

CANADA: REPUBLIC OR COLONY?

A NATION'S
FORGOTTEN
HERITAGE



\$15 SUGGESTED
CONTRIBUTION

Contents

Prometheus and Canada	3
The World's Political Map Changes: <i>Mendeleyev Would Have Agreed</i>	4
The Tragic Consequences of the Quebec Act of 1774	6
Go West Young Man!	14
Questions Relative to American and Canadian History	
Clément Gosselin: Canadian Patriot and American Revolutionary	20
The American System in Canada	34
Why Canada Needs The Bering Strait Tunnel,	48
or <i>Philosophy of Railroads</i> for the 21st Century	

Prometheus and Canada

by François Lépine

At the present time in history, as indicated by the panic exhibited by our political leaders, the financial system which has dominated world affairs since the end of the Second World War is in great agony. Consequently, the world faces a crisis, which, according to Lyndon H. LaRouche, the only economist who had made an accurate forecast of the different stages and developments of this degeneration, threatens to sufficiently lower the conditions of life for all peoples of the world, such that within the coming generations, no more than one to two billion people could be sustained globally. Canadians are thus once again called upon by History to take action.

“But what can I do?” cries the bewildered Canadian. *“How can I change Canada, and what would that do to shape the course of History’s future for people in all parts of the world? Might it not be safer to simply resign from the troubles of society, take a deep breath, close both eyes, bite down hard and pray that the tempest might pass?”*

The soul of Canada, regardless of its British imperial ancestry, is intimately tied with that of the United States. That, not purely by virtue of their geographic proximity, but for the reasons of the American Revolution – the most important historic event since the Treaty of Westphalia and the Italian Renaissance – which aimed to overthrow the ruling oligarchy as represented at the time by the British East India Company, or more appropriately, what we know of today as globalization. Through out the eighteenth century, Europe, as the rest of the world, began to think of Ben Franklin as our modern day Prometheus. Ben Franklin, the leader of that Revolution, was seen by the Europe of the eighteenth century as the “New Prometheus”.¹

The Québec Act of 1774, as will be demonstrated below, consisted in buying the hearts of French Canadians by guaranteeing them the use of their language, of their religion, and of their customs—but without any real sovereignty—in exchange for their neutrality in the coming world conflict, opposing the republican forces of Franklin, Washington, Lafayette, Von Steuben, Kosciusko to the Gods of Olympus of that time.

The first nation states, most notably those of France under Louis XI and Henry VII’s England, were a direct outcome of the Italian Renaissance, aimed at providing a means of dialogue amongst people of similar languages and customs in order to find the best way of promoting the general welfare. As expressed by the tens of thousands of Canadians who emigrated to the United States by the end of the nineteenth century, these ideas of justice, the general welfare, the good of mankind and most notably, the endorsement of reason over the

gratification of our desires, drew Canadians to the young republic.

In the decades following the Québec Act, a similar process continues in the years of 1812 and 1837. As a consequence of these choices, the majority of French Canadians refused to participate, in one way or another, in the fight to prevent the USA from seceding or to stop the expansion of Nazism. As for the English Canadian, after 1774, he finds himself facing the same situation: finding his identity in his language rather than becoming a Promethean exemplar. Thus it is easy here to recognize the old imprint: ‘divide and conquer’ — the imprint which marks all countries under British reign, as demonstrated by the conflicts of Ireland, between Catholics and Protestants, the conflicts in Southwest Asia, the conflicts in India, Pakistan, etc...

Fortunately, the victory of Abraham Lincoln over the secessionist puppets of Britain had liberated again a promethean fire, allowing an unprecedented economic growth in the United States thanks to their system of political economy, permitting escape from the chains of usury, in favour of scientific and technological progress so that mankind may domesticate rivers, unite more distant cities by efficient modes of transportation, generate energy to activate our machines and lighten the labour of man, rendering the life of everyone more agreeable and more prolific. The extraordinary prosperity of the American System proved to the entire world the inferiority of the theories of Adam Smith. Soon, Germany under Bismarck, Japan under the Meiji restoration and Russia under the leadership of Count Witte and Dmitri Mendeleev were committed to these same principles of development. Isaac Buchanan and Thomas C. Keefer also joined the fight so that Canadians may partake in the joy of such Promethean developments. Hunger and hardship could thus have been conquered.

Alas the British Zeus organized two world wars and one cold war to slow down these developments. The last 40 years have almost seen the end of the development of science and technology. Where is our space program? Where are our supersonic jets? Where is our research into fusion energy? Meanwhile billions of individuals lack electricity, potable water, hospitals, a decent education system, etc. Prometheus was once again enchained.

Fortunately the grave crisis menacing humanity today, is also an opportunity. Economist and humanist Lyndon H. LaRouche has long since elaborated the policies that would permit undoubtedly the elimination of usury and conquer famine, hardship and ignorance. Canada could play a determining role.

Knock, knock, knock – History is at the door – will you answer it?

¹ God from the Greek mythology who stole fire (science and technology) from the Olympian Zeus in order to free mankind from its primitive state. See *Prometheus bounded*, by Aeschylus.

The World's Political Map Changes: Mendeleyev Would Have Agreed

by Lyndon H. LaRouche, Jr., 3/13/2007

This article was delivered on April 24, by Dr. Jonathan Tennenbaum, to the Moscow conference on "A Transcontinental Eurasia-America Transport Link via the Bering Strait," and will appear in Russian and English in a forthcoming issue of FORUM International. The meeting was sponsored by the Russian Academy of Sciences Council for the Study of Productive Forces (SOPS), in conjunction with the Russian Ministry of Economic Development and Trade, the Russian Ministry of Transport, Russian Railroads, and regional governments in Siberia and the Far East.

The intention to create a trans-Siberian rail system, implicitly extended, across the Bering Strait, to North America, dates implicitly from the visit of Dmitri Ivanovich Mendeleyev to the 1876 U.S. Centennial Exposition in Philadelphia. The defeat of Lord Palmerston's scheme for destroying the United States, by U.S. President Abraham Lincoln's leadership, spread the influence of what was called The American System of political-economy into Russia, as also the Germany reforms under Bismarck, the industrialization of Japan, and elsewhere. These global, so-called geopolitical developments of the post-1865-1876 interval, have been the focal issue of all of the spread of great wars throughout the world from the British orchestration of the first war of Japan against China, in 1894-95, until the 1945 death of U.S. President Franklin Roosevelt.



Dmitri Ivanovitch Mendeleiev

Throughout the ebbs and flows of global economic and geo-political history, up the present day, the realization of Mendeleyev's intentions for the development of Russia remains a crucial feature of that continuing history of the post-1865-1876 world to the present moment. The revival of the intention launched by him, now, is presently renewed as a crucial quality of included feature of crucial importance for the world as a whole today.

The same impulse toward new world wars persists in new guises today. At the present moment, the world is gripped by what threatens to be, very soon, the greatest global monetary-financial collapse in the entirety of modern history to date. The spread of warfare and related conflict out of Southwest Asia is nothing other than a reflection of the same, continuing, so-called geo-political impulse which has prompted all of the world's major wars since the 1763 Treaty of Paris, but, more emphatically, the rise of the U.S.A.'s 1865-76 challenge to the Anglo-Dutch Liberal monetary-system.

This onrushing collapse of the world's presently hyper-inflated, disintegrating world monetary-financial system, requires early concerted emergency action by responsible leading nations. A sudden change in U.S. political trends, back to the traditions of President Franklin D. Roosevelt, is urgently needed for this purpose. Such a change in U.S. policy must be realized through emergency cooperation which would be led by a concert of leading world powers. These must include the U.S.A., Russia, China, and India, as the rallying-point for a new, spreading partnership among perfectly sovereign nation-state economies.

In such cooperation, the development of a great network of modern successors to old forms of rail transport, must be spread across continental Eurasia, and across the Bering Strait into the Americas. The economically efficient development of presently barren and otherwise forbidding regions in entry into the urgently needed future development of the planet as a whole.

Such a plan was already crafted, during 1990-1992, under the direction of my wife, Helga Zepp-LaRouche, who remains the principal political and cultural leader among my associates in Europe and beyond. This perspective must now be revived to become a global actuality.

Technologically, the leading thrust of scientific development is located in the succession of the work of

such exemplary figures as Mendeleev and Academician V.I. Vernadsky, and the work of the relevant, but too little heralded leader in the same field, the American pioneer William Draper Harkins.

This requires the creation of long-term diplomatic agreements among nations, creating a new system of relatively fixed-exchange-rate treaty-agreements, at very low prime interest-rates, over forward-looking intervals of between a quarter to half century. These present periods covering the economic-financial half-life-span of principal long-term investments in the development of that basic economic infrastructure which the needs of the present and coming generations of the peoples of these natures require.

Future Global Rail Connections, as Seen From North Pole



We have thus entered a time, measured by the clock of nuclear-fission and thermonuclear power's development, when the long history of the domination over the land-masses of the planet by actually or implicitly imperial maritime powers, is no longer an acceptable practical proposition. Instead, the science-driven, capital-intensive mode of development of the basic economic infrastructure and standard of living of the populations, will dominate any successful form of civilized development of relations among the sovereign nations of the planet. To this end, the tundras and deserts of our planet must be conquered by the forces of science-driven technological development of the increased productive powers of labor. Development must now proceed from the Arctic rim, southwards, toward Antarctica.

The bridging of the Bering Strait becomes, thus, now, the navel of a new birth of a new world economy.

The Tragic Consequences of the Quebec Act of 1774

by Pierre Beaudry, 7/4/2007

Introduction.

From the standpoint of American military strategy, the invasion of Canada, a year before the Declaration of Independence, had two definite goals. Firstly, the purpose was to defeat the British army and make Canada the 14th colony of the United States and secondly, to preempt a British invasion of the American colonies from the north. George Washington had been explicit in his orders to Major General Richard Montgomery, the American leader of the Canada expedition. This mission was to take the two main cities of Montreal and of Quebec City and put them under the banner of the American colonies.

The first objective of the invasion failed and the tragic consequences of not having given the Canadians a true liberation are still being felt to this day. The reason for the failure is not to be found entirely in the treasonous activities of a few Americans, but primarily, in the *Quebec Act of 1774*, an "Intolerable Act" as the Americans stated it in their own Declaration of Independence. The evil of this Quebec Act succeeded in turning the French Canadians into a little people that preferred to support the continued rule of the British oligarchy and their deeply rooted moral corruption.

1. The Intolerable Acts.

American revolutionaries considered the Quebec Act as an *Intolerable Act* because it was part of a series of coercive or punitive measures that the British Parliament had taken up, at the instigation of the British East India Company, during the period following the Treaty of Paris of 1763, for the purpose of provoking war against the thirteen American colonies. It is essential that the *Quebec Act of 1774* be understood in the context of a whole series of Acts pronounced by the Parliament of Britain against the American colonies during that same year.

For example, on March 31, 1774, the Parliament of Great Britain passed a measure in response to the Boston Tea Party called the *American Boston Port Act*, outlawing the use of the Port of Boston, as a punitive measure against the colonists of Massachusetts. As the port of Boston served as a major business facility for all shipping goods all the way to South Carolina, the closing of its trade became one of the causes that unified the thirteen colonies. Then, the British Parliament passed the *Massachusetts Government Act*, on

May 20, 1774, for the purpose of stopping the revolutionary ferment in the Massachusetts Bay Colony, by giving the British the right to nominate a governor of their choice. Other intolerable Acts were passed such as the *Administration of Justice Act* (May 20, 1774) also giving the British the right to replace the local American judicial system by British law. The *Quartering Act*, passed earlier on March 14, 1765, required that Americans let British soldiers stay in their homes.

The Quebec Act of 1774, in appearance unrelated to the American colonies, gave the British the right to expand the territory of Quebec into Ontario and Indian territories, as well as into lands that included Illinois, Indiana, Michigan, Ohio, Wisconsin and parts of Minnesota. Such an "Intolerable Act" represented not only a strategic danger for the thirteen colonies but was instrumental in leading them to institute their first Continental Congress and make their Declaration of Independence. In point of fact, the American Declaration of Independence referenced all of these "Intolerable Acts" including the Quebec Act, itself, as being the fundamental reason to "dissolve their political bands" with Britain on July 4, 1776.

In the case of Quebec, the Declaration explicitly denounced Britain "*For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies.*"² This section of the Declaration of Independence was made in direct reference to the *Quebec Act of 1774*.

2. The Aftermath of the Treaty of Paris of 1763.

From the same strategic standpoint, the British Empire knew they were going to have a war against the American colonies at least as early as 1745, after the siege of Louisburg and, therefore, had to secure the continent of America well before 1776. The necessity to prepare for the inevitable was the true motive behind the Seven-Years War with France and Spain. The British aim was to seize Canada from the French and Florida from the Spanish, and establish the British East India Company under Prince Rupert's authority in Canada. To this day, historians of the Treaty of Paris of 1763 wonder why the British chose to negotiate Canada instead of the French West Indies. This silly

² American Declaration of Independence.

shortsightedness was caused by comparing the uneven commercial values between fur and rum. When Canada is viewed strategically as a flank against the United States, then, the choice becomes clear. So, it was only at the end of the Seven-Years War, in 1763, that the British East India Company considered they were ready for a war against the American colonies, and not before. And that is the reason why the British instituted systematically a series of Intolerable Acts against the Americans from that moment on.

The Treaty of Paris of 1763, which ended the Seven-Years war among the British, the French, and the Spanish, also put an end to the French-Indian Wars in America. As a result, the British East India Company, including the Hudson's Bay Company, became the world's No.1 colonial empire and claimed a great part of North America as its private property. Add to this the fact that the French ceded Canada and all of its claims east of the Mississippi River (most of present-day central United States), including East Louisiana. Spain ceded Florida to Britain and received West Louisiana and New Orleans from France. This established the authority of the Hudson's Bay company (The Gentlemen Adventurers) in the Rupert Territories of Canada, and the British East India Company as sole master of North America and the Seven Seas. The Gentlemen Adventurers of the British East India Company has been deep in the flank of the United States up until the nineteenth century.



Figure 1. The Hudson Bay Company was the owner of Rupert's Land which covered an area of 3.9 million square kilometers (1.5 million square miles), that is one-third of the total area of Canada.

The point to be made, here, is that this British operation was not a victory for King George III, but a victory for the Private British East India Company whose main nightmare was the lost potential of the American Colonies, sometimes down the road. So, when you look at the so-called "war of words" that went on between Britain and America during the period of 1763 to 1776, you have to

consider that it was the "nabobs" of the East India Company who ran the British Parliament and the King, and not the other way around. This "war of words" was the prolegomena to the War of Independence.

Recall, for example, some of the misunderstandings around the *Stamp Act of 1765*. That Act had nothing to do with taxation of the colonies per se. Its purpose was to impose the right of the British East India Company's Parliament upon the Colonies. Its political implications were as clear to the British as they were to the colonists. This meant economic independence or servitude for American commerce and industry.

For instance, recast the memorable speech that William Pitt, Lord Chatham, made in Parliament against the Stamp Act, on January 14, 1766. In response to the Repeal of the Stamp Act by the Americans, Pitt shocked everyone by saying: *I rejoice that America has resisted.*" Moreover, it is not surprising that in 1770, a statue of William Pitt was erected on Wall Street, commemorating his promotion of the Repeal of the Stamp Act. However, people who thought that Pitt was favorable to the Americans when he made that statement have misunderstood completely his intention. Pitt understood, at that point, that the Americans were willing to go to war in order to prevent the British East India Company's Parliament from dictating their laws. This is what Pitt agreed with: war! In the same speech, Pitt added that the power of Parliament must now be absolutely firm and *"that we may bind their trade, confine their manufactures, and exercise every power whatsoever, except that of taking their money out of their pocket without their consent."*

Thus, the British gloated, as did the chairman of the board of the British Library: *"After 1763, successive ministries determined to control the American continent more effectively, and to raise money in the colonies by a series of measures considered novel and provocative by their opponents. The Stamp Act (1765), Townshend's Duties, the setting up of a Board of Customs Commissioners (1767), and finally the Tea Act (1773), all cause resistance and riot in America and contributed to the steady accumulation of distrust and antagonism between Great Britain and the colonies. By the end of 1774, the two sides were set rigidly against each other."*³

3. How Canadians Got [enfirouapés] into a Poisoned Gift.

From the standpoint of Canadian politics, the creation of the Province of Quebec, as a colonial entity, was a British invention under the guise of a political fallacy of composition. This British sophistry is an important piece of the puzzle of universal history, such as Friedrich Schiller understood it, because the present history of Canada can only be understood from the standpoint of this past event,

³ *The American War of Independence, 1775-1783*, The British Library, 1975, p.13.

which has caused that nation to become politically debilitated up until today. In 1774, when the British decided to unilaterally replace Canada by Quebec, they also intended to use Quebec as a colonial stepping-stone for attacking the United States. From that strategic standpoint, the Quebec Act was the original War Measures Act against the coming American Revolution.

In point of fact, it is quite an irony of universal history that from the moment the British had actually created the Province of Quebec, under that name, any French subject that adopted the name of "Québécois" instead of "Canadien" had been made to believe he was secure in the comfort zone of a protected French enclave, while, in fact, he was actually being short-changed by being given a British identity!

There is, in french-canadian parlance, a curious British verbal expression, which was created during that period and which is a perfect description of this tragic moment of history. The expression translated into Québécois is: *se faire enfirouaper*. The Québécois think they are the proud creators of this expression. They are not. This verbal action is a very interesting metaphor which means "getting screwed," or "being taken in," that is, in the original polite British language of the 18th century: "*getting in fur wrapped*." It also means *being protected in warm blankets*. *Getting enfirouaper* was precisely what has happened politically and historically to the Canadian population over two hundred years ago with the Quebec Act. They got royally screwed.

In 1774, the ruling representative of British Canada, Guy Carleton, "*Captain-general and Governor in and over the Province of Quebec, and the Territories depending thereon in America*," had the Parliament of London pass the Quebec Act, under his hand, which rendered null and void the conditions established by the 1763 Treaty of Paris, and gave to the province of Quebec its name along with its current political and legal status.

The *Quebec Act of 1774*, composed between May 10 and May 13, 1774, gave the French Canadians the right to practice their own religion (100 years before such a right was legitimized in England), the right to have their own judges, and apply the French Civil Code in all of their daily activities, as well as the right for the Seigneurs (Lords) to raise taxes throughout the province. Remember that the British legislated, in the same spirit, the intolerable *Administration of Justice Act* (May 20, 1774) against the American colonists precisely 7 days after having formulated the Quebec Act, but exactly to the opposite effect. This connection between Canadians and the Americans shows the reason why there existed no specific Canadian circumstance that warranted such a sudden change of policy and why nothing, in the annals of Canada, could be found that would explain the bounty of such a gratuitous gift as Quebec to the French colonists. Only the reference to the American Revolution can explain why the French colonial and the American colonials, each in a different way, were

treated as animals. The one was *enfirouapé*; the other was *tared and feathered*. Such is British justice.

Accompanying this generous British action in Canada, there were two infinitesimal details that remained unchanged and were considered so insignificant as not to cause the British controllers any serious concern: the Québécois had no right to have their own government and had to swear an oath of allegiance to a British king instead of a French king. And, Bob's your uncle! However, those two insignificant details stood out like sore thumbs pointing to the significance of making the difference between man and animal. In political human terms, this infinitesimal change was the difference between the Leibnizian calculus and the Newtonian bawdlerization of the same calculus: the difference between a true change in the universe and a linear fallacy of composition faking a change. Yet, not one Canadian historian ever noticed that there existed that difference between what the Québécois were getting from the British and what the Americans were about to offer them.

Similarly, since pronouncing the name of Georges Trois appeared to be the same as saying Louis Seize, there were no objections to change allegiance as long as the Québécois colonials saw the restoration of the same French feudal rights as before 1763. Besides, the Treaty of Paris of 1763 had already dubbed Georges III king of France. This is what Carleton considered to be the essential condition to maintain the Québécois *enfirouapés* within their apparently fixed boundary conditions. And Carleton was convinced that such an Act, as tolerable as it could be made, would maintain the French people as contented cows. Thus, the French population was denied the right to have its own government and was given warm blankets, instead. The Québécois had discovered the British *Principle of Happiness*.

The Jesuit dominated Catholic Church took care of maintaining the *status quo* in the parishes, which was guaranteed by the bishops of Montreal and of Quebec while Carleton instituted a Governorship with a Council to rule the new province of Quebec. Tout va bien! The Council, located in Quebec City, had no less than 17 and no more than 23 members nominated by the Privy Council of the British Crown. In a word, the British had given the French Canadians the poisoned gift of their apparent autonomous territorial, linguistic, and religious sovereignty: the right and the ability to go along to get along.



Figure 2. “Scene depicted by Charles W. Simpson of the first meeting of the expanded Council following the adoption of the Quebec Act”⁴

Now, this raises the question: Did any leaders of the French community see through that charade, and did any of them stand up for the unalienable rights of man? The answer to this question is fortunately yes! That leader’s name was Clement Gosselin, from La Pocatiere east of the Isle of Orleans, near Quebec City. Gosselin recruited several hundred French Canadians to the revolutionary war. The contingent of Canadian patriots and revolutionaries preferred to risk being excommunicated rather than to miss this world historical moment. The Gosselin story will be told in a forthcoming report.

According to the great grandson of this French Canadian patriot, the American historian, Henry Gosselin, his relative defied the excommunication threat by the Bishop of Quebec City, Monsignor Olivier Briand, and became the main French Canadian spy for George Washington. Gosselin added:

“Despite his pastor’s warning, Clement continued to recruit other French Canadians to support the American assault on Quebec, Dec. 31, 1775. He went on to serve as a spy in Canada for General George Washington. And at Yorktown, Virginia, he was wounded while commanding an artillery unit less than 300 yards from the British in the final battle of the American Revolution. He was given 1,000 acres of land on the west bank of Lake Champlain in upstate New York by a grateful Congress. But his heart was always in the land of his birth - the Isle of Orleans in Quebec.”

Clement Gosselin had estimated that if the Americans had launched their attack on Quebec City 20 days earlier, Canada would have been in their hands. “Had

*the Americans arrived at Levis when Arnold hoped they would, there would have been almost nothing opposing the invaders. Quebec was a virtually defenseless city. Governor Carleton had sent two of his four regiments to defend Boston – which was precisely what the Americans wanted to prevent from happening again. And he had sent a third regiment to Montreal and Saint John. The garrison at Saint John had surrendered to General Montgomery on Nov. 2 – and the remainder of the British regulars was in Montreal, where Montgomery’s forces were currently conducting a siege. The two-pronged American invasion north had left the cities of Montreal and Quebec undermanned.”*⁵

4. The Truth behind the British Sophistry.

According to official documents, the reason for the change in Canada was to create “*An Act for making more effectual Provisions for the Government of the Province of Quebec in North America, [...]*” Now, what is wrong with that? Does a population not deserve provisions for their government? Yes, of course, but what kind of provisions? What is hidden in the form of language elaborated by Carleton? Why do I consider that statement as a conscious lie? It is only by reflecting back from the American Revolution that we can make conscious the fact that the British used such “Provisions” to justify their culling of the Québécois herd in order to maintain a control over them.

Next, imagine the document stating the truth, instead. That is, bringing the pre-conscious to the level of consciousness, you might say that the reason for the change was to create: “*An act for making more effectual provisions in order to maintain “enfirouapée” the population of the Province of Quebec in North America and for preventing their joining the American Revolution, [...]*” Voila! This is the thought that was located, ontologically as Lyn would say, in a preconscious form within the previous lying statement. Of course this statement could not have been stated without subverting the entire intention of the document, but the truth emerges from it, nonetheless, as a testament to its false authenticity. Which is exactly my point. This preconscious formulation alone shows that the *Quebec Act of 1774* is a historical fraud.

On the other hand, in France, a variation on the same paradox was being played by a British alliance with the Orleans French oligarchy of Philippe Egalité, the result of which made the French people captive to another British fallacy of composition that became known as the French Revolution. This was best exemplified by the neo-conservative ideology created by Martinist Synarchist and British agent, Joseph de Maistre, who succeeded in destroying the constitutional monarchy as formulated by Jean-Sylvain Bailly and Marquis de Lafayette at the Tennis Court Oath, on June 20th 1789. In other words, nowhere,

⁵ Henry Gosselin, *George Washington’s French Canadian Spy*, J.H. French Printing, Inc., Brunswick Me, 1998, p. 78.

⁴ From Claude Bélanger, Department of History, Marianopolis College.

since the Treaty of Paris of 1763, except for the brief moment of June 1789, did the French population succeed in rising above its littleness.

Now, the British did the same thing to the indigenous populations of Canada. They herded them into reservations out of which they have not come out to this day. Thus, it becomes clear that such an unnatural act of British subversion of Canada as a whole, and of the province of Quebec in particular, had never been instituted for the purpose of improving the condition of the French population, or for liberating them, but for the sole purpose of preventing 70,000 people of Canada from becoming the 14th colony of the United States a year before the beginning of the American War of Independence.

As a result of this sophistry, no French Canadian, except Clement Gosselin and his group, dared defy the new British rule and join the American revolutionaries. The Oath to King George III made it as an explicit threat against anyone who joined the American conspiracy, stating: *“I sincerely promise and swear that I will be faithful, and bear true Allegiance to His Majesty King George, and him will defend to the utmost of my Power, against all treaterous Conspiracies, and attempts whatsoever, which shall be made against His Person, Crown and Dignity; and I will do my utmost Endeavour to disclose and make known to His Majesty, His Heirs, and Successors, all Treasons, and treaterous Conspiracies, and Attempts, which I shall know to be against Him or any of Them...”*

All persons refusing to take the Oath were subject to penalties and fines, including death. In other words, not only were Gosselin and his patriots excommunicated from their Church, but they had become pariahs risking the death penalty. This was a high price to pay for not subscribing to an act, itself fallacious, that had created a synthetic entity that was to last for 233 years, with virtually no significant modifications. Today, the government of Quebec is still ruled under the unchanged “provisions” set by the fraudulent *Quebec Act of 1774*. Currently, the Quebec government is still controlled by the Privy Council of the British Queen, Elizabeth II.

