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The Canadian PATRIOT

News from the Northern Front

Exposing the Imperial Myth of Canadian Nationalism





In this issue

The theme of this issue of the Patriot is “the Imperial Myth of Canadian Nationalism”. The multi layered fallacy of composition which shapes the Canadian psyche today is a knot which must be untangled if truth and wise decision making may finally awaken the hearts and minds of a society too long kept complacent under the genocidal intention of a British Empire whose living representatives are currently on the verge of plunging humanity into the deepest collapse of population ever experienced by humankind.

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The journey begun in the last issue continues with part two of the *American System or British Dictatorship*, follows up on the course of events which began last issue with the formation of the Round Table Movement, Fabian Society and Rhodes Trust networks who penetrated deeply into Canadian cultural, political and economic life. The time frame which part one addressed was the period beginning with Abraham Lincoln’s victory over the British-sponsored Southern Confederate insurrection and ended with the beginning of World War II. In this second part, we will look at the various agents who applied a paradigm shift in government organization and culture which aimed at nothing less than the advancement of a genocidal depopulation agenda and the outright banning of creative reason from human practice. This agenda was accelerated by the application of the 1968-1972 Cybernetics revolution of Pierre Trudeau.

We then continue with an investigation of the dynamics of potential which were sabotaged during World War 2 by Roosevelt’s British-allied enemies both in the USA and Canada. The Imperial Myth of the National Policy continues to shed light on the true battle for an independent Canada, and features a biting exposé of the fraudulent role of Canada’s 1867 Confederation and National Policy of 1878. The exposure of the fraud of Canadian nationalism as a synthetic creation by our British overlords is rounded out with the report George Grant’s Delphic Subversion of Canadian Nationalism.

With a clearer sense of the evil that permeates the Canadian identity, we end our Patriot with two reports that flesh out the positive principle of the American System and human creativity as a geological force for Good. The first article to this effect is an *Introduction to the American System* by Pascal Chevrier, and features an essential overview of the true American System and nation building program which the Anglo Dutch financial oligarchy has worked so hard to destroy and obscure since the American Revolution of 1776. The second article features the 2nd part of the report published in the last issue called *Towards a Culture of the Noosphere* by Aaron Halevy.

We hope you take these discoveries to heart and join the fight with the Committee for the Republic of Canada and the International LaRouche Movement.

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British Dictatorship or the American System part II

Milner's Perversion Takes over Canada

By Matthew Ehret-Kump

"As between the three possibilities of the future: 1. Closer Imperial Union, 2. Union with the U.S. and 3. Independence, I believe definitely that No. 2 is the real danger. I do not think the Canadians themselves are aware of it... they are wonderfully immature in political reflection on the big issues, and hardly realise how powerful the influences are... On the other hand, I see little danger to ultimate imperial unity in Canadian 'nationalism'. On the contrary I think the very same sentiment makes a great many especially of the younger Canadians vigorously, and even bumptuously, assertive of their independence, proud and boastful of the greatness and future of their country, and so forth, would lend themselves, tactfully handled, to an enthusiastic acceptance of Imperial unity on the basis of 'partner-states'. This tendency is, therefore, in my opinion rather to be encouraged, not only as safeguard against 'Americanization', but as actually making, in the long run, for a Union of 'all the Britains'." [1]

-Lord Alfred Milner, 1909

Prologue

Canada's history has remained clouded in misinformation and outright lies for over 200 years, while basic truths which were once well understood by leading statesmen in Canada a century past are now treated as little more than myth or "conspiracy theory". Yet as the above quote written by the pen of Lord Alfred Milner indicates, the crafting of the Canadian identity has been bought for the price of a national soul. The greatest obstacle to Canadian sovereignty today is found in the fact that Canada's synthetic identity has been constructed over the past decades with the intention of obstructing the establishment upon this earth of a world of sovereign republics, which was and still is the outgrowth of the success of the American Revolution. To do so, we must investigate how the Anglo Dutch oligarchy has played through such institutions as the Rhodes Trust, Fabian Society, and Round Table Movement. These evil structures have played a key role in mis-shaping every key standard of economic, political, cultural and scientific behaviour which defines the Canadian System and associated identity to this day.

Part one of our story focused upon the creation of these institutions, and their methods of penetrating their networks

throughout influential institutions of Canada from 1865 to 1943, and the evolution of the Round Table into the Royal Institute for International Affairs (RIIA) in 1919. American branches were created in 1920 with the Council on Foreign Relations and Institute of Pacific Relations, while a Canadian branch was established in 1928 with the Canadian Institute for International Affairs (CIIA). Key Canadian patriots resistant to the RIIA's plans were also introduced in the form of "Laurier Liberals" O.D. Skelton and Ernest Lapointe, both of whom aided in influencing the highly malleable Prime Minister William Mackenzie King towards the Canadian nationalist cause, greater cooperation with American Patriots such as Franklin Roosevelt and away from the RIIA's plans for world government under the League of Nations. With the mysterious deaths of Skelton and Lapointe in 1941, all such resistance melted away and Canadian foreign policy become fully infected by Rhodes Trust/ Fabian agents of the CIIA.

This second segment will address the important 1943-1972 destruction of humanist potential leading up to the reforms implemented by CIIA-assets Lester B. Pearson and Pierre Elliot Trudeau in their role in advancing Milner's program for a new synthetic nationalism.

