

## British agent promotes break-up of United States

by Mark Burdman

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### **The Long Affair: Thomas Jefferson and the French Revolution, 1785-1800**

by Conor Cruise O'Brien

University of Chicago Press, Chicago, 1996

367 pages, hardbound, \$29.95

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*The Long Affair* is a long-winded attack on America's third President, Thomas Jefferson, for what author Conor Cruise O'Brien claims to have been Jefferson's support for some of the bloodiest and most gruesome events in France, in the period of the 1789 French Revolution. O'Brien amasses documentation on Jefferson's activities on that front, as well as on Jefferson's support for racism and slavery. At one point, the author goes so far as to compare Jefferson to Cambodia's genocidal Pol Pot, by quoting such Jefferson formulations as the one featured on the book's jacket: "My own affections have been deeply wounded by some of the martyrs to this cause [the French Revolution], but rather than it should have failed, I would have seen half the earth desolated."

While the issues dealt with in this book are important from an historical and political standpoint, and while many of the facts or documents presented by O'Brien are, in and of themselves, credible, what absolutely strains credibility, is to believe that O'Brien is so opposed as he purports to be, to "revolutionary excesses," or, for that matter, to Pol Pot. O'Brien himself is one of the chief conceptual architects of the current destruction of the African nation of Zaire, and the rise to power of Laurent Désiré Kabila, the thug who has overseen the genocide against Rwandan Hutu refugees in Zaire over the past months. It is O'Brien, to whom French Minister for

Cooperation Jacques Godfrain was referring recently, when he warned that the world may soon be witnessing, in Congo/Zaire, what it witnessed in Cambodia.

On Nov. 19, 1996, as *The Long Affair* was being put into circulation, O'Brien authored a piece for the London *Times*, mouthpiece of the British Foreign Office, entitled, "This Time, Let Zaire Fall Apart." Written when the British-created "Kabala rebellion" was beginning to go into high gear, the article advised that Zaire "should be allowed to assume such shapes as the energies and aspirations of its various peoples may eventually assign to it," and that "international diplomacy should be confined to . . . discouraging the internationalization of the tremendous internal conflict." He advised the British government to resist all French overtures to act to keep Zaire together.

The *Times* billed O'Brien as "a veteran of the Congo." This refers to the fact that the renegade Irishman O'Brien, in his capacity as a high-level United Nations envoy during the Congo crisis of the mid-1960s, was, for all intents and purposes, the British case officer, who collaborated with elements of the U.S. CIA, to arrange the assassination of Congolese patriot Patrice Lumumba.

Kabila is an African variant of the creatures who came out of the pits of hell, to destroy France, more than 200 years ago; he is a disciple of such Robespierrean ideologues as the modern-day disciple of violence, Franz Fanon. The statement by Kabila's Foreign Minister Karaha Bizima, over the May 24-25 weekend, in response to queries about whether there would be free elections in the country — "Liberty, yes, but the revolution first of all!" — is precisely of the same nature as those of Jefferson vis-à-vis the French Revolution, that O'Brien claims to find so offensive.

So, whom is Conor Cruise O'Brien kidding?

## The real agenda

Surely, there is another agenda behind this anti-Jefferson enterprise. British agent O'Brien exploits the ongoing controversy over Jefferson's role in history, to promote processes in the United States that will lead to the destruction, or self-destruction of the American Republic, just as Zaire has been destroyed. This book might more justifiably be entitled, "This Time, Let the United States Fall Apart."

Jefferson was certainly a very much compromised figure, with significant philosophical and political-moral weaknesses.<sup>1</sup> Much of the data that O'Brien presents, about Jefferson's support for the worst aspects of the French Revolution, or for slavery and racism, cannot be disputed. And, as O'Brien documents, there has emerged, over the past couple of decades, a significant school of "Jefferson revisionism," to modify the previous image of Jefferson, promoted by liberal historians, as the unsullied "father of American democracy."

But O'Brien takes this handful of indisputable facts, and distorts the overall picture, through the usual British tricks of fallacy of composition, sin of omission, and historical falsification. He transforms the Jefferson controversy into a construct, or scenario, as we shall see below, for how the United States might be drowned in civil strife, in the years to come. In so doing, he is acting in pursuit of the British oligarchy's long-term master plan, to bring about the dissolution of the American Republic.

## O'Brien: a murderer of nations

This would hardly be the first time that O'Brien has stepped forward, on behalf of his British imperial patrons, to promote the murder of a nation. Before he got around to heralding the disintegration of Zaire, there was his assault on Germany.