Several American delegations, including Benjamin Franklin, Samuel Chase, Charles Carroll, and his brother John Carroll were sent to Montreal by George Washington and the Continental Congress during the American Revolution. But, not one of them was able to change the tragic situation that had been quietly established with the lie of the *Quebec Act of 1774*.

5. Treason in Canada and the Two Failed American Invasions.

The invasion of Canada was an important part of the American Revolution strategy. The idea of transforming

Canada into a 14th American colony was not just a nice idea, but was a creative preconscious thought that was slowly making its way into the consciousness of even British governors during the immediate pre-revolutionary period. Canada has been a weak flank for the potential subversion of the Constitutional Republic of the United States by the British ever since 1763 and has, since then, remained an essential concern for the security of the American continent as a whole.

For example, the first American preparations for an invasion of Canada occurred in May of 1746 when, during the French and Indian War, British Governor of the Massachusetts Bay Colony, William Shirley, called on other governors and on the British Military for their assistance in this operation. It was then that the British-American Governors realized that their enemy was not only France but also Britain. Shirley did not wish to invade Canada because he wanted to liberate the French population on behalf of the American Independence. He was British-born and did not like the French, but he saw Canada as a permanent danger in the flank of America.

As a matter of fact, Shirley was quite nasty with the French Canadians. He was the commander-in-chief of the Great Expulsion that forced the deportation of more than 12,000 Acadians from Nova Scotia beginning 1755 until 1763. The Acadians had resisted the British more seriously than the Quebecois did. They did not accept the unjust conditions the British imposed on them after the Treaty of Utrecht of 1714, when France lost New Foundland, Nova Scotia, and the Husdon Bay territories to the British.

However, as a British Governor and not as an American revolutionary, Shirley had realized the power the American colonists might have if Canada ever fell into their hands. That is why early that summer of 1746, Shirley had requested from London the authorization for his Canada expedition, explaining to the British Minister of War, the Duke of Newcastle, that the governors of the colonies were willing to raise troops and take Canada from the French. These were all American Red Coats under British command. The Duke accepted the proposal. As reported by Graham Lowry: *“Massachusetts voted to raise 3,500 men; Connecticut 1,000; New Hampshire, 500; and Rhode Island 300. The Duke of New Castle, now chief minister, had promised to send a squadron with eight battalions of British regulars, to join the New England troops at Louisburg, for an attack up the St. Lawrence against Quebec. Like the expedition of 1711, the plan called for a simultaneous assault by land on Montreal, from northern New York. For this second army, New York raised 1,600 men. New Jersey 500, and Maryland 300. Virginia managed 100 more, despite the decided lack of enthusiasm on the part of Governor Gooch. Gooch’s attitude did not bode well, since the ministry had designated him Major general, to command the American attack on Montreal.”*⁶

⁶ Graham Lowry, *How The Nation Was Won*, EIR, 1988, p. 440.

By July, the news had reached the Americans that the British contingent was not coming from Britain and the American invasion of Canada fell apart. Through British intelligence machinations, the French got wind of the invasion plan and sent 3,150 veteran troops to retake Louisbourg immediately, thus, obliterating any American attempt at taking Canada. Meanwhile, the British had cancelled their own military expedition and the Duke of Newcastle waited another four months before ordering the American regiments to disband before winter came. The British obviously never intended to take Canada for the benefit of the Americans. This treasonous alliance of 1746 between the French and the British oligarchies was still a living memory when, in 1775, a second American attempt was made to take Canada, this time, by soliciting its people in joining the American Revolution.

On September 16, 1775, Major General Richard Montgomery was ordered by General Washington to march north from Fort Ticonderoga with 1,700 troops in an attempt to capture Montreal. According to American historian Michael P. Gabriel, who wrote the monography *Major General Richard Montgomery: the Making of an American Hero*, Montgomery was born of Irish gentry with an inbred "noblesse oblige" military outlook. But, however determined Montgomery might have been, there was already a sabotage operation underway. There was another operation that beat him to the punch by attacking Montreal before he got there.

When On September 25, out of his own initiative, Ethan Allen and his renegade Green Mountain Boys attacked Montreal and lost against Carleton, Allen was made prisoner of war. What happened to Allen's troops remains uncertain, but Allen, himself, was reportedly later shipped to prison in England and returned to America in exchange for a British prisoner two years later. On November 13, Montgomery took Montreal without difficulty, but was unable to capture the Governor of Canada, General Guy Carleton, who made his escape to Quebec City with his British troops. The reason for the escape of Carleton is obscure and remains a mystery.

This is how the website of Americans.net *The Invasion of Canada and the Fall of Boston* described the invasion of Canada.

Montgomery, advancing along the route via Lake George, Lake Champlain, and the Richelieu River, was seriously delayed by the British fort at St. Johns but managed to capture Montreal on November 13. Arnold meanwhile had arrived opposite Quebec on November 8, after one of the most rugged marches in history. One part of his force had turned back and others were lost by starvation, sickness, drowning, and desertion. Only 600 men crossed the St. Lawrence on November 13, and in imitation of Wolfe scaled the cliffs and encamped on the Plains of Abraham. It was a magnificent feat, but the force was too small to prevail even against the scattered Canadian militia and British Regulars who, unlike Montcalm, shut themselves up in the city and refused battle in the open. Arnold's men were finally

forced to withdraw to Point aux Trembles, where they were joined by Montgomery with all the men he could spare from the defense of Montreal a total of 300. Nowhere did the Canadians show much inclination to rally to the American cause; the French habitants remained indifferent, and the small British population gave its loyalty to the governor general. With the enlistments of about half their men expiring by the New Year, Arnold and Montgomery undertook a desperate assault on the city during the night of December 30 in the middle of a raging blizzard. The Americans were outnumbered by the defenders, and the attack was a failure. Montgomery was killed and Arnold wounded.

What is not clear is how Montgomery managed to take Montreal on November 13 after Ethan Allen had failed in his premature attack on September 25. The idea was to take Canada before the winter sets in, however, by December, Montgomery had not yet secured his victory and had to launch a second expedition with Colonel Benedict Arnold in Quebec City. But Arnold had been in the sight of the enemy in Quebec since November. What was he waiting for? Several things remain to be clarified with respect to this attack of the Citadel of Quebec City in the middle of a raging snowstorm. Was that a suicidal mission, some sort of Wintry Charge of the Light Brigade? Why would the Americans attack under such incredible odds? The true roles of Carleton, Allen, and Arnold remain to be further investigated. Michael Gabriel made the following revealing statement about the tragic end of Richard Montgomery.

"Spending fifteen years in the British army, Montgomery saw extensive action during the French and Indian War at such places as Fortress Louisburg and Fort Ticonderoga. However, he was heavily influenced by opposition ideology, grew disillusioned with Britain, and permanently immigrated to America in 1772, where he became a gentleman farmer. Marrying into a powerful New York Livingston family, Montgomery reluctantly embraced the American cause as the imperial crisis deepened, as he still felt ties for Britain and his old regiment. He served first as a delegate in the New York Provincial Congress and then as a brigadier general in the Continental Army. On the night of December 30-31, 1775, faced with expiring enlistments, Montgomery launched a disastrous assault on Quebec, which cost him his life and effectively ended the American bid to seize Canada."⁷

After Montgomery had been killed, it remained unclear as to what happened to the remaining American troops. How did they spend the rest of the rough Canadian winter? Were they in hiding? Were they trapped and forced to surrender? Did Benedict Arnold make a deal with Carleton? Montgomery had only brought to Quebec City 300 men from an initial 1,700 troops and Arnold only had 650 men left out of an initial army of 1,150 men. That is a lot of people to lose along the way. One report indicated that 100

⁷ Michael P. Gabriel, *Major General Richard Montgomery: the Making of an American Hero*, FDU Press.

Americans had fallen in the attack on Quebec, and 400 were made prisoners.

Captain Daniel Morgan, who became the Commanding officer after the wounding of Arnold, was made prisoner along with 372 men captured. Morgan was released in January 1777. However, another story claims that the remains of the American army managed to stay in the surroundings of Quebec City for the rest of the winter (during four entire months) before withdrawing to Lake Champlain by spring of 1776. Another report says that Carleton drove the Americans past Trois Rivières in June of 1776. There are a lot of conflicting accounts. What kind of agreement was made between Carleton and Arnold to assure the safe conduit of the last 400 American troops back to the American colonies? It is well known that Carleton did not launch a counterattack against Arnold until October of 1776, defeating him at the Battle of Valcour Island on Lake Champlain. It was then that Arnold retreated to Fort Ticonderoga, which had been the initial staging ground for the Canadian invasion in the first place.

I raise all of these questions because the treasons of Ethan Allen and of Benedict Arnold warrant such an investigation. It is not an accident that Benedict Arnold would begin his military career by first teaming up with Ethan Allen at Fort Ticonderoga, which is the place where the invasion of Canada took its roots. Moreover, this second invasion of Canada turned out to be a major defeat for the Americans, yet the efforts of Arnold and Allen have been played by historians as being helpful in delaying a full-scale British offensive from the north until 1777. Was that really the case? Did Benedict Arnold begin his treason as early as 1775 in Ticonderoga or Quebec City? What was the true relationship between the two traitors, Allen and Arnold? Here are a few leads that I think should be pursued.

Ethan Allen was the leader of a sort of vigilante group called the Green Mountain Boys. On May 10, 1775, five months before initiating the invasion of Canada, Ethan Allen and his renegade type of Green Mountain Boys were getting ready to capture Fort Ticonderoga on Lake Champlain when, "out of the blue," Benedict Arnold showed up and presented himself to Allen with "official papers" giving him command of the same expedition. Reportedly, after a first moment of friction between the two, Allen and Arnold finally agreed to work together.

They took Fort Ticonderoga by complete surprise in the middle of the night and captured its 50 or so soldiers without firing a shot. The British fort commander was unaware that the historical shot had been fired at Concord. Both Allen and Arnold went on to capture, together again, fortifications at Crown Point, Fort St John, on the Richelieu River, and Fort Ann on Isle La Motte. This should have cleared the way for Montgomery. So, why was he delayed at fort St. John before taking Montreal in November?

Both Allen and Arnold were malcontent and ambitious military men who became traitors to the Revolution. Arnold was not a man of principle and he

wanted to get recognition from the Continental Congress. As a result of his discontent, in his capacity of Commandant of West Point, Arnold wrote the following letter to British General Henry Clinton: *"If I point out a plan of cooperation, Sir Henry shall be the master of West Point. 20 000-pound sterling will be a cheap purchase for an object of so much importance. I expect a full and explicit answer."* That treasonous statement was found in the possession of Arnold's friend, the aide de camp of General Clinton, Major John Andre, on the day he was arrested near West Point, September 21, 1780. That same night, Benedict Arnold made his escape from West Point to join the British ship, The Vulture, on the Hudson River.

On the other hand, in 1778, Ethan Allen was appointed general in the Army of Vermont, when he petitioned the Continental Congress on behalf of the statehood of Vermont against the claims of New Hampshire and New York states. After the Congress rejected Allen's proposal, he turned to the enemy side and began negotiating for establishing of Vermont as a British appendage to the Province of Quebec with the same Governor, Guy Carleton, who had made him a prisoner of war in Montreal three years earlier. At that point, the Continental Congress charged Allen with treason but, for reasons that remain to be clarified, the charge was never carried through.

What is interesting, in all of this, is that every time the Americans attempt to take over Canada, the operations are always fraught with treason.

6. Repeal the Quebec Act of 1774 and Bring the Principle of Westphalia to Canada.

If this subversive *Quebec Act of 1774*, has had the historical effect of isolating the French population of Quebec from the rest of Canada, it also had also wronged the rest of Canadians, proportionately, to the effect of making them dependent on an artificial form of religious, political, and linguistic exceptionalism. This explains why Canada has been reduced to a state of tragic political impotence for such a long period of time. The tragedy is that Canada has been established on a false protectionist pretense and nothing but the repudiation of this historical fallacy can begin repairing the wrong that has been done to the people of that nation for over two centuries.

Canada will never be able to restore its dignity as a sovereign nation-state until the Act of Quebec is repealed, and the status of sovereign dignity of equal partnership between all of the minorities of Canada, including its autochthonous peoples, is fully restored in accordance with the truthful community of principle common to sovereign nation-states. It is the truth of universal history that demands that this act of injustice be forcefully corrected, now, before the court of history and for the sake of future generations.

The time has come for a bold and generous action that will bring the Mazarin and Colbert spirit of the Peace of Westphalia to Canada. It is time that the principle of concern for other peoples should take precedence over one's own personal interest. It is time to reunite all of the peoples of the province of Quebec properly within a sovereign constitutional federation of Canada based on the principle of the *Advantage of the Other*. It is time for all of the minorities

of Canada, as one indivisible sovereign nation-state, to break with that fallacy of territorial reservation known as the *Quebec Act of 1774*, and to sever ties with the British oligarchy that invented such a fallacy of composition, which led to 233 years of ruinous effects. Once this is done, Canada can again participate honestly and truthfully in the community of sovereign nation-states.

Go West Young Man!

Questions Relative to American and Canadian History

by Pierre Beaudry, 7/30/2007

[Following my internal memo on THE TRAGIC CONSEQUENCES OF THE QUEBEC ACT OF 1774, sent to you on 7/4/2007, I am putting out some questions for public discussion to the Montreal LYM in order to suggest guidelines for a joint Canadian-American history project in line with LaRouche's mission of *{America's Manifest Destiny}*. This report was written before the author had the opportunity to read the book of Henri Gosselin, *{George Washington's French-Canadian Spy}*.]

1. The Significance of the Quebec Act for the US and Canada.

In 1776, at the time when in the American colonies, the greatest liberation movement in all of history was asserting itself, as the "*{Beacon of Hope and the Temple of Liberty}*" for all of mankind, a wall of British oligarchical lies, known as the Quebec Act of 1774, was erected around a "*{neighboring Province}*" in order to prevent the United States from being born. For the American Continental Congress, the Quebec Act became the most important reason for pushing the 13 colonies of America to unite and to "*{dissolve their political bands}*" with Britain on July 4, 1776.

The irony of this Quebec Act is that it was not designed for improving the lives of Canadians, but for the purpose of destroying Americans and their constitutional principles. This Intolerable Act, as it was called in America, was concocted by the British East India Company, otherwise known as the Lords of Trade and Plantations, for extending invasively the territorial boundaries of the Province of Quebec deep inside of the American territory, south to the Ohio River and West to the Mississippi River, by means of the Gentleman Adventurer's Hudson's Bay Company, in order to prevent the Americans from reaching westward toward the Pacific Ocean, thereby, putting an end to the unique experiment of American exceptionalism, that is, George Washington's *{Manifest Destiny}*. From that strategic standpoint, both North and South America were to be secured and isolated from the infection of British oligarchism that had taken root in Canada. It was within the context of that exceptional moment of history that the Quebec Act was also meant to prevent the French Canadians from joining the American Revolution. Moreover,

this infectious disease known as the Quebec Act was to hang like a Damocles' sword over the Americas from that day forward.

Since the Quebec Act is still, to this day, the founding document that established British Canada as a colony, the following thoughts are therefore aimed at provoking public discussion that will help define political guidelines for taking appropriate actions in changing this continuously intolerable and fraudulent state of affairs inside of Canada, and to see how that nation-state can become a fruitful participant in the Grand Design of the LaRouche Bering Strait tunnel proposal linking up the Americas with Eurasia.

If 1776 reflected a great moment of history that was missed by a little people in Canada, let it be understood that the current opportunity of the LaRouche Grand Design, today, is a similar moment of history. So, the question is: will the Canadian people seize the opportunity of joining this second American Revolution?

Here, however, a note of caution is required. These questions are not aimed at raising a public debate over the Constitutionality of Canada at this time. It would have been better to initiate that dialogue, a few years ago, when the Vancouver proposal for a constitutional consensus amendment formula was introduced. But it is too late for that now. However, there is a preliminary step which can be taken before a full debate over the Constitutional reform of Canada may be undertaken. The focus for raising these questions must be the mission of planetary self-development for the next fifty years, along the lines of LaRouche's Eurasian Landbridge and the Bering Strait. This requires absolutely that Canadian citizens and Canadian political leaders resolve in their own minds the crucial anomalies posed by the Quebec Act. Without solving these fundamental questions, there is no chance that Canada could appropriately tackle the challenge of the next fifty years and more, in collaboration with the four primary powers, namely, the United States, Russia, China, and India. Therefore the time has come to get rid of the fallacious British oligarchical thinking that has been preventing the nation of Canada and the rest of the world from developing.

2. America's Manifest Destiny.

In the retrospective search for attempting to explain the causes for the deeply rooted discontent between the English and French in Canada, invariably, one has to come to grips with the nature of the Quebec Act of 1774 that created the modern form of Canada in the first place. So, investigating the historical specificities that derived from this legislation is the prerequisite historical work that can help explain what caused the present state of political and cultural crisis in Canada. This work will also help us discover the alternate policies that will restore Canada as a more truthful sovereign nation-state for future generations. Therefore, the first and most important aspect to be considered lies in the fact that this intolerable Quebec Act did not succeed in destroying Americans but has been destroying Canadians for over 200 years. In other words, to this day, this founding legislation has not been serving its intended purpose. This is not a matter to be taken lightly and with fleeting discussions; this is a matter of life and death for a people and its posterity.

The truth of this matter is so crucial that it was deemed necessary to be included explicitly in the American Declaration of Independence itself. The signers of the Declaration denounced this Quebec Act: “{For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies.}”

There are two points to be considered here. One is with regard to Americans and the other is with respect to Canadians.

To Americans, the Quebec Act was considered to be the most dangerous of all five Intolerable Acts legislated by the British Parliament between 1763 and 1774. The Quebec Act created, in North America, the precedent that actually banned the idea of self-government and erected a barrier against the George Washington project of *{Manifest destiny,}* that is, the project for the development of western territories all the way to the Pacific Ocean. This *{Manifest Destiny}* idea was precisely the original root-idea that gave birth to the LaRouche's Bering Strait project, linking the entire world with anti-oligarchical republics around the principle of basic human rights and self-development of constitutionally sovereign nation-states and grounded in the principle of the benefit of the other of the Peace of Westphalia.



Figure 1. Painting by John Gast entitled *{American Progress}* (Around 1872). Gast used Columbia as the personification of the United States to represent the *{Manifest Destiny}* of America leading civilization westward.

As LaRouche demonstrated, the idea of *{Manifest Destiny}* actually originated in ancient Greece, with Solon of Athens, was later restored with the Renaissance of Nicholas of Cusa and was defined in America by the founder of New England, John Winthrop. The founding father who most embodied the idea of *{Manifest Destiny}* was Silas Deane. However, the idea became the official American policy doctrine under John Quincy Adams and was established as the basis for a community of principle in his Monroe Doctrine. This policy is always standing today and must pursued with renewed vigor.⁸

The term “destiny” attached to this policy was coined originally by John Quincy Adams in a letter written from Russia to his father John Adams, and in which he stated: “{The whole continent of North America appears to

⁸ John Quincy Adams described in a most beautiful manner the purpose of his policy of *Manifest Destiny* with respect to the American Declaration of Independence. He wrote:

“In a conflict [of] seven years, the history of the war by which you maintained that Declaration, became the history of the civilized world...It was the first solemn declaration by a nation of the only legitimate foundation of civil government. It was the cornerstone of a new fabric, destined to cover the surface of the globe. It demolished at a stroke, the lawfulness of all governments founded upon conquest. It swept away all of the rubbish of accumulated centuries of servitude. From the day of this Declaration, the people of North America were no longer the fragment of a distant empire, imploring justice and mercy from an inexorable master in another hemisphere. They were a nation, asserting as of right, and maintaining by war, its own existence. A nation was born in a day...It stands, and must forever stand, alone, a beacon on the summit of the mountain, to which all the inhabitants of the earth may turn their eyes for a genial and saving light...a light of salvation and redemption to the oppressed.” (Quoted without source by Nancy Spannaus, *Adams' Community Of Principle: The Monroe Doctrine*, EIR, November 16, 2007, p. 68.)

be *destined by Divine providence* to be peopled by one *nation*, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs. For the common happiness of them all, for their peace and prosperity, I believe it indispensable that they should be associated in one federal Union.”⁹

The idea was meant to cut off the newly created republic from the poison of oligarchism coming from the East and to push the development of American republicanism westward. Bring civilization to the West. “{The struggle was always--colonize westward}, noted Lyndon LaRouche. “{Bring the best people from Europe, the best common people who believed in this idea; bring them to this land, develop this land, move westward, open the way to the west, keep moving westward.}”¹⁰

This is why, in their *{Declarations and Resolves of Oct. 14, 1774}*, the American Continental Congress of Philadelphia recognized that the Quebec Act was a direct assault against the idea of *{Manifest Destiny}*. They identified the Quebec Act as being “{unjust, and cruel, as well as unconstitutional, and most dangerous and destructive of American rights.}” I will recall, here, only a few of the most vocal American leaders who denounced the Quebec Act for the fallacy of composition that it is and for the danger it represented against the American progress of civilization westward.

On October 21, 1774, John Jay, the first Chief Justice from New York, drafted a letter to the People of Great Britain, in which he denounced the Quebec Act as follows: “{In the session of parliament last mentioned, an act was passed, for changing the government of Quebec, by which act the Roman Catholic religion, instead of being tolerated, as stipulated by the treaty of peace, is established; and the people there deprived of a right to an assembly, trials by jury and the English laws in civil cases abolished, and instead thereof, the French laws established, in direct violation of his Majesty’s promise by his royal proclamation, under the faith of which many English subjects settled in that province: and the limits of that province are extended so as to comprehend those vast regions, that lie adjoining to the northerly and westerly boundaries of these colonies.}”¹¹

On the same day (October 21, 1774), Patrick Henry of Virginia drafted the following address to the king: “{Judge Royal Sir what must be our feelings when we see our fellow subjects of that Town & Colony suffering a Severity of

punishment of which the British History gives no Example, & the Annals of Tyranny can scarcely equal? And when we see in the Fate of this our sister Colony that which awaits us, we are filled with the most terrible apprehensions--Apprehensions which are heightened & increased almost to Despair, when we turn our Attention to the Quebec Act.}”

It was Silas “Ticonderoga” Deane, Chairman of the Committee on Safety for the colony of Connecticut, who sounded the alarm about the explicit danger to *{Manifest Destiny}*, by sending a letter to Samuel Adams, Chairman of the same committee for Massachusetts, warning him of the dangers respecting western territories. Deane called for immediate migration of large numbers of Europeans (up to a million settlers) to stake their claims in these territories. He considered that “{This, or some such plan, will most effectually defeat the design of the Quebec Bill, which if not broke thro’ & defeated in some shape or other, will be the most fatally mischievous to the British Colonies of any Bill ever framed by the Ministry, or that may possibly ever enter into their Hearts To conceive of.}” In fact, the Quebec Act had stripped Massachusetts, Connecticut, Pennsylvania, and Virginia of their lawful claims to western lands. Like Silas Deane, the Virginian, Richard Henry Lee, considered the Quebec Act as the “{worst grievance}” of all intolerable acts against America.

On November 13, 1774, Silas Dean explained why the Quebec Act represented such a great danger to the grand design of *{Manifest Destiny}*:

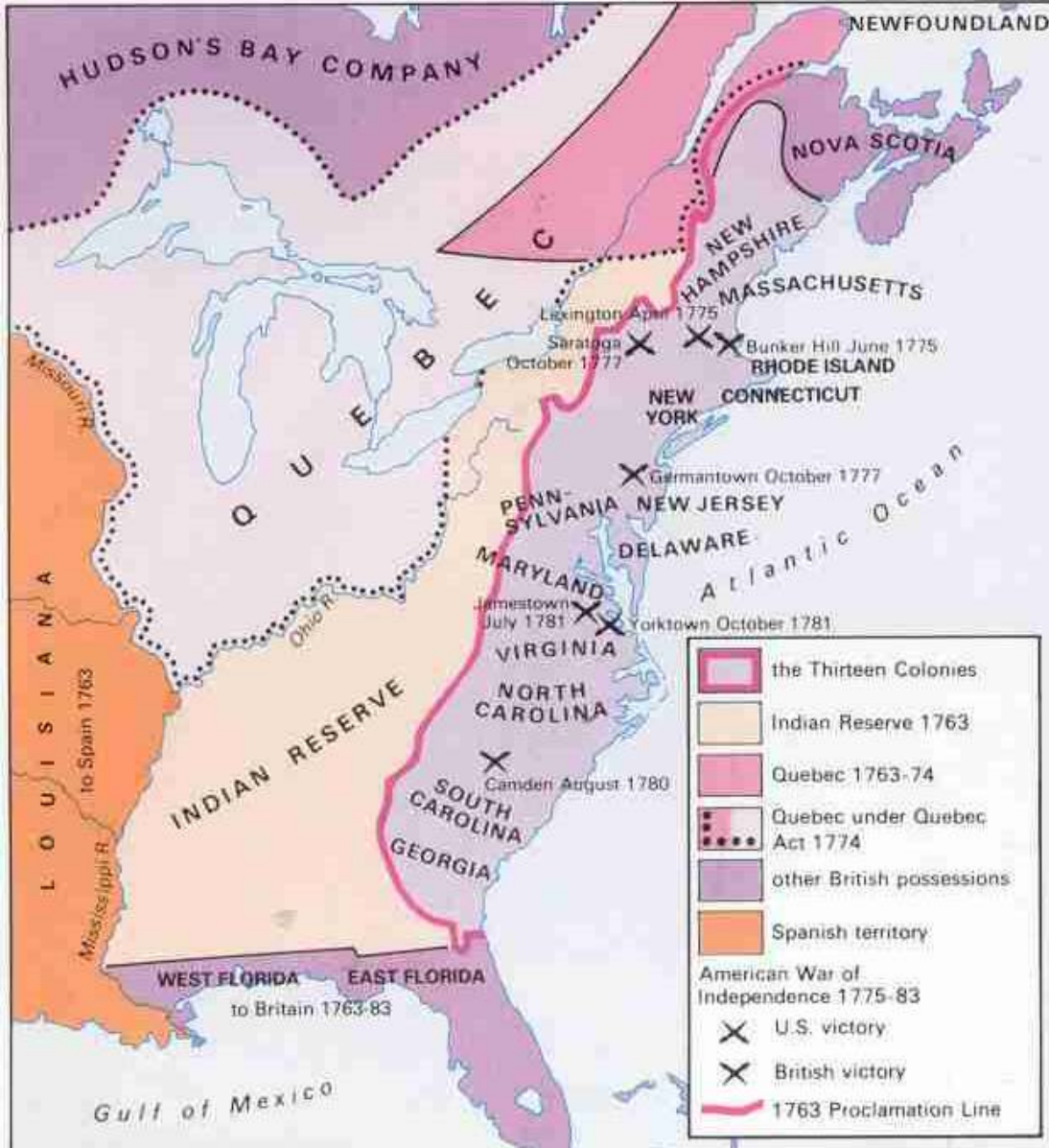
“{The extending & fixing Settlements of Protestants Westward will not only bring about this wished-for event, but will be in future Days Our greatest Strength & Security. Another Tier as I may say of Colonies settled back of Us will be, an inexhaustible resource to Us, &c render Us humanely speaking invincible though the united Powers of the whole World should attack Us. Look at a Map, & see, the situation of the Countries between 40.° & 45.° through the Continent. This is the New England Inheritance, as fairly secured for them, by their Ancestors, as any one Acre they Now possess, and once well settled with Our People, & their descendants, will give Law, not to North & South America alone, but to the World if they please.