The Attack on Post-War Potential Begins 1945-1951

By the end of the war, Canada's productive capacity had risen to unimaginable heights and the vision of unbounded progress free of imperial monetarism was not far off from realization. The relationship between Canada and the United States was at an all time high, with exploding trade, and purchasing power that had multiplied threefold from 1939 to 1956. The authority and power won by C.D. Howe was continued into the following 12 years of Canadian progress first, as Minister of Reconstruction (1944-1948) then as Minister of Trade and Commerce (1948-1957). When Howe realized that his resistance to Canada's participation in the unjust Korean war of 1950 would not work, he changed gears, and took advantage of the situation by renewing his broad war powers, once again allowing himself to lead Canada's economy top down, resulting in the great projects with America such as the St Lawrence Seaway, the Avro Arrow CF-105 supersonic interceptor, the TransCanada-U.S. natural gas pipeline and especially the civilian use of nuclear power shaped by Canada's unique CANDU technology. [2]



Gen. Andrew MacNaughton

The secret to Canada's progress during and after the war continued to be the National Research Council (NRC), reorganized and rehabilitated after years of incompetence under its former President General Andrew MacNaughton. The NRC was a flexible top down organization run by one of Howe's brightest engineering students C.J. Mackenzie who went on to become the first President of Atomic Energy Canada Ltd (AECL).

With similar mission-oriented organizational structures having organically formed in the USA during war, the NRC was celebrated and studied as a model for countries the world over. The leaders of this institution fought not only to advance nuclear power in Canada in order to escape the limits of fossil fuels and accelerate the next breakthrough to thermonuclear fusion, but also led the fight to provide their technology to underdeveloped countries such as India and Pakistan which were yearning to break free of their British colonial masters [3]. The NRC also successfully led breakthroughs in



The amazing rise in Canada's productive powers of labour by the end of WWII were largely due to the scientific leadership of the founders and managers of the NRC and AECL such as E.W.R Steacy [left], C.D. Howe [middle] and C.J. Mackenzie [right]

radio astronomy, oceanography and industry. Its basic objective can be summarized in the following model:

- (1) Maximize the density of discoveries within a cross country system of self-financed and self-organized intramural NRC laboratories.
- (2) Translate those discoveries into new technological applications and machine tools.
- (3) Apply these technologies as efficiently as possible into the industrial productive system to increase the productive powers of labour.
- (4) Force university curricula and behaviour to adapt by such creative upshifts as quickly as possible ensuring that no fixed/formulaic patterns of thought could encrust themselves upon the minds of students or professors.

The Cultural/Economic/Scientific factors of Canada's post-war dynamic were on a new trajectory of true independence, founded on a commitment to progress which the British Empire now mobilized all of its energy to destroy. The great fear of Lord Milner laid out in 1909 of "union with the United States" guided by unbounded scientific and technological progress was now underway, peaking with a 1948 call for a North American customs union advocated by Howe and leading FDR statesmen in the United States that had not yet been purged by the Cold War witch hunt led by Senator McCarthy. Sadly, now under the vast influence of the British Empire's mind



Harry Dexter White [left] and Henry Wallace [right] were among the targets of McCarthy's "socialist" witch hunt during the Cold War.



Here Anglophile President Harry S Truman walks in gleeful bliss with his handler Sir Winston Churchill

control, one of Mackenzie King's last acts in office was the destruction of this proposition. After King's 1950 death, C.D. Howe continued on as Minister of Trade and Commerce under King's successor Louis St. Laurent (1948-1957) [4].

Having ensured that FDR's postwar vision for a world of sovereign nation states would not come to fruition after his untimely death in April 1945, the first of a series of ideological barrages was hammered into Canadian and U.S. policy beginning with the installation of Wall Street tool Harry Truman as President, and with him the advent of the "Truman Doctrine" centering on the Rhodes-Milner agenda of Anglo-American Empire guided by Churchill's design of "*British brains and American brawn*". While FDR was still alive, his allies led by Harry Dexter White and Henry Wallace were capable of fending off John Maynard Keynes' attempts to structure the Bretton Woods agreements according to his own twisted logic of a one world currency steered by the Nazi affiliated Bank for International Settlements and Bank of England (of which Keynes was a Director). However, after FDR's death, the last major beachhead of resistance to British recolonization melted.

The Anglo-American "special relationship" was quickly established by Truman bringing American foreign policy quickly under the control of the RIIA networks beginning with Truman's unnecessary utilization of two of America's only three nuclear bombs on the already defeated Japan which set the foundations for the Korean War [5]. This policy was ushered in by Sir Winston Churchill's 1946 "Iron Curtain" speech in Fulton, Missouri which officially opened the age of the Cold War, setting a fear based dynamic of tension that resulted in a purging of FDR allies from positions of influence, and an influx of British operatives into high prominence the world over.

