, or anyone else, was despised and rejected. To be an American is to fight, continuously and relentlessly, until all citizens

of one's nation know that they, also, must not only have the right, but also earn the responsibility, to be productively creative.

America is not merely a place. It is not a "geo-strategic territory." America is the process of continuous, never-ending perfection of the knowledge of the "physical principle" of self-government, as embodied in Gouverneur Morris' phrase "a more perfect union." All people, and only people, that are dedicated to that principle, are Americans. That is how Abraham Lincoln, Frederick Douglass, Ulysses Grant, and associated defenders of the Constitution, invented the modern United States through a second American Revolution, employing the then just-created Republican Party for that purpose. That is why Franklin Delano Roosevelt in 1932 posthumously recruited Abraham Lincoln to the Democratic Party, calling his policy, not a "New Reconstruction," but a "New Deal."

To this end, the example of Frederick Douglass demonstrates that there is no human being that cannot defy the most adversely compelling circumstances of even a constrained, imprisoned existence, to successfully shape the course of all world history, even perhaps in his lifetime, both in ways he or she can and cannot know. Slavery as a mental condition must needs yield to "freedom" as a mental condition—a transformation that Douglass discusses as having happened as soon as he had learned to read.

Douglass' role in speaking out for freedom for the

Irish people in a trip he made to that nation in 1845, at the age of 27; his break with the anti-Constitution Boston abolitionists, particularly William Lloyd Garrison, and later his break with John Brown on the eve of the Harpers Ferry raid; and his recruitment of over 180,000 African-American men (and some women) to fight for the Union, the Republic and the Constitution, were mere indicators of his greatness. He was the decisive factor, in personally demonstrating, by his very existence, not only the absurdity of the “congenital inferiority” of the African—a “sales pitch” that LaRouche thoroughly documents was invented by the Venetian Empire. Douglass also demonstrated the perfectibility of the Constitution of the United States, in his relationship with Abraham Lincoln.

Though they at times disagreed, their political intersection between the years 1856 and 1865—through the then-revolutionary project known as “the Republican Party,” and then the Lincoln Presidency, which became the “Second American Revolution” in effect—was the embodiment of the “more perfect Union” of the Constitution’s Preamble, written by anti-slavery advocate Gouverneur Morris of New York in 1789.

Blacked-Out History

It is unfortunate that the campaign to extirpate American history in general, including the extensive “original source writings” of that history’s own major actors, from the United States educational curriculum over particularly the past 80 years, has also derailed the heroic but limited efforts by serious historians such as Benjamin Quarles, Carter G. Woodson, Joel Augustus Rogers, James Weldon Johnson, and the James Anderson cited by LaRouche in his article.

African-American History Month was never intended to be permanent by those who originally proposed it. Now, with the disappearance of Lincoln’s birthday (February 12) and Washington’s birthday (February 22) from the calendar, combined with the containment of the “Negro/Black/ African-American History Month” campaign of many decades, one wonders whether it might not be better, as a counter-assault to the British coup, to declare this present February “Blacked-Out History Month” and start a campaign to re-introduce all of the real, non-British filtered, revolutionary history of this nation to its youth and the broader population.

Because of the general erasure of that literary record from the minds of even the majority of America’s history teachers, despite the best efforts, Freder-

ick Douglass is still thought of as an appendage to that Second American Revolution, rather than a central, if still unacknowledged, leader of it. As a result, Douglass has suffered nearly the fate of Cassius Marcellus Clay, a far more important anti-slavery figure in American History than John Brown or William Lloyd Garrison, and who has been “disappeared from the books” because of his role in the emancipation of both Russian serfs and American slaves, in a joint, international anti-British Empire project that American Ambassador Clay and Lincoln carried out with Russia’s Czar Alexander II. Both Douglass and Clay were exceptional, successful American revolutionary fighters who acted on principle, named the right enemy, served the American Presidency rather than smaller interests, and won.

‘Agitate! Agitate! Agitate!’

Douglass’ fiery, often dangerous, denunciations of slavery were polemical presentations to primarily “white” audiences that often, when most successful, emptied the room. The following account appeared in the *New York Sun*’s edition of May 12, 1848:

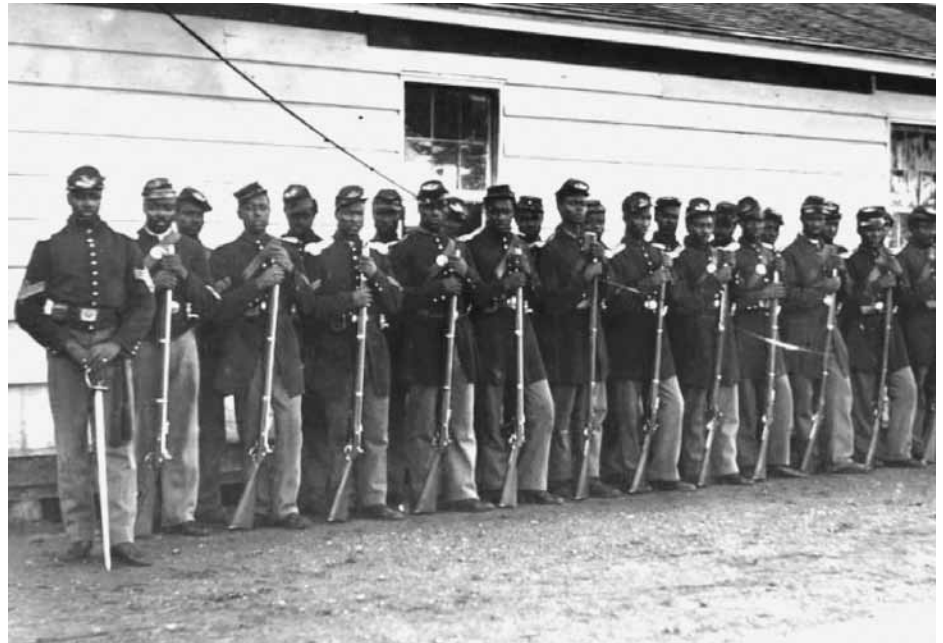
“Frederick Douglass said that after an anxious and careful investigation into causes of the continuance of slavery in the land, he found that it was caused by too much religion. The people were too reverential Godward to be honest manward. There were hundreds of churches in all directions, full of men and women paying homage to God and exhibiting great piety. If any one of these churches were asked for a place of meeting, the answer would be that they were for God to use. The poor Southern slaves, with their backs streaming with blood and their hearts burning with the love of liberty, had no chance to arrest the sympathies of these sanctimonious parties. After giving the names of several Methodist Episcopalian clergyman who were slaveholders—women whippers—he inquired, was not his assertion correct? Why he continued, it is a notorious fact that men were sold to build churches—women were sold to pay the expenses of missionaries—and children were sold to buy Bibles. Episcopalians, the Presbyterians, Universalists, Unitarians, and the Methodists, are all in connection with and abettors of slavery. The American church is a brotherhood of thieves (great confusion, excitement, hissing and cheering).

“What is the man who seized the babe from the mother’s breast and sells it into slavery, but a thief and a robber,—and did not these churches which tolerated

such an act partake of the crime? Were they not thieves and robbers? (The speaker here had recourse to mimicry which he appeared to be a complete master of. He had some popular pulpit orator in his mind's eye; for nearly 1/2 the audience laughed outrageously, while the other half started on their feet to go away.) Whilst the ladies and gentlemen were moving towards the door in a very exciting mode, the lecturer addressed them thus—Suppose you yourselves were black, and that your sisters and brothers were in slavery, subject to the brutality and the lash of the atrocious tyrant who knew no Mercy—suppose, I say, that you were free, and that your dearest and nearest relatives were in the condition that the Southern slaves are, and that the church sanctioned with infamy, would you not feel as I do? There is no use in being offended with me, I have a right to address you. There is no difference, except of color, between us. And as I said four years ago, I say now, I am your brother—(cheers and laughter)—yes I am, and although you may pass me by as you will, and cut me and despise me, I'll tell everyone that I meet, that I am your brother. (Cheers and laughter.)”

Douglass insisted on organizing everywhere he went, and in every waking minute he could devote to it, because his physical freedom could be taken from him at any time. Even in his 1845 voyage across the Atlantic, Douglass also took the opportunity to advocate, and to “agitate, agitate, agitate!” against slavery. In a letter to abolitionist (and anti-Constitution northern secessionist) William Lloyd Garrison, he wrote the following:

“Dear friend Garrison: thanks to a kind Providence, I am now safely in old Ireland, in the beautiful city of Dublin. . . . I know it will gladden your heart to hear that from the moment we first lost sight of the American shore, till we landed at Liverpool, our gallant steam-ship was the theater of an almost constant discussion of the subject of slavery—commencing cool,



Soldiers from the 54th Massachusetts.

but growing hotter every moment as it advanced . . . It was a great time for anti-slavery, and a hard time for slavery; the one delighting in the sunshine of free discussion, and the other horror-stricken at its God-like approach.”