“This will, & must be the most independent Country on the Globe, inland Seas or Lakes, and Rivers extending quite across the Continent in those parallels, and the Western extremity lands Us at the very Door, of the Treasures of the East, and The South. If the Contemplation of these future events give Us pleasure every effort of Ours to ripen them if successful, in degree realizes them. This can hardly be called the pleasure of the imagination only, but rather the pleasure of anticipating great, & important realities, & such as are hastening on, &

⁹ Letter from J.Q. Adams to J. Adams, St. Petersburg, August 31, 1811, in *{Writings}*, IV, p. 209. Italics added by Samuel Flagg Bemis, *{John Quincy Adams, and the Foundations of American Foreign Policy}*, New York Alfred A. Knopf, 1949, p. 182.

¹⁰ Lyndon H. LaRouche Jr, *{The issue of America’s Manifest Destiny for today}*, EIR, January 28, 2000.

¹¹ John Jay, *{Journal of Continental Congress}*, October 21, 1774.



3. The American Congress Invitation to French-Canadians.

For the benefit of Canadians, however, the most important American intervention against the Quebec Act came on October 26, 1774, from Richard Henry Lee, a Senator from Virginia, who drafted for the Continental Congress a 12-page letter {*To the Inhabitants of Quebec*,} calling on the French-Canadians to repudiate the Act and join the American Revolution.

"[...] {The injuries of Boston have roused and associated every colony, from Nova-Scotia to Georgia. Your province is the only link wanting, to complete the bright and strong chain of union. Nature has joined your country to theirs. Do you join your political interests? For their own sakes, they never will desert or betray you. Be assured, that the happiness of a people inevitably depends on their liberty, and their spirit to assert it. The value and extent of the advantages tendered to you are immense. Heaven grant you may not discover them to be blessings after they have bid you an eternal adieu.}

Figure 2. Map of colonial America representing how under the Quebec Act 1774 the British had claims west of the American colonies.¹²

in the arrival of which, the happiness of Mankind is most deeply interested}."¹³

"We are too well acquainted with the liberality of sentiment distinguishing your nation to imagine, that difference of religion will prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss Cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant States, living in the utmost concord and peace with one another and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them. [...]"

After describing to the French-Canadians the American "{invaluable rights}"; 1) the right to share in one's own government; 2) the right to a trial by jury; 3) the right of liberty of the person with a writ of Habeas Corpus; 4) the right of holding lands by the tenure of easy rent; and 5) the right of freedom of the press, the letter made an amazing critique of the Quebec Act by identifying its shortcomings, point by point. The complete version of the letter {*To the inhabitants of Quebec*} accompanies this text in attachment.

¹² The Times Atlas of World History.

¹³ Letters of Delegates to Congress: Volume 1, August 1774 – August 1775, Silas Deane to Samuel Adams, p. 262.

"{These are the invaluable rights that form a considerable part of our mild system of government; that, sending its equitable energy through all ranks and classes of men, defends the poor from the rich, the weak from the powerful, the industrious from the rapacious, the peaceable from the violent, the tenants from the lords, and all from their superiors.

"These are the rights without which a people cannot be free and happy, and under the protecting and encouraging influence of which these colonies have hitherto so amazingly flourished and increased.

"These are the rights a profligate Ministry are now striving by force of arms to ravish from us, and which we are with one mind resolved never to resign but with our lives.

"These are the rights *you* are entitled to and ought at this moment in perfection to exercise. And what is offered to you by the late Act of Parliament in their place? Liberty of conscience in your religion? No. God gave it to you; and the temporal powers with which you have been and are connected, firmly stipulated for your enjoyment of it. If laws, divine and human, could secure it against the despotic caprices of wicked men, it was secured before.

"Are the French laws in *civil* cases restored? *It seems so*. But observe the cautious kindness of the Ministers, who pretend to be your benefactors. The words of the statute are—that those "laws shall be the rule, until they shall be *varied* or *altered* by any ordinances of the Governor and Council." Is the "certainty and lenity of the *criminal* law of England, and its benefits and advantages," commended in the said statute, and said to "have been sensibly felt by you," secured to you and your descendants? No. They too are subjected to arbitrary "*alterations*" by the Governor and Council; and a power is expressly reserved of appointing "such courts of *criminal*, *civil* and *ecclesiastical* jurisdiction, as shall be thought proper." Such is the precarious tenure of mere *will* by which you hold your lives and religion.

"The Crown and its Ministers are empowered, as far as they could be by Parliament, to establish even the *Inquisition* itself among you. Have you an Assembly composed of worthy men, elected by yourselves and in whom you can confide, to make laws for you, to watch over your welfare, and to direct in what quantity and in what manner your money shall be taken from you? No. The Power of making laws for you is lodged in the governor and council, all of them dependent upon and removable at the *pleasure* of a Minister.

"Besides, another late statute, made without your consent, has subjected you to the impositions of *Excise*, the horror of all free states, thus wresting your property from you by the most odious of taxes and laying open to insolent tax-gatherers, houses, the scenes of domestic peace and comfort and called the castles of English subjects in the books of their law. And in the very act for altering your government, and intended to flatter you, you are not

authorized to "assess levy, or apply any rates and taxes, but for the inferior purposes of *making roads*, and erecting and repairing *public buildings*, or for other *local* conveniences, within your respective towns and districts." Why this degrading distinction? Ought not the property, honestly acquired by *Canadians*, to be held as sacred as that of *Englishmen*? Have not *Canadians* sense enough to attend to any other public affairs than gathering stones from one place and piling them up in another?

"Unhappy people! who are not only injured, but insulted. Nay more! With such a superlative contempt of your understanding and spirit has an insolent Ministry presumed to think of you, our respectable fellow-subjects, according to the information we have received, as firmly to persuade themselves that your gratitude for the injuries and insults they have recently offered to you will engage you to take up arms and render yourselves the ridicule and detestation of the world, by becoming tools in their hands, to assist them in taking that freedom from us which they have treacherously denied to *you*; the unavoidable consequence of which attempt, if successful, would be the extinction of all hopes of you or your posterity being ever restored to freedom. For idiocy itself cannot believe that, when their drudgery is performed, they will treat you with less cruelty than they have us who are of the same blood with themselves.

"What would your countryman, the immortal *Montesquieu*, have said to such a plan of domination as has been framed for you? Hear his words, with an intensesness of thought suited to the importance of the subject.—'In a free state, every man, who is supposed a free agent, *ought to be concerned in his own government*: Therefore the *legislative* should reside in the whole body of the *people*, or their *representatives*.'—The political liberty of the subject is a *tranquility of mind*, arising from the opinion each person has of his *safety*. In order to have this liberty, it is requisite the government be so constituted, as that one man need not be *afraid* of another. When the power of *making* laws, and the power of *executing* them, are *united* in the same person, or in the same body of Magistrates, *there can be no liberty*; because apprehensions may arise, lest the same *Monarch* or *Senate*, should *enact* tyrannical laws, to *execute* them in a tyrannical manner.

"The power of *judging* should be exercised by persons taken from the *body of the people*, at certain times of the year, and pursuant to a form and manner prescribed by law. *There is no liberty*, if the power of *judging* be not *separated* from the *legislative* and *executive* powers." [...]

"We do not ask you, by this address, to commence acts of hostility against the government of our common Sovereign. We only invite you to consult your own glory and welfare, and not to suffer yourselves to be inveigled or intimidated by infamous ministers so far as to become the instruments of their cruelty and despotism, but to unite with us in one social compact, formed on the generous principles of equal liberty and cemented by such an exchange of

beneficial and endearing offices as to render it perpetual. In order to complete this highly desirable union, we submit it to your consideration whether it may not be expedient for you to meet together in your several towns and districts and elect Deputies, who afterwards meeting in a provincial Congress, may chose Delegates to represent your province in the continental Congress to be held at Philadelphia on the tenth day of May, 1775.¹⁴

The point to be made here, for Canadians, is that the entire sequence of historical events, which have shaped the national character of Canada for the last 233 years, including most prominently the conflicts between the French and English parts of its population, have been caused by the fallacy of this fraudulent Act of Quebec as explained by the members of the American Continental Congress. This means that the very history of Canada cannot be understood without explicit reference to the American Declaration of Independence prepared and established by such a Continental Congress and without investigating its historical specificity with respect to Canada. This must be done simply because the *{Arbitrary government}*, created by that Quebec Act, had been designed, in reality, under the guise of flattery. How can the people of a nation live under such false pretense of its

founding moment and continue living the same lie after two centuries, year in and year out, without ever looking for ways and means to properly correct that long standing mistake?

Now, unless the Americans were wrong in their declarative judgment of 1776, this also means that, for Canadians, the Act of Quebec must also be adjudicated as intolerable to themselves, as against their own self-interest, and that the matter must be dealt with, consequently, in light of the very same principles that the British had trampled on two hundred years ago. Indeed, if the signers of the American Declaration of Independence saw fit to explicitly identify that neighbouring "*{Arbitrary government}*," as evil and despicable to human freedom, its correction must therefore be viewed by Canadians from the vantage point of the very same principles of *{life, liberty, and the pursuit of happiness}*, that such an Act had been aimed at eradicating also in Canada during the last two centuries.

So, in the spirit of the American *{Manifest Destiny}*, the time has come for Canadians to break with the chains of oligarchism within your own minds. Let's get to work! Go West young man!

¹⁴ Journals of the Continental Congress, 1774-1789, WEDNESDAY, OCTOBER 26, 1774. *{To the inhabitants of Quebec}*.

Clément Gosselin: Canadian Patriot and American Revolutionary

by Pierre Beaudry 8/28/2007.

Prologue.

As LaRouche emphasized recently, the British Empire does not generally operate out of brute force but, rather, by manipulating the ideology of the people they intend to subvert and conquer. For centuries, British imperialists have developed, through their Intelligence Services, the art of convincing people into forging and wearing their own mental chains, by making them accept to go along to get along. This is how the Québec Act of 1774 was used to prevent the French-Canadian population from joining the American Revolution and kept them fenced into a pseudo-national identity.

The greatest weakness the British exploited against the French people of Canada was their lack of education. In fact, one of the most striking aspect of the historically specific 1774 period in North America was that, by that time, several generations of Americans had already been in control of their own colonial governments, had already developed extensive economic capabilities, and had been engaged in international commerce for over a century.

During the same period in Canada, however, where the population was about the same as in the American colonies, 65,000 French-Canadians had not yet acquired the cultural and political maturity to develop a nation-state and had no economics or trade system to speak of, except the fur trade between Indians and the *{coureurs des bois}* run by the Jesuits and the British. There were no printing presses, no Canadian books or newspapers, and no universities.

While the Americans had already founded Massachusetts' Harvard University, in 1636, and had already four universities by 1740, the very first book printed in Canada was the *{Catechism,}* published in 1765 by the top Catholic ally of British Governor Guy Carleton, Bishop Olivier Briand of Québec City. No other books had come out of the printing press in Canada before that date. The first French-Canadian University was Québec City's Laval University created for the curious pleasure of Queen Victoria, in 1852, over three quarters of a century after the American Revolution!

Is it any great surprise, therefore, that the majority of the French-Canadian people would have some difficulty in understanding what the American call for freedom was really

all about, in 1774? Most of them did not even know how to read or write. At best, some of them joined the Americans out of rage, because they hated what the British had done to their homes and families during and after the conquest of 1759. However, in spite of such aversive cultural backwardness and regardless of British ideological manipulation, a revolutionary patriot like Clément Gosselin emerged above this bestialized containment and organized a movement in Canada to participate in the independence of America.

Introduction: A Proud Moment for All Canadians.

Most people, in the United States and Canada, have never heard of Clément Gosselin and don't know that, by the time of the Declaration of Independence of July 4, 1776, he had already recruited several hundred French-Canadians to join the American Revolutionary War. After pondering on the Continental Congress letter *{To the Inhabitants of the Province of Québec}*, Gosselin decided to participate in major battles against the British in Québec City, on Lake Champlain in New York, and in several other American colonies until he and his recruits, ultimately, joined the French and American troops in the final battle of Yorktown, Virginia, October 19, 1781, forcing the capitulation of the British and securing liberty and independence for the American people.

In this present report, my purpose is three-fold: one is to establish the historical context in which the American strategy of *{Manifest Destiny}* came to be deployed; two is to give a clinical account of the British Intelligence operation against Clément Gosselin and his French-Canadian recruits; and three is to have the reader walk through the angst and pains of what must have been required for a French-Canadian leader of that period to accomplish such a revolutionary change, in himself and in his people.

Clément Gosselin, son of Gabriel Gosselin and Genevieve Crépeaux, was born June 12, 1747, in the Sainte Famille parish on the Isle of Orleans, east of Québec City. Like his father, Clément became a carpenter by profession. He was living in La Pocatière, Québec, when he joined the Americans with about 200 other French-Canadians, in the ill-fated attack of General Richard Montgomery against Québec City, on December 31, 1775. The young 28 year-old

Clément, was not shaken by this American defeat, and rapidly became the main recruiter of French-Canadian troops for Colonel Benedict Arnold's returning expedition. He later joined Moses Hazen's Second Canadian Regiment with the rank of Captain. Captain Clément Gosselin was, also, subsequently chosen to become George Washington's personal Canadian military intelligence informant. Two letters of Gosselin found in George Washington's collected papers attest to that.

One of the most fascinating aspects of this little known story of Clément Gosselin is the sublime courage with which he and several hundreds of other French-Canadians he recruited, fought successfully against the barrage of British psychological warfare, systematically waged against them, and their families. Gosselin was personally singled out and targeted by British intelligence as the leader of the group. Ultimately, these exceptional French-Canadians burnt their bridges with the British regime, abandoned all of their properties behind them, broke ranks with the consensus of public opinion represented by their relatives, parish priests, and Bishops, and even defied excommunication pronouncements against them by the highest Prelate of Canada, in order to liberate themselves from the bestial conditions the British rulers had imposed on Canada and America during the eighteenth century.

The story of Captain Gosselin is not about a hero of some romantic adventure, or about a rebel reacting against authority. This is the story, simple and beautiful, of a revolutionary struggle between a man's quest to free his people and a monstrous cabal of religious and political alliance that kept the minds of French-Canadians in shackles like cattle in a paddock during the entire course of the American Revolutionary War. This is the story of what Benjamin Franklin had identified as the central anomaly of the American Revolution itself, and that every American colonist also had to resolve for himself or herself, that is:

"*{Those who would sacrifice liberty for security deserve neither.}*"

It was precisely the paradox of *{security and liberty}* that Clément Gosselin had to resolve by developing in himself and in others, the higher powers of understanding the universal physical principle that was embodied in the very fabric of the American movement for independence. The question was: how do you break the mental chains of a self-imposed need to secure one's life based on the social security consensus of mass public opinion?

On the one hand, as Frederick Schiller showed in the case of the French Revolution, history often presents itself as a tragedy appearing in the form of a cultural flaw in which "a great moment of history meets a little people." The history of the creation of the Province of Québec by the British Québec Act of 1774, had provided the boundary conditions for such a tragedy to emerge, but the cause of that calamity did not come from the imposition of the Québec Act, as such. The tragedy was caused by the collective acceptance of the apparent security that this Act

provided, fallaciously, to the French-Canadian population. The British occupants of Québec hypocritically protected the French-Canadians against the American Revolution and provided them with what the French-Canadians thought was going to secure their well being as a nation. It was a total delusion. The population got itself *{enfirwapée}*, as they put it in the Québécois Franglish language of the period: they got themselves completely wrapped up in fur, that is to say, *{fourrés}* (screwed) by their need for security.

On the other hand, what the French-Canadians who decided to fight back against the British realized was that their freedom was not going to be handed to them on a platter by the invading Americans and that they would have to fight for their own political freedom by breaking with their own mental-chains. They refused to follow the great majority who were not willing to sacrifice the little they had for something they had but little or no understanding of. Therefore, only a few hundreds decided to make the decisive axiomatic change. Regardless, given the ratio of those few to the total population, this extraordinary transformation was a unique and outstanding accomplishment, never to be replicated again.

Thus, this lesson in universal history takes us back to a *{punctum saliens}*, a strategic turning point that led to the British occupation of Canada and to an attempted sabotage of America's *{Manifest Destiny}* strategic policy. As a matter of fact, it was this strategy of *{Manifest Destiny}* that became the pivoting axis of this entire world historical period.

1. The Historical Strategy of *{Manifest Destiny}*.

In brief, *{Manifest Destiny}* represents the westward development motion of Western Civilization following the model of republican sovereign nation-states in opposition to the eastern model of oligarchical imperial world domination. However, the American continental phase of that motion is sometimes wrongly associated with the "western cowboy" orientation of the criminal Andrew Jackson and his genocidal policy of ethnic cleansing against the Indians of the Cherokee Nation during the first half of the nineteenth century. This Jackson crime against humanity was an actual British imperial subversion of the *{Manifest Destiny}* strategy, whose name was made infamous under the false democratic flag of a British asset journalist, John L. O'Sullivan.

The original American phase of the *{Manifest Destiny}* strategy can be properly identified much earlier, when representatives of Cotton Mather and William Penn met to unite their forces in New York City, during the fall of 1689, to retaliate against the Count of Frontenac-led Indian massacres of several American colonial towns. This is where a decision was made by the Americans to defend their colonies by launching an invasion of Canada with an attack against Québec City in 1690. The defensive nature

of William Penn's intention had already been shown through his peace treaty with the Shackamaxon Indians, according to which it was agreed that the Indians could sell-off their lands at a remarkably fair price. Penn considered that good business was better than conquest.

The irony, therefore, is that the claim to fame of the American leader of this Canadian expedition, William Phipps, does not come from Count Frontenac's pompous reply to his call for surrender: "I will respond with the mouth of my cannons!" Phipps' real claim to fame was rather established by the fact that his presence before the ramparts of Québec City, in 1690, was coming from the American strategy of *{Manifest Destiny}*, which had been decided during the first Congress to ever unite the nine American colonies in 1689, and to finance their invasion independently of Great Britain. Let us look a little closer at the two sides of this ironic coin.

On the one hand, under the guise of a "religious war," against the Americans initiated by the French regime of Frontenac and his Venetian-deployed Jesuits in Canada, the British-Dutch effort of England's so-called "King William's War" (1689-1697), including his apparent sponsoring of the 1690 attack on Québec City, was also a Venetian deployment aimed at destroying the *{Manifest Destiny}* strategy of America, as well as destroying its corresponding Colbertian economic development orientation in Canada at that time. The two opposite oligarchies had the same objective: contain the American colonies on the Eastern shore of the Atlantic. Although this French and Indian War appeared to be only a side show of the larger theater of Venetian instigated "religious warfare," known as the "War of the Grand Alliance" (1688-1697), itself being fought in Europe at the same time against the *{folle des grandeurs}* of Louis XIV, the real objective of that Grande Alliance War against France was for the British to conquer the whole of America. Ironically, Phipps, a commoner who was the youngest of a Kennebeck family of 26 children, was not the best choice to carry out that imperial mission for the British-Dutch oligarchy.

On the other hand, the same William Phipps, who was to be appointed the first Royal Governor of Massachusetts, two years later (1692) by William III of Orange, actually represented the Massachusetts Bay Colony of the Puritans led by Increase and Cotton Mather, and was fighting against all forms of oligarchism, be they British, Dutch, or French. From the standpoint of the Americans, this was not a religious war. The Massachusetts Bay Colony had already built an anti-oligarchical sovereign self-governing colony of the people by and for the people on the East Coast of America. However, French-colonial Canada stood in the way of that purpose. As a matter of fact, during its entire history, at the exception of a very brief Colbertian moment of optimism, Canada has been the great exception to the hemispheric republican strategy of *{Manifest Destiny}*.

On the American side, the intention of fighting the French and Indian War (1689-1697) against Frontenac was

aimed at consolidating the historical alliance of a Mather-Penn leadership among the nine American Colonies. At the New York Congress of 1689, some other crucial development occurred. Both Penn and the Mathers, in agreement with the General Court of the Puritan church, appointed John Wise as chaplain under the command of William Phipps. John Wise later wrote a very unique paper called *{Vindication of the Government of New England Churches}* (1717). The paper was obviously written in the spirit of Leibniz and explicitly in congruence with Plato's conception of the Democratic Republic of Athens. Though it was written for establishing the government of the Puritan Church of Massachusetts, John Wise's paper also represented the framework for a civil constitution of the New England colony. It can also be considered as the first blueprint for the American Constitution.

The purpose of the war against Canada was to break the barrier of the Appalachian Mountains against the French territorial claims over Western America. Following the first New England federation council of 1689, held in New York, the idea of Penn and of Mather was to develop the coal and iron mining industries including canal infrastructure capabilities for shipping American goods from within the continent throughout the world. This was exemplified by the Saugus Forges of Massachusetts, which represented the type of physical economic system that was then funded by the first public credit system known as "script," the paper-money forerunner to the Alexander Hamilton constitutional credit system. The same American credit system required for getting out of the current worldwide collapse of the financial system.

This original New England federation Congress of 1689 was in reality the very first United States Congress. Their intercolonial action led to the first intercolonial military deployment independently of Great Britain. So, from the standpoint of universal history, the break with the British oligarchical system seems to have started in that New York Congress. Up until that time, all nine of the American colonies were independent of one another, some even hostile to each other. Each had its own governing ways and its own problems to solve with respect to Britain. But, after that date, they all had a common goal: get rid of oligarchism and implement *{Manifest Destiny}*. This was the first historical opportunity they had to act together. They did, and the idea of a United States of America was born! As Graham Lowry showed in *{How The Nation Was Won}*, this decisive moment coincided with the successful ouster of the tyrannical king James II supported Andros regime (1688-89) in the New England colonies and the subsequent creation of an economically viable and independent New England movement seeking western expansion.

As a result of the first French and Indian War (1689-1697), all of New France extended through the entire eastern region of the Mississippi, preventing all of the American colonists from going west. The contested territory was located between the Great Lakes and the Gulf of Mexico and between the Appalachian Mountains and the Mississippi River. This Venetian-Jesuit-run French

containment of the American colonies from Canada was the same strategy the British had later taken up for themselves. This diabolical and phony religious war originating from Canada had to be broken up.

Almost a century later, it was also the attempt to stop the Americans from going west and pursue their *{Manifest Destiny}* strategy that led the British to launch the *{Seven Years War}* (1756-1763) against France. This war also coincided in the United States with a second French and Indian War (1754-1760) against the Americans. In 1749, a group of Virginia businessmen had already secured claims of over 500,000 acres of land over the Appalachian Mountains into the Ohio River Valley, and were making plans to settle this region, and beyond, when the French blocked this new expansion effort. The building of forts and outposts by the French along the Ohio River was aimed at stopping this western American development. This is the time when the young George Washington was sent to build an American fortification in the same region, an action that the French used as a pretext to launch their second French and Indian War. Thus, the great leap across the Appalachians into the Ohio Valley had become the centerpiece of the economic self-development of the newly rising American nation-state Republic.

The American threat of expansion over the so-called 1763 Proclamation Line had been the explicit motive for the British to declare a second war against France (See **Figures 1 - 2.**). Again, this apparent larger European conflict also had the same primary objective that William III of Orange had, and that was to conquer the whole of the American continent for the British East India Company. However, this time around, it was William Pitt and not William Phipps, who conquered Québec City, in 1759, and his intention was to have the British Hudson's Bay Company take over the French Ohio Valley before the American colonists did. The maritime power developed by Venice during the four British Dutch wars (1652-1684) had to be secured around the Anglo-Dutch faction later to be known as the British Venetian Party whose deadly threat was not located in Europe at all, but in America's *{Manifest Destiny}* development strategy.