The Chicago Tribune's Cassandra Sounds the Alarm

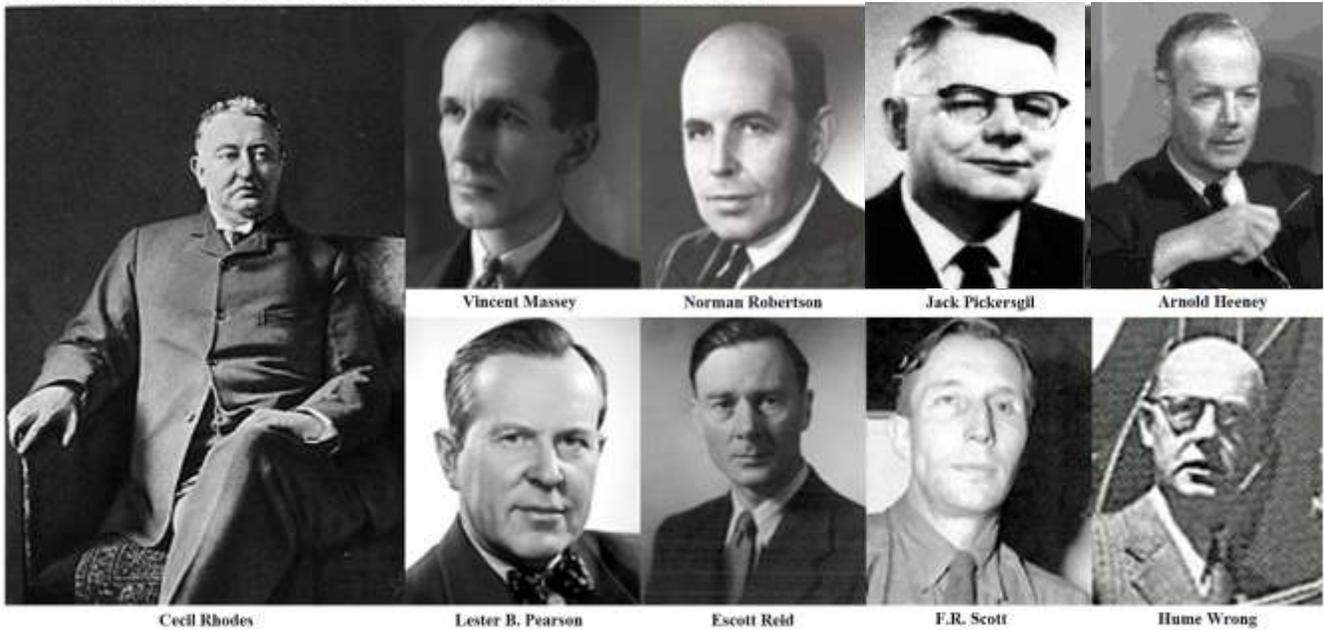
In 1951, the enormously influential Massey-Lévesque Royal Commission attempted to first launch an attack upon the "American invasion" of media (print, radio, television and cinema) which was taking over the Canadian psyche. One of the primary demands of the 1951 report called for an emergency ban on U.S. media to keep "dangerous" American cultural influences from contaminating Canada's British traditions with the following words:

"Few Canadians realize the extent of this dependence... our lazy, even abject imitation of them [American institutions] has caused an uncritical acceptance of ideas and assumptions which are alien to our tradition". [6]

What were these types of alien ideas which concerned the British Empire so much at this important period of historical change? To get a sense of the fear which Massey and his British masters felt regarding the "low brow" American journalism being read by Canadians, it is useful to take a sample of a 1951 article written by journalist Eugene Griffin "*Canada Offers Fine Field to Rhodes' Wards*" published as one of a series of 16 explosive articles between July 15-31 in the *Chicago Tribune*:

"Scholars and other British educated Canadians are in a unique position to serve Britain through Canada's influence on Washington as a next door neighbor of the United States. Canada acts as a connecting link between England and the United States, helping to hold the neighboring republic in line with the dominion's mother country... When Gen. MacArthur displeased Britain and Canada by his efforts to win the Korean war, Canada's Oxford educated minister for external affairs, Lester B. Pearson, complained that American-Canadian relations had become "difficult and delicate". MacArthur was fired the next day... Pearson's foreign office staff is packed with Rhodes scholars. There are 23 among 183 staff officers, or one out of every eight, who were educated at Oxford university, England, on the scholarships created by Cecil Rhodes, empire builder and diamond mogul who wanted the United States taken back into Britain's fold [see Box on p.19]... Other Canadian foreign office members also were educated in England, although not as Rhodes scholars. Pearson went to Oxford (St. John's, 1922) on a Massey scholarship, endowed by a Canadian millionaire... Norman A. Robertson, a Rhodes scholar (Balliol, 1923) sometimes called the most brilliant member of the British trained inner circle in the government's East Block, headquarters of the prime minister and the foreign office, is another important figure in Canada's relations with Britain and the United States. He is clerk of the Privy

Rhodes Scholars Penetrate Canada



By 1951, large and influential nests of Oxford-trained Rhodes scholars had infested vast branches of government and academia through efforts led by Lord Alfred Milner protégé Vincent Massey and his pet, Lester B. Pearson. Pictured above is a small coterie of the most insidious Rhodes scholars referred to in the 1951 Chicago Tribune article, with Cecil Rhodes seated at left.

Council and Secretary to the cabinet, and has been under-secretary of state and High Commissioner to Britain.”[see appendix for reprint of entire article].

Little could the writers of the Chicago Tribune then know that during the very summer of their writing, a young Fabian, having just returned home from his conditioning under Harold Laski’s mentorship at the London School of Economics was working at his first job in the Privy Council Office (PCO) under the watch of Rhodes Scholar and Privy Council Clerk Norman Robertson. That young Fabian went by the name Pierre Elliot Trudeau [7]. Working alongside Trudeau at the time in the PCO included his supervisor Gordon Robertson, a young Oxford man named Marc Lalonde and his friend Gerard Pelletier, all three of whom went on to play prominent roles in Trudeau’s powerful inner cabal 20 years later.