In the last quarter of 1989, when most of humanity was celebrating the fall of the Berlin Wall and the coming unification of Germany, he became the first prominent public figure, even before British Prime Minister Margaret Thatcher, to shriek, in an article in the Oct. 31, 1989 London *Times*, that a unified Germany would be a "Fourth Reich" threat to the world. Since neither he nor anybody else could really believe, in 1989, that Germany would be such a threat, the aim in all this, was to destroy the potential that a reunified Germany might develop, to become a viable, sovereign nation-state, contributing to the general welfare of the human race as a whole. Now, as we write, seven-plus years later, the combined effect of the "Fourth Reich" campaign, from the outside, and the imposition of the "Maastricht convergence criteria," from the inside, have significantly destroyed the fiber of the German nation.

Following 1989, O'Brien took the up-front attack-dog posture, on behalf of the British Empire, on a number of criti-

cal issues. No sooner had President Clinton presided over the signing of an accord between Israeli leaders Yitzhak Rabin and Shimon Peres and Palestine Liberation Organization chairman Yasser Arafat, in September 1993, than O'Brien rushed to print, with an article promising that the accord would be drowned in blood. Later, he assured his readers that the American President's peace efforts in Northern Ireland would, also, be drowned in blood. He went to great lengths to show that he was "more British than the British," exhibiting an Irish variant of what the late psychologist Bruno Bettelheim witnessed in concentration camps, of Jewish "Kapos" mimicking, or even outdoing in bestiality, their Nazi tormentors.

O'Brien's hatred for this U.S. President, as is the case with many of his patrons in Great Britain, knows no bounds. But as the evidence of *The Long Affair* shows, his hatred goes beyond the current occupant of the White House, and beyond the American Presidency, to a hatred for everything the American Republic stands for.

## Falsifying history

As we have noted, Jefferson was a flawed individual; but, he was also a complex man.<sup>2</sup> He was highly educated, and when, under the influence of a positive figure like platonist George Wythe, or Benjamin Franklin, his better instincts could come to the fore. Hence, the first thing one must do, if one wants to create a caricatured and misleading portrait of him, is to destroy Franklin.

This is exactly what O'Brien does. His depiction of Franklin is nauseating. The entirety of Franklin's rich experience in France, is encapsulated in one dubious account of his supposed public embrace of the Enlightenment degenerate Voltaire. The author's hate-filled portrayal transforms this great figure into a buffoon.

Having done this, O'Brien must next create a highly simplistic account of the French Revolution, and of American-French relations in the period under consideration.

His account of the French Revolution draws extensively on the views of Edmund Burke, the 18th-century Irish defender of the British Empire for whom O'Brien has a compulsive hero-worship. While Burke ranted against the French Revolution, in his *Reflections on the Revolution in France*, his ravings sidestepped the simple fact that several of the key *dramatis personae* in that bloody mess, were British agents, in the employ of Lord Shelburne and Jeremy Bentham, with the assignment to destroy France from within.

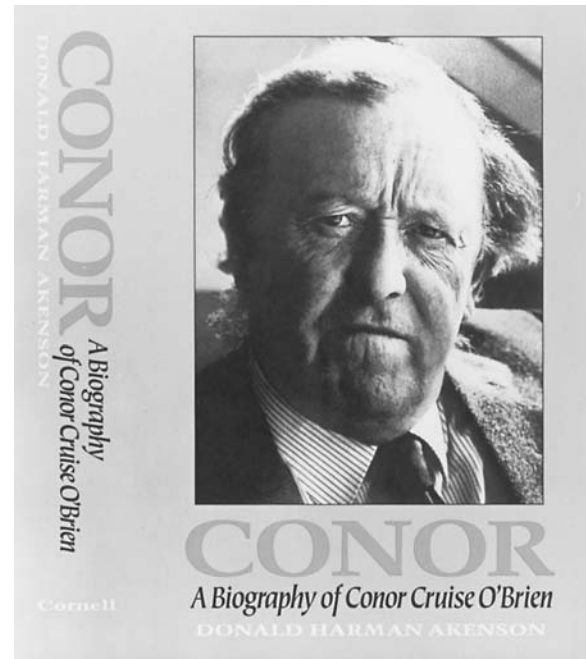
By the same token, O'Brien retails the Big Lie that the cause of the French Revolution, was France's earlier support for the American Revolution, and the supposedly damaging effect this had on French finances. The man he cites favorably, who espoused this view, was pre-1789 French Finance Minister Anne Robert Jacques Turgot. O'Brien writes, of the years

1. See, Richard Freeman, "The Confederate Legacy of Thomas Jefferson," *Fidelio*, Spring 1997.

2. On these complexities, see Freeman, *ibid.*, and Lyndon H. LaRouche, Jr., "The U.S. Constitution's New Life," *EIR*, March 14, 1997.