Lyn demonstrated how that strategy of *{Manifest Destiny}* can actually be traced back to 700 BC, before Solon of Athens, the Pythagoreans and the Platonic Academy, and how it was originally centered on the Greek efforts to save their civilization from the Eastern dominance of the Persian oligarchical model. Greek civilization was almost destroyed by the bestializing policy of oligarchism and its use of sophistry and evil priesthoods, such as the Persian Cult of Apollo at Delphi, during the Peloponnesian Wars.¹⁵

After the collapse of Athens, and the fall of the Roman Empire, *{Manifest Destiny}* was momentarily revived by the Ecumenical efforts of Charlemagne (800) in alliance

with Haroun al Rashid's Islamic Renaissance and the collaboration of the Jewish Kingdom of Khazaria. Then, soon after the death of Charlemagne, the same type of Gnostic priesthood of Delphi was deployed by Venice in an attempt to destroy the Catholic Church through an ultramontane papacy run by the Jesuit, Benedictine, and Dominican orders. It was the Benedictine Hildebrand papacy (1073-1085), for example, which initiated the Crusades that nearly destroyed the whole of Western Civilization during three centuries by collapsing Europe into a dark age.

The *{Manifest Destiny}* strategy of Western Civilization was revived, again, when the great Cardinal Nicholas of Cusa centered his ecumenical efforts on uniting the Eastern Orthodox Church with the Roman Catholic Church in the West during the Council of Florence (1431-1445) and when he developed the principle of the *{consent of the governed}* as the basis for the sovereign nation-state in his *{Concordancia Catholica}*, which laid the basis for creating the first sovereign nation-state in France under Louis XI and in England under Henry VII. A few decades later, Cusa provided Christopher Columbus with the precious map coordinates of Toscanelli for seeking a Western territory that would protect itself against the oligarchy and the proverbial Eastern Persian Whore of Babylon.

Following in Cusa's footsteps, John Winthrop succeeded in solidly implanting a Puritan Republic in the Massachusetts Bay Company, the first self-governing popular Commonwealth in the world, led by Cotton Mather, who, with William Penn of Philadelphia created the first American Colonial Congress (1689), in order to decisively launch the American continental phase of *{Manifest Destiny}* against the Jesuit-Venetian control of Canada. According to American historian, Francis Parkman, the Jesuits were the leading proponents of the Venetian Ultramontane doctrine in America. As he put it, most aptly: "The Jesuits, then as now, were the most forcible exponents of ultramontane principles. The church to rule the world; the Pope to rule the church; the Jesuits to rule the Pope: such was and is the simple program of the Order of Jesus, and to it they had held fast, except on a few rare occasions of misunderstanding with the Viceregent of Christ."¹⁶

From the strategic standpoint of long waves of universal history, the colonial Congress of 1689 foreshadowed the War of Independence initiated against the British Intolerable Acts, including the Québec Act of 1774, which had been explicitly established against *{Manifest Destiny}*. This means that the William Phipps 1690 invasion of Canada was the prelude to Richard Montgomery's invasion of Montreal in 1775. Thus, 1689 reflected a critical *{punctum saliens}* in the American historical phase of the continued progress of *{Manifest Destiny}*; a progress that can be identified by about ten crucial markers since the birth of Western Civilization over 2,700 years ago:

¹⁵ Lyndon H. LaRouche Jr, *{The issue of America's Manifest Destiny for today}*, EIR, January 28, 2000.

¹⁶ Francis Parkman, *{France and England in North America}*, Volume I, The Library of America, 1984, p. 1173.

- 1) 700 BC: The Birth of Western Greek Civilization: Solon of Athens and Thales of Miletus;
- 2) 350 BC: The Pythagorean and Platonic Academies;
- 3) 0: The birth of Jesus of Nazareth and the origin of Christianity;
- 4) 800: The Charlemagne ecumenical Jewish, Islamic, and Christian strategy and the Islamic Renaissance of Haroun al-Rashid;
- 5) 1434: The Nicholas of Cusa Ecumenical Council of Florence;
- 6) 1648: The Cardinal of Mazarin Peace of Westphalia;
- 7) 1689: The first American Congress of Cotton Mather and William Penn in New York;
- 8) 1776: The American Declaration of Independence followed by the *{Monroe Doctrine}* of John Quincy Adams;
- 9) 1860: The successful Homestead Law and the US government funding of the transcontinental railroad by President Abraham Lincoln;
- 10) 2007: The Franklin Delano Roosevelt legacy of the New Britton Woods and the Lyndon LaRouche Bering Strait Tunnel strategy linking the Americas with the Eurasian Landbridge. The Second Peace of Westphalia.

Thus, immediately after 1763, as cited by name in the Québec Act of 1774, it was the Merchant Adventurers at the Hudson Bay Company in Rupert Land who had consolidated themselves in order to prevent the American strategy from going west, by taking full control of the territories east and west of the Mississippi. Thus, the western wing of the British East India Company had conquered three new territories, Canada, East and West Florida, and the vast territories from the great Lakes to the Gulf of Mexico East of the Mississippi. This dangerous isolation of the American colonies became the *{causus belli}* that triggered the American Revolutionary War. The extension of the boundaries of Québec to the Ohio River by the Québec Act of 1774 was the worst of the series of intolerable Acts concocted by the British parliament against the Americans since 1763. The Québec Act was the proverbial drop that made the dam burst.

Clément Gosselin was made aware of a large part of this historical picture when he was recruited to the American cause in 1774. This was the general political context that surrounded his youth, in North America, and the strategy of *{Manifest Destiny}* was one of the primary motivations for him to recruit French-Canadians to the American war effort and to later propose to settle the Detroit area. Silas Deane and others had already made plans, as early as 1774, to have Americans secure the Detroit region. As reported by Henri Gosselin, a number of French-

Canadian recruits had offered to become some of the first American settlers in the Detroit area, along the Huron River, and on the land that ran along the shores of Lake Erie. The purpose of that move was to explicitly counter the Québec Act of 1774.

2. *{Manifest Destiny}* Vs. The British QUÉBEC ACT of 1774.

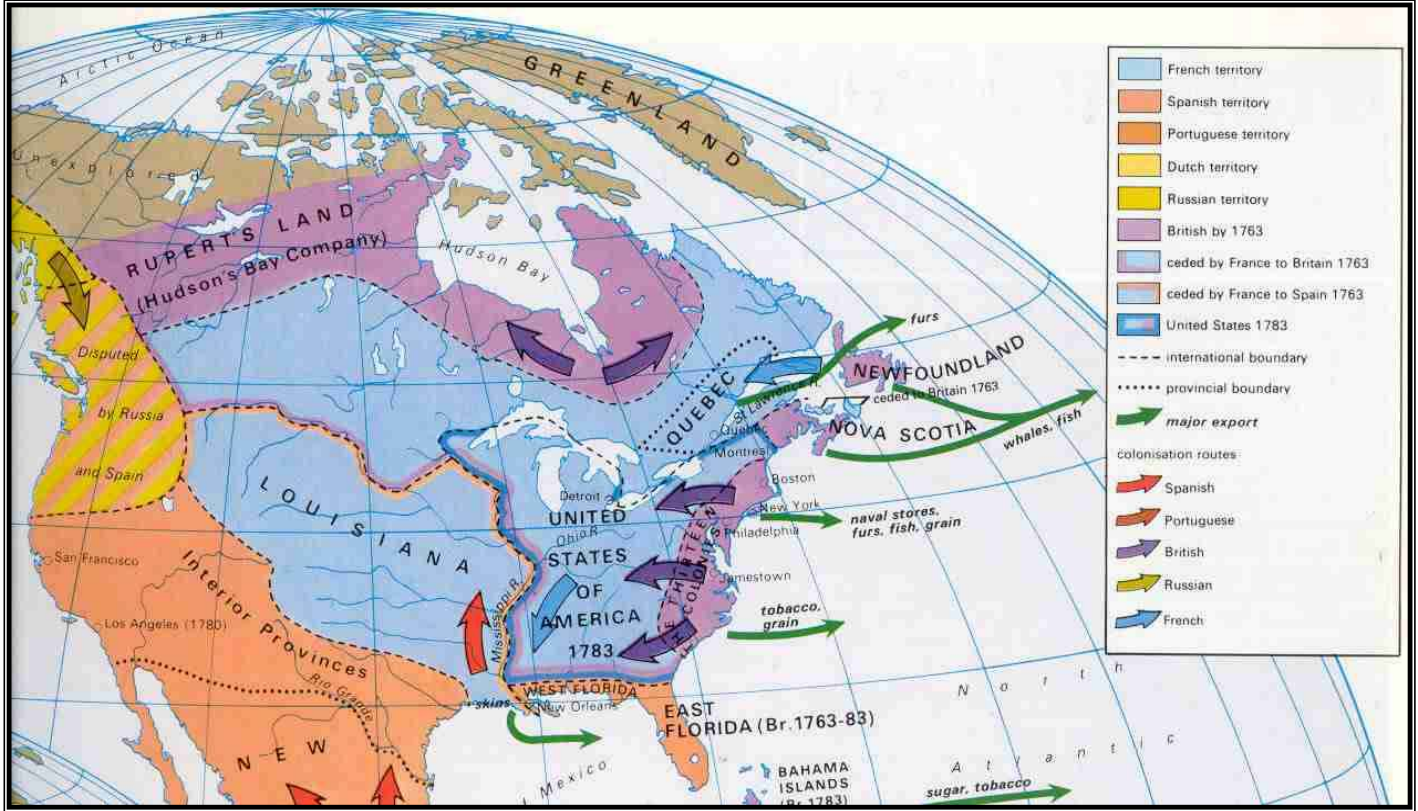
In the First Continental Congress of May 1774, it was Silas Deane who became the champion of the *{Manifest Destiny}* strategy. Nicknamed “Ticonderoga Deane” privately by his colleagues, Silas Deane was the Connecticut delegate who had most emphatically emphasized the necessity to relentlessly pursue the policy of *{Manifest Destiny}* by way of countering the Québec Act with an Invasion of Canada. On August 30, 1774, for instance, the Connecticut Courant (Hartford) reported, “the Québec Act is the first in 200 years that establishes popery,” and that by passing this intolerable Act, “His Majesty has declared war on America.” Shrewd as he was, after he had Ethan Allen and Benedict Arnold capture Fort Ticonderoga, Deane declared that it was done merely to prevent the British in Canada from accessing the ordinance of the fort and prevent them from making use of it against the Americans in case of a conflict.

The reason the Americans considered the Québec Act to be an act of war against America was because it excluded the right to self-government and gave Québec extended borders behind the Appalachians that went as far south and west as the Ohio and Mississippi rivers. It was, therefore, the continuation by the British oligarchy of the old French oligarchical policy.

In a letter to Samuel Adams, Deane warned against this Québec Act and its land grab and proposed a massive influx of new colonials in that region west of the Appalachians: “*{This, or some such plan, will most effectually defeat the design of the Québec Bill, which if not broke thro' & defeated in some shape or other, will be the most fatally mischievous to the British Colonies of any Bill ever framed by the Ministry, or that may possibly ever enter into their Hearts To conceive of.}*” In the same letter of November 13, 1774, Deane explained why the Québec Act represented such a grave danger for the strategy of *{Manifest Destiny}*:

Figure 1. Map of Colonial North-America. The light blue section represents the French territories ceded to Britain and to Spain at the Treaty of Paris of 1763.¹⁷

¹⁷ The Times Atlas of World History.



"{The extending & fixing Settlements of Protestants Westward will not only bring about this wished-for event, but will be in future Days Our greatest Strength & Security. Another Tier as I may say of Colonies settled back of Us will be, an inexhaustible resource to Us, &c render Us humanely speaking invincible though the united Powers of the whole World should attack Us. Look at a Map, & see, the situation of the Countries between 40.° & 45.° through the Continent. This is the New England Inheritance, as fairly secured for them, by their Ancestors, as any one Acre they Now possess, and once well settled with Our People, & their descendants, will give Law, not to North & South America alone, but to the World if they please.

"This will, & must be the most independent Country on the Globe, inland Seas or Lakes, and Rivers extending quite across the Continent in those parallels, and the Western extremity lands Us at the very Door, of the Treasures of the East, and The South. If the Contemplation of these future events gives Us pleasure every effort of Ours to ripen them if successful, in degree realizes them. This can hardly be called the pleasure of the imagination only, but rather the pleasure of anticipating great, & important realities, & such as are hastening on, &

in the arrival of which, the happiness of Mankind is most deeply interested."18

It was because of that danger to their {Manifest Destiny} strategy that the signers of the Declaration of Independence denounced this Québec Act: "{For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies}."19

3. How the French-Canadians Lost Their Chance at Joining the American Revolution.

On October 26, 1774, the American Continental Congress sent an extraordinary letter {To the Inhabitants of Québec}. It was an invitation calling on them to join the American cause for independence.20 The {Imprimerie de Fleury Mesple} that Benjamin Franklin founded in Montreal, and which later became the printing house of the

18 Letters of Delegates to Congress: Volume 1, August 1774 – August 1775, Silas Deane to Samuel Adams, p. 262.

19 American Declaration of Independence.

20 See my two previous reports THE TRAGEDY OF THE QUÉBEC ACT OF 1774 and GO WEST YOUNG MAN!

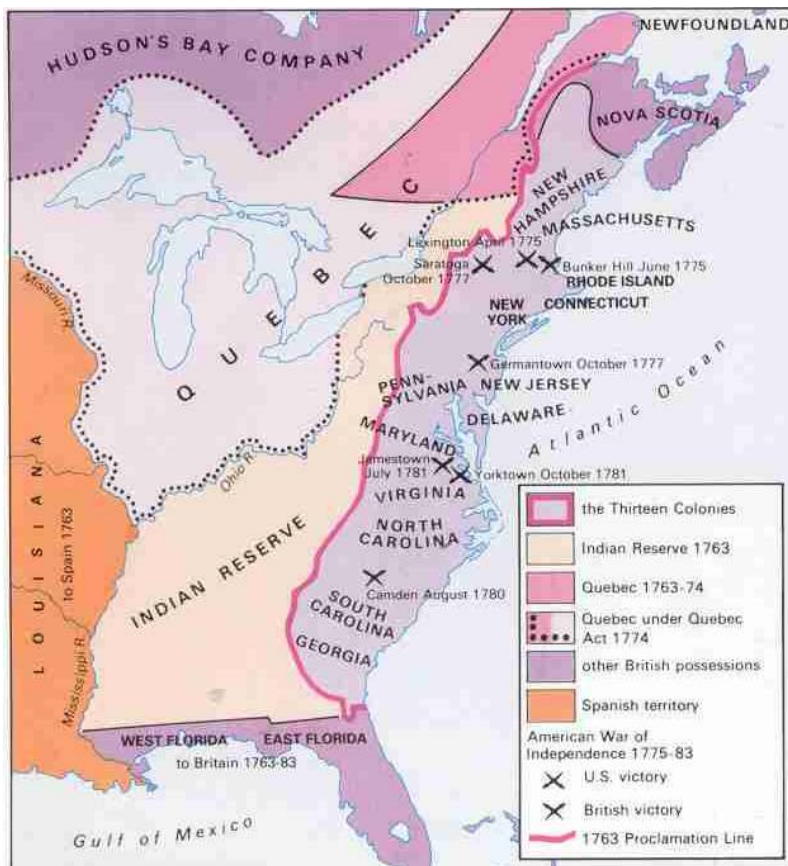


Figure 2. Entrapment of the American colonies by the extension of Québec under the Québec Act of 1774. Note the 1763 Proclamation Line isolating the Americans.²¹

Montreal Gazette newspaper, published a few thousand copies of the invitation in 1774 by request of the Continental Congress of Philadelphia. This letter, translated into French, was turned into a pamphlet that became the primary organizing tool used by Clément Gosselin to recruit his Canadian associates to the Revolution. The Letter began as follows:

“{To the **Inhabitants** of the Province of Québec.

“Friends and fellow-subjects,

“We, the Delegates of the Colonies of New-Hampshire, Massachusetts-Bay, Rhode-Island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, the Counties of Newcastle Kent and Sussex on Delaware, Maryland, Virginia, North-Carolina and South-Carolina, deputed by the **inhabitants** of the said Colonies, to represent them in a General Congress at Philadelphia, in the province of Pennsylvania, to consult together concerning the best methods to obtain redress of our afflicting grievances, having accordingly assembled, and taken into our most serious consideration the state of public affairs on this continent, have thought proper to address your province, as a member therein deeply interested.

“When the fortune of war, after a gallant and glorious resistance, had incorporated you with the body of English subjects, we rejoiced in the truly valuable addition, both on our own and your account; expecting, as courage and generosity are naturally united, our brave enemies would become our hearty friends, and that the Divine Being would bless to you the dispensations of his over-ruling providence, by securing to you and your latest posterity the inestimable advantages of a free English constitution of government, which it is the privilege of all English subjects to enjoy.

“These hopes were confirmed by the King's proclamation, issued in the year 1763, plighting the public faith for your full enjoyment of those advantages.

“Little did we imagine that any succeeding Ministers would so audaciously and cruelly abuse the royal authority, as to with-hold from you the fruition of the irrevocable rights, to which you were thus justly entitled.

“But since we have lived to see the unexpected time, when Ministers of this flagitious temper, have dared to violate the most sacred compacts and obligations, and as you, educated under another form of government, have artfully been kept from discovering the unspeakable worth of that form you are now undoubtedly entitled to, we esteem it our duty, for the weighty reasons herein after mentioned, to explain to you some of its most important branches.

“In every human society,” says the celebrated Marquis Beccaria, “there is an effort, continually tending to confer on one part the height of power and happiness, and to reduce the other to the extreme of weakness and misery. The intent of good laws is to oppose this effort, and to diffuse their influence universally and equally.”

“Rulers stimulated by this pernicious “effort,” and subjects animated by the just “intent of opposing good laws against it,” have occasioned that vast variety of events, that fill the histories of so many nations. All these histories demonstrate the truth of this simple position, that to live by the will of one man, or set of men, is the production of misery to all men.

“On the solid foundation of this principle, Englishmen reared up the fabrick of their constitution with such a strength, as for ages to defy time, tyranny, treachery, internal and foreign wars: And, as an illustrious author¹ of your nation, hereafter mentioned, observes, --“They gave the people of their Colonies, the form of their own government, and this government carrying prosperity along

²¹ The Times Atlas of World History.

with it, they have grown great nations in the forests they were sent to inhabit."²²

"In this form, the first grand right, is that of the people having a share in their own government by their representatives chosen by themselves, and, in consequence, of being ruled by laws, which they themselves approve, not by edicts of men over whom they have no control. This is a bulwark surrounding and defending their property, which by their honest cares and labours they have acquired, so that no portions of it can legally be taken from them, but with their own full and free consent, when they in their judgment deem it just and necessary to give them for public service, and precisely direct the easiest, cheapest, and most equal methods, in which they shall be collected.

"The influence of this right extends still farther. If money is wanted by Rulers, who have in any manner oppressed the people, they may retain it, until their grievances are redressed; and thus peaceably procure relief, without trusting to despised petitions, or disturbing the public tranquility.

"The next great right is that of trial by jury. This provides, that neither life, liberty nor property, can be taken from the possessor, until twelve of his unexceptionable countrymen and peers of his vicinage, who from that neighborhood may reasonably be supposed to be acquainted with his character, and the characters of the witnesses, upon a fair trial, and full enquiry, face to face, in open Court, before as many of the people as chose to attend, shall pass their sentence upon oath against him; a sentence that cannot injure him, without injuring their own reputation, and probably their interest also; as the question may turn on points, that, in some degree, concern the general welfare; and if it does not, their verdict may form a precedent, that, on a similar trial of their own, may militate against themselves.

"Another right relates merely to the liberty of the person. If a subject is seized and imprisoned, though' by order of Government, he may, by virtue of this right, immediately obtain a writ, termed a Habeas Corpus, from a Judge, whose sworn duty it is to grant it, and thereupon procure any illegal restraint to be quickly enquired into and redressed.

"A fourth right, is that of holding lands by the tenure of easy rents, and not by rigorous and oppressive services, frequently forcing the possessors from their families and their business, to perform what ought to be done, in all well regulated states, by men hired for the purpose.

"The last right we shall mention, regards the freedom of the press. The importance of this consists, besides the advancement of truth, science, morality, and arts in general, in its diffusion of liberal sentiments on the administration of Government, its ready communication of

thoughts between subjects, and its consequential promotion of union among them, whereby oppressive officers are shamed or intimidated, into more honorable and just modes of conducting affairs.

"These are the invaluable rights, that form a considerable part of our mild system of government; that, sending its equitable energy through all ranks and classes of men, defends the poor from the rich, the weak from the powerful, the industrious from the rapacious, the peaceable from the violent, the tenants from the lords, and all from their superiors.

"These are the rights, without which a people cannot be free and happy, and under the protecting and encouraging influence of which, these colonies have hitherto so amazingly flourished and increased. These are the rights, a profligate Ministry is now striving, by force of arms, to ravish from us, and which we are, with one mind, resolved never to resign but with our lives. [...]

"We do not ask you, by this address, to commence acts of hostility against the government of our common Sovereign. We only invite you to consult your own glory and welfare, and not to suffer yourselves to be inveigled or intimidated by infamous ministers so far as to become the instruments of their cruelty and despotism, but to unite with us in one social compact, formed on the generous principles of equal liberty and cemented by such an exchange of beneficial and endearing offices as to render it perpetual.

"In order to complete this highly desirable union, we submit it to your consideration whether it may not be expedient for you to meet together in your several towns and districts and elect Deputies, who afterwards meeting in a provincial Congress, may chose Delegates to represent your province in the continental Congress to be held at Philadelphia on the tenth day of May, 1775."'²³

One can only imagine that this briefing on inalienable rights and principles of the American System must have been at the center of every discussion and meeting that Captain Gosselin had in the process of organizing and recruiting his French-Canadian contacts to the war effort. This pamphlet was the most important organizing tool for developing young and alert Canadian minds just a year before the American War of Independence.

However, since by July 1775, the Continental Congress had gotten no response from Canadian political leaders to their invitation, and the Canadians had not sent a single delegate to the May 1775 convention in Philadelphia, the Continental Congress asked George Washington to make immediate preparations for launching an invasion of Canada with a simultaneous two-prong attack against the

²² Montesquieu.

²³ Journals of the Continental Congress, 1774-1789, WEDNESDAY, OCTOBER 26, 1774. {*To the Inhabitants of Québec*}.

British occupation of both Montreal and Québec City. Clément Gosselin was ecstatic.

The idea of invading Canada had two subordinated objectives: Plan A was to defeat the British colonial army in Canada and make Canada the 14th colony of the United States. If this first objective were to fail, then Plan B was to prevent, by all means, the British located in Canada from invading the American colonies from the north. The choice of the month of September for the invasion was to facilitate the long march of the invading army through difficult terrain, and to delay any possible British reinforcement from England until after the winter months. The American troops had signed up for an expedition that was not to last more than four months in all, from September 1 to December 31, 1775.

Even though General Richard Montgomery succeeded in capturing Montreal by November of 1775, he had failed to capture the capital of Canada, Québec City, by the end of conscription of his troops. The invasion of Canada ended in a military defeat for the American troops, when Montgomery was killed in an almost suicidal assault against Québec City on the last day of the expedition, December 31, 1775, date at which the American forces were supposed to be back at Fort Ticonderoga.

The failure of this invasion reflected an important defeat for the Americans as well as for the population of Canada, which had been subjected to the scare tactics of British psychological warfare, and had been induced in rejecting the American call to freedom. Therefore, the Canadians missed the opportunity to participate in one of the greatest moments in human history, because they could not recognize the face of Providence when it came knocking at their door. Though the great majority of French-Canadians were favorable to the American Revolution, they missed their chance because they had not prepared themselves to fight for the establishment of self-government by and for themselves. Nor did they organize themselves to fight back against sophisticated British psychological warfare directed systematically against them.

The British oligarchy put up two major hurdles before the French-Canadians in order to prevent them from joining the Americans: one was political, the other religious. This Delphic operation was one of the sleaziest forms of religious interference into politics ever devised in history. As it were, this British ideological manipulation would have made the envy of the ancient Persian priesthood of the Oracle of Apollo at Delphi. The trick was to get the Canadians to buy their security at the cost of their liberty. How could this be done successfully since the great majority of the French-Canadians were known to be sympathetic to the Americans? The operation was concocted and very carefully crafted between the two top British intelligence operatives in Canada at that time: the Canadian Governor, Guy Carleton, and the Bishop of Québec City, Olivier Briand. The plan they concocted was a perfect fool's trap.

First, Carleton used the Québec Act to lure the French population into accepting the most generous offer that would guarantee them their French-Canadian nationality, the official recognition of the Catholic religion (the Roman Catholic Church was already recognized in the Treaty of Paris of 1763), the right to their French language and customs, including the French system of the Civil Code, and the right for their Seigneurs (Lords) to levy taxes everywhere in the Seigniories of Québec. How could the French-Canadians refuse such a gift all *{wrapped up in fur}*?

So, the Canadian leaders accepted this Québec Act, instead of the Invitation by the American Congress, knowing they were being given a poisoned gift in the form of sophistry, a real fallacy of composition, which they knew was a false security contract. Anybody with a little bit of brains knew this was a lie, and yet, they went along with it. They swallowed the whole thing, hook, line, and sinker because this was the easiest way to go along to get along. And, that is precisely the sort of security in which people will accept to live in the concentration camp of their own minds. Carleton thought: "Who will dare complain after receiving everything they were asking for?" The leadership of the population had agreed, consciously, to be fooled! The rest of the ignorant mass followed like the sheep of Panurge.

Even though the British were conscious that their psychological warfare gambit could succeed for the majority of the French population, they still required a guarantee to secure a consensus and to make a case against the recalcitrant few. This, for the British, became the decisive inflection point. *Carleton was fearful that his coup might not succeed, if he were not supported in his maliciousness by bishop Briand; it would have been a total disaster So, he gambled everything on the weak flank of the French-Canadians, their religiousness!* That is why the Bishop of Quebec provided Carleton with that ultimate guarantee. Briand used the one instrument that he could find to prevent the French-Canadians from joining the American Revolution:

EXCOMMUNICATION.