Upon returning to Montreal in 1951, Trudeau came under



Such operatives as Pierre Trudeau [left], Marc Lalonde [middle] and Gerard Pelletier [right] all got their start simultaneously as recruits in Ottawa’s Privy Council Office under the watch of Rhodes Scholar Norman Robertson

the control of F.R. Scott, Rhodes scholar and co-founder of the League of Social Reconstruction (LSR) 20 years earlier. Trudeau’s celebrity as an enemy of Quebec Premier Maurice Duplessis was cultivated by these Rhodes networks through his publication *Cité Libre* which served to 1) brainwash young intellectuals according to the journal’s existential Catholic “personalist” philosophy of French philosophers Jacques Maritain and Emmanuel Mounier on the one side and 2) rally a populist attack on the Vatican-influenced Union Nationale (UN) government of Duplessis, Daniel Johnson Sr. and Paul Sauvé on the other [8]. This provincial government had made its renown not only for resisting British control over its destiny, but had also been a beachhead of resistance against eugenics laws then being implemented across the continent [9]. Trudeau worked in tandem with the creepy network of social engineers run from Laval University by Father George Henri Lévesque (co-chair of the Massey Commission), which exploded onto the scene in 1960 as the “Quiet Revolution” overthrow of the Union Nationale after two untimely heart attacks of UN leaders beginning with Duplessis in 1959, then followed by Paul Sauvé a mere nine months later.

Another personality whose celebrity was being created in tandem with Trudeau’s during the 1950s included Trudeau’s schoolboy chum, and British Intelligence asset René Lévesque, whose popular CBC radio show *Point de Mire* served to rally public opinion against the Duplessis regime and prepare the culture for the radically liberalizing reforms of the Quiet Revolution [10].

Huxley's UNESCO Doctrine and Eugenics

The guidelines for the post-1945 path to a New World Order were laid out clearly by Sir Julian Huxley in his 1946 *UNESCO: Its Purpose and Its Philosophy*:

“The moral for UNESCO [United Nations Education, Science and Cultural Organization] is clear. The task laid upon it of promoting peace and security can never be wholly realised through the means assigned to it- education, science and culture. It must envisage some form of world political unity, whether through a single world government or otherwise, as the only certain means of avoiding war... in its educational programme it can stress the ultimate need for a world political unity and familiarize all peoples with the implications of the transfer of full sovereignty from separate nations to a world organization.” [11]

To what end would this “world political unity” be aimed? Several pages later, Huxley's evil vision is laid out in all of its twisted detail:

“At the moment, it is probable that the indirect effect of civilization is dysgenic instead of eugenic, and in any case it seems likely that the dead weight of genetic stupidity,



Sir Julian Huxley founded UNESCO in order to make the science of eugenics become a standard of social control under a new name.

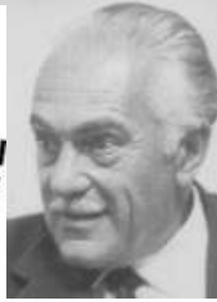


The shapers of perverse taste [left to right], Sir Kenneth Clark, Vincent Massey and John Maynard Keynes were all controllers of Britain's cultural warfare operations which seeked to establish a new satanic aesthetical standard based upon the worship of the ugly and irrational.

physical weakness, mental instability and disease proneness, which already exist in the human species will prove too great a burden for real progress to be achieved. Thus even though it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for UNESCO to see that the eugenic problem is examined with the greatest care and that the public mind is informed of the issues at stake so that much that is now unthinkable may at least become thinkable.” [12]

How could “the unthinkable” application of a practice which Hitler had made repulsive to humanity, become adopted by a society which had a faith in progress and unbounded creativity so incompatible with social Darwinism? Huxley's own life's decision to become a founding member of the World Wildlife Fund (WWF) in 1961 alongside Bilderberg Group founder Prince Bernhard and Prince Philip provides us a clue. It is no coincidence that Huxley's role as President of the British Eugenics Society (1959-1962) also overlapped his co-creation of the World Wildlife Fund (WWF).

The only way such a genocidal policy as eugenics, masquerading as “objective” science, could be readopted by humanity was through the dissociation of mind from matter, via the breaking of “subjective values” from “objective facts”. The method chosen was a worshipping of the ugly and irrational in the aesthetics such that judgement could no longer be governed by a sense of truth and beauty, while the “cold and logical” was separated from the artistic and kept in its own cold dark mechanical universe accessible only through statistical methods of thought. This is how the modern school system has been divided into two different synthetic worlds of Arts and Sciences. The operatives chosen to carry out this policy were Massey's ally Sir Kenneth Clark and Sir John Maynard Keynes who led the scientific management of culture in Britain [13]. The mental cage chosen to schism “values” from “facts” in managing human affairs was named “systems analysis”.



Club of Rome founders Alexander King [left] and Aurelio Peccei [right] were both unapologetic Malthusians who sought to establish the language of 'systems analysis' to prove that mankind was condemned to destruction unless world government and population reduction were not made global policy

A major goal of the Massey Commission and its UNESCO design, was to create structures that would elevate the Humanities and Social Sciences to the highest pedestal of knowledge (and financing), paving the road for the later acceptance of systems analysis to be used in the management of society. The person assigned to impose “systems” planning into political practice was the Lord President of the British Empire’s Scientific Secretariat Alexander King working through the Organization for European Economic Cooperation (OEEC), (later to become the Organization of Economic Cooperation and Development (OECD) in 1961). Under the OECD, King became Director General of Scientific Affairs and went on to co-found the Malthusian Club of Rome alongside Italian industrialist Aurelio Peccei in 1968 [14].

