of Sciences (an Academy which had had the "poor taste" to refuse the candidacy of Marat, who had been found to be a charlatan, a few years earlier):

"Bread is taken from the poor and given to clowns and vile plotters [Academicians]. Persons contribute to their desire for enjoyments, their taste for idleness. These do-nothings, these parasites . . . met 11,409 times, published 380 eulogies, approved 3,954 experiments, all on new recipes for cosmetics, pomade for the hair, ointments for foot sores."

Or elsewhere:

"I am denouncing here the epitome of charlatans, Lavoisier, son of a peasant, would-be chemist, pupil of a Genevan speculator, the greatest intriguer of the century."

The reforms envisioned by Carnot and his friends required time and a certain political tranquillity. That was why the Orléans incited the Parisian populace into a revolt and "permanent revolution." It was the insurrectional Commune, originating from the 48 sections of the left-wing *sans culottes* of the capital, which practically imposed upon the Legislative Assembly the quasi-dictatorship of Danton during the day of Aug. 10, 1792. Danton was completely under the sway of the sensualists, the circles of Choderlos de Laclos (author of *Dangerous Liaisons*) and of the Marquis de Silley, who manipulated Laclos's propensity for infantile "pure passion."

Danton was an avowed advocate of an Orléanist monarchy and for an alliance with England. In July 1793, suspected of trading intelligence with the English, the Convention threw him off the Committee of Public Safety. Carnot describes the climate created by the Dantonists and Marat's enraged hordes:

"A generation comes after us, whose education has been abandoned for three years; were that generation to linger in that state of affairs a bit more, it would no longer be capable of enjoying liberty. . . . To pursue such a path would transform the French nation into a horde of savages."[17]

To fight those hordes of modern savages, Carnot presented in March 1793 a new constitutional project. In contrast to the 1789 Declaration of the Rights of Men and Citizens, Carnot proposed a Declaration of the Rights of Citizens, because, he explains, men can only exist under the social form of citizens. This difference is reinforced by the fact that the Declaration of 1789 did not really define what a citizen of the Republic is, but spewed out mere generalities on liberty as such. Carnot, on the contrary, specified in a few articles how the Rights and Duties of the Citizen of the State must be defined:

"**Article VII:** Every citizen is born a soldier. . . .

"**Article VIII:** Society has the right to demand that any citizen be instructed in a useful profession. . . . It also has the right to establish a mode of national education to prevent the evils which could be inflicted upon it by ignorance or the corruption of morals.

"**Article IX:** Each citizen has the reciprocal right to expect from society the means of acquiring the knowledge and instruction which can contribute to his happiness in his particular profession and to public usefulness in the employment his fellow citizens may wish him to fulfill."

Those essential republican notions were left out of the 1789 Declaration. The continued emphasis on the need to educate the citizenry is the prime goal of Carnot and of his collaborators.

17. L. Carnot, *Correspondance Générale,* Jan. 12, 1793.

Britain, Venice steered the French Revolution

The French Revolution started far earlier than the July 14, 1789, storming of the Bastille, with which it is popularly associated. It began with the American Revolution, and the French-American alliance—without which the American fight for independence from Great Britain would have been doomed.

Throughout the American Revolution, there was a constant barrage of pro-American propaganda circulating throughout France, which promulgated the republican ideas of the Revolution itself. In 1777, the *Courier de l'Europe,* subsidized directly by the French government, published the Declaration of Independence. Another journal published long extracts from Thomas Paine's *Common Sense.*

Upon the foundations of this Franco-American partnership, Benjamin Franklin and France organized the League of Armed Neutrality—the alliance of France, Spain, Prussia, Sweden, Holland, and Russia—against Great Britain and in defense of the American colonies' fight for independence.

Personifying the French-American alliance was the Marquis de Lafayette, who fought alongside the Americans with other French volunteers, and returned to France to promulgate the ideas of the American Revolution at home. It was the aim of this "American faction" in France to bring the ideas of the American Revolution into Europe, by extending the wartime alliance into a peacetime partnership. This faction constituted the leadership of the early period of the French Revolution, with Lafayette playing the most prominent role.