Therefore, in an open letter to all of the Churches of the diocese of Québec City, Briand warned that any supporter of the American Revolution would be excommunicated from the Catholic Church, would be denied the sacraments and the last rites, and would not be buried in sacred Church ground. That was a perfect Delphic trick, and it was used successfully to scare the great majority of the people.

Thus, British intelligence had devised a typical soft-cop-hard-cop scenario to capture the French population of Canada. This was a typical Mutt and Jeff police-state operation. Carleton was the soft cop and Briand was the hard cop. Carleton served the French with total security, with no need for self-government, and Briand served them with total insecurity, without exception. The choice for American supporters was either public humiliation or eternal damnation of their souls.

These were two fallacies of composition that Clément Gosselin had to fight against and defeat, if he wanted to win his own personal independence and recruit people to the revolution. This was the real price to pay for his political freedom. In order to better understand what was involved in Captain Gosselin's process of recruitment, let us go back, for a moment, to the time of the British conquest of 1759.

4. Gosselin Attacked by the British and the Church.

When the British came up the Saint Lawrence River with their fleet at the beginning of the Seven Years War, in 1759, they had planned to stop on the Isle of Orleans before proceeding to Québec City. In a sense, because they were living so close to Québec City, the Gosselin family had no choice but to be most directly involved in all such invasion events that were cast upon them from the proverbial outside world.

The Isle of Orleans, just 3 miles east of Québec City in the middle of the St. Lawrence, was itself indefensible, but was the best staging ground for preparing a siege of Québec City. The western part of the island was a perfect lookout point for identifying any military activity going on in the port and around the city's fortification. The Gosselin home was located on the eastern point of the island, itself an obvious choice for the British to take as their headquarters in this theater of operations before launching an attack on the city. So, regrettably, but inevitably, all of the inhabitants of the Isle of Orleans were always directly touched by such British invasions, and were forced to evacuate their island with each invasion.

Clément Gosselin's father, Gabriel Gosselin, one of the leading farmers on the Isle of Orleans, had been ordered by the Governor of Canada, the Marquis de Montcalm, to personally evacuate the island in expectation of the British fleet. Gabriel Gosselin was a Captain in the French militia and served as the military commander of the Island.

Although some people left courtesy messages in English, at the unlocked doors of their homes, welcoming the British to their food and shelters, in the hope that they would not destroy everything they had, in 1759, the British were quite barbaric and burnt down almost everything on the island. One of the few churches the British did not destroy completely was the Gosselin parish, Saint-Francois-de-Sales church, at the northeast point of the island.

This barbaric British behavior left an indelible mark on the 12-year-old Clément Gosselin. Clément and his family were very devoted Catholics. It was Gabriel Gosselin who had designed and built the Saint-Francois-de-Sales church that the British had partly destroyed. This is where Clément developed both his sense of spirituality and of carpentry. This is where he also discovered that one was not really separate from the other and that his love of God

and his love of carpentry were made to develop together. Historian Henri Gosselin added the following important insight with respect to Clément's carpentry and his social compact with his Church.

"Such devotion on the part of the parishioners toward their churches and the religious authorities, at that time, was not unusual. The early *{habitants}*, in Québec lived in a simple fashion. For the most part, his house was devoid of decoration – both the interior and the exterior. His furniture was very plain. But his church was beautiful!

"Church after church was built on the Isle of Orleans, as well as along the entire north and south shores of the St. Lawrence River. Not only did these churches adorn the riverfront, but also parishes were established "en double rangée" (in double row). People took immense pride in their churches. They worked incessantly to build, maintain and repair those edifices, expending their money, which was scarce, and their goods and their labor.

"Their reward was having the opportunity to use the talents with which they had been endowed – and then having the satisfaction of seeing the fruit of their labor. Entering the church on Sunday morning and enjoying the art, which their own home lacked, they had a warm feeling of serving God, in whom their faith was so strong.

"To the French-Canadian, the parish was very important as a social unit. And, of course, the head of the parish and its chief animator was the pastor. The priest accepted the responsibility of mingling in both the spiritual and worldly affairs of his parishioners. Traditionally, he was the best-educated person in the parish – not only being the ultimate authority in theological matters, but also possessing a smattering of legal proficiency.

"The pastor was a capable dispenser of sound advice to families coping with a variety of problems. His opinion was sought by many of his parishioners before grave decisions were made. And in the confessional, he was the mediator between the sinner and his or her Maker – helping to restore the precious relationship that every parishioner craved with God."²⁴

This is the way most of the generations of French-Canadians were brought up under the "discrete hand" of the parish priest, up until the so-called *{quiet revolution}* of the early 1960's, when the Canadian wing of the evil Congress for Cultural Freedom (CCF) broke up over 400 years of parish priest domination.

On December 8, 1775, Clément Gosselin was sitting and praying in the fourth pew of Sainte-Anne-de-la-Pocatiere church, when the parish priest, Father Pierre-

²⁴ Henri Gosselin, *{George Washington's French-Canadian Spy. A clinical case study of breaking with the self-imposed shackles of public opinion}*, J.H. French Printing, Inc., Brunswick, Me 1998, 216 pages, p. 3.

Antoine Porlier, got up in the pulpit and pointed his finger angrily at him, declaring in an thunderous voice:

"{Yes you, Clément Gosselin, will be excommunicated, from our holy Church. Msgr. Briand, our bishop, is warning you, and other rebels like you, that you must cease your seditious and mutinous behavior at once! Or else, suffer the consequences! If you join the American effort to try to expel our British conquerors from this land, do you know what will happen? It means that if you are mortally wounded in combat, you will be denied the last rites of the Church. No priest will hear your confession. And you will not be buried in sacred ground. Give that serious thought, {Clément Gosselin}! Your very soul is imperiled! And so are the souls of the innocent men of this village whom you are attempting to recruit.}"²⁵

This did not come as a surprise. For almost a year, Clément had been recruiting friends and relatives to help the Americans. Everybody knew he was the top leader of the American cause in the Québec City region. However, the news of this public statement hit him on the head like a ton of bricks. He was not offended and he was not scared out of his wits, as Briand had hoped, but he was completely shocked and perplexed. He could not believe that his Bishop would go that far as to use religion for political ends. This was a most unbelievable and unprecedented religious intrusion into politics on the part of the top prelate of Canada. The moment of truth had come! Gosselin was being forced by his Bishop to choose between the unquestioned authority of his Church and his leadership role in the American Revolution, between the consensus of public opinion and the truth his own conscience. Gosselin made his choice!

5. Gosselin and the Creation of Two French-Canadian Congressional Army Regiments.

As in the case of all revolutionary change, only a handful of individuals are able to muster the courage to take the responsibility for what appears to be an impossible mission. Thus, only a small group of a few hundred French-Canadians joined the American Revolution. Most of them did not agree with the British oligarchical form of government and responded to the call of freedom and self-government. Some may have had more pragmatic reasons to join, but ultimately they saw in America the way to progress, the way to a better future for all.

It was after the American failure to take Québec City that Clément Gosselin's work began to be most important. He not only had the responsibility of assuring the safety of the remaining American troops traveling back during the winter months, but also of continuing his recruitment despite the failure of Plan A, to make Canada the 14th colony. His

work was just beginning. From January 1776, the plan to prevent a British invasion from Canada, that is Plan B, had begun and the Americans were making their way back to Trois Rivieres, and from there to Montreal. For Gosselin, plan B had become an additional part of his mission. The new recruits were no longer simply joining for a show of support, but to fight along side the Americans for the duration of the war. A new and more serious commitment to *{Manifest Destiny}* had to be taken for the rest of their lives. Those French-Canadian recruits had not merely become ideologically anti-British, but they had also become culturally American patriots.

At the same time, by 1776, British propaganda against Americans had taken a new twist and had escalated in Canada, when Carleton published a French translation of the *{Letter to the British People}* drafted by John Jay for the Continental Congress, in which the Catholic Church was strongly insulted and slandered. Some Canadians considered this to be double talk on the part of the Continental Congress. However, for Clément, this was understood as part of American psychological warfare to also wake up the British population.

Even though some of the new French-Canadian contacts and recruits were momentarily destabilized by the slanders and were offended by the attacks of the Continental Congress against the Catholic Church, Clément realized that in every war, both sides exaggerate their propaganda and lie to obtain the desired effect. He understood that what Carleton was doing was merely using the Congress *{Letter to the British People}* as counter-propaganda against the French population of Canada.

For the Americans, the plan A to make Canada the 14th colony had all of the appearance of having been abandoned and they had to secure their backs as they were marching south to Fort Ticonderoga, where the invasion had started seven months earlier. In March of 1776, the Canadian Militia in Trois Rivieres refused to march against the Americans, and by the time the Americans had reached Montreal, Clément had recruited several hundred new men. One of Montgomery's junior officers, Captain Moses Hazen, proposed to the Commandant of the remaining American forces, Colonel Benedict Arnold, the creation of a new Canadian regiment.

By April of 1776, the American troops began to move south to Lake Champlain and, since the recruitment of French-Canadians was working so well, Benedict Arnold reportedly sent a request to the Continental Congress for raising two Canadian regiments of 1,000 men each, one of which would be led by Moses Hazen and the other by James Livingston. The Congress agreed.

Moses Hazen, a puritan from Massachusetts, was originally a junior officer in the British Army who had fought on the side of the British during the siege of Québec in 1759. After settling in Montreal as a Justice of the Peace, he began speculating to acquire properties in New Hampshire, Vermont, and along the Richelieu River at Fort St. John. It

²⁵ Henri Gosselin, Op. Cit., p. 1.

was Hazen who warned Carleton that Benedict Arnold had made a pre-invasion incursion at fort St. John with Nathan Allen, in May of 1775. Hazen was originally a British informant.

But then, during the summer of 1775, both the British and the Americans arrested Hazen for spying. Since his land was along the American invasion route, he was undecided as to which side would be more profitable for him. According to Henri Gosselin, “He was sent an authorization by Governor Carleton (who considered Hazen a brave and experienced soldier) to raise troops and to join in defending Fort St. John against Montgomery’s invading army.” It is not known if Hazen raised troops for the British at that time, but Montgomery did not live to tell the story as to why he was delayed for so long at Fort St. John before taking Montreal.

Hazen had also contacted General Schuyler, the American commander in charge of the invasion of Canada, and had warned him that such an invasion would be counter productive and, therefore, attempted to stop the invasion of Montreal. Schuyler agreed with him at first, until James Livingston, an American living in Chambly Québec, gave the general a more optimistic report, and convinced him of a possible successful invasion. As a result, Schuyler decided to go ahead with the invasion plan led by General Montgomery and gave Livingston the command of the First Canadian Regiment.

In 1775, Hazen was arrested by the Americans as a British spy, but only to be released again and arrested one more time by the British who, this time, brought him to Governor Carleton in Montreal, just before Montgomery took the city. Historian, Henri Gosselin, reported that Hazen had also been found on the same ship that carried Carleton to a successful escape from Montgomery’s grip in Montreal. It is not known as to when and where Hazen made his Damascus conversion, but he did, and he ended up joining the Americans for good in the spring of 1776.

In March of 1776, the Continental Congress promoted Hazen Colonel and gave him the command of the Second Canadian Regiment in George Washington’s Colonial Army. All of the recruits of Clément Gosselin now had an official accepted place and mission in the American Revolution, but the British confiscated all of Hazen’s lands and properties in Iberville Québec as well in St. John on the Richelieu. The quota for the two regiments was high, that is, 2,000 French-Canadians, and Clément was not sure he was going to achieve that goal. He did not. According to Henri Gosselin:

“By the end of February (1776), 150 French-Canadians had enlisted in Hazen’s regiment. And by the end of March, the number had grown to 250 recruits. Many were French soldiers who had remained in Canada following the conquest in 1759. However, the regiment was plagued by desertions – recruits who left shortly after collecting their enlistment bonuses.

“Edward Anctill concentrated on the Québec region – yet he barely managed to recruit five French-Canadians by mid-February. Clément Gosselin and Germain Dionne angered their pastor, Father Porlier, by enlisting several men in the La Pocatiere region. In Kamouraska, Pierre Ayotte succeeded in signing up a number of volunteers for Hazen’s regiment.

“By April (1776), Livingston’s first Regiment totaled 200 Canadian volunteers recruited from Trois-Rivieres to Kamouraska. However, they were well short of their projected 1,000 volunteers per regiment.”²⁶

Moreover, the Dictionary of Canadian Biographies further confirmed Gosselin’s recruitment drive as follows:

“From January to May 1776 he (Clément Gosselin) traveled throughout the various parishes on the south shore of the St Lawrence from Pointe-Lévy (Lauzon and Lévis) to Sainte-Anne-de-la-Pocatière, recruiting volunteers for the Congressional troops. In this task he was aided by his father-in-law, Germain Dionne, who furnished clothing and supplies to the new recruits. Gosselin also called and presided over parish meetings for the election of militia officers, to whom he delivered Congressional commissions. Moreover, from the steps of the churches he read the orders and proclamations issued by the Americans, and he sometimes even forced the king’s officers themselves to read them. Together with Pierre Ayotte, a habitant from Kamouraska who was equally devoted to the revolutionary cause, Gosselin organized a system of bonfires, under close guard, to warn the Americans of any approaching British ships.” (Pierre Dufour and Gerard Goyer).²⁷

A year later, in 1777, Captain Gosselin went back to La Pocatiere to sell his properties and was arrested and imprisoned in Québec City with his brother Louis and his father-in-law Germain Dionne. In the spring of 1778, all three were released and both Louis and Clément rejoined the Second Canadian Regiment in White Plains New York. Their regiment had been dubbed the {*Congress’ Own Regiment*} (COR).

Just before France had joined the war, in 1778, the two Canadian regiments included a total of 450 French-Canadians. The Second Canadian Regiment, to which Clément and Louis Gosselin belonged, was later deployed in the famous battles of Brandywine, Germantown, and Yorktown.

The regiment had also constructed a military road from Newbury Vermont to Hazen’s Notch in northern Vermont in preparation for a second invasion of Canada to be led by General Lafayette into the Richelieu River Valley. This noisy affair in the underbelly of Québec had the British totally scared and convinced that the Americans were

²⁶ Op. Cit., p. 110-11.

²⁷ {*Dictionary of Canadian Biographies*}.

preparing a second invasion. In no time at all, Captain Gosselin had circulated the news of the French taking back Canada with the Americans all over Montreal, Trois-Rivieres, and Québec City. However this second invasion was not to materialize.

Nonetheless, Gosselin kept that threat of invasion very much alive and his counter-intelligence signals to the British were very effective in keeping the Canadian British forces on their toes in the Montreal, Trois-Rivieres, and Québec City garrisons during the entirety of the war. Gosselin had made Plan B for the invasion of Canada a complete success. One look at the 6 year deployments of the COR regiment (**Figure 3.**) in the northeastern part of the American colonies, from Québec City 1775 to Yorktown 1781, clearly shows why the British stayed put in Canada. This activity was also recorded in a letter from Captain Gosselin to the Continental Congress revealing that George Washington's French-Canadian had been responsible "for the gathering of intelligence in Canada on three different occasions between 1778 and 1780, at the request of his Excellency (George Washington), the Count d'Estaing, and the Marquis de Lafayette."²⁸

On June 29, 1781, General George Washington promoted Colonel Hazen to Brigadier General. On October 4, General Hazen was ordered by Washington to bring his regiment for siege duty at Yorktown and serve as Brigade Commander under Lafayette during the Battle of Yorktown. On October 13, Captain Gosselin, was severely wounded in the leg by a piece of wood flying from a canon ball explosion, while building a protective rampart on the Yorktown battlefield. So, it was from a stretcher that Captain Gosselin watched proudly the defeated British army march out of their Yorktown fortifications, on October 19, 1781. The Second Canadian Regiment was among the mile long lines of American and French troops facing each other while the defeated British troops of General Cornwallis marched silently between them. Cornwallis, as a typical superior British officer, was so humiliated that he refused to march out with his men.

When the two Canadian Regiments were discharged after the war, the Gosselin brothers, Hazen, and the other French-Canadians all received the gift of lands in Northern New York State. Most of them remained in America and became American citizens. After the Second Treaty of Paris of 1783, Clément Gosselin was promoted Major and received 1,000 acres of land for his services, which he sold soon after. Like Cincinnatus, Gosselin returned to his carpenter's trade and lived in Saint Luc until 1815. Then, he sold his property for the last time and moved with his whole family to the Lake Champlain valley, where he had been given a land grant. He died in Beekmantown, New York, on March 9, 1816.

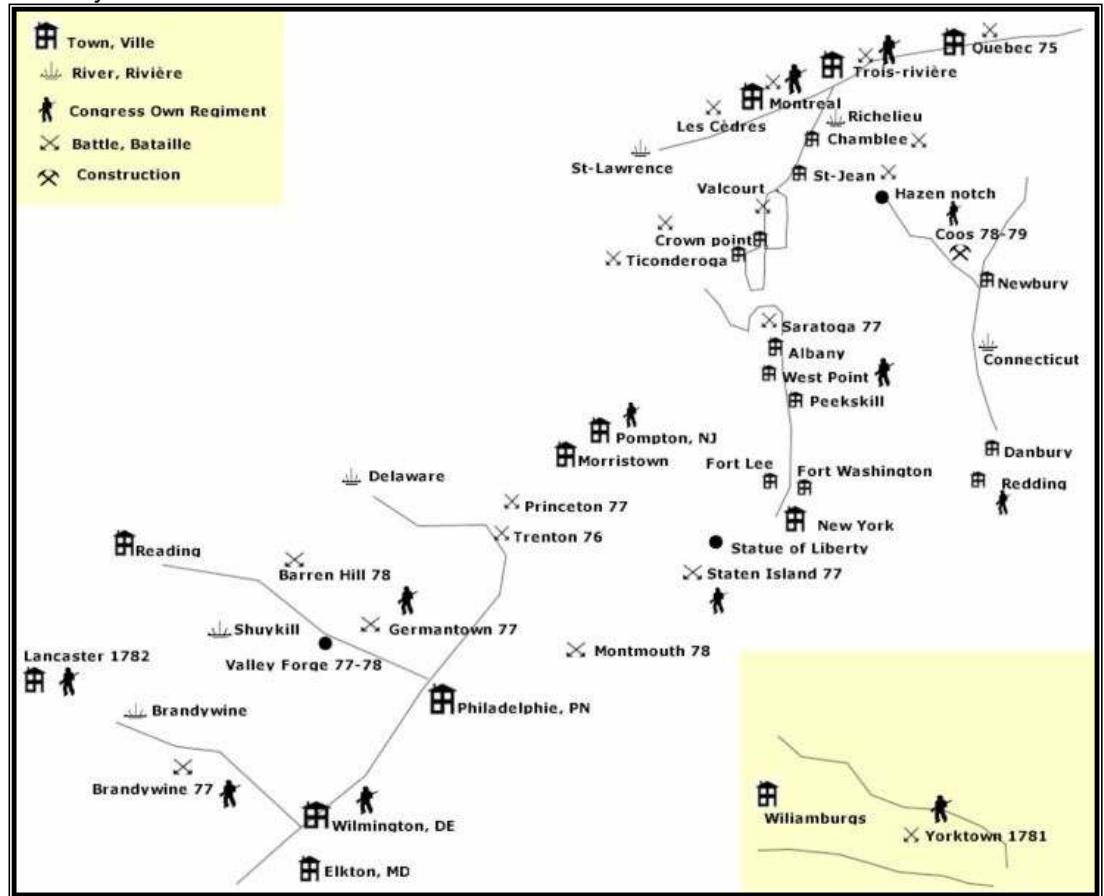


Figure 3. Deployments of the Congress Own Regiment (COR) led by Colonel Moses Hazen and his French-Canadian troops during the War of Independence.

Figure 4. The final victory of the American War of Independence at Yorktown, on October 19, 1781. John Trumbull oil painting depicting the surrender of British General Cornwallis' troops marching between American, French, and Canadian troops.

²⁸ {Letter to the Honorable Congress, Thomas Miffin, President, from Clément Gosselin, Capt.}, in Henry Gosselin, Op. Cit., p. 180.



Conclusion: The Nominalist Crime of Pragmatism.

The fallacy of excommunication by Bishop Briand worked exactly like the fallacy of the Québec Act by Governor Carleton. Both actions were insidious means of luring the French-Canadian into a secured paddock and to have them put on, willingly, their own mental shackles. They were the wrong means to get to an apparently acceptable and practical end. They were both pragmatic ways to get people to *{go along to get along.}* That was precisely the pragmatism that Benjamin Franklin had attacked when he said: *"{those who would sacrifice liberty for security deserve neither.}"* This is the proof that the British policy of pragmatism is for animals and is never fit for human consumption.

So, in a nutshell, Clément Gosselin and his friends had to fight, during the entirety of the American War of Independence, against two pragmatic fallacies of composition, one was the real "false" excommunication, and the other was the real "false" Québec Act. I say "false" because both of these were, in reality, fallacious instruments of coercion, that is, lies. Simply look at how the fallacy worked with Carleton:

"Carleton said to the British Parliament: "The success of my Québec Act policy depends on cheating the French-Canadians of their freedom."

Is he telling the truth? Yes and No!

Yes, he is sincere in saying that the French-Canadians will join the Americans if he does not give them a semblance of freedom. No, he is lying because he has no moral right to do something wrong for what he thinks will yield him a good practical result. As LaRouche would say: "Carleton was an untruthful sophist in thinking he was right in having a wrong opinion."

As for Briand, he was also an untruthful sophist because he used the instrument of excommunication in a case where excommunication did not apply. No one had committed heresy. So, both Carleton and Briand acted out of malice, because both of them had no right to speak in flagrant disregard to the truth. As a result of such a nominalist crime of pragmatism, the Canadian people was never liberated nor acquired sovereignty.

However, in this same passionate spirit as Benjamin Franklin's, Father Laurent Gosselin, MSC, a Catholic missionary of the Sacred Heart, to whom Henry Gosselin dedicated his book, summarized the case of Clément Gosselin succinctly and quite aptly when he wrote:

*"{There was in Clément and Louis Gosselin, I think, an innate sense of justice which may not have made them popular with their superiors – religious or other – unless these shared the same passion for justice and fairness towards all. This attribute has driven many – like Major Clément and the French-Canadians he recruited – to give their all for the promotion and defense of the noblest causes. By their action, they greatly contributed to the success of the American Revolution. We have every right to be proud of the contribution that Clément and Louis and the French-Canadians made in assisting the Americans gain their freedom and independence.}"*²⁹

Here, Father Gosselin had a very true and profound insight into the soul and mind of Clément Gosselin, in the simultaneity of his temporal eternity with him, because he was able to transcend centuries to rediscover and relive, himself, the universal physical principle of love of mankind, *{agape}*, that provided the flame for Clément's revolutionary passion. This flame is still alive deep in the souls of all Canadians today, but, the true question of independence is: how many of them are willing, like Clément Gosselin, to break with the consensus of popular opinion and carry the newly rekindled beacon of hope that Lyndon LaRouche has provided for them as the next step to be taken in the historical course of *{Manifest Destiny}*? How many Canadians can we recruit for the purpose of carrying this shining beacon westward, through the dark but liberating pathway of the Bering Strait Tunnel, in order to guarantee a better future for all of mankind?

²⁹ Henri Gosselin, Op. Cit., p. 214.

The American System in Canada

Written by Robert D. Ainsworth, a Canadian member of the LaRouche Youth Movement.

Alexandre Poisson did the pioneering research for this report.

Today Canada faces a choice between two systems - two conceptions of the nature of Man. The struggle is between the British and American Systems. This is not a new dispute in our country, but extends backwards to the time of the American War of Independence. The period with which we are presently concerned is that of the decades prior to 1867, the year of Confederation,³⁰ and leading up to the adoption in 1878 of The National Policy: the protectionist measures which would see Canada through thirty-three years of unprecedented prosperity, growth and development. There were, during this period, two dominant visions which vied for control over Canada's future: one saw the Colony subsisting as an appendage to the British Empire - a "low-cost economy" devoted to agriculture, raw materials extraction, and the Liberal policies of the British Free Traders. The alternative to this impoverished, no-future society was for Canada to become a sovereign nation devoted to the welfare of its people, industrialization, "internal improvements"³¹ and protectionism. The former was promoted by George Brown: populist, Father of Confederation, imperial asset, and owner/editor of the *Toronto Globe*.³² The latter was the vision of a man having not only shrewd economic insight and a charismatic personality, but also a profound sense of humanistic nationalism: Isaac Buchanan - poet, merchant, statesman, and economist, not to mention Canada's greatest patriot.

1. Canada in the Early Nineteenth Century

The national stage upon which Isaac Buchanan and George Brown would step was in a state of flux. The final years of the 1830's, due to the twin rebellions of Upper and Lower Canada in 1837,³³ had seen martial law imposed upon the colony by the Queen's representative in Canada, the Governor General; and only in 1841, after decades of agitation, did the imperial government adopt

³⁰ But not the year we became a nation, for that happy time eagerly awaits the blossoming of leadership represented by Lyndon LaRouche's Youth Movement, who are dedicated to the creation of a Republic committed to an idea: the promotion of the happiness and welfare of all Canadians and their posterity.

³¹ i.e., infrastructure development.

³² Today's *Globe and Mail*, the period's most influential newspaper.

³³ Ontario and Quebec respectively.