The CIA’s Royal Commissions Deconstruct and Reconstruct the Synthetic Soul of Canada

The RIIA directed its various branches, and Rhodes Trust networks around the world to implement the New Eugenics project outlined by Julian Huxley in 1946. In Canada, the implementation process occurred between an interval of 24 years and took the form of four CIA-directed operations whose immense influence cannot be overstated. They were: 1) *The Royal Commission into the Arts and Letters* (1949-1951), 2) *The Royal Commission on Economic Prospects for Canada* (1955-1957), 3) *The Royal Commission on Government Organization* (1960-1963), and 4) *The Senate Committee on Science Policy* (1968-1972). Each commission was designed with the effect of establishing new structures of thought upon policy makers in the domain of culture, economic and science policy which induced the blind acceptance of satanic policies of Malthusian eugenics masquerading as “environmentalism”, or the “science” of saving nature from civilization. A society imbued with a moral sense of Judeo-Christian ethic and love of progress, and strengthened by the Roosevelt-led fight against Hitler, would never accept Eugenics. A fact well known to the Anglo-Dutch oligarchy.

A Royal Commission, as the name implies is an invention of the British Empire which has been used for centuries in order to create the perception that top down structural changes in all aspects of government were “scientifically” and objectively achieved. The truth is that conclusions of such Commissions have always been pre-decided by the ruling oligarchy long before the Royal Commission’s experts were even formed. Usually spanning 2-3 years of studies by a clique of pre-selected “experts” in a given field, Royal Commissions produce voluminous data sets, hundreds of thousands of pages of information, and then

summarize their findings and prescriptions in the form of several summary reports consisting of a 1-2 thousand pages. The sheer quantity of data associated with such reports is supposed to dissuade anyone from giving any respect to other countervailing opinion which challenge the Commission’s findings, with the assumption that unless everyone commits two years of their lives to a specialized study funded by millions of dollars and thousands of man hours, then their opinion could not be worth anything.

The Massey-Lévesque Commission The First Wave of Attack 1949-1951

In Canada, Milner-protégé Vincent Massey was assigned the unique responsibility of leading the implementation of this multifaceted program which struck in a series of Royal Commissions organized entirely by agents of the CIA. Massey’s role was carried out as the chairman of the already mentioned *Royal Commission on National Development in the Arts, Letters and Sciences* (1949-1951) alongside his co-chairman Father George Henri Lévesque, a social scientist and Dominican priest who is rightly credited as the intellectual godfather of the 1960-1966 “Quiet Revolution” which secularized the province of Quebec and brought in OECD educational reforms. All proposals sought by the end of this two year study were directed by the UNESCO agenda which Sir Julian Huxley laid out publicly in 1946 [15].

As Massey’s former assistant Karen Finlay wrote in *The Force of Culture: Vincent Massey and Canadian Sovereignty*, Massey’s lifelong governing principle was “principle of disinterest” whereby Massey argued that it is “intellectual detachment” which empowers someone to truly judge the aesthetic value of art [16]. Under the logic of UNESCO and Massey’s satanic formula, it is assumed that since personal “subjective” values pollute one’s judgements on “the beautiful and good”, it is only by disassociating oneself from pre-existing values, that we gain the ability to judge “good” and “bad” art in an “objective” and thus “true” fashion.

The severing of the subjective from the objective thusly also forces the denial of any pre-existing standards by which anything could be judged as intrinsically good or bad, and thus a ripe field of moral relativism can be harvested. Evil may then run wild without any fear of being challenged. In other words, this is a complete denial of the existence of universal physical principles

The structures against universal physical principles which were proscribed in the Massey-Lévesque Commission involved the creation of a more powerful Canadian Broadcasting Corporation, a National Film Board, a National Library, a National Art Gallery, a National Art Bank, a Social Sciences and Humanities Research Council, Federal financing of the education system in the humanities and social sciences, and Canada Council for the Arts modelled on Keynes' semi-autonomous, government financed British template [17].

The Federal financing of the education system was vital for the Commission since it was the only way which OECD and UNESCO reforms could be ushered in without provincial resistance. Pre-existing teaching practices emphasizing the Greek Classics, which treated students as if they had a soul, could only be dismantled efficiently under this top down restructuring, applied during the 1960s in which moral relativism, Darwinism, and "new math" increasingly replaced anything of substance. The horrendous explosion of modernist, abstract and banal art generously sponsored under the structures of Massey's Canada Council (f.1957) gives one a sick sense of the spiritual disease with which the imperialists (and sadly their victims) are infected. Both federal control of education and the arts were necessary to pervert the principles guiding both, and establish the mental/spiritual infrastructure supportive of satanic programs of Malthusian population reduction as the new environmentalist eugenics was designed to be.



The founding members of the Institute for Reseach into Public Law in 1961, most notably Marc Lalonde (upper left), Carl Goldenberg (upper 2nd from left), Jean Beetz (bottom left) and Pierre Trudeau (upper right)

To amplify this spiritual disease, the Massey-Levesque Commission even proscribed the creation of a Canadian honours system such that oligarchical habits could more easily be cultivated in Canada [18]. The creation of the Canada Council took much longer than Massey would have liked, and its postponement was due largely to the resistance of the l'Union Nationale government of Quebec and its Vatican-steered Catholic Church. The powerful elements within the Quebec Catholic Church were among the only organized forces on the continent that had competently identified the satanic intentions underlying the OECD-UNESCO reforms being infiltrated into global educational and political systems.

It were for such reasons that Father Lévesque and his ideological offspring of social engineers and technocrats at the University Laval had become the bitter enemies of the Union Nationale government. The implementation of OECD educational reforms as prescribed by the Massey-Lévesque Commission were a primary focus of the Quiet Revolution. The task of applying the reforms was given in large part to two Rhodes Scholars: Jean Beetz and the creator of the Quebec Ministry of Education, Paul Gérin-Lajoie. Soon-to-become Prime Minister Pierre Elliot Trudeau played a key institutional role in this process as well in the Law Faculty at University Laval alongside Lalonde and Beetz.