By the time he had nearly reached Ireland, however, Douglass' debating partners were more than merely irate. They “actually got up a mob—a real American, republican, democratic, Christian mob . . . The clamour went on long after I ceased speaking. It was only silenced by the captain, who told the mobocrats if they did not cease their clamour, he would have them put in irons; and he actually sent for the irons, and doubtless would have made use of them, had not the rioters become orderly. Such is but a faint outline of an American mob on board of a British steam packet.”

Douglass' emphasis on freeing oneself through the agency of reading and education, and on the vigorous, polemical, and often inconvenient exercise of that education on behalf of the cause of freedom, illustrates something said by LaRouche in “Shrunken Heads”:

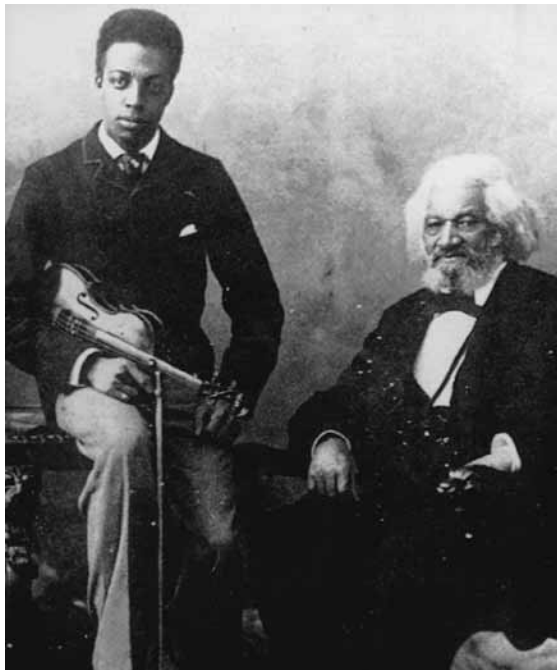
“Those who enjoy the right to a Classical humanist form of education, or its functional equivalent in self-education, are implicitly free; those who lack that education, are assuredly inviting, if not already suffering the conditions imposed upon virtual human cattle, even

the conditions of slavery.”

Douglass was born into slavery in Maryland, and through self-education made himself a writer, publicist and national conscience. His son, Lewis Henry Douglass, was born free in Massachusetts, joined the 54th Massachusetts Infantry Regiment in March of 1863, became a Sergeant Major, the highest rank then allowed for an African-American, saw combat and was wounded, and after the war became a teacher for the Freedmen’s Bureau. Douglass’s grandson, Joseph Douglass, born in 1871, was a renowned concert violinist who performed at the World Columbian Exposition in Chicago in 1893, also attended by his grandfather and poet Paul Laurence Dunbar. Joseph Douglass was also the first violinist of any ethnicity to record for the Victor Talking Machine Company, later called RCA Victor.

From the bull-whip seized from the slave-breaker, to the Union army-issued rifle, to the violin—that is a chart, of sorts, of the progress of perfecting the Union, between the years 1818 and 1893. These “machine tools” found in the hands of the Douglass generations between 1830 and 1880, show the efficiency of progress brought about, both in his own family, and in the whole United States, through the self-educated mind of Frederick Douglass.

Further, the election of hundreds of African-American former slaves, most of them veterans of the 1861-65 War to Restore the Union, to hold public office throughout the South from particularly 1868 through 1876, would only have been possible because of the personal response of America’s Union veterans to the cause of freedom to which they had been recruited by Abraham Lincoln and Frederick Douglass’s collaboration. In the aftermath of Lincoln’s assassination and with the strong support of President Ulysses Grant, it was Douglass’ quarter century of warrior advocacy of the Constitution and his educated agitation that preceded those Reconstruction-era elections that substantially shaped the subjective mind-set and set



Library of Congress

Frederick Douglass (1818-1895) is shown here with his grandson, concert violinist Joseph Douglass.

the internal standard for the best of those legislators, both African-American and otherwise.

The comprehension and use of the Constitution’s Preamble, as though it were seen from the standpoint of what physicist Bernard Riemann called a “thought-mass”—*Geistesmasse*—was the subjectively creative machine-tool which Douglass wielded in a way that only Abraham Lincoln understood from the same “top-down” outlook. That, and only that, will be the basis upon which today’s American citizens, who would not willingly be “fooled all the time,”—slavishly snookered by the constant British intelligence operations run against

their Presidency—would educate themselves, with the assistance of *EIR*, to defend it.

The Civil War And the American System

*America’s
Battle with Britain,
1860-1876*

By W. Allen Salisbury

Utilizing a rich selection of primary-source documents, Salisbury reintroduces the forgotten men of the Civil War-era battle for the American System. Together with Abraham Lincoln, they demanded industrial-technological progress, against the British “free trade” economists and the British-dominated Confederacy.

Downloadable PDF \$15.00

1-800-278-3135

