
I. Our System versus the British System

Race Is Not the Issue

by Robert Ingraham

Aug. 19—Since the moment Donald Trump was sworn in as President, the British and American establishments have been—and continue to be—determined to remove him from office. This has nothing to do with racism, hacked DNC computers, or any other such nonsense. What they fear, and what they are determined to stop, is the President’s stated intention to bring about a rapprochement of the United States with Russia and China, an initiative which also portends future U.S. participation in the global Belt and Road Initiative (BRI), the economic development initiative of the Chinese government. This intention, repeatedly stated by Donald Trump, threatens London and Wall Street. It threatens their geopolitical power and their self-appointed right to run the world.

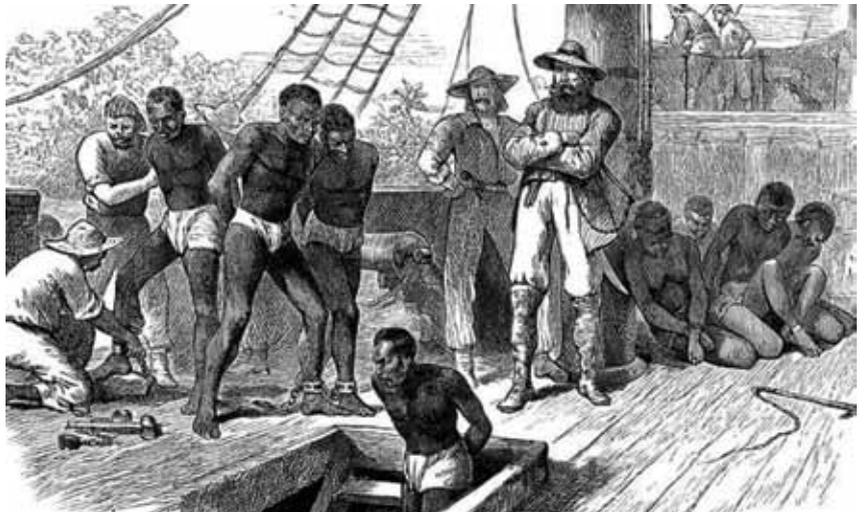
The British empire and that empire’s allies within the United States have been explicit: “Trump must go.” For months, fraudulent lies about “Russia-gate” have been plastered all over the news media. A Special Prosecutor was appointed based on outright lies. Now those lies have been exposed and discredited by the release of the [report](#) by the Veteran Intelligence Professionals for Sanity (VIPS). So a new lie is created: Trump is a racist! The *chutzpah* of this propaganda is mind-boggling.

In the wake of the violence and the death in Charlottesville, Virginia on Aug. 12, Trump has been labeled a “bigot” and a “racist,” and an atmosphere has been created in which an assassination of the President could be explained away by his enemies in the news media as a product of “violent emotions” within the population, emo-

tions which they, themselves, have worked tirelessly to inflame.

The most stunning fact in the current crisis is that the people who are now hurling charges of racism against Donald Trump are doing so *on behalf of* the same imperial interests who created the global slave system, who created modern racism, and who, over more than four hundred years, murdered tens of millions human beings—as they continue to murder millions today. The slave-drivers and mass-murderers have simply re-written the history books to whitewash their crimes. Today’s fools dance to their tune, as if in some perverted minstrel show.

It is time to clear the air. It is time to tell some truths. It is time to place the blame for slavery and America’s racial problems squarely on the shoulders of those responsible. It is also time for Americans to grow up, and to cease dealing with the subject of slavery—and all of its ramifications—in the simplistic, juvenile fashion which is promoted in the mass media and Hollywood.



Scene from a British slave ship.



A slave ship.

The Truth

American slavery was created by the British Empire, and the American Revolution was the greatest victory over slavery in the history of the human race. In the 18th Century, the entire world was in the grip of vast European-controlled slave empires. The American Revolution changed that.

Slavery is an oligarchical policy. The motive that drove the British Crown to create a slave empire is identical to what we see today in the financial and economic policies emanating from Wall Street, the City of London, the International Monetary Fund, and the British Monarchy. Their policy is one of looting populations, prohibiting scientific and economic progress, enforcing poverty and backwardness on the majority of the human race, and “culling the herd” through wars, starvation, disease, and drugs, as prescribed by Bertrand Russell.