With the creation of the Canada Council, the "scientific management" of culture, so necessary to elevate the ugly and banal into a position of respectable authority was ensured and the ground was thus laid for the next steps of the fascist takeover of Canada.



Left to right: Father Georges Henri Levesque and his two disciples Maurice Lamontagne, and Rhodes Scholar Paul Gérin-Lajoie

The Gordon Commission: The Second Wave of Attack 1955-1957

“Many Canadians are worried about such a large degree of economic decision-making being in the hands of non-residents [because it] might lead to economic domination by the United States and eventually to the loss of our political independence.”

-1957 Gordon Commission Report [19]

The Massey-Lévesque Commission was followed systematically, by the *Royal Commission on the Economic Prospects of Canada* (1955-1957) chaired by Walter Lockhart Gordon, chairman of the National Executive Committee of the CIIA and head of the largest accounting firm in Canada Clarkson-Gordon Management. The Commission claimed that Canada’s sovereignty was threatened by American ownership of Canadian enterprise, and that drastic action to cut America off from the Canadian economy were absolutely necessary.

As historian Stephen Azzi demonstrated in his 2007 study *Foreign Investment and the Paradox of Economic Nationalism* [20], the claims made by the report were entirely fraudulent. The massive upshift in quality of life, electricity and social services due to American capital in Canada was not even addressed in the voluminous Gordon Commission reports. Thus the only relevant purpose of the report was to cultivate a culture of anti-Americanism, and establish political structures limiting foreign ownership of Canadian markets, and lower the potential living conditions of Canadians [21]. The biggest farce embedded in the Gordon Commission quote above, of course, which Azzi misses, is that there never was any political independence for Canada to lose to Americans in the first place, since it had never freed itself from the political and economic clutches of its British Mother.

Gordon went onto implement his own proposals after leading the cleansing of the Liberal Party of all C.D. Howe Liberals-



The fraud of Canadian nationalism hit an all time high in 1963, when PM Lester Pearson unveiled Canada’s 1st national flag. Pictured here: Pearson cheered by duped Canadians.



Gordon shaping a generation of manipulatable baby boomers at a 1970 University of Toronto ‘teach in’. Photo: D.Griffin, Toronto Star

between 1957-1963[22], becoming Finance Minister (1963-65) under his long-time puppet-on-loan from Vincent Massey, Lester Pearson, whom he himself selected as early as 1955 to run for leadership of the Liberal Party [23]. After his policies as Finance Minister failed, Gordon took over the post of President of the powerful Privy Council Office (1966-68) from his predecessor Maurice Lamontagne.

These two commissions were designed to “sound the alarm bells” against Canadian vulnerability to an imminent American imperial takeover of Canada’s culture and economic resources. Although no evidence was ever presented that American imperialism had any intention to take over Canada, the prescriptions to save Canada from economic and cultural Americanization involved both a negative and positive component: Negatively, each proposed the rapid implementation of quota systems/ tariff systems to limit foreign input of capital and media, while positively, proposing centralized structures to coordinate culture and economic management by a vast London-steered bureaucracy. The already long controlled mass media outlets of Canada glamorized their findings and created a mass fear in the popular culture.

The effect of these two reports also amplified anti-Americanism to such a feverish pitch that a Canadian identity could be established on a fear-based negation, whereby Massey, Lévesque and Gordon following the prescription laid out by Lord Milner in 1909, crafted a blueprint for a “New Nationalism”. This counterfeit nationalism was wrapped up with a brand new national anthem and Canadian flag upon Lester B. Pearson’s Liberals becoming the government in 1963.

The Delphic perception of Canada’s sovereign status outside of the actual control of the British Empire had to be established for the next wave of Canada’s evil post-1963 role in trapping nations into the imperial spider’s web of International Monetary Fund conditionalities.

Unlike the flags of most countries, the noble Maple Leaf, as many Canadians have still yet to realize, has neither now nor ever signified anything whatsoever.

The Glassco Commission: The Third Wave of Attack 1960-1963

Once the Canadian cultural inferiority complex was amplified sufficiently by fear of American imperialism, the collective neurotic mindset was now ready for the next wave of the CIA's onslaught unleashed with the Royal Commission on Government Organization (1960-1963) chaired by Walter Gordon's partner at Clarkson-Gordon, John Grant Glassco. Glassco was the son of William Grant, and nephew of Vincent Massey. This commission brought in a monetarist/accounting framework for managing a bureaucratic structure under the logic of "letting managers manage". As its mission statement laid out: *"This report examines the adequacy of existing arrangements for making economic and statistical services available for the formulation of policy, for administrative decisions, and for the service and enlightenment of the public."* [24]

A little later, the report laid out the belief that all problems with inefficiency in achieving policy objectives was due to the fact that there are too few economists and social scientists in controlling administrative positions of government: *"...very little can be done, or ought to be done, to discourage the movement of economists into higher administrative posts. Talented administrators are just as scarce as economists, and it would be a mistake for the public service to deny itself any fruitful source of good administrators."* [25]

In preparation for Finance Minister Walter Gordon's 1963-65 implementation of his 1957 Royal Commission financial proposals, Glassco laid out the new necessary controlling structures to allow Gordon to cut off Canada from American investments, and choke off as much of America from Canada as possible when he wrote: *"The immediate concern is the development of a competent central economic staff within the Department of Finance, not to take over work done elsewhere but rather, under the direction of the Minister of Finance, to attend to the development of general economic policy for the government as a whole."* [26]

Finally, Glassco pushed for the UNESCO policy of amplifying the social sciences while attacking the "hard" sciences like physics and biology with the following: *"The relatively slow development of economic research in Canadian universities, due to shortage of funds, bears on both the quantity and quality of the future supply of trained economists. While the government is spending scores of millions annually to support research in physics and biology, little financial assistance is given to research in the social sciences"* [27]

The edict of "letting managers manage" was necessary if the appearance of democracy were to be maintained while the absolute control of society by an accounting priesthood was to be preserved. The commission's reports called for the adoption of "horizontal" (aka: bottom up) planning which was to replace the archaic belief in "vertical" (aka: top down) intentions from elected officials to the process they were elected to preside over, as was the common practice of the NRC and its administrators.