Such a Franco-American alliance, the oligarchs of Britain and Venice were determined to prevent. First, Venetian agent Antonio Conti built up a pro-British party in France, the so-called Enlightenment philosophers, including François Voltaire. Conti's descendants Giacomo

Carnot, 'Organizer of Victory'

Late in 1792, Carnot and his friends prepared themselves for a seizure of power, so as to stop the destruction of France. Carnot's military strategy is a model which is useful to study, because it was a republican political approach to the art of war, on the part of a man who had thoroughly grasped the links among science, the economy, technology, and a victorious military strategy. His reforms are all the more remarkable, in that he succeeded in bringing them about amidst anarchy, economic collapse, and foreign invasion.

From his earliest writings on military strategy (notably in his work on Vauban), Carnot enunciated a concept of the art of war which is very important, though underrated by his biographers. He stressed the connections among defense works, the reorganization of economic production, and the large-scale utilization of modern technologies. This understanding of the necessity of using a superior culture to vanquish the enemy made Carnot the organizer of victory, not merely a brilliant

Casanova and Count Cagliostro, then orchestrated the destabilization of Louis XVI and his wife, Marie Antoinette. Next, the British unleashed a lunatic, anglophile faction, the Jacobins, led by Georges Jacques Danton and Jean Paul Marat.

The taking of the Bastille by the Parisian mob was led by Danton, the agent of the Duke of Orléans, the premier patron of the British- and Venetian-inspired philosophers in France. In 1790, Danton founded the Cordeliers Club in Paris. This was not to be a mere debating society, Danton said, but what we would today call a "political correctness" gang. Its purpose, he said, was "to denounce before the *tribunal of public opinion the abuses of the various authorities* and every sort of infringement of the rights of man" (emphasis added).

The Cordeliers wanted a radical democracy—targetting Lafayette, the court, and the priests who had come over to the revolution. It was from the Cordeliers Club's base among the unemployed and hungry people of Paris that the Terror was launched. "It is by an upheaval that we have overthrown the despotism," Danton proclaimed. "It is only by a great national upheaval that we shall make the despots retreat. So far we have only waged Lafayette's sham war; we must wage a more terrible war. It is time to tell the people that it must hurl itself in a mass upon the enemy."

And so, the guillotine was put to work. Scientist Antoine Lavoisier was among those put to death, with these words from the people's judge: "The revolution has no need of science."

Paine and the Girondins

The battle between the American faction and the heirs of the anglophile philosophers came to a head, so to speak, around the killing of King Louis XVI in January 1793. The king had been caught, ignominiously attempting to flee France in disguise. The Cordeliers Club and the Jacobins demanded that he be brought to summary justice and executed.

"To propose a trial for Louis XVI, in whatever form," said Maximilien Robespierre, "is to retrace our steps, toward royal and constitutional reform. It is a counter-revolutionary idea, since it put the revolution itself on trial. I demand that the convention declare him [Louis] forthwith to be a traitor to the French nation, and a criminal against humanity."

Paine and the Girondins, as the American faction had come to be called at this time, argued that Louis's life should be spared. Paine proposed that he be banished to the United States. The Girondins lost the vote; within weeks of Louis's execution, the Girondin leaders such as Brissot and Condorcet were dead; and Paine—that son of liberty—was in prison. Lafayette was languishing in an Austrian prison. The American faction had been destroyed.

The revolution collapsed in an orgy of violence, and France was saved only through the strength of her armies and those patriots around Lazare Carnot and Gaspard Monge, who would later build the Ecole Polytechnique as the center of French republicanism and scientific achievement.

The terror was denounced by Paine, who wrote that "my despair arises not from the combined foreign powers, not from the intrigues of aristocracy and priestcraft, but from the tumultuous misconduct with which the internal affairs of the present Revolution are conducted." The lack of morality in the method of the Revolution would discredit liberty throughout the world, he said. The constitution drafted by Paine and his friends for France was rejected.

From Germany, the poet of freedom, Friedrich Schiller, wrote that the "attempt of the French people to gain possession of the rights of man and to win political freedom has only shown its incapacity and unworthiness, and has swept back along with it a considerable part of Europe into barbarism and serfdom."

This report is drawn from the work of Linda de Hoyos and Webster G. Tarpley. See especially de Hoyos, "Newt Gingrich: Britain's Jacobin in the United States," New Federalist, *Sept. 25, 1995; and "The Enlightenment's Crusade Against Reason,"* New Federalist, *Feb. 8, 1993; and Tarpley, "How the Dead Souls of Venice Corrupted Science," EIR,* Sept. 23, 1994.