## The greatest living British agent in Ireland

On jacket of the British edition of *The Long Affair*, there is an endorsement of O'Brien's 1992 *The Great Melody*, from British journalist Paul Johnson, describing O'Brien as "the greatest living Irishman." This is part of a growing iconography about O'Brien. In 1994, a biography of him was published, by Donald Harman Akenson (*Conor: A Biography of Conor Cruise O'Brien* [Ithaca, New York: Cornell University Press]), where one reads: "Conor Cruise O'Brien is internationally recognized as 'the greatest living Irishman.'" On further perusal, one finds that that quote within the quote is simply the same quote from Johnson. Johnson himself is notorious for his lavish propaganda exercises on behalf of Baroness Margaret Thatcher. He has also written articles calling for the reimposition of imperialism in Africa.



leading into 1789: "The then Minister for Finance, Turgot, had opposed the alliance on the grounds that it would involve France in financial ruin and undermine the Monarchy. Turgot was right."

Turgot was a theorist for the physiocratic view of economics, key elements of which were incorporated into the theories of that Adam Smith who was greatly beloved by O'Brien's love object, Edmund Burke.

O'Brien's portrayal of the French Revolution is part and parcel of a hostile view toward France in general, again, significantly drawing on the writings of Burke. Toward this defamatory end, no mention is ever made of those French patriots, like Lazare Carnot and Gaspard Monge, who tried to outflank the mess of the events after 1789, and steer France into a republican, nation-building potential, against the British Empire.

That omission is consistent with something else, taking us back to Jefferson. One gets the distinct impression, that O'Brien's rage against Jefferson is, to a significant extent, motivated by the fact that Jefferson saw in the American relationship with France, a strategic potential against the British Empire. True enough, that desire may have blinded him to the atrocities going on in France, by a naive and hopeful belief that France and the new American Republic could work together, against Britain. As an American patriot, the impulse toward American-French cooperation against Britain represents one of Jefferson's better impulses; it is something that O'Brien can never forgive him for.

## The Alexander Hamilton who never was

The worst travesty, stems from O'Brien's account of the impact of the French Revolution inside the United States. While exaggerating the importance of the issue in the United States in the 1785-1800 period, he also commits a willful fraud, that very much fits into the Anglophile, "neo-conservative" agenda in the United States today. It is not surprising, in this light, that O'Brien's research for the book was funded by the Lynne and Harry Bradley Foundation, one of the "Gang of Four" foundations that funds various British imperial projects in the United States.<sup>3</sup>

In his depictions, the battle-lines are drawn between Jefferson and his allies — James Madison et al. — against the Federalists — Alexander Hamilton above all, but also John Adams, John Jay, and by extension, George Washington. In this fight, Jefferson is, of course, pro-French, while Hamilton is portrayed not only as strategically an Anglophile, but also as supporting "free trade" and "sound money."

This is pure garbage.

The truth is, Hamilton was a committed *anti-British* protectionist, opposed to the "free trade" doctrine in Adam Smith's *Wealth of Nations*. It was Hamilton, who created the first U.S. National Bank, to channel government credits to

3. The other three are the John M. Olin Foundation, the Smith Richardson Foundation, and the Richard Mellon Scaife complex of foundations. All of these were deeply involved in facilitating and financing George Bush's "Iran-Contra" capers during the 1980s.

productive investments in industry, agriculture, and infrastructure; hence the term, “Hamiltonian banking.” Hamilton incorporated the anti-imperial idea of the necessity of technological and scientific progress, as developed by Gottfried Wilhelm Leibniz and his followers, into his *Report on Manufactures*.

It was on the issue of the National Bank, and Hamilton’s promotion of state-backed infrastructural projects, technological progress, and urbanization, that the real splits occurred between Hamilton on the one side, and Jefferson et al. on the other, with their agrarian biases that led directly into the later Southern Confederacy. O’Brien never mentions this extremely important issue. He makes one or two casual references to Jefferson’s hatred for urbanization and industrialization, his invocation of the rural, pro-slavery South against the technologically advancing North, but treats this as a side issue.