Ironically, while bottom up planning according to accounting standards was pushed, central control through the Treasury Board was also promoted by Glassco. This prescription would ensure that only a small coterie would ever fully have their minds on the whole, while every other department were too busy focusing on hyper-specialized compartmentalized parts to think about the whole.

While the NRC and its leadership such as C.J. Mackenzie, the student of the late C.D. Howe and the late Dr. E.W.R. Steacy were vigorously attacked by the Glassco Commission, the overhaul which Glassco prescribed involved the centralized planning of science policy according to budgetary constraints under the Treasury and a Science Secretariat. These positions were to become completely subservient to the control of bureaucrats specialized in accounting and monetary economics degrees advanced through the "social sciences and humanities" programs outlined by UNESCO. With this new system of management and its anal adherence to Planning-Programming-Budgeting (PPB), the problems associated with the governments such as those of C.D. Howe and later John Diefenbaker (1957-1963) which intended to actually get something done for the improvement of the nation, could not occur [28]. This systemic reform was not an end in and of itself however, and was merely a necessary stepping stone towards actualizing a system of thinking which would accept the linear language of "Systems Analysis" as a guide for conceptualizing the management of humanity under laws of entropy, constrained by the limits of fixed resources.

The Glassco Report's prescriptions for policy overhaul were to be implemented fully by Trudeau several years later.

As a reward for a job well done, Glassco was promoted from Executive Vice-President of Brazilian Traction, Light and Power Co. to President in 1963. Under this position, the overthrow of the nationalist Brazilian President João Goulart was effected via a military coup d'état [29]. The free market pillaging of Brazil created a model applied even more aggressively a decade later with Henry Kissinger's orchestration of the Pinochet regime's coup in Chile.

The Lamontagne Commission's 1967-1973 Program for Genocide

The last wave of this CIA-run Milner Project for a new nationalism (at least insofar as major structural reforms were concerned), took the form of the Senate Special Committee on Science Policy (1967-1972), more popularly known as the Lamontagne Commission after its chairman Senator Maurice Lamontagne [30]. This commission had the distinction of being the most transparent in its satanic intention to ban creativity and impose Malthusian constraints unnaturally upon the management of human affairs. The report is especially relevant as it begins with the acknowledgement of the American System of Political Economy, which it then attempts to destroy by lies and ridicule:

“During the early part of the 19th century, Great Britain and to a lesser extent France were fast developing industrial technology and finding ways of fruitfully exploiting science. Later on the United States moved from technical backwardness to such a level that it could begin exporting to the “advanced” European countries manufacturing techniques and machine tools so different that the whole approach became known as the “American System”. An English productivity team that visited the United States in 1853 to study this ‘system’ concluded that “men served God in America, in all seriousness and sincerity, through striving for economic efficiency.” [31]

By identifying the fact of creativity’s relationship to technological advance, and technological advance’s relationship to increased growth and productivity, embedded self consciously in the American System founded by U.S. Treasury Secretary Alexander Hamilton and his mentor Benjamin Franklin, Lamontagne, a student of George Henri Lévesque and key member of the Gordon Commission twelve years earlier, established his commitment to defend the principle of evil. The current leading defender of the American System Lyndon LaRouche has subsequently described contrast between the forces of good and evil active today the following terms:

*“The most readily accessed example of the contrast of good to evil in modern times, has been typified not only by the goodness of the **anti-monetarist principle** on which the original Constitution of the United States of America was premised; it was also the same principle which had been adopted earlier by the Massachusetts Bay Colony. That principle, which modern society should trace back to such Renaissance geniuses as Nicholas of Cusa, has been demonstrated through the crucial quality of a leading contributing role specific to the included role of U.S. Treasury Secretary Alexander Hamilton.” [32]*



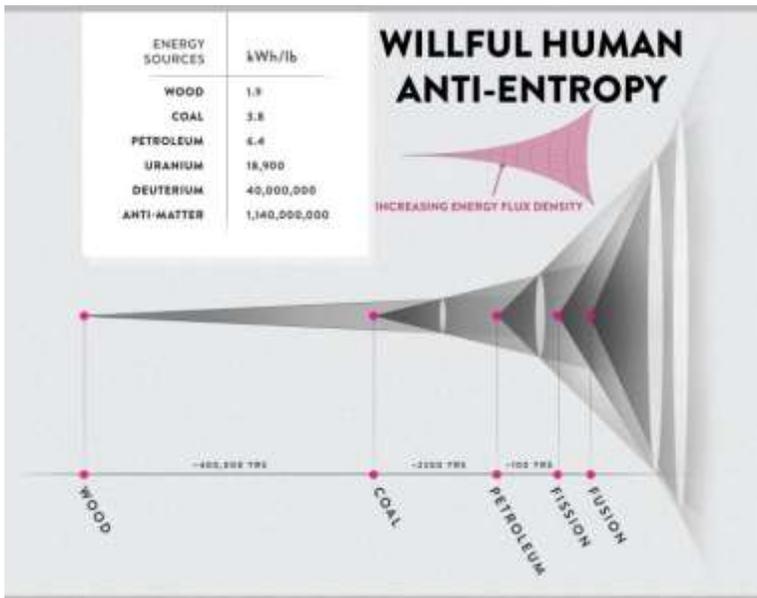
Two hundred years after Benjamin Franklin [left] and his young protégé Alexander Hamilton [right] established the American System of Political Economy in order to ensure the success of the young Republic, the British Empire was still yearning to tear its existence from the books of history in order to establish a new world order.