The idea that slavery or racism is an “American” phenomenon is absurd on the face of it. It is the Big Lie, perpetrated by the same imperial oligarchical interests now intent on saving the usurious London/Wall Street financial system and sabotaging China’s Belt and Road development policy. These oligarchs will overthrow governments, impeach Presidents or go to global war to preserve their power.

What follows is a preliminary report. It is presented now, in its incomplete form, to counter the lies and de-

lusions that have been circulated in the wake of the events in Charlottesville.

I. Slavery Didn’t Start in America

In 1775, as the opening shots of the American Revolution were reverberating, slavery was a world-wide reality. It was widespread and native to India; it was widespread and native in both Russia and China; and it was widespread, internally, throughout Africa. For a period of at least four hundred years, the most perva-

sive use of slavery, as well as the control over mass African slave-trading, was in the Islamic world, where Muslim traders took millions of slaves out of Africa. By the time of the American Revolution, tens—perhaps hundreds—of millions were enslaved, and slavery existed on every continent, as a feature of oligarchical rule.

Beginning in the mid- to late-15th Century, the Portuguese entered the picture, initiating an escalating involvement of the European empires in the African slave trade. They were soon joined by the Spanish, the Dutch, and the French. Between 1500 and 1880, 12 million Africans were transported across the Atlantic into slavery. Almost all of them were sent to the giant sugar plantations of Brazil (which took a staggering five million slaves), Surinam, Barbados, Cuba, Saint-Domingue, Jamaica and other islands in the Caribbean. These were not “colonies”; they were not created for the immigration of free families. These were all commercial enterprises, run directly by the European monarchies and designed to maximize monetary profit for the imperial powers. From the beginning it was the European empires who forced slavery on the New World.

The sugar plantations were scenes of mass murder. Life expectancy in Jamaica or Barbados was *five years, or less*, from the point a slave arrived at the sugar plantation. They were simply worked to death or killed outright if they caused problems. Sex (or marriage) be-

tween slaves was strictly prohibited, because it was deemed far cheaper to simply import more slaves from Africa than to incur the expense of raising slave children from infancy. All of these charnel houses were overseen by Royally appointed Governors.

The apex of the trans-Atlantic slave trade was from 1680 to 1808, and it was dominated by the British. In that 128-year span, the British Empire took six million slaves out of Africa, *fully 50%* of the 380-year total. Between 1701 and 1776 the British brought 300,000 of those slaves into the North American colonies, and this was done for the purpose of cloning their slave model from Jamaica and Barbados in the thirteen colonies. The intention was to have all of the colonies based on slave labor.

The North American Colonies

Of the total 12 million slaves who made the trans-Atlantic voyage, only 388,000 were shipped to the thirteen North American colonies, slightly more than three percent of the total. The truth is that the North American colonies, particularly before 1688, were the exception to the British slave model. They were settled by free colonists, with the single exception of South Carolina, which was founded by slave owners from Barbados. Between the founding of the Jamestown colony in 1608, and 1688, *fewer than 15,000* slaves were brought into the colonies, and between 1620 and 1670 there were no laws, in any of the colonies, recognizing or enforcing slavery. During this period, African slaves in the American colonies were treated far differently from those in Brazil or the Caribbean. Most of the colonies granted them similar, or in some cases, equal rights to those of indentured servants—including the right of literacy—and the social standing of the two groups was nearly identical. These rights varied from place to place, but included the right to marry, have children, give testimony in court, sue their owners, hire out their labor, and to purchase their freedom.

The first slaves were brought into the American colonies in 1619, at Jamestown, Virginia, and 1626 in New Amsterdam. Both groups of slaves were brought in by ships of the Dutch West Indies Company, the imperial Dutch company which was created for the single purpose of seizing control over the West African slave trade from the Portuguese. Despite Dutch efforts to build up slavery in New Amsterdam, throughout much of the 17th Century, the number of slaves in North America remained relatively small.