O’Brien is repeating the British intelligence game that was a constant from the period following the American Revolution, up to the secession of the Confederacy, namely to play the “mercantilist” North against the “anti-mercantilist” South, in order to split the republic into two. As we shall see below, that commitment to civil war in the United States is not only an historical one, but is what O’Brien is committed to bring about, today.

## Jefferson and the Enlightenment

Where matters get most devious, and dangerous, is on the matter of Thomas Jefferson and that philosophical movement known as the Enlightenment. The Enlightenment, set in motion by the circles of the Venetian Paolo Sarpi in the late 16th century as a reaction against the powerful Christian-humanist forces of the 15th-century Golden Renaissance, blossomed under the aegis of the emerging British Empire, during the 17th and 18th centuries. The core impulses that motivated Benjamin Franklin and other Founding Fathers, themselves deeply influenced by the anti-Enlightenment Leibniz and his followers, were specifically *in opposition to* such Enlightenment degenerates as Francis Bacon, Isaac Newton, John Locke, Thomas Hobbes, Adam Smith, Bernard de Mandeville, and Voltaire.<sup>4</sup>

The problem with Jefferson, the root of his moral and philosophical weakness, is that he worshipped the key figures of the Anglo-Scottish Enlightenment. Author Richard Freeman recounts, in his cited *Fidelio* work, the case of Jefferson’s February 1789 letter to the painter John Trumbull, in which he characterized Bacon, Newton, and Locke as “the three greatest men that have ever lived, without any exception.”

4. See Philip Valenti, “The Anti-Newtonian Roots of the American Revolution,” *EIR*, Dec. 1, 1995, and Robert Trout “Life, Liberty, and The Pursuit of Happiness: How the Natural Law Concept of G.W. Leibniz Inspired America’s Founding Fathers,” *Fidelio*, Spring 1997.

Strangely, O’Brien never reports this letter, though it was written in that landmark year of 1789, the year of the French Revolution. Instead, he reports a much watered-down variant, in which Hamilton asked Jefferson to “identify the three worthies whose portraits hung on the walls of the study of the Secretary of State. Jefferson named them: ‘Bacon, Newton, Locke.’ ”

Indeed, on the matter of Jefferson’s philosophical worldview, O’Brien is evasive. He reports on a writing, in which Jefferson singles out for praise, the notion of promoting “life, liberty, and the pursuit of property.” This formulation is that of John Locke et al., and is at variance with the formulation in the Declaration of Independence—“life, liberty and the pursuit of happiness”—that Jefferson himself drafted, under the influence of Franklin. O’Brien sidesteps the philosophical conflicts involved.

The reason is that Jefferson presents a paradox for O’Brien that the Anglophile curmudgeon cannot deal with honestly. O’Brien, you see, is himself a great admirer of, and propagandist for, the Enlightenment. The ultimate expression of this, is his nearly 700-page *laudatio* to Edmund Burke, *The Great Melody* (Chicago: University of Chicago Press, 1992). Burke was one of the ideologues of the Enlightenment. Early in his life, he wrote a work on aesthetics, in which he argued in favor of “taste,” “feelings,” and “sensitivity,” in contradistinction to any objective notions of beauty. In that work, he expressed an affinity for the concept of “stroking.”

In economics and political strategy, Burke was an impassioned supporter of Adam Smith, as was Jefferson. In *The Great Melody*, O’Brien wrote that Burke “was always a free-trader by instinct, and became one in principle, after the publication of Adam Smith’s *The Wealth of Nations*, in 1776. Burke said that ‘in its ultimate results,’ it was ‘probably the most important book ever written.’ ” (A 1995 biography of Adam Smith, by Ian Simpson Ross, reports on an April 1784 visit by Burke to Smith, after which the latter stated that Burke was the “only man I ever knew who thinks on economic subjects exactly as I do, without any previous communications having passed between us.”)

## O’Brien’s ‘new American civil war’

O’Brien’s evasiveness is driven by the obvious problem: If Jefferson’s bad ideas were caused by his affection for the Enlightenment of Bacon, Newton, and Locke, then one simply need blame the Enlightenment. To cure the disease, do away with the infectious agent: Destroy the Enlightenment.

This gets to the crux of the matter.