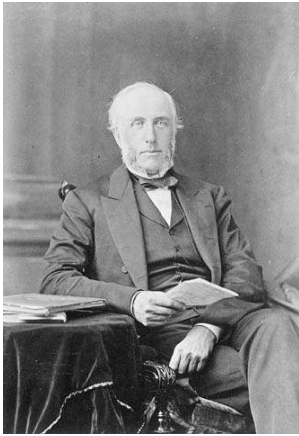


Isaac Buchanan (1810-1883)

the policy of Responsible Government.³⁴ Canadians were for the moment appeased, yet the colonists still had no real power over their own affairs. At the same time, Canada was attempting to develop alongside the United States, the most enviable nation on the planet, and the one with the most progressive and prosperous people. The policies of Alexander Hamilton and his successors were leading to widespread industrialization; whereas in Canada, free trade and the centralization of manufactures in England greatly impeded the colony from developing a mature domestic market for its own agricultural production. The British Political Economists that were behind these policies were of the Manchester School persuasion, composed of such names as John Bright and Richard Cobden, the heirs of Smith, Ricardo and Malthus. They were the leaders of the Anti-Corn Law League which had been created in 1839 by Lord Palmerston. The intent was to collapse the price of wheat and avoid paying the laboring class higher wages, to the benefit of the merchants and industrialists. Ironically, for all the emphasis the British placed upon free trade over the decades, they themselves never lowered tariffs on manufactures.³⁵

³⁴ The British decided to grant the colonies of the Empire control over any matters of trivial consequence, while the matters of true import, such as trade and defense remained in the hands of the Crown.

³⁵ Since that time "Manchester School" has referred to 19th century radical liberalism, meaning laissez-faire, free trade, government withdrawal from the economy, and intentional lying with regard to the "harmonious" effects of free enterprise capitalism. The doctrine of the Manchester School has been kept alive through such morally upstanding characters as Friedrich von Hayek, Milton Friedman and the ideologues of the Mont Pelerin Society.



George Brown (1818-1880)

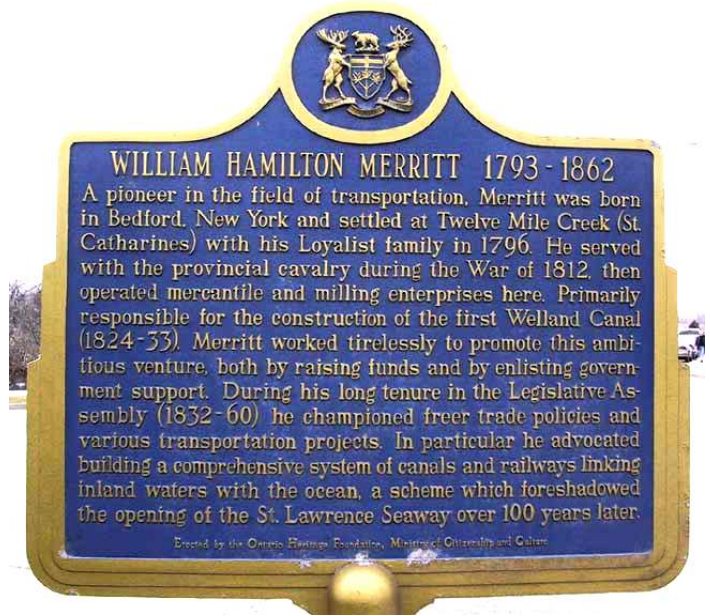
The majority of the population was engaged in farming, their prosperity being dependent upon the whims of capricious international markets, struggling beneath colonial governments which, despite the changes of 1841, did little to improve the conditions of the masses. As an American observer noted in the 1840's:

"Though the ratio of the increase of the population has been greater in Canada than in the United States, yet their increase of wealth has barely kept pace with the population, and they are as poor as they were half a century since. They have enjoyed the blessings of Free Trade with England all the time, we have only a part of the time. Whenever we have attempted to supply ourselves by our own industry, with the comforts and necessaries of life, we have improved our condition as a people; and during the intervals of Free Trade and large importations of foreign goods, we have relapsed again into a condition bordering on bankruptcy; while the Canadians have been constantly exhausted, and kept so poor by Free Trade, as to be unable to get sufficient credit to have even the ups and downs of prosperity and bankruptcy in succession."³⁶

Yet there were people working to create a nation in British North America: those involved in building the vital canal works of the St. Lawrence and Great Lakes, the early attempts at railroad construction, and the industrialists who managed in spite of free trade³⁷ to start manufactures in places such as Montreal, Toronto and Hamilton; men such as William Hamilton Merritt, the father of Canada's canal system, and a crucial railroad pioneer; Merritt's protégé - Canada's "Prophet of Progress" - Thomas Coltrin Keefer, the founder of the Canadian Society of Civil Engineers and the impulse behind many important railroad, canal and urban projects.

³⁶ Ezra Champion Seaman, *Essays on the Progress of Nations* (1853), p. 599. The Seaman passage is quoted in Isaac Buchanan, *Relations of the Industry of Canada with the Mother Country and the United States* (hereafter "*Relations*") (1864) p. 152.

³⁷ Prior to the Repeal of the Corn Laws of 1846, Canada had been a part of the Imperial Free Trade system, whereby the colonies would supply raw materials, and in return would purchase their finished goods from Britain. This was the policy of centralization of manufactures. After 1846 Free Trade was extended beyond the empire, pitting Canadian farmers against U.S. and other farmers for exports to England.



William Hamilton Merritt (1793-1862)

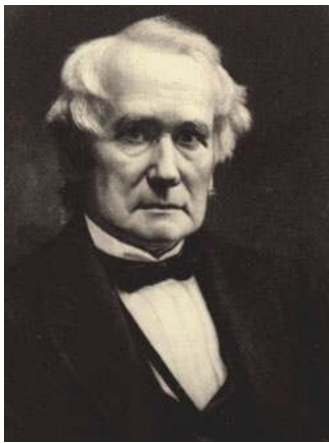
Then there was the little known "Father of Protectionism", John Maclean, not to mention all of the entrepreneurs, merchants and statesmen that would draw Canada into the modern industrial era, many of whom were to be the friends and associates of Isaac Buchanan. These were the kind of citizens who set out to create the institutions and organizations which all nations depend upon absolutely, and who saw their country's interest as being tied not merely to Britain and the Empire, but increasingly bound up in the young American Republic to the south and the principles for which it stood. Throughout the coming decades Canada would develop and be defined as a function of the changes occurring within the United States, the great questions of nationhood and sovereignty insistently propelling her colonial politics forward.

2. A Canadian Nation-BUILDER

Isaac Buchanan was born on the 21st July, 1810 in Glasgow, Scotland. He entered business when he was fifteen under the patronage of a friend of his father. By the time he was nineteen he was a partner in the company, and in 1833 the entirety of the firm's Canadian operations were transferred to his care. He entered the mercantile business, and was one of the first merchants to open branches in Upper Canada, selling dry-goods in Toronto, Hamilton and London. Once he had determined to settle in Hamilton, he

resolved upon building a railroad in South-western Ontario, eventually to be known as the Great Western Railway, connecting Toronto with Hamilton, Windsor and the Niagara region. In 1835 Buchanan founded the Toronto Board of Trade and was its president until 1837. That same year found him opening a branch in New York City, circulating amongst the highest echelons of the city's merchant class, and at the same time being exposed for to the ideas of Henry C. Carey, the great American economist, who had just published his first major work, *Principles of Political Economy*. Besides his mercantile business Buchanan was also the founder of,

"churches, educational systems, hospitals, asylums, news rooms and commercial exchanges, boards of trade, national and immigration societies, insurance offices, banks, trust and loan companies, steam navigation, telegraphing, &c., &c., &c., and last, though not least, railroading."³⁸



Henry C. Carey (1793-1879)

Buchanan is known and beloved in Hamilton, Ontario, as the principal founder of the great industrial complex of that city. In response to the Repeal of the Corn Laws, Buchanan left Canada to organize with the working classes of Britain from 1846 until late 1851 in their fight against the Manchester School. He was engaged in pamphleteering, lobbying, writing widely to newspapers and politicians, and organizing essay-writing contests for the working classes on questions of free trade, protectionism and labor.³⁹ Buchanan ran for office in Upper Canada and was elected in 1854. From the beginning, being a man of principle and humor, he was favored by the press in

³⁸ Morgan, H. J. *Sketches of Celebrated Canadians* (1862) (hereafter "Sketches").

³⁹ "One of the greatest compliments (according to his own estimation) paid to Mr. Buchanan in Britain, was by the working classes whom he had assisted against the Free Traders, in their successful struggle for the "ten hours' bill," on which occasion he was waited upon by a deputation representing a hundred thousand men, at that time mostly unemployed in London, with their tribute of thanks. A proposal was at the same time made, to purchase, if he would agree to become a party to it, a London evening daily newspaper, for sale, the Courier, to advocate their common views, which then they proposed, in his honor, to call the Currency Reformer." *Relations* pp.438-439.

proportion to the vitriol he drew from his political rivals. Buchanan was fond of saying that the reason he could remain aloof of the colony's petty rivalries and work for the common good arose from his "being possessed of enough of the Scottish character to have the fear of God, and to have no other fear - to be able to realize [himself] as being perpetually in a higher presence than that of statesmen or kings."⁴⁰ Such Christian and patriotic sensibilities would be instrumental in forming his economic and political thought in the years to come, and is perhaps most elegantly expressed in the following selection from his biography:

"Of the many subjects which seem to have occupied Mr. Buchanan's mind, the great cause of labor is that to which he has devoted the greatest amount of thought and effort. He maintains that mere production, or the mere existence of food, is not the first necessary of life, under a state of civilization. He says that employment is the first necessary in our state of society, seeing that it in no degree relieves the poor man to know that all the granaries of the neighborhood are full of breadstuffs, if he is without the employment, which is the only key to these granaries. "He holds the question of our home labor to be unspeakably more important than the question of our external trade; the labor being the necessity, the trade the incident. He has striven that men should really eat and be satisfied with the bread they may earn by the sweat of their brow or of their brain, and not be perpetually offered up as a holocaust at the shrine of mammon, or become a mere part of the machinery which he oils and drives, and be looked upon by his employers with as little interest as the cranks and wheels of the world's great power loom, in the din of which all uncertain sounds are drowned, together with the moans of the toil-worn. Mr. Buchanan differs from the Free Traders and Political Economists not only as denying that theirs is in truth a system of free exports, while it certainly is a systems of free imports; but in this, that their heartfelt interest is in the web, while his is in the weaver; theirs in the produce, his in the producer."⁴¹

The philosophy which Buchanan would apply to his economic theories was simply a Canadian reflection of the American System. Buchanan references a speech delivered in 1844 by Henry Clay, several excerpts of which being sufficient to demonstrate the influence in Canada of the American System economists and statesmen:

"....We must cease our sectional jealousies, and all endeavor to promote the best interests of the country... Manufactures must have their place, commerce its centre, and agriculture its field... By a glance at the physical constitution of this country, it is easy to see that no ambition can profit it that is not an ambition for the whole country. No part can possibly be built up, on a sound and enduring basis, without building up the whole; and he who would by

⁴⁰ *Sketches*.

⁴¹ *Sketches*.

his policy retard and cripple the energies of a part, aims a blow at the whole."⁴²



Henry Clay (1777-1852)

The principle of the general welfare, upon which the preceding statement was made, would subsume Buchanan's ideas and actions as he was to struggle against powerful imperial-financial interests determined to prevent the colony from achieving sovereignty. Those interests sought to stop industrialization, for at that time a nation lacking railroads and steel production could never entertain thoughts of independence. So George Brown and his radical-liberal associates would attack Canada's attempts at development, while in truth attacking the question of nationhood itself.

3. The Tariff of 1858

In the years since his return from Britain in 1851, being at the same time involved in promoting railroad and canal development and the Reciprocity Treaty,⁴³ Buchanan was publishing frequent articles in Ontario's newspapers, including the *Hamilton Spectator*, and William Lyon Mackenzie's *Message*, on reforming Canada's monetary system with the intention of promoting domestic commerce as a priority over foreign trade. In addition to this,

"Buchanan advocated repeal of the Union, a written constitution, elective governors, separation of the executive and legislative power, 'and the People to keep the latter and the Power of the Purse in their own hands'... He therefore

⁴² *Relations* p. 41. As proof of Clay's profound influence over his own policies, Buchanan had included on page 30 of that volume his decades-earlier endorsement of that statesman as "the greatest living American."

⁴³ In 1849, in the aftermath of the Repeal of the Corn Laws and the depression of 1847, a large group of colonial businessmen formed a league which published a document entitled the *Annexation Manifesto*. Their argument was that due to the adoption of free trade, the British left Canada with no option, but to seek protection behind the American tariff system by joining the United States. Eventually Britain responded to the plight of her colony and organized the Reciprocity Treaty of 1854, a ten year trade agreement, which had granted access for Canadian farmers to American markets, while at the same time giving Americans free access to Canada's canal systems and Atlantic fisheries.

advocated the American system 'under which the duty of ministers [i.e. the executive] is to carry out the law, not to make it.' The only way to avoid annexation, he concluded, was for Canada to have a written constitution giving her 'all the advantages of the state of things in the United States [emphasis added].'"⁴⁴

In response to the depression which had struck Canada in 1857 and Buchanan's organizing, many influential Canadian industrialists and merchants from Toronto and Montreal were brought together to form the Association for the Promotion of Canadian Industry (APCI) in 1858. On April 16th 1858 the Executive of the APCI, with Buchanan as "the leading force behind it", met with Inspector General William Cayley, acting Finance Minister, the Co-Premier John A. MacDonald, George Etienne Cartier, and eleven other elected members of the government. Together they agreed on a tariff policy that, for the first time in Canadian history, had the "avowed purpose of giving protection to home manufactures [emphasis added - RDA]." Later that year tariffs were raised against sundry American and British goods from between 5% and 15% to an average height of 20%.⁴⁵ This bold move was not welcomed by the British industrialists of Sheffield nor by certain elements of the imperial government, who saw the colony's sovereign decision as a dangerous precedent. In the United States were found some agitated interests; however Canadian tariffs were still, in the main, lower than America's.⁴⁶ The tariff policy, contrary to the foreboding warnings of the Liberals and *Globe*, proved to be a great success, as Buchanan noted during a speech in 1863:

"One result of our patriotic legislation since 1858... was the existence in Canada of over a thousand tanneries. The manufacture of paper, of wool, of wooden ware and agricultural implements has equally increased. By manufacturing the articles mentioned we save the necessity of sending out of the Province at least two millions of dollars in cash per annum... By manufacturing these articles we not only cause an immensely increased employment for our own population that are not fit for other sorts of labor, but we retain in the Province the money for the use of the farming and other interests, thus not only increasing our supply of

⁴⁴ Gates, Lillian F. *After the Rebellion: The Later Years of William Lyon Mackenzie*. Toronto & Oxford; Dundurn Press 1988. p. 268. Mackenzie, a contradictory character himself, did not necessarily endorse Isaac Buchanan's theories, but he was engaged in an extensive dialogue with him throughout this period and felt that it was important that Buchanan's ideas were circulated widely.

⁴⁵ *Careless*, J.M.S. Brown of the *Globe*, Macmillan Company of Canada Limited; Toronto 1959. Vol. 1 p. 259.

⁴⁶ American tariffs were generally higher than Canadian tariffs by anywhere from 5% to 20%. Interestingly, America actually saw its manufactured exports to Canada increase by \$899 399 from 1858 to 1859. This likely has to do with British exports being penalized by the significantly greater transportation costs required to bring British goods to Canadian markets, thus creating, in a sense, a two-tiered tariff system which gave an advantage to the proximity of American manufactures. A hint of Buchanan's Zollverein can be detected.

capital in the Province, but reducing the rate of interest at which it can be borrowed."⁴⁷

Buchanan understood that howsoever fared the colony's farmers so fared the economy as a whole. Therefore, in the tradition of Alexander Hamilton's *Report on the Subject of Manufactures*, he promoted the industrialization of Canada and the issue of the people's employment as inextricably bound up with agricultural success, being very clear that the development of Canada's domestic demand was the most certain means to ensuring stable markets for the produce of agriculture. Buchanan knew that under the current system, dominated by the free trade ideology of the Manchester School, Canada would never build that necessary domestic market, for he had witnessed,

"...the sad fate of Lower Canada, whose soil has been exhausted by over-cropping with wheat. Lower Canada blindly followed the interested or ignorant advice of the British Political Economists, and confined herself to growing wheat for export, little dreaming how large a percentage each year it took to represent the deterioration of the soil under such treatment of it."⁴⁸

Buchanan had been able to rally many people to his cause over the years and this had not gone unnoticed by the powers running Canada, who responded by unleashing a cadre of agents to undermine the progress that had been achieved by Buchanan and his collaborators, their most famous asset being George Brown.

4. George Brown: Voice of the Manchester School

To understand the role Brown would play in history, it is necessary to step back and review several of the more salient points of his life. Brown was born in 1818 into an ardently pro-Adam Smith and Manchester School family, whose views he had wholeheartedly adopted by the age of eighteen. He was "a consistent defender of the superiority of British institutions over American republicanism, and ... a profound believer in the free-trade doctrines taught by British economic Liberals from Adam Smith to Richard Cobden."⁴⁹

An early hero of Brown's was British leader Lord John Russell, the virulently anti-American grandfather and earliest mentor of philosopher Bertrand Russell. Through Brown's entire life he was devoted to promoting the interests of the British Empire, even at the expense of the land in

⁴⁷ *Relations* p. 13. When specie (gold) was withdrawn from the country the money supply was contracted, and bankers would raise interest rates to as much as 20 - 30%, strangling the economy.

⁴⁸ *Relations* p. 14-15.

⁴⁹ *Careless* Vol. 1 p. 160. Buchanan would refer to the Manchester School and the Free Traders, Brown included, as "holding the doctrine of Robespierre - perish the Colonies rather than our theory."

which he dwelt. In 1842 Brown and his father, Peter, had moved from England to New York. There the elder Brown wrote *The Fame and Glory of England Vindicated*, which included numerous attacks against the American System; in response, the anti-slavery American, Charles Edward Lester, composed *The Shame and Glory of England*.⁵⁰ Afterwards, Brown and his father began publishing a weekly newspaper called *The British Chronicle*, as an organ of the British System inside the United States.

Being true believers in the divine authority of their favored economic laws, both were very much opposed to demands within the United States in that period for a national bank, just as they opposed any legislative regulation or interference within the realm of business. In 1843 Brown began traveling to Upper Canada and in August of that year began publishing a small newspaper known as *The Banner* in Toronto. One year later he established the *Globe* and began promoting his economic theories for Canada. Brown stood for,

"[a] low-cost economy essentially shaped to benefit the primary producers who were the basis of Canadian commercial activity, for lowering trade barriers through reciprocity, limiting the expenditures of government, and above all, for no protective tariff."⁵¹

A perennial populist, running campaigns from the editorial section of the *Globe*, he was forever enflaming the passions of the Protestant Upper Canadians against the Catholics of Lower Canada, or decrying the injustice of the parliamentary system of the time, which gave equal numbers of seats to both provinces when Upper Canada had a much larger population and generated a greater amount of government revenues, amongst other things. Through these types of tactics Brown operated as an asset of the British Oligarchy, promoting political and cultural divisions based on what amounted to petty single issues of no real importance for Canada's future, except insofar as by them Brown was able to convince many people to neglect the greater questions of statecraft. Brown often attacked industrial and infrastructure development in the provinces - primarily over questions of corruption - not with the intent of encouraging honest development, but to discourage any development at all. Despite a thoroughly rotten character and utter lack of vision,⁵² by 1853 Brown had built the *Globe* into the most widely read and influential paper of British North America.

⁵⁰ Lester, while Consul to Genoa, wrote of his travels to England, describing the widespread poverty amongst the lower classes, and the pervasive corruption of the aristocracy, all of which functioned beneath the yoke of a tyrannical monarchy.

⁵¹ *Careless* Vol. 2 p. 337.

⁵² Some may object to our portrayal of Brown, saying that we should not judge him so harshly; perhaps he just didn't know any better, for he seemed to treat his friends and family well enough! But "decent" people often perpetuate evil policies. Look at the world-destroying policies that today's financiers promote - slave labor systems, genocide, financial speculation - yet they probably kiss their children and wives goodnight and shake hands with their neighbors like the rest of us.

In 1848-9, a group of young British radical-liberals, part of an operation of global destabilization unleashed by Lords Palmerston and Russell, came to Canada and began setting up several newspapers which at the time were rivals of the *Globe*. Led by William Macdougall, Charles Clarke, David Christie and Charles Lindsey, these men espoused extreme liberal views, which alarmed even Brown, who referred to them as a "Young Canada party" and a "faction linked with the rebellion and violence of earlier radicalism."⁵³

These young men began taking over the Reform movement of Robert Baldwin and Louis-Hippolyte Lafontaine and destabilizing the Reform government of 1848-51, forcing Merritt, Baldwin and Lafontaine, who were doing many good things for the colony, to resign in 1851. This marked the end of the first and only functional government since 1841, as colonial politics fell victim to radicalization - Canada would not see another effective government for many years.

In 1853 Macdougall assumed a policy of befriendng Brown to win the support of Brownite Reformers while undermining him as a potential leader, for Brown possessed "a flourishing press enterprise with unsurpassed power to influence public opinion."⁵⁴ Accordingly, by 1855 MacDougall had joined the editorial board of the *Globe*, while Brown had bought up all the radical publications, became a full convert to the radicals' cause, and together they had reshaped the Liberal Party in the 'Young Canada' image. In 1857 Brown - as political leader and newspaper publisher - persuaded the Reformers of Upper Canada to adopt his populist platform including representation by population and free trade.

In July of 1858 Brown was asked to form a coalition government with a party from Lower Canada, which he was able to do; however two days later his Ministry collapsed, to the general amusement of the country. For the next year a demoralized Brown retreated from politics and his paper, entrusting the *Globe* to his brother Gordon and to his best editor, George Sheppard. Mr. Sheppard also happened to be a member of the APCI and a close ally of Isaac Buchanan. Sheppard seized control of the paper from Gordon, Macdougall and the other radical Liberals, and began writing many powerful editorials promoting constitutional reform modeled on the American Constitution, such as "the curtailment of executive power according to the American example."

Sheppard denounced "the failure of cabinet government in Canada, demanding a written constitution and the separation of the executive from the legislature." The Liberal press was "horrified" at the complete revolution at the *Globe*, which seemed to have abandoned every principle for which Brown had stood.⁵⁵ At the same time Sheppard was writing articles in other papers promoting the

tariff of 1858 and defending Buchanan from the attacks which Brown sporadically made against him over this period. However, by the late summer of 1859 Brown had recovered enough to reassert control of the paper, and launched a war of slander against Sheppard's character.

The summer of 1862 found George Brown in Britain, where he met several times with the Colonial Secretary, the Duke of Newcastle, who made clear the imperial government's intentions for the colony. The imperial government desired the completion of a railroad to unite the separate British colonies which then made up Canada. Brown acquiesced, despite having been a vociferous opponent of railway development for some years. He met also with the shareholders of the Grand Trunk Railway, the company tasked with the building of the intercolonial, to discuss its continued financing as the project was mired in debt and corruption. The board chairman of the Grand Trunk was Thomas Baring of the Baring banking house, the principle financiers of the world's opium traffickers.⁵⁶ Brown then returned to Canada in early 1863 in time to take part in two elections before the end of July. Later that year Brown would be the primary target of Isaac Buchanan's most famous speech, and the one which would vault Buchanan into the Presidency of the Executive Council.

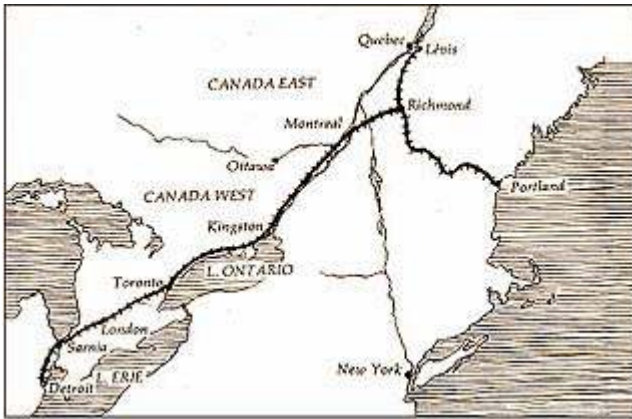


⁵³ *Globe*, December 23, 1849.

⁵⁴ *Careless* p. 181.

⁵⁵ *Careless* Vol. 1 302-3.

⁵⁶ The railway was to run from Quebec City to Windsor. The intention was not to promote the development of industry and infrastructure in the colony, since the policy of free trade and the centralization of manufactures continued; instead, it would seem, that the desire to have an intercolonial railroad was rooted not only in imperial cronyism, but also the Empire's fear of American influence within British territory. The Grand Trunk's construction was being financed by Canadian revenues, which went directly into the pockets of the British investors who were directing this vast looting operation from London.