This changed after Britain seized control of the African slave trade. In 1660, the British monarchy created the Royal African Company, with the Duke of York—later King James II—as its head. James’s immediate goal was to transform New York into the hub for the spread of slavery in the colonies. Between 1672 and 1689, the Company transported 100,000 slaves across the Atlantic, some branded with the letters “DY,” for Duke of York, others branded with “RAC,” for Royal African Company. This was a top-down policy, designed and implemented at the highest level of imperial power in London. Control over the slave trade was based in the King’s Privy Council and the Board of Trade. Then, in 1688, the “Glorious Revolution” brought the Dutch King William to the British throne, and the slave trade was opened to all British merchants. When this was combined with Spain’s granting of the *asiento* (the permission to sell slaves in the Spanish colonies) to Britain at the Treaty of Utrecht in 1713, Britain gained hegemony over global slave trafficking.

The floodgates were open. In 1720, there were 39,000 slaves in Virginia and Maryland (the two largest slave-owning colonies) and 5,700 slaves in New York, the northern colony with the most slaves. Yet after a half century of massive British slave-trafficking, there were over 500,000 slaves in the colonies by 1776. In one year, 1768, British ships transported more than 110,000 slaves out of Africa. One of the first actions taken by the British was to redefine slavery as a *race-based* institution. One year after seizing New Amsterdam, in 1665, the Royal African Company enacted a law in New York which stated that only blacks could be enslaved. Shortly afterward, the Royal Governor of Virginia enacted a similar law. This defining of the question of “freedom or slavery” based on the color of one’s skin had been unheard of in the colonies up to that time.

A major inflection point came with Bacon’s Rebellion in Virginia in 1676, when whites and blacks joined together in an integrated armed revolt against the oppression of the imperial Royal Governor. In the aftermath of that conflict, first in Virginia, and then later in other colonies, the British rulers imposed a policy of separating the races, removing all previously recognized legal rights of the African slaves, and enforcing a social regimentation which asserted the biological and intellectual inferiority of the black race. Embedded in

these actions was a conscious design to *pit the races against each other*.

The slave trade became a torrent, a whirlwind of human suffering and oppression, all directed from London, all on behalf of the Monarchy. At the same time, through a series of trade and navigation acts, together with Royal edicts and regulations from the Board of Trade, by the beginning of the 18th Century, Britain unleashed a process to snuff out the rights of the white colonists: to prohibit, by law, industrial and scientific development, and to reduce the previously free inhabitants of the thirteen colonies to a condition of servitude. By the 1760s, the British Monarchy was determined to impose its “Barbados Model” on all of the American colonies, to transform the entirety of their possessions in the Western hemisphere into slave-based economies. The American Revolution was a war precisely against that future of slavery and subservience.

II. The American Anti-Slavery Revolt

The lark of freedom sang in 1775. Free black soldiers fought alongside their white comrades at Lexington, Concord and Bunker Hill. This was a Revolution—an astounding breakthrough for the human species! In 1775, every major European nation possessed a vast slave empire, which they enforced with brutal ruthlessness—killing millions in the process,—and it was in the new United States that liberation began. There is simply no arguing with that self-evident truth.

Prior to 1770, slavery was legal—by Royal decree—in all thirteen British *colonies*; but by 1790 a majority of the now free *states* had either emancipated their slaves or taken steps in that direction, and this momentum was spreading throughout the new nation, including into the



The Creek Indians meet with James Oglethorpe (standing with hat).

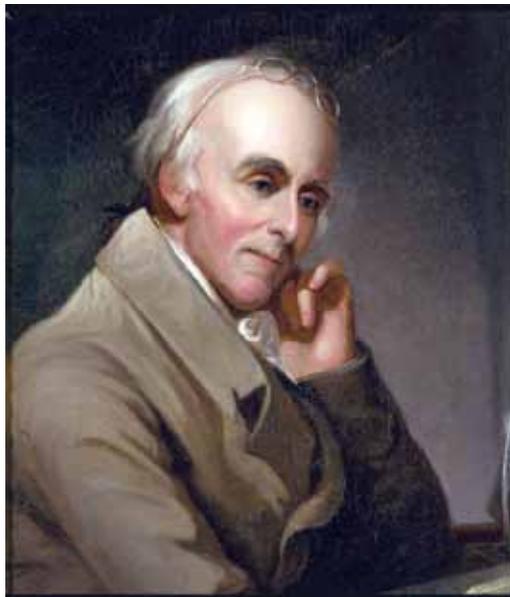
South. Nothing like this had ever occurred anywhere in the world, at least not in the modern era.