Evidently, O’Brien has had a premonition, in deciding to write this book, that the current direction of “Jefferson revisionism,” could lead insightful Americans precisely in this direction. The cleverer British strategists, these days, know that the current period of history, in which much of the world has been submitted to Enlightenment modes of

thinking, is coming to an end, one way or the other. Either this will mean, that the Enlightenment will be finally replaced by a reawakening of the kinds of ideas associated with the Golden Renaissance and promoted by Lyndon LaRouche and his international movement today, or it will mean that the world crashes into what might be called “post-Enlightenment chaos.” O’Brien has opted for the latter.

What other inference can one draw, from the fit that he throws in the concluding passages of *The Long Affair*? He frets that Jefferson is already becoming, and will increasingly become, the ideological/historical standard-bearer, for the right-wing racist militia groups that are sprouting up in the United States. He paints a dark picture of a 21st-century United States, in which a “new civil war,” a race war on a massive scale, might occur, with the “militant extremists” being part of a “neo-Jeffersonian racist schism” that will rip apart what he calls the American Civil Religion Official Version (ACROV).

“American civil religion,” he writes, “may . . . be the major force working for the preservation of the Enlightenment. . . . Enlightenment and democracy are unlikely to survive in the rest of the world if they go down in America. . . . The sacred documents of the American civil religion are Enlightenment documents. . . . The Constitution is an *Enlightenment* document” (emphasis in original). Elsewhere, he places the Declaration of Independence in the same category.

Here, the fraud reaches its apogee. As we noted above, the Constitution and Declaration of Independence are, emphatically, anti-Enlightenment documents.

Why does O’Brien persist in promoting his “Big Lie” about the Enlightenment? What is involved here is a threat, rather than academic historical research, or some kind of objective forecast.

O’Brien writes that “the implications of a schism in the American civil religion,” caused by the re-evaluation of Founding Father Jefferson, “are potentially so far-reaching that they defy all prediction. . . . A drama is about to manifest itself.” He feels “awe and foreboding, at the potential consequences in the coming century, for the world as well as for America, of the impending schism in the American civil religion and of the concomitant emergence of Thomas Jefferson—the mystic, implacable Jefferson of the French Revolution—as prophet and patron of the fanatical racist far right in America.”

The message is: Try to extirpate the evil that the Enlightenment has done in the United States, and we will drown you in blood, race riots, and civil strife.

Those who are sane among us, will learn from Jefferson’s errors, to seek ways to bury the Enlightenment once and for all, and replace it with truly human forms of thought. By contrast, the Conor Cruise O’Briens of this world want to drive us all into a Dark Age, as the “alternative” to their doomed Enlightenment paradigm. The handwriting on the wall reads, “Zaire.”

## ‘Core curriculum’ for schools, but what kind?

by Susan Welsh

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### **The Schools We Need And Why We Don’t Have Them**

by E.D. Hirsch, Jr.

Doubleday, New York, 1996

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When Lemuel Gulliver, the hero of Jonathan Swift’s epic, arrived in the Land of the Houyhnhnms, he encountered a strange and most repulsive breed of animal. The creatures had a slight resemblance to human beings, though they walked on all fours, wore no clothing, and had sharp, hook-shaped claws. The males had beards like goats, while the dugs of the females hung between their fore-feet, and often reached almost to the ground as they walked. The creatures, called Yahoos, fed on roots and the flesh of animals found dead, by accident or disease. They were kept on leashes by their masters, the Houyhnhnms, a horse-like species with a language—of sorts—and a modicum of rationality which did not, however, aspire to the level of Reason. Rather like the English aristocracy.

E.D. Hirsch, Jr., in his book on the crisis in American education, gives a powerfully written and well-researched account of how it has come to pass that our schools are turning out students who, in another generation, may be indistinguishable from the Yahoos. His argument that, in order to prevent such a thing from happening, schools should teach every child a core curriculum of basic knowledge, is sound, in principle.

*But*, what about the professors at Swift’s Grand Academy of Lagado: those highly educated worthies, well instructed in what Hirsch would esteem as the “consensus science” of their day, who spent their lives attempting to extract sunbeams out of cucumbers, or to reconstitute human excrement into the food from which it originally came? What about the ingenious architect who had contrived a new method for building houses, by beginning at the roof and working downwards to foundation?

These targets of Swift’s satire—the Aristotelians, the British Royal Society, the followers of alchemist Isaac Newton—are exactly what we shall end up with more of, if Hirsch’s specific prescribed *solution* to the crisis in American education be followed. For Hirsch is an impassioned defender of the Enlightenment: the philosophical descendants of the