The Grand Trunk Railway

5. The Civil War and the Militia Bill of 1862

George Brown had conferred with England's leaders in 1862, as the Civil War raged inside the United States. The outcome of this great crisis would determine Canada's future. Since losing the War of Independence the British had been attempting to destroy the American Republic - to split the Union in two, the southern half residing within a sphere dominated by slavery, from Maryland to South America, while the northern states would be annexed to the provinces of British North America. This strategy was known by Henry C. Carey and his collaborators years before the Civil War erupted. The British had been running operations throughout the Republic, with most of the Presidents since the 1830's being scoundrels and agents of Wall Street. Carey commented on the worsening situation in 1859 in a letter to a friend:

"...already [the British] are congratulating themselves upon the approaching dissolution of the Union, and the entire reestablishment of British influence over this northern portion of the continent. For proof of this, permit me to refer you to the following extracts from the Morning Post, now the recognized organ of the Palmerstonian government: "If the Northern States should separate from the Southern on the question of slavery - one which now so fiercely agitates the public mind in America - that portion of the Grand Trunk Railway which traverses Maine, might at any day be closed against England, unless indeed the people of that State, with an eye to commercial profit, should offer to annex themselves to Canada. On military as well as commercial grounds it is obviously necessary that British North America should possess on the Atlantic a port open at all times of the year - a port which... will make England equally in peace and war independent of the United States... "..."if separation is to take place - the confederated States of British North America, then a strong and compact nation, would virtually hold the balance of power on the continent, and lead to the restoration of that influence which, more than eighty years ago, England was supposed to have lost.' "Look where we may, discord, decay, and slavery march hand-in-hand with the British free trade system - harmony

and freedom, wealth and strength, on the contrary, growing in all those countries by which that system is resisted."⁵⁷

In December 1861 the British mail steamer *Trent*, traveling towards Europe, was commandeered by a U.S. warship and two confederate agents were discovered and removed from the British vessel. "British Neutrality" was immediately exposed as a fraud, provoking uproar amongst the American public. Using the crisis and the pretext of a potential American invasion, 15,000 British troops were sent to Canada, by Lords Palmerston and Russell, to keep the colony under control, and also to threaten the Union with a two front war. From this point until the surrender of the Confederacy Canada was a de facto occupied country, and would serve as a base for British-protected Confederate assaults against the United States. In the spring of 1862 the Canadian government (of which Isaac Buchanan was a member) proposed the Militia Bill. The legislation called for a force consisting of 50,000 active militiamen and a reserve of an additional 50,000, in addition the Bill included the right to enact a draft if deemed necessary. Buchanan himself advocated a Militia of 240,000 men. The initial cost would be half a million pounds, although much reduced over the ensuing years. The *Globe* was vehemently opposed:

"We cannot believe that with the 'chronic deficiency' already existing between the annual Revenue and Expenditures of the Province it can be really intended to add so enormously to the burdens of the people... for a country like Canada with a heavy debt, a large annual deficiency and the prospect of a fourth increase of taxation in four years - it seems to us totally indefensible."⁵⁸

Yet this was not merely a question of finances, as Buchanan would argue repeatedly, since the expense of defending the colony's people and property could have easily been covered by a slight property tax, and whatever increased burden this entailed would have been worthwhile. Buchanan did not put a price on something as important as self-determination. This was a question of sovereignty: with a great war raging to the south and a British army deployed along the border and garrisoned in the towns and cities, patriots such as Buchanan perceived an opportunity to advance the cause of nationhood - they argued, ironically, that in the face of a potential American invasion the country needed to arm itself and 100,000 troops seemed sufficient to protect the country from any threats posed by foreign powers. Palmerston and company, however, were not deceived; with imperial meddling and the intimidating factor of an occupying army playing a significant role, Brown and his fellow Liberals effectively defeated the Bill. They accomplished this in part by enticing a faction of the

⁵⁷ Salisbury, W. Allen, *The Civil War And the American System*, EIR 1992. pp. 30-1. Henry C. Carey, "The Financial Crisis, Their Causes and Effects," in *Miscellaneous Works* pp. 21-24.

⁵⁸ *Globe* April 10, 1862. Brown never supported a colonial militia. He preferred to have Canada call upon the British army whenever defense became an issue. Of course, a country without an effective means of defense, and lacking the capacity to manufacture the necessities of war, can never seriously consider a bid for independence.

government to desert their party over the unrelated issue of representation by population!

With this defeat the government collapsed. In lieu of the initial Bill, a second was proposed by the subsequent government later in the year, though on a drastically reduced scale, entailing 25,000 inactive and insufficiently trained volunteers.⁵⁹ Then in the summer of 1863 came the turning point of the Civil War - twin victories for Lincoln's Union forces at Gettysburg and Vicksburg. The American System of Lincoln and Carey was emerging as the most powerful system on the continent, and would soon demonstrate its vitality throughout the world. How London would respond was yet to be seen.

6. The Punctum Saliens

Meanwhile, Buchanan escalated his fight for a sovereign Canada by publishing *The Relations of the Industry of Canada with the Mother Country and the United States*⁶⁰, in which he proposed a North American Zollverein,⁶¹ based on the American System which Germany imported from the United States in the 1830's, due in great part to the work of German-American economist Friedrich List. The adoption of a high tariff customs union had led to strong progress for the German economy and people. This and other examples of the successful application of protectionist measures, not to mention the writings of "the great American Economist, Carey," "than whom there is no higher authority,"⁶² led Buchanan to believe that the national interest and sovereignty of Canada lay in a similar economic agreement with the United States, whereby the two nations would form a common customs union and tariff system, sharing the revenues thus collected in proportion to their populations. The policy would be free trade between

⁵⁹ Regardless of the decisions made by the government Buchanan founded the 13th (Hamilton) Battalion of Infantry (later the Royal Hamilton Light Infantry) and held the rank of lieutenant-colonel for about two years. He had seen service during the rebellions of 1837 and was one of the highest ranking officers in the Militia service. Under any Canadian military operations Buchanan would have played an important role.

⁶⁰ Composed of a compilation of his speeches, pamphlets, essays and letters. It also included excerpts from economic authorities such as Henry C. Carey, J. Barnard Byles, and the writings of other Canadians and international figures, including an 1832 essay entitled *A Monarchy Surrounded by Republican Institutions*, by Marquis de Lafayette, translated by James Fennimore Cooper. This publication strongly advocated protectionism and sovereignty over economic, domestic and foreign policy. The central feature which emerges from the text is the need for a Canadian-American Zollverein.

⁶¹ The intention of the Zollverein, the opposite of the *North American Free Trade Agreement* (NAFTA), was to create high wage, highly industrialized economies on both sides of the Canada-U.S. border.

⁶² *Relations* p. 155. Excerpts from Henry C. Carey's writings, sometimes at lengths of over three pages, are littered throughout Buchanan's own work, particularly in *Relations*, declaring, "Of these works I trust there will soon be got up cheap Canadian Editions for the million, through the exertions of the *Association for the Promotion of Canadian Industry* [emphasis in original - RDA]."

Canada and America, but tariffs against Europe and Great Britain. The principles which would guide the arrangement would be the promotion of "internal improvements" and the further industrialization of both countries to the effect of ensuring the employment and prosperity of both peoples. Buchanan had been building networks of "distinguished Americans [who were] delighted" with the idea and ready to press forward with the policy. James Wickes Taylor, special agent of the U.S Treasury, who had been charged with making inquiries into the relations between Canada and America, had submitted a report to the government advocating the adoption of the Zollverein, which Buchanan published in his 1864 economic platform *The Relations of the Industry of Canada, with the Mother Country and the United States*.

From the early summer of 1863 and for approximately the next year there was an escalation between Buchanan and Brown, with scores of articles written by both men. In view of Brown's aggressive populism and political opportunism Buchanan made the following observations:

"More and more, every day it is seen that Mr. Brown is a Judas in the people's ranks, and has betrayed true Reform and the best interests of the Province with a kiss. He nominally goes for Reform... only while it suits his selfish purpose." "Mr. Buchanan calls [Brown] the Canadian Robespierre, the difference being that when the French Robespierre could not silence the arguments of his opponents he extinguished the opponents themselves; whereas the Canadian Robespierre, less manly, deprives all who dare oppose him - to the extent the *Globe* can - of their character."⁶³

On December 17, 1863 at a dinner in honor of the Canadian Parliamentary Opposition Convention, Isaac Buchanan gave a speech which continues to define the ongoing struggle over the destiny of Canada. The government at the time was led by the Reformers John Sandfield Macdonald and Antoine Aimé Dorion, the party of which George Brown was the "overlord."⁶⁴ Earlier that month Buchanan had been celebrated as one of the Pioneers of Upper Canada, along with his old and much respected friend, the late Honorable William Hamilton Merritt. Buchanan spoke in reply to a speech that had been made concerning "the internal improvements of the Province."

"The most appropriate thing he could say in reply to the toast was that the internal improvements of the country would not be encouraged by the present Government [Cheers and laughter].... "It appeared to him that there was a great and obvious determination among the lower radical statesmen (Richard Cobden and John Bright - RDA), in England, to interfere with our Responsible Government in Tariff matters, and no Ministry had ever gone so far in the

⁶³ *Relations* p. 118, 144.

⁶⁴ *Careless* Vol. 2 p.65.

direction of countenancing them as the present men. "The true economical policy of Canada is to promote the prosperity of the Canadian farmer. And how is this to be done is the simply political question of the Canadian patriot... "True political reform, (such as we had before the *Globe* came to Canada) is, in a progressive state of society such as we have in America, the truest conservatism. We must be economical not only in applying the people's money for their own benefit, but in securing for our own people all the employment we can, in making the articles we require, seeing that when the manufacturers live in a foreign country they are not consuming the productions of the Canadian farms. No country can be great without having rotation of crops, and no country can have this without having a manufacturing population to eat the produce which is not exportable. "The adoption by England for herself of this transcendental principle [Free Trade] has all but lost the Colonies, and her madly attempting to make it the principle of the British Empire would entirely alienate the Colonies. Though pretending to unusual intelligence, the Manchester Schools (like our Clear Grits [Brown's Liberals - RDA]), are, as a class, as void of knowledge of the world as of patriotic principle [Cheers]. "As a necessary consequence of the legislation of England, Canada will require England to assent to the establishment of two things, on the subject of which time did not permit him now further to enlarge. 1st, An American Zollverein. 2nd, Canada to be made neutral territory in time of any war between England and the United States...."⁶⁵

The speech was widely acclaimed in the conservative press. It took almost three weeks for the *Globe* and its pilloried editor to patch together a response, which appeared on January 6, 1864:

"[The Conservative press] are all unanimous in their expressions of its approval. It was a great speech, a magnificent speech a regular "screecher"... They endorse the sentiments it contains, the principles it sets forth, and not for many a long day has such an excellent speech been given to the world - so they all declare. "In other words, England must give up free trade - a principle which, the farther it is carried out, the greater has her prosperity become, a principle which is seated deep down in the hearts of the people, a principle the correctness and beneficial power of which is recognized by the greatest thinkers from Adam Smith downwards, or else what? Why the people of the colonies, smarting under the intolerable wrong done them, will rise against the Imperial authority, and forswear for ever their allegiance to the Crown. "'He [Mr. Buchanan] believed that, as a necessary consequence of the free trade legislation of England, Canada would require England to assent to two things. First, an American Zollverein. Second, Canada to be made neutral territory in time of any war between England and the United States.' Only this can save us from annexation! What a modest proposition! "If not, according to Mr. Buchanan, the inevitable result is that we shall, as did the thirteen colonies, become separated from the parent State [emphasis added - RDA]. "[Buchanan

intends] that Canada should be left to herself, to protect her territory... With the power of peace or war thus given to us; with all British commercial interest in us destroyed by artificial restraints [Zollverein - RDA], what else should we be but an independent country?"⁶⁶

The lines were unmistakably drawn between these two men. Buchanan, who had been pushing such independence for decades, was clear: this was the policy that would engender Canadian prosperity, and people in the United States, under the leadership of Abraham Lincoln, were prepared to listen. Buchanan was at the height of his power and his influence. His speech of December 17th had been universally acclaimed and published extensively, demonstrating widespread support for his policies. The *Globe* launched a major campaign against Buchanan throughout January, repeatedly attacking him and the ideas he had presented in Toronto.

Despite the *Globe's* Jacobin tactics, in April of 1864 the new Macdonald-Taché Ministry appointed Buchanan to the Presidency of the Executive Council⁶⁷ for the purpose of developing a new relationship with the ascending United States of Lincoln and Carey, which was well on its way to victory. Immediately, on April 8th, the *Globe* unleashed a series of slanders about Buchanan, but he was too popular and too widely known to be much harmed by anything Brown could throw at him.

However, in June of 1864, as the last in a long series of short-lived Ministries, the Macdonald-Taché government collapsed in the face of extensive disillusionment and dissatisfaction with the union between Upper and Lower Canada. The populism that Brown and his radical collaborators had been encouraging for years had gained enough support, and had created sufficient divisions within the parties that nothing was able to function. Several months previously, Brown had gotten himself appointed to head a special committee that would move the provinces toward confederation as a way of allegedly solving the various issues that were making it impossible to govern. He presented the case for federation in June and managed to bring together a Grand Coalition to accomplish the necessary changes. This amounted to an effective coup against the progress that the patriotic forces in Canada had been making since 1858, as Buchanan was forced out of the Presidency and Brown appointed in his place.

The next several years would see the assassination of Lincoln, the cancellation of the Reciprocity Treaty on the part of the United States and the subsequent raising of American tariffs, the lowering of Canadian tariffs from protectionist to revenue levels in 1865, and the creation of a

⁶⁶ *Globe*, January 6th 1864.

⁶⁷ The President of the Executive Council was the most influential political position in the colony. The president was second only to the Governor General himself, and thus wielded a proportional amount of power. Merritt, as President from 1848 until 1851, had been able to launch numerous infrastructure projects, and had incredible influence over domestic and foreign affairs.

⁶⁵ *Relations* pp. 9-22. See also footnotes 25, 30, 31.

country with no purpose but, in the words of the 1867 British North America Act, to "promote the welfare of the Provinces... and the interests of the British Empire [emphasis added] ". In the meantime Isaac Buchanan had fallen into bankruptcy and out of public affairs. He would not be cleared of debt until 1878.⁶⁸

7. Bloody Confederation

George Brown and his allies succeeded in deposing the government of Isaac Buchanan in mid-June, 1864. Brown himself became president of the executive council in the new government proclaimed June 22, 1864. Brown was chosen to begin negotiations with the imperial government on the plan for union, and to confer on the defense of British North America, necessarily including the increasingly volatile issue of the use of Canada as a base for British-protected Confederate operations against the United States. The content of Brown's discussions with the British is of course secret. But the timing of these talks, first those with British representatives in Canada and then across the Atlantic in England, coincided with the great drama unfolding in Canada and the USA.

George Sanders arrived in Canada from England in June, 1864, to set up the action team for assaults against the United States, together with British Colonel George St. Leger Grenfell and Confederate secret service officials such as Jacob Thompson and Nathaniel Beverly Tucker. Col. Grenfell was the son and nephew of the founders of the family bank which later became Morgan-Grenfell, representing the financier oligarchy to whose service George Brown devoted his career. The Kentucky-born Sanders was the chief American spokesman for Lord Palmerston's pet revolutionary Giuseppe Mazzini. Sanders had been hired as a paid agent of the Hudsons Bay Company by Sir John Henry Pelly, Governor of the Hudsons Bay Company and Governor of the Bank of England.

In the first week of July, the second week after George Brown's Canadian government came into office, Sanders, Thompson, Grenfell and others of the Anglo-Confederate team were in Niagara Falls, Ontario, for a meeting with American peace advocates, led by Horace Greeley, a meeting designed by Sanders to embarrass President Lincoln. That Niagara Falls conference became famous when Greeley wrote to Lincoln about it, and increasingly famous after the Lincoln assassination, because George Sanders at Niagara Falls was openly advocating Lincoln's murder.⁶⁹

Confederate secret service agent John Wilkes Booth arrived in Montreal on October 18, 1864, to begin

conferences with Sanders and the action team. The next day, October 19, Canadian-based Confederate guerrillas, deployed by Booth's host Sanders, raided St. Albans, Vermont, robbing \$200,000 from banks, wounding several and killing a pursuer. This was the most famous act of terrorism in the American Civil War. The raiders returned to Montreal, were arrested - and were soon released, causing a scandal throughout North America and straining U.S.-British relations. John Wilkes Booth is known to have exchanged \$455 for a bill of exchange for English money, in the Ontario Bank in Montreal on October 27.⁷⁰ Booth was back in New York City on October 29 and in Washington on November 9, 1864.

George Brown left Canada for England early in November, 1864. By this time Col. George St. Leger Grenfell and others of his action team had been arrested in Chicago by U.S. detectives, and were accused of planning terror attacks and assassinations in the American Midwest. During his time in Britain, George Brown spent many hours at the Colonial Office; he met with William Gladstone, Chancellor of the Exchequer. Brown had conferences at the War Office on the matter of defense. Lord John Russell summoned him to the Foreign Office and grilled him on Canadian-American relations. Brown met with dozens of other members of the British elite, and spent time with both John Bright and Richard Cobden. Before leaving, Brown spent a weekend with Prime Minister Palmerston.

Meanwhile, in January, 1865, a military commission in Cincinnati, Ohio, began the trial of British Colonel Grenfell.

Brown returned to Canada in February, 1865, having settled military matters pertaining to the approaching end of the American Civil War. Brown had imperial approval for his plan for confederation, which he took to the various provinces. Queen Victoria, after her government and military leaders had conferred with George Brown, wrote in her diary on February 12, 1865, that she had talked that day "of America and the danger, which seems approaching, of our having a war with her, as soon as she makes peace; of the impossibility of our being able to hold Canada, but we must struggle for it."⁷¹ The Confederate army surrendered April 9, 1865. The hit team led by John Wilkes Booth struck April 14, killing President Lincoln and wounding Secretary of State William Seward. On May 2, 1865, the new President, Andrew Johnson, issued a proclamation that "It appears from the evidence in the Bureau of Military Justice that the ... murder of ... Abraham Lincoln [was] incited, concerted and procured by and between Jefferson Davis ... and Jacob Thompson, ... Beverly Tucker, George N. Sanders, ... and other rebels and traitors against the government of the United States harbored in Canada." Booth was caught up with and shot. A military trial of members Booth's hit team

⁶⁸ His brother Peter, who ran the family's affairs while Isaac was engaged in politics, had died in 1862 in a hunting accident in England. Almost bankrupted in 1864, Isaac retired from Parliament on 17th January, 1865. The business struggled on until 1867, and then collapsed completely.

⁶⁹ *New York Times*, Dec. 30, 1880.

⁷⁰ Gen. William A. Tidwell, *Come Retribution: The Confederate Secret Service and the Assassination of Lincoln*, 1988, Univ. of Mississippi Press, p. 334).

⁷¹ *The Letters of Queen Victoria*, 1926, London, John Murray, Vol. I, page 250.

beginning May 9, charged them with "conspiring together with ... George N. Sanders, Beverly Tucker, Jacob Thompson ... and others unknown to kill ... Abraham Lincoln...." Three were hanged and four imprisoned for life. Meanwhile the military tribunal trying Col. Grenfell sentenced him to death. British Foreign Minister Lord John Russell wrote June 17, 1865, directing the British Ambassador in Washington to urge the U.S. Government to spare Grenfell's life. President Andrew Johnson commuted the sentence, and Grenfell joined other members of the action team in the U.S. prison on Dry Tortugas. In May, 1865, Brown returned to England on an official mission to settle Canada's future. The Prince of Wales, who would later become Edward VII, invited Brown and his entourage to a dinner for 2000 at Buckingham Palace, and afterward "gave them entrée into the cozy inner circle of 100."⁷² He invited them to private dinner parties, then kept them upstairs to all hours, smoking cigars with him, as he chatted at ease in a superb Turkish dressing gown.⁷³ They met with the Imperial cabinet, the French Royal Family, the heirs of Louis Philippe, and with Queen Victoria herself. With these meetings concluded Confederation could go ahead and the British oligarchy could rest assured that their interests would be maintained, the policy of looting Canada remaining standard procedure. This new relationship was much better for the empire, as the Oligarchs could avoid all the messy considerations of actually running such a vast territory and concentrate instead on what they really enjoyed - stealing.⁷⁴ After a series of meetings and conferences, with George Brown as a driving force, and Canadians having basically thrown away their sovereignty, the "nation" of Canada was born, with the passing of the British North America Act in March 1867, by the British Parliament.

8. Resurgence of the American System

In response to the take-down of the protective tariff in 1865, the APCI was revived to begin lobbying government to have the tariff returned to the pre-1865 levels. Also in the late 1860's the Manufacturers' Association of Ontario was founded, which later became the Canadian Manufacturers' Association in 1887, an organization which grew to include approximately 50,000 members by the 1950's. In addition to the response from industry, a new voice for Protection in Canada entered the arena of political-economic debate. John Maclean,⁷⁵ one of the founders of the Manufacturers

⁷² The core of the British Oligarchy.

⁷³ *Careless*, Vol. 2 p.195.

⁷⁴ Maclean, John. *Protection in Canada*, 1879. "When Confederation came up the people of Ontario and Quebec were called upon to make sacrifices, partly to meet the views of the people of the Maritime Provinces, but still more, it is believed, in obedience to pressure from England, political, financial, and social, brought to bear upon our public men, in favor of Free Trade."

⁷⁵ Maclean is an enigmatic figure. There is almost nothing written about him, except a rumored entry for the Canadian Dictionary of Biographies that was never published, and this author has not yet been able to discover. Much of our knowledge comes from a Master's Thesis published in 1983 by Kevin Henley, University of Quebec at Montreal.

Association of Ontario (MAO), published in 1867 the first in a series of pamphlets attacking free trade and promoting protectionist measures for the young country. The tract was eloquently written and was a thorough examination of the arguments used by the Free Traders. Maclean argued that the widespread support of free trade in Canada was derived from,

"A superficial, only partially informed, and uncritical idea of what is English opinion on the question of Protection and Free Trade, and a weak deference to so-called commercial authority, [these] are the main supports upon which popular Free Trade public opinion rests in these Provinces... "We are asked to believe in Free Trade because, say its advocates, if it were not the right decision, the eminent statesmen and great political economists of the day, with the nations whose opinions they lead, would not be found adopting it."⁷⁶

Maclean cites the authority of Henry C. Carey frequently, also referring to articles published in the New York Tribune, which was the mouthpiece of the American System in the United States, and owned by Horace Greeley, who had also been the associate of Isaac Buchanan since the early days of the APCI and the 1858 tariff. Maclean also made numerous references to Buchanan's writings, who was one of the most important influences on the shaping of Maclean's own policies. Maclean uses examples of the successful application of protectionist measures by the United States as well as the German Zollverein to make the case for Canada's adoption of similar policies.

Maclean would remain active as a journalist and pamphleteer until the adoption of the National Policy in 1879, in which he played a crucial role, being then employed by the Minister of Finance after 1878.

In the years immediately following the turmoil of the Civil War, American exports did not rise above the level reached before the war. But after this lull, the ultra-high tariffs, the government-sponsored railroad construction and the other pro-industrial measures of the Lincoln Administration took their full, spectacular effect. During the decade of the 1870s, America industrialized at a pace never seen in the world before or since. The U.S. became the leading industrial country. U.S. exports tripled in the 1870s. Soon Germany, imitating American protectionism, soared past Britain into second place. Russia and Japan, both American allies, were advancing fast, threatening to leave Britain a minor power. American-style nationalism was the order of the day.

In a pamphlet published in 1879, John Maclean wrote, "Great was the change ... witnessed, during the later period [1873-78], when the failure of European and other markets sent British prices tumbling down [beginning in the Depression of 1873], and when our American neighbors, but recently the most profuse and extravagant buyers in the world, suddenly stopped all that and became a nation of

⁷⁶ Maclean, John. *Protection and Free Trade*, 1867 pp. 6-7.

pushing and eager sellers instead. A vast commercial revolution had burst upon the world, while Canadian affairs were in the hands of men who saw nothing worse than a slight temporary disturbance, that must soon blow over."⁷⁷

Maclean, attacking the policies of the Alexander Mackenzie government of 1874-78, which was the party of George Brown, compared them to a ship which, having sailing under prosperous trade winds, now finds itself steering directly into the middle of a hurricane. "The storm struck the ship just when she had been taken in charge by a new captain and pilot, who thought that to steer her out of the storm's path was no business of theirs at all."⁷⁸

9. Reciprocity Revisited

The response by Mackenzie to the collapse of 1873 was to send George Brown, now a member of the Canadian Senate, to the United States to secure a renewal of the Reciprocity Treaty. Then, at the request of Canada's "sovereign" government, the imperial government in Britain appointed George Brown and the British Minister in Washington, Sir Edward Thornton, to negotiate with the United States.

But the U.S. turned down Brown's proposals of various concessions to American trade. What the American government wanted was "to have differential duties against British goods inserted into a trade agreement with Canada." "But Brown was firmly opposed to the idea of giving American goods a privileged position in Canada through preferential duties over British goods, or to anything like a North American customs union [emphasis added]."⁷⁹ Over this point the negotiations, for all intents and purposes came to an end. Brown and his beloved free trade had failed. Meanwhile the numbers calling for Protection were mounting.

10. The Election of 1878 or 'Brown's Last Stand'

In the fall of 1877 Canada remained in the grips of depression, widespread unrest amongst the working classes, collapsing public revenues and an increasing clamor for protectionism.

"Brown's *Globe* still stood unshakably for the British Cobdenite principles of free trade and economic liberalism. Trade would right itself, it confidently proclaimed. The harvest had been good; the world-wide slump was a

⁷⁷ Maclean, John. *Protection in Canada*, 1879 p.10.

⁷⁸ Ibid. "Mr. Mackenzie and his colleagues were thoroughly imbued with the Benthamite idea that the best government is that which governs least, and that ... the sphere and duties of government should be reduced to a minimum and drawn within the narrowest possible limits."

⁷⁹ *Careless* Vol. 2 318-320. The U.S. government had been fully aware for over a decade that the idea of a customs union/Zollverein was being promoted by certain leading figures such as Isaac Buchanan.

necessary purge after speculation and over-indulgence that would bring a return to economic health; and Canada was suffering far less than other countries."⁸⁰

The paper continuously denounced the Conservatives' National Policy, which would introduce the American system of high tariffs and national development, as heralding a disastrous fate far worse than anything experienced during the course of the current depression. Canada was, after all, a country inevitably committed to producing "low-cost raw materials" and foodstuffs for the world market.⁸¹ Despite the arguments of Brown's newspaper, the Canadian people were not prepared to wait for the invisible hand to make things right in its own good time. They wanted a government which would boldly act in a time of crisis. The National Policy was sounding increasingly attractive to a population confronted with,

"...the *Globe's* disquisitions on the infallible working of economic laws or the Mackenzie government's insistence that austerity and retrenchment offered the only possible way out. The discussion went on into the bleak winter of 1877-8, as the *Globe* repeatedly tried to sniff out signs of recovery and prove the soundness of the sensible Liberal policy [emphasis added - RDA]."⁸²

But there was no recovery to be had. In fact Canada was bleeding out its people. Emigrants to the USA sought a better life where government protection made the native industry thrive. According to the U.S. Census Bureau, between 1860 and 1880 the number of Canadian-born persons living in the United States rose by 287%, from 250,000 to 717,000. The election was set for September 19, 1878. In the last weeks Brown himself left the confines of the *Globe* editorial room and toured Ontario, delivering excruciatingly long diatribes against the National Policy, ranting for hours on end. But on election day the will of the people rang clear - the Liberal government of Brown and Mackenzie had been smashed, shattered, and routed completely; their free-trade, laissez-faire policies rejected wholeheartedly.