The Pre-Revolutionary Mindset

From very early, it was clear to many courageous and perceptive Americans that resistance to Britain must include liberty for all of the inhabitants of the colonies, of all races and ethnic and religious backgrounds. As early as 1700, Samuel Sewall, a close ally of Increase and Cotton Mather, and a leader of Old South Church in Boston, authored and published *The Selling of Joseph*, a harsh, uncompromising attack on black slavery, wherein he calls for emancipation of all of the slaves.

In 1733, the colony of Georgia was founded by James Oglethorpe, with a strict ban on slavery. Oglethorpe warned that any introduction of black slaves would “occasion the misery of thousands in Africa.” (Unfortunately, Oglethorpe’s ban on slavery would be overturned in 1749 by South Carolina planters who emigrated into the new Georgia colony.)

In 1773, Benjamin Rush, later the Treasurer of the U.S. Mint, published *An Address to the Inhabitants of the British Settlements in America, upon Slave-Keeping*. He assailed the



Painted by Charles Wilson Peale 1817
Benjamin Rush

slave trade as well as the entire institution of slavery. Rush took direct aim at the British argument that blacks were morally and intellectually inferior. He said that the supposed backwardness of the individual slave was only the perverted expression of slavery, which “is so foreign to the human mind, that the moral faculties, as well as those of the understanding are debased, and rendered torpid by it.”

Throughout the 18th Century, the individual colonies made repeated efforts to stop the slaves from coming in. Between 1726 and 1776, the Virginia House of Burgesses passed *twenty-eight* laws to outlaw the importation of slaves into Virginia. They were clear and adamant: “We don’t want your slaves.” All of these laws were nullified by the Board of Trade and/or the Privy Council. Other colonies issued near-identical laws, and all were overriden by London.

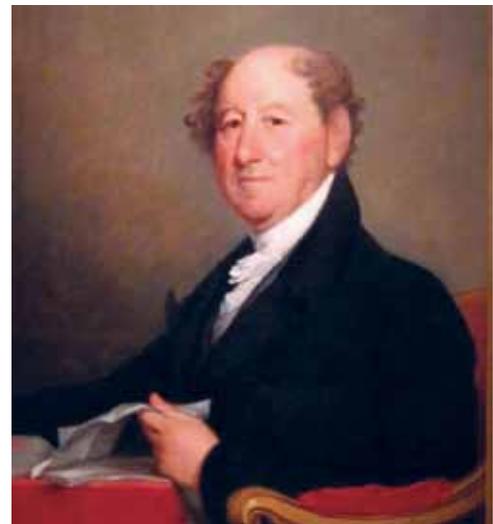
In 1774, John Jay issued an *Address to the People of Great Britain*, charging Britain as acting as “an advocate for slavery and oppression,” and the same year, in one of its very first actions, the U.S. Continental Congress banned slave imports and U.S. participation in the Slave Trade.

The Revolution

- 1775: Pennsylvania Abolition Society formed in Philadelphia, the first abolition society within the territory that is now the United States of America.
- 1776: The Declaration of Independence is adopted, with its imperative that “all men are created equal.”
- 1777: Vermont abolishes slavery. Gouverneur Morris authors a New York State Constitution which bans slavery, but the emancipation clause is removed by the other delegates.
- 1780: John Jay writes a letter, saying that unless the new nation enacts emancipation of the slaves, the country’s “prayers to Heaven will be impious.” Pennsylvania abolishes slavery.
- 1782: Virginia enacts a law allowing for private



Gouverneur Morris



portrait by Gilbert Stuart 1820.
Rufus King

manumission of slaves.

- 1783: Massachusetts and New Hampshire abolish slavery.
- 1785: Founding of the “New York Society for Promoting the Manumission of Slaves, and Protecting Such of Them as Have Been or May Be Liberated.” Near passage of an emancipation law in New York; it passed in both houses in different versions, but the differences could not be resolved.
- 1787: Adoption of the Northwest Ordinance, outlawing any new slavery in the Northwest Territories. Creation of the African Free School in New York. At the Constitutional Convention, an effort for the immediate suppression of the slave trade fails by a narrow margin, and Gouverneur Morris attempts to limit the power of the slave states by opposing the Three-Fifths Clause.
- 1788: New York, Massachusetts and Pennsylvania outlaw the slave trade. Legislation to abolish slavery in Delaware fails by one vote.
- 1789: Delaware bans the slave trade.
- 1790: A petition to Congress by Pennsylvania Abolition Society, signed by its President Benjamin Franklin, calls for an end to the slave trade and the freeing of slaves. The Richmond, Virginia Abolition Society is founded.
- 1794: The U.S. Congress passes, and President Washington signs, the Slave Trade Act, banning both American ships from participating in the slave trade, and the importation of slaves by foreign ships.

- 1799: New York abolishes slavery.
- 1800: American citizens are banned from investment and employment in the international slave trade in an additional Slave Trade Act.
- 1802: The Ohio state constitution abolishes slavery.

Also, between 1776 and 1800 large numbers of slave owners—in both the North and South—freed their slaves. There was a drastic decline in the number of slaves and an increase in free blacks in both Maryland and Delaware. The free black population of Maryland was 1,817 in 1755, 20,000 in 1800, and by 1810, a quarter of the state’s black population was free. Virginia’s free black population rose from 12,866 in 1790 to 30,570 in 1810. There was also a dramatic improvement in legal rights for freed blacks as well as for slaves.

Again, nothing like this had ever been seen anywhere in the world. As America began dismantling the British-created slave system, all of the other colonies of the British Empire, as well as those of Spain, France, the Netherlands and Portugal, continued to operate within the Inferno of a global slave-based paradigm.

The British Respond

Outright fools have bought the line that “civilized” Britain led the way in the abolition of slavery, and the passage of British emancipation in 1834 was long celebrated as a British holiday. Utter, utter, rubbish! It was the victories coming from America, particularly between 1775 and 1797, which dealt the death blow to slavery as a global system, and by 1834—when they had allegedly “seen the light” on slavery—the British Empire had already moved on to the far more lucrative—and more murderous—international drug trade, as the means to expand their monetary wealth and imperial power.



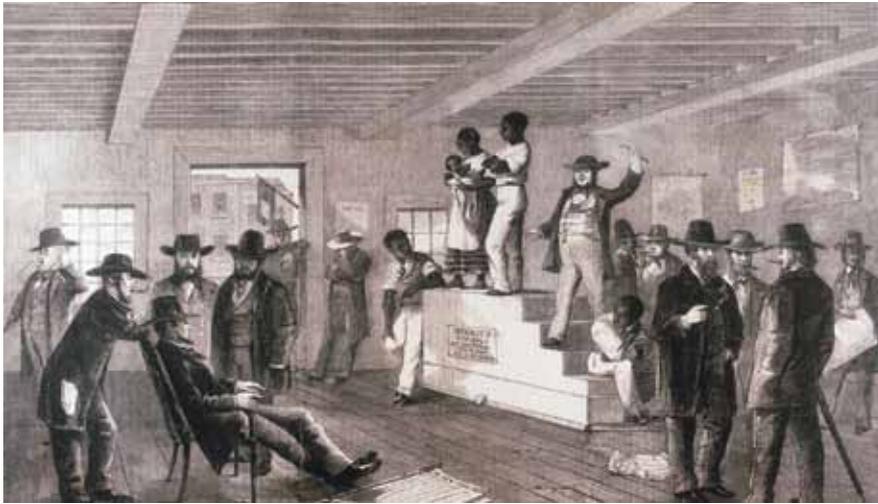
The mandarin Li in this painting is ordering the destruction of 20,291 bales of opium. In the face of this opposition to the British East India Company shipments to China, Britain waged the 1839-1842 Opium War and militarily forced China to import the mind-destroying opium.



British clipper ship in Nanjing, China.