11. The National Policy

The Conservatives came to power and immediately began implementing their plans for recovery. John Maclean was hired by the Minister of Finance, Sir Francis Hincks,⁸³ and being a founding member of the Manufacturers' Association of Ontario, would play a crucial role in making the Conservatives' election promises a reality. In 1879 a

⁸⁰ *Globe*, October 26, 1877. Evidently Canadians should have been thankful to experience such suffering!

⁸¹ *Globe*, September 3-8, 12, 1877.

⁸² *Careless* 352-3. *Globe*, November 20, December 14, 24, 1877.

⁸³ Hincks had been a close associate of Merritt, Baldwin and Lafontaine, holding an important position in the 1848-51 government; he was an enemy of Brown and had been the target of numerous personal attacks from said personage over the years.

meeting was convened with the MAO in Toronto, where the leading members of the various industries met separately to draft tariffs covering their own goods. A similar meeting was held in Montreal for the industrialists of Eastern Canada. The two groups then met in Ottawa and agreed upon a tariff which was submitted by Hamiltonian industrialist Edward Gurney, the Association's President, to Sir Leonard Tilley on the advice to adopt it as it stood; with few exceptions this was to be the case. That same year a jubilant Maclean would write,

"In vain are the arguments of Adam Smith, powerful as they were against certain absurdities at the time, invoked against Protection as it is shaping itself in ours. He denounced Protection of the few at the expense of the many, but what would he have said had he lived to see Protection demanded by the millions, and resisted chiefly by a few learned doctrinaires and by the narrower interests of mere carrying, buying and selling, as distinguished from the broader and more popular interests of actual production?"⁸⁴

The National Policy included more than a simple tariff. The tariff itself was designed to encourage the manufacturing of whatever Canada had the potential to produce - wheat, textiles, coal, and steel, for example; while leaving the import of such goods as coffee, tea, and cotton duty-free. There was a special emphasis placed upon developing the country's machining capacity for agricultural equipment, an area in which Canada remains a world leader to this day. Because of the need to move goods rapidly to all parts of such a sprawling country, the other critical feature of the National Policy was the intention to build a continental rail system, completed in 1885, after which Canada would boast of having the longest rail network in the world. The combination of tariff and railway contributed to developing a strong east-west exchange of goods; meanwhile the government's revenues increased substantially. Industries of all sorts began appearing. In Toronto, the number of manufacturing companies more than doubled between 1881 and 1891, from 890 to 2109. The number of industrial companies nationally went from 38,898 in the early 1870's to 69,716 by 1891, and the number of people employed by these companies increased from 182,000 to 351,000.⁸⁵ The Conservative government held power until 1896, when they fell to the Liberals under Wilfred Laurier. These Liberals, however, maintained the essential characteristics of the National Policy, until they lost in 1911. Thirty-three years of successful protectionism, that gave birth to modern Canada as an industrialized country - not too bad for a policy that George Brown called a "miserable will o' the wisp!"⁸⁶

12. A Patriotic Legacy

⁸⁴ "The Alliance of Democracy and Protection" Rose-Bedford's Canadian Monthly and National Review, II (1879) 275.

⁸⁵ Couturier, J.P. en collaboration avec *Un Passé Composé - Les Canadas de 1850 à nos jours*.

⁸⁶ *Globe*, September 16, 1878.

In 1879 John Maclean referred to the National Policy as "Canada's declaration of independence,"⁸⁷ to a certain extent it was, even though the country remained tied to the British Crown. But despite the events of 1864-7, something of that patriotic and visionary spirit, evinced by men such as Isaac Buchanan, has endured. In 1876 the fruits of the legacy of Canada's patriotic nation builders were displayed to the world, when, at the Philadelphia Centennial Celebration Exhibit, Canada displayed the third largest number of machine tools, with only America and the combined German states showing more. Canada received an astounding amount of praise, as related by Thomas C. Keefer, noting the observations of various international figures:



Thomas C. Keefer (1821-1915)

"No other country produced a stronger feeling of surprise by the extent and excellence of the general machinery exhibit than did [Canada]... 'Canadian machinery has a character of its own; unlike some of the Continental nations, theory has not gone before practice, from the circumstance that her engineering knowledge and experience, have not reached the foundry and smithy through the technological college, or classroom, but rather from the teachings of necessity... the style is a mixture of English and American, but more of the latter than the former... but with a considerable trace of original thinking

⁸⁷ *Protection in Canada* p. 27.

interspersed throughout all'... 'Perhaps their most perfect tool was a large slothing machine of fine proportions, most consistently carried out in all the details, with every part in good keeping with the other, which is a rare virtue, and seldom manifested by those makers who can only imitate'... 'There is a freshness and a youthful vigor manifested both in design and execution that foretell a future giant.'⁸⁸

Furthermore, Keefer, in 1899 (and at 89 years of age no less), gave a speech to the Royal Society of Canada where he "projected an ecstatic vision of the tremendous industrial future which lay ahead for Canada in the hydroelectric age, the one prospect that particularly excited his imagination was that of smokeless, high-speed, electric trains racing noiselessly between clean well-lighted conceived of progress as being tied to our ability to improve ourselves and our environment, was crucial to understanding how they were able to shape their societies imperial dictates from the mother country, but of our dynamic relationship with

the Republic of the United States. That men such as Buchanan and Keefer as they did; just as this same idea, rooted in the U.S. Constitution and Declaration of Independence, continues to be the defining factor in that nation's greatness. A nation without cities."⁸⁹ Canada, like America, was built by visionaries who purposefully set out to create a nation. Anything good which we have today in this country is the result, not of the a purpose is no nation at all, and insofar as America has pursued that purpose, so has she prospered; to the extent that she turns from her mission she suffers. Canada as a nation remains a nascent proposition. Knowing this to be the case, will the young generation of Canadians take up the legacy of Isaac Buchanan and the principles he represented? Will we create a truly sovereign nation devoted to the advancement of its people? These are the questions held perpetually before our eyes, as we of the LaRouche Youth Movement strive for the creation of a Canadian Republic, so we might form that more perfect union amongst our fellow men.

⁸⁸ Keefer, T.C. *Universal Exhibition 1878 Paris: Canadian Section; Handbook and Official Catalogue.*

⁸⁹ *Railroads* p. xxii.

Why Canada Needs The Bering Strait Tunnel, or *Philosophy of Railroads* for the 21st Century

By Rob Ainsworth, August 2007

The relationship of Canada to its railways has always been an existential one; this was true in 1849, the great launching point for 19th century Canadian railroading, as it is true today. There are even parallels between the two eras, such as the resistance to change that confronted Canada's early patriots, as it confronts anyone today, who has a greater vision for Canada than the narrow strip and isolated patches of civilization, currently hugging the U.S. border. The future of Canada is the Northwest, with its untold resources and vast supplies of freshwater; it is one of the final terrestrial frontiers.

Canada is now faced with this era's existential choice: either to develop or collapse. As these words are written the entire international financial system is breaking apart in a series of banking crises, which are only a slight foretaste of what imminently approaches. In the meantime, the condition of the country's infrastructure grows increasingly wretched; our industries continue to disappear, our companies to be seized by thieving hedge and equity funds, while sovereignty seems no more than a quaint dream. Fortunately, however, Russia, taking up Lyndon LaRouche's visionary Eurasian Landbridge proposal of the early 1990's, has offered, both to the US and Canada, to trilaterally build a Bering Strait Tunnel in order to connect the Americas with the entire Eurasian landmass. The Tunnel is in actuality part of a Russian offer of a new relationship between the two great powers, to lead the reorganization of the global economy. A new strategic alliance is in the offing, and the basis for solving the economic crisis is now at hand. A great moment has found us: shall we rise to meet it, or fall victim to our propensity for national littleness? The government of Canada has answered: it claims to not know of Russia's proposal. Thus it falls to the people to organize themselves and attain to the objective, which their currently elected representatives are too cowardly or incompetent to dare.

When nations take it upon themselves to consider such weighty questions – questions which will undoubtedly affect the entirety of the human race and its posterity, it seems proper that a moment or two be taken to reflect upon the less obvious reasons – at least for the current generation – for this project's overwhelming importance. It

would also be fitting to add to my own voice that of the man who, perhaps more than any other, was responsible for Canada's first rapid expansion of railroads, an expansion that saved Canada from certain economic ruin beneath the yoke of British rule. The man was Thomas Coltrin Keefer, Canada's "Prophet of Progress."

Keefer was born in 1821 into a family of civil engineers, growing up immersed in the construction of one of the greatest infrastructure projects of the period: the Welland Canal, which circumvented the previously indomitable Niagara Falls. Keefer's father was the first President of the Welland Canal Company, and a close friend of the driving force behind the project – the man who was also the mentor of young Keefer, William Hamilton Merritt. At 17, Keefer left home and spent two years, 1838-40, working on the Erie Canal, the preeminent American engineering school of its day, digesting American System methods and philosophy. Keefer then spent the 1840's working on the Welland Canal, as well as on other engineering jobs, until 1849, when Merritt, who had just attained one of the top posts in Canada's colonial government, commissioned him to compose a pamphlet promoting railroad development in Canada, at a time when all of Canada had no more than sixty miles of railway. The pamphlet was entitled *Philosophy of Railroads*; and it was a direct attack, not only upon the domineering British System of free trade, but also that depraved and bestial conception of man so beloved of the British oligarchy, as well as their philosophers and economists.

The pamphlet's success was immediate and astonishing. In less than a year *Philosophy of Railroads* was in its third printing, had been reprinted in scores of Canadian newspapers, and was circulating throughout the United States as well. By 1853 there was also a French edition. One contemporary biographer claimed that Keefer contributed more than any other to the building of railroads in Canada, even though he himself would never actually supervise one's construction; rather, Keefer's power was located in his capacity to convey ideas, and to overcome the colonial axioms within the people themselves, which prevented the adoption of American System policies in Canada. As a direct result of his political intervention and the work of Merritt in passing crucial railroad legislation, over the course of the 1850's Canada's patriotic circles would build several thousand miles of track, adopt American System protectionism, and lead an attempt

during the U.S. Civil War to break Canada away from the British System.

Keefer would go on to play a leading role in the construction of water management systems in a number of cities, as well as to found the Canadian Society of Civil Engineering, serving as its first President. Moreover, he is the only Canadian to have also served as President of the American Society of Civil Engineers. In 1878, as his crowning achievement, Keefer was named the executive commissioner for Canada at the Paris Exhibition, assembling a greater show of domestically produced machine tools than any nation save Germany and the United States. He was one of the first Canadians to agitate for a continental railway; he also had an ecstatic vision for Canada's economic future when, in 1898, he spoke of a future of high-speed, electrified trains, running silently between clean, well-lighted cities.

Now, to return to the issue at hand. As every true humanist and national patriot has understood, the issue of development is not merely one of balance sheets and cost-benefit analysis; nor is it simply about the expansion of trade and production; but rather, it is a question of the very nature of man: that we have the capacity not only to improve ourselves, but nature as well; that nations must be dedicated to the improvement of their people; that the Hobbesian nightmare of globalization is not inevitable; that we may forge instead that prescient vision of Franklin D. Roosevelt – a community of sovereign nation states, working together for the welfare of all. For this reason is it necessary to speak of the Bering Strait Tunnel not simply as an infrastructure project, *but as an idea*, as a transformative process with profound economic, cultural and moral implications. Similarly, Keefer himself often referred to the railroad as "the iron civilizer;" or as one of his biographers, H.V. Nelles, wrote, "as a train of consequences as opposed to a simple line of track," that "the aim of *Philosophy of Railroads* was to establish a direct linkage between the railroad and the noblest ideals of the age, and to illuminate the process through which steam technology would necessarily advance the material improvement and the moral perfection of man."

Today we may not speak of "steam technology", but we surely speak of nuclear fission, thermonuclear fusion, and magnetic-levitation trains. These represent, as Lyndon LaRouche has repeatedly pointed out, the metaphorical fire of Aeschylus' *Prometheus Bound*, for the giving of which to humankind the immortal Prometheus is eternally punished by an oligarchic Zeus. As Keefer argues, and as the testament of history proves, great projects have the effect of elevating an otherwise backward population out of their often self-imposed cultural darkness, such as the "Sleepy Hollow" that was early 19th century Canada (see appendix and below). Speaking before the Montreal Mechanics Institute in 1853, he asked,

"is there not reason for belief that the regeneration of the dark corners of the earth is to be

accomplished...by a practical elevation of the people, to be brought about by a rapid development of commerce and the arts? Ignorance and prejudice will flee before advancing prosperity. Wherever a railway breaks in upon the gloom of a secluded district, new life and vigor are infused into the native torpor – the long desired market is obtained...the hitherto useless waterfall now turns the laboring wheel, now drives the merrier spindle, the cold and hungry are now clothed and nourished."

Keefer understood that without economic prosperity, peace and stability would be impossible: whether it was the development of North America then, or the prospects for peace today in the Middle East, the same principle applies. He observed that, "the steamboat and the railroad...have diffused a degree of comfort and prosperity unprecedented in history. Every new manufacture, every new machine, every mile of railway built is not only of more practical benefit, but is a more efficient civilizer, a more speedy reformer, than years of declamation, agitation, or moral legislation."

But what was it that Keefer and Merritt recognized in the culture that required their intervention? In *Philosophy of Railroads* Keefer observes, of revolutionary projects and systems, that, "their origin and maturity are the work of the well-informed few, whose foresight has been rewarded frequently before it has been acknowledged... who have contended with *the chilling influences of popular apathy, ignorance, and incredulity.*" Could Keefer not just as easily be speaking of the national malaise of today? The railway system of Canada was once a source of pride for Canadians – it was a demonstration of our command over nature. We had straddled the vast continental expanses with an iron belt of power; the railways were the sinews and the great commercial arteries of the nation. There was a time when Canada hummed with the excited energy of national expansion, there was nothing that could not be overcome; and yet today, beneath the tyranny of the Baby Boomer generation's anti-progress ideology, we no longer build, we no longer produce, we only desire to consume, and increasingly the future has become our fare.

Keefer's answer, which is the central feature of *Philosophy of Railroads*, is to paint a comic miniature of Canadian society, as true today as it was in his time: a little town called 'Sleepy Hollow,' where nothing happens and there are no railroads to trouble the residents with "the hideous screech of the steam whistle;" where the people believe they have "attained the limit of improvement. If they have no waterpower...it is clear to their minds that they were never destined for manufacturing; ...it is still more evident, from their position, they are not to become a commercial people and build up large cities; they, therefore, jog along with evident self-satisfaction – the venerable churchyard is filling up with tombstones – and the quiet residents arrive at the conclusion that they are a particularly favored people in having escaped the rage for improvement." Of course all this changes when the

railway comes to town, though first the people suffer from terrible visions of “bloody skirmishes” with railway workers, of “plundered poultry yards and abducted pigs,” of children “drawn and quartered” on the rail by the terrible locomotive”, while the railway engineers and surveyors “are met with curses both loud and deep.”

These terrible visions come to an end, however, when the townspeople begin to realize the manifest benefits that the railroad brings with it: the population is enriched and elevated, for while “our little hamlet [is] undergoing such a wonderful transformation, the moral influence of the iron civilizer upon the old inhabitants is bringing a rapid ‘change over the spirit of their dreams.’” The citizens become worldlier, they become wealthier, more educated, their politics take on a national scope. Progress, “that invisible power which has waged successful war with the material elements, will assuredly overcome the prejudices of mental weakness or the designs of mental tyrants. It calls for no co-operation, it waits for no convenient season, but with a restless, rushing, roaring assiduity, it keeps up a constant and unavoidable spirit of enquiry or comparison; and while ministering to the material wants, and appealing to the covetousness of the multitude, impels them to a more intimate union with their fellow men.”

Keefer playfully finds a way to outflank the culture’s axioms. The individual can look at the silliness of the townspeople and their response to the “terrible locomotive,” and chuckle at finding that same silliness in him or herself; but Keefer does more than that, for he is not just concerned with poking fun at the population – he wishes to uplift the reader to a nobler conception of human potential, and to establish a mission of national progress. There is an urgency to his tone, when, at the close of the pamphlet, he writes,

“...We are placed beside a restless, early-rising, ‘go-a-head’ people – a people who are following the sun westward. ...We cannot hold back...we must use what we have or lose what we already possess – capital, commerce, friends and children will abandon us for better furnished lands unless we at once arouse from our lethargy; we can no longer afford to loiter away our winter months, or slumber through the morning hours. ...But when once the barriers of indifference, prejudice and ignorance are broken down, no physical or financial obstacle can withstand the determined perseverance of intelligent, self-controlled industry.

“We submit the foregoing view of the railway system and our position to it, to the generous and patriotic consideration of every intelligent merchant, manufacturer, farmer, and mechanic – to every Canadian, native or adopted – and ask them: *Shall we have Railroads in Canada?*”

There is another point of consideration in the case for the Bering Strait Tunnel and great projects in general:

the geopolitical and strategic implications, which are understood much more clearly today than in Keefer’s time, thanks to the tireless work of Lyndon LaRouche: the kernel of which is human creativity – the great fear of every imperial or oligarchical system. In his recent paper, *Man & the Skies Above*, LaRouche writes:

“The great paradox which oligarchism represents, is that the ability of the human species to maintain a level of population above that of the great apes, depends absolutely on those creative powers unique to the human individual mind through which scientific and related discoveries produce the means for increase in both the potential size of population, and its life-expectancy. If the population were permitted to share, freely, the knowledge and freedom to employ such knowledge corresponding to presently knowable scientific and related skills, where would there be inequality on which the oligarchical systems depend?”

“If the capabilities for scientific and related discoveries, which advance the standard of life and power over adversities, make societies stronger, per capita and per square kilometer of territory, why hold back scientific and technological progress? Why insist on wildly hedonistic, irrational entertainments, rather than Classical culture which enhances the individual’s power to think, and sweeten the social relations with other persons? Simply, because the power which such means promote among the generality of the population would bring an end to the system of oligarchy.”

Herein lies the fundamental issue of the Bering Strait project; just as World War I and II were organized by the British oligarchy to destroy Russia and Europe (documented extensively by *Executive Intelligence Review*), now today these same British networks, typified by BAE, and their lackey, U.S. Vice President Cheney, are driving for expanded war throughout Eurasia.

Thus, the struggle for Eurasian development and a new international financial system, free of oligarchical control, is the latest phase in this Promethean contest for the minds of humankind: the very question of whether the citizens of the world will have the opportunity to participate in scientific and technological progress, whether they will have the opportunity to develop themselves and make positive contributions to the advancement of civilization. These are the issues of statecraft that drive men such as Lyndon LaRouche to make the breakthroughs in science and economy that he has made, and then organize the population to see them implemented; these are the issues that drove Keefer and his collaborators to mobilize Canada around *an idea of the future potential* of what were still a collection of impoverished British colonies, clinging to the verge of an awesome wilderness of nine million square kilometers. For Keefer, as for LaRouche, the greatest gift that can be given a human being is access to his or her own immortality – something that Globalization denies the vast majority of human beings. In the same 1853 speech,

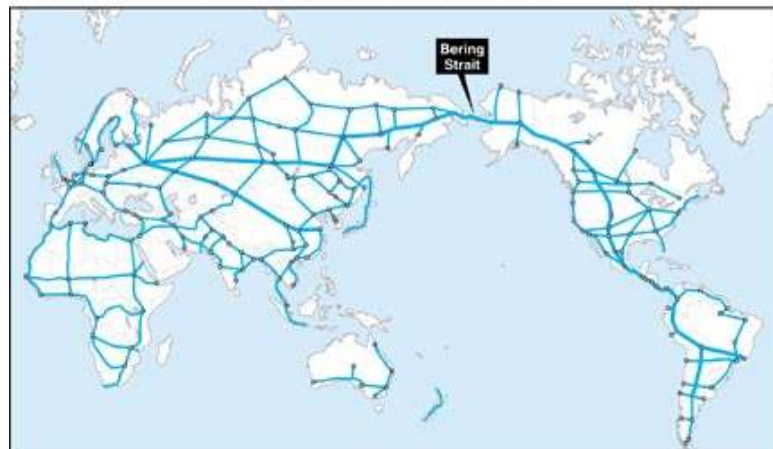
Keefer concluded with this idea of immortality, in the spirit of the 'pursuit of happiness' clause of the U.S. Constitution:

"I venture to believe that, as mechanics we may devote some moments to a consideration of the tendencies, the prospects, and the utility of the great enterprises, which give character to the age, and in the execution of which we are in a greater or lesser degree the agents – that this feeling of being useful in our day and generation will while away with a diminished degree of weariness the many hours of labor – that as you ply the busy hammer or wield the heavier sledge, some of you may dream that you are fast driving nails into the coffin of prejudice, of ignorance, of superstition and national animosities; that as you turn down the bearings or guide the unerring steel over all the 500 parts of a locomotive engine, fancy will picture you cutting deep, and smooth, and true, into obstacles which have so long separated one district, one family, one people, from another – and that you may exult in the reflection that those huge drivers will yet tread out the last smoldering embers of discord, that those swift revolving wheels – by practically annihilating time and space and by re-uniting the scattered members of many a happy family – will smooth the hitherto rugged path, fill up the dividing gulf, break through the intervening ridge, overcome or elude the ups and downs of life's checkered journey, and speed the unwearied traveler upon his now rejoicing way."

It is this joyful Promethean impulse which has built Canada into one of the most prosperous nations in the world, not the British imperial legacy. That Canada even exists today is in spite of Britain. This nation – though restrained by British philosophical dogmas, such as Adam Smith's *Wealth of Nations* or *Theory of the Moral Sentiments*, in

which Smith claims that humans have no capacity to think beyond their sensual appetites, acting only in their immediate self-interest, and that the greater issues of the common good are to be left to the (hopefully) munificent designs of some unknowable deity – has still managed to do many great things. The inspiration for those deeds came not from Britain, but from the U.S. Republic and the republican tradition that found its beginnings in Ancient Greece. *Prometheus, the fire-giver, the ennobler of mankind, is the only true identity of Canada's historical nation-builders.* It is this same latent impulse, which the Bering Strait Tunnel calls upon today. Entire peoples await the enlightening force of nuclear power, the rushing sound of the maglev, and the sight of bounteous fields, laden with well-watered crops, where desert once had reigned. Canada has a great role to play in this dawning era, if it so chooses. Canada's mission and purpose is to be sought not only within the bounds of our own lands, but deep below the arctic sea, across and beneath the Siberian steppe, and in the deserts of Asia and Africa. It begins with the Bering Strait. Thus, as Keefer once before, now again the Canadian LaRouche Youth Movement submits this treatise, to all manufacturers, farmers and people of commerce, Canadians born and newly landed, of all who would see a single nation, dignified and beneficent towards others, and we ask: *Canada, shall we build the Bering Strait Tunnel?*


Main lines of a worldwide rail network, as sketched by H.A. Cooper



The Eurasian Landbridge and the Bering Strait Tunnel

“IT IS TIME FOR THE WORLD AT LARGE TO ADOPT AND EMPLOY WHAT U.S. TREASURY SECRETARY ALEXANDER HAMILTON NAMED ‘THE AMERICAN SYSTEM OF POLITICAL-ECONOMY’ ON THIS ACCOUNT, RATHER THAN AN INTRINSICALLY IMPERIALIST MONETARIST SYSTEM ASSOCIATED WITH THE PRACTICES OF THE PRESENTLY SELF-DOOMED BRITISH SYSTEM OF POLITICAL-ECONOMY.”

-LYNDON H LAROUCHE JR
FROM ‘THE END OF OUR DELUSION’



AN IMMENSE CRISIS IS NOW STRIKING THE WORLD ON AN UNPRECEDENTED SCALE. ON THE ONE HAND, PROFOUND OPPORTUNITIES FOR CREATIVE DEVELOPMENT PRESENT THEMSELVES: “GREAT PROJECTS”, LIKE THE BERING STRAIT TUNNEL, BUILT BY SOVEREIGN NATIONS, WHICH ARE EXPRESSIONS OF THE COMMON AIMS OF MANKIND: PEACE, PROSPERITY AND THE BIRTHRIGHT OF POSTERITY. ON THE OTHER HAND, CIVILIZATION IS THREATENED BY THOSE POPULAR DELUSIONS WHICH PREVENT SOCIETY FROM ADOPTING POLICIES THAT COULD SOLVE THE CRISIS, DELUSIONS SUCH AS FREE TRADE AND GLOBAL WARMING.

IT HAS LONG BEEN UNDERSTOOD THAT TO AVOID SUCH TRAGIC ENDS A PEOPLE MUST BE GREAT, INSPIRED NOT SIMPLY BY WISE LEADERSHIP, BUT ALSO A GREAT HERITAGE. IN THE CASE OF CANADA, THIS HERITAGE HAS BEEN ALMOST WHOLLY SUPPRESSED – UNTIL NOW. HERE IS A PORTION OF THE STORY OF HOW OUR NATION WAS BUILT, AND THE CHARACTERS AND IDEAS WHICH BUILT IT. FOR CANADA, THIS HISTORY IS OF THE UTMOST IMPORTANCE, NOT SIMPLY AS AN ACKNOWLEDGEMENT OF OUR ANTI-IMPERIAL AND PATRIOTIC PAST, BUT MORE IMPORTANTLY, AS THE SPRINGBOARD INTO OUR FUTURE NATIONAL GREATNESS.

THE CANADIAN LAROUCHE YOUTH MOVEMENT
COMMITTEE FOR THE REPUBLIC OF CANADA

WWW.LAROCHEPAC.COM

514-855-0907

514-855-1699

WWW.LAROCHEMONTREAL.CA