By the end of the 18th Century, the profitability of the African slave trade began to evaporate. The response of Britain was to create a new global trade monopoly, this one based on opium. In 1750, the British East India Company conquered and took control of Bengal and Bihar, the prime opium-growing regions in India. By 1767 they were already shipping 140,000 pounds of opium per year into China. But this was only the beginning. In 1820 the British shipped 595,000 pounds of opium, and this rose to 1.4 million pounds in 1830 and a staggering 5.6 million pounds by 1838. Far more money flowed into London banks from opium trafficking than had ever been realized from the slave trade. Millions died. Tens of millions fell victim to opium addiction, and the City of London financial empire was built on the profits of this mass murder.

At the same time, as the 19th Century American



A slave auction in Virginia, 1861.

economist Henry Carey demonstrated, British imperial policy in both India and Ireland was *de facto* one of mass enslavement and genocide. In his 1853 work, *The Slave Trade Domestic and Foreign*, Carey also irrefutably proves that the conditions then being imposed by Britain on tens of millions in India and Ireland were actually far worse than the condition of slaves in the U.S. South.

In the United States, slavery became a geopolitical pawn for the British, one to be used to disrupt and subvert the new American republic. British banks played a major role in transforming the entire American South into one gigantic, slave-based, cotton economy (much as they did with opium in India). The British also recruited “junior partners” in New England who were used to revive the slave trade. Between 1789 and 1808, these New England merchants brought 100,000 new slaves into the United States, almost entirely into the deep South. The New England slave trade is often cited as proof of “American racism,” but isn’t this the way that British colonialism has always worked? To buy off and corrupt members of the native aristocracy? Isn’t this what was later done in India, in Kenya, in Malaya and elsewhere? These American slave and opium traffickers were “allowed” to operate

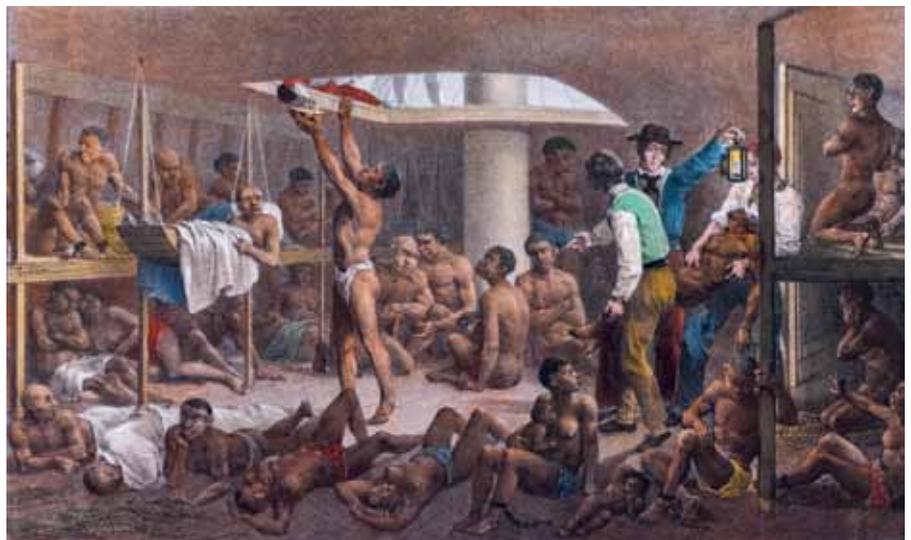
by the British. They were the “small fry”—given a slice of the profits—and they were cultivated by the British for one reason only, to create a faction in the United States loyal to British financial interests.

The Slave Power Counterattack

In 1801, Thomas Jefferson became President, and for the next twenty-four years Virginia slave-owners, backed by the fanatics from South Carolina and Georgia, ruled the nation. In 1803, South Carolina re-opened its ports to the African slave trade (it had previously been banned in all of the states), and in 1806,

Virginia enacted a law forcing all manumitted slaves to leave the state within a year or be re-enslaved. New slave states were created, the Louisiana Territory was opened to slavery, and everywhere legal rights for both slaves and freed blacks were rolled back. The British Caribbean plantation system spread through the South. This downward spiral escalated following the War of 1812, and it was accompanied by vicious propaganda alleging the moral and intellectual inferiority of blacks.

The end of the American Revolution’s anti-slavery impulse came in 1820 with the passage of the Missouri



Johann Moritz Rugendas

The German artist Rugendas depicts a scene below the deck of a slave ship sailing to Brazil, 1830; Rugendas was an eye witness.

Compromise, and it is critical for everyone to recognize the implications of what that action represented. Beginning with the first Continental Congress in 1774 and continuing through the adoption of the United States Constitution, slavery was entirely an institution controlled by the individual states. America was not a “slave nation”; Virginia and the others were “slave states.”

The American government did not recognize slavery as a national institution, and national policy was defined by such actions as the Northwest Ordinance and the banning of the trans-Atlantic slave trade. The Missouri Compromise of 1820 did not merely admit Missouri as a slave state; it codified into federal law that all land of the United States below the 36°30' parallel would now be slave territory. It made slavery a legal feature of the *nation*, and it redefined America as a nation (not just states) where slavery was legal. This was a national catastrophe, as recognized at the time by John Jay and Rufus King.

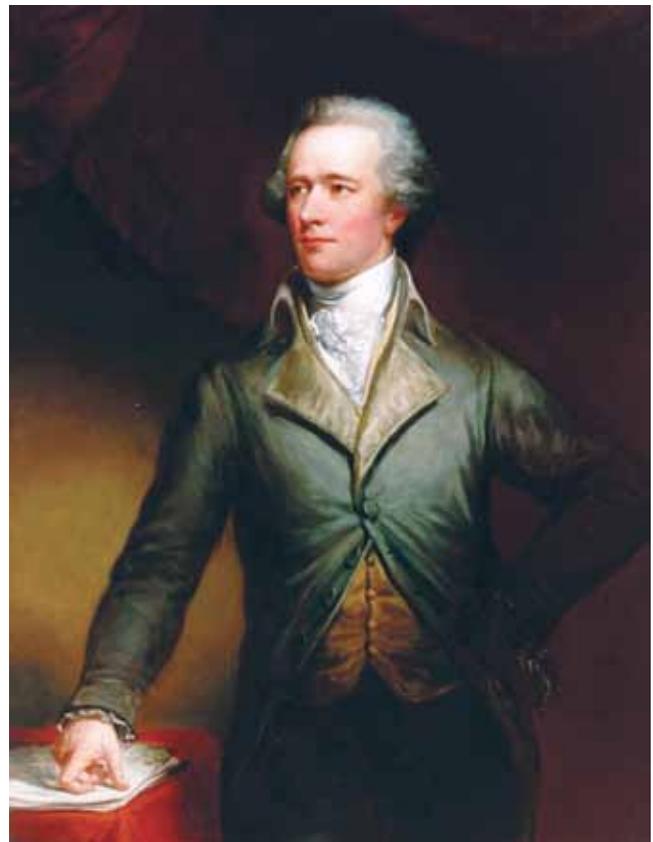
By mid-century, British and allied “theorists” would create the “sciences” of Social Darwinism, Race Science, and Eugenics, all designed to divide humanity on racial grounds, and all intended to justify the classification of whole sections of the human population as inferior and “sub-human”—and, therefore, expendable. The poison of these “sciences” was then spread by the elite “Ivy League” universities, many of which had been created with money supplied by Britain’s junior partners in the slave and opium trades.

III. The Principle of Public Credit

Let us go beyond a mere recitation of history. At this point, let us ask ourselves: What are the underlying Principles involved in this discussion of slavery? What was the real issue of the American Revolution?

The heart and soul of the American Republic is to be found in a series of [writings](#) authored by Alexander Hamilton between 1789 and 1791, particularly his *Report on a National Bank*, his *Report on Manufactures*, and his *Opinion as to the Constitutionality of the National Bank*. It is within these writings that Hamilton defines the *Principle of Public Credit* as the basis for the new nation.

What exactly is Public Credit? To answer that question, first return to the specter of human enslavement and oligarchical rule, then hegemonic world wide,



oil portrait by Daniel Huntington.

Alexander Hamilton

during Hamilton’s lifetime. The world was run by imperial systems, based on monetarist notions of wealth, in which human beings were mere commodities. Hamilton rejected this. He insisted that the real wealth of a nation lies with the creative potential of each of her citizens. The origins for Hamilton’s outlook are to be found in Gottfried Leibniz’ *Society and Economy*, and other of his writings, where Leibniz says that all human development flows from new inventions and discoveries in the physical sciences, which increase mankind’s “power over nature” and lead to leaps in individual and national productivity. None of this is driven by “market forces” or by the pursuit of monetary profit, but rather, emerges from the creative potentials which exist within each human individual.

What Hamilton created was the power of “Public Credit” or “national credit,” whereby that creative human impulse becomes the basis for the future economic development of society as a whole. The intention was to *Uplift the People*, to rescue them from scratching in the dirt like wild animals, and to create a future of progress, where the full human potential might be real-

ized. Money is dead; Public Credit, as Hamilton envisioned it, is alive, it is a *living creative force*, a *vis viva*,—it is a catalyst for investment in those things which will improve the human condition and man’s mastery over nature. It is the *Creative Principle*, which marshals the economic, financial, and creative resources of the nation, as a whole, to create new revolutionary potentialities.

Hamilton posited that the nation itself must be based on this Principle. He devised means whereby the economic resources of the nation would be deployed for investments in science, manufacturing and new inventions. And all of this was to be based on a free productive workforce: Citizens, not subjects.

It is self evident that such an approach also defines a very specific definition of the Human Identity and a recognition of the universal creative potentialities which exist within every human being.

It was no accident that Hamilton was a founding member of New York’s Manumission Society, nor that after his departure from the Washington Administration, he devoted a great portion of the last decade of his life to the work of that Society. Nor is it a coincidence that Hamilton’s closest allies—John Jay, Gouverneur Morris, Rufus King, and others—shared Hamilton’s commitment to emancipation, and it was these individuals who made up the leadership of George Washington’s eight-year Presidency.

Washington himself was virulently anti-slavery. The slaves he owned were inherited or obtained through marriage, and he freed all of them in his will. His closest confidants, during his Presidency, were the leaders of the emancipation movement. He wrote a letter of congratulations to Hamilton’s friend John Laurens for his efforts to free thousands of slaves in South Carolina, and, in 1786, he sent a letter to Lafayette, after Lafayette had purchased a plantation and freed all the slaves, praising him, and saying, “Your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit would diffuse itself generally into the minds of the people of this country.”

Even though many of the anti-slavery victories achieved by the heroes of the American Revolution were rolled back for a time—much as the victories of the 1867-1876 Reconstruction Era were rolled back—what is crucial is to consider what defines the nature of a Rev-

olution of Principle. Such a revolution is never concluded; it is never finished. Each new generation must create fresh victories. Hamilton designed an approach to human economic and cultural development which has yet to be fully realized. The oligarchical purveyors of slavery and mass murder whom we fought in 1776 still sit in positions of power. It is the task of Hamilton’s unfinished Revolution which defines the only sane approach to the issues of “racism” and “slavery” today.

Today’s Charlatans

Under Barack Obama, “racism” was redefined, transformed into a bizarre caricature within the realm of “Identity Politics,” wherein various ethnic and other groups are self-defined by their level of “oppression.” Racism and other “hate crimes” are now viewed as lobotomized “ethical” issues, divorced from any connection to the history of empire and the economic policies of the financial elite. “Don’t be a hater,” the adolescent wails. This is the drug-induced John Lennon view of peace and human brotherhood.

Most of those now demanding Donald Trump’s resignation would not recognize racism or slavery if it bit them on the nose. The most significant step in recent history that has pushed the world in the direction of a new slavery, a new mass murder, was the repeal of Glass-Steagall in 1999. Since that repeal we have lived through almost two decades of unbridled financial looting, growing impoverishment, and escalating death rates. How many Americans make that connection? Anti-Trump activists who are not fighting tooth and nail for the restoration of Glass-Steagall and for the United States to join the Belt and Road Initiative, are frauds, fools, and dupes of British propaganda—and they all stand exposed as understanding *nothing* about slavery or racism.

Franklin Roosevelt was passionately committed to abolishing European colonialism, to building dams, irrigation projects, and railroads, and to bringing electricity to Africa and other impoverished parts of the world. Today, China has taken up that mission, and is uplifting millions through the Belt and Road Initiative. President Trump has expressed interest in joining this process. London and Wall Street say, “No! We reserve the right to prohibit economic development. Our monetary and financial policies shall rule the world.” That is the British System. The British Slave System. That is what Alexander Hamilton fought against.