Lamontagne’s allegiance to the monetarist forces opposing the American System, can be clearly seen when Lamontagne let his evil shine forth when he wrote in vol. 2 of his 3 volume report:

*“It is becoming apparent, however, that nature is not as passive as we thought, that it has its own laws and can revenge itself, once its own equilibrium has been disrupted... Nature imposes definite constraints on technology itself and if man persists in ignoring them the net effect of his action in the long run can be to reduce rather than to increase nature’s potential as a provider of resources and habitable space... But then, an obvious question arises: **How can we stop man’s creativeness?**” [33]*

Thus, Lamontagne has established that *it is man’s creativity itself* that must be stopped if the supposed “fixed” equilibrium of nature will remain unchanged by technology! This is the root morality of the current global environmentalist religion which Lamontagne was at the forefront of unleashing. Since Lamontagne admits that his “ideal” solution of destroying man’s creative impulse is itself an impossibility, like the Zeus of Aeschylus’s Prometheus Bound, he never the less finds a resolution to this problem by introducing a perverse alternative when he wrote:

*“How can we proclaim a moratorium on technology? It is impossible to destroy existing knowledge; impossible to paralyze man’s inborn desire to learn, to invent and to innovate... In the final analysis we find that technology is merely a tool created by man in pursuit of his infinite aspirations and is not the significant element invading the natural environment. **It is material growth itself that is the source of conflict between man and nature**” [32]*



If you're not progressing you're dying. The above illustration of the anti-entropic tendency of a healthy human economy must be informed by the fact of the interconnected relationship of the energy flux density of heat used to accomplish work to the power of society to sustain greater creative activity at ever higher rates of production. This is the only metric of determining value and the basis of the anti-monetarist American System.

Thus creativity and its fruits of technological progress are acceptable only IF they reduce the assumed conflict between man and nature posited by Lamontagne! "Bad" technology in Lamontagne's formulation, has the effect of increasing humanity's powers of productivity and thus increase the entropy in his fixed ecosystem-based economy. If, on the other hand, we promote technologies of a low energy flux density form, such as windmills, solar panels and biodiesel, which lead to the reduction of man's powers to exist, then technology can be defined as a "good" thing.

This is the genocidal intention of the British Empire expressed in all its nakedness, which has been the primary target of American statesman and founder of the science of Physical Economy, Lyndon LaRouche. By the time of the Lamontagne Commission, LaRouche had already risen to world prominence as the only effective challenger to the British monarchy's genocidal agenda of lowering the energy flux density underlying society's material and intellectual existence. LaRouche has subsequently fought for 50 years to defend the truth of mankind's scientifically verifiable relationship to the universe, as being governed by everything which Lamontagne and his Anglo-Dutch masters hate: mankind's necessity for unbounded scientific and technological progress expressed as the unending obligation to increase the productive powers of labour.

The concept which LaRouche has used to guide mankind's mandate for progress, is the increase of energy

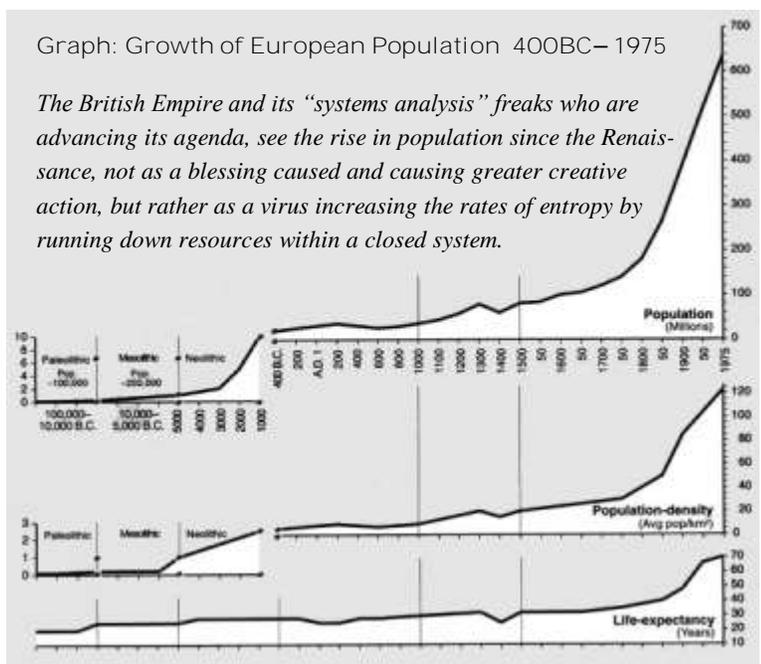
flux density of cycling of atoms through the biosphere and human economy, shaped by upgrades of new platforms of technologies. Compare LaRouche's view on energy flux density with the cynical rubbish promoted expressed by Lamontagne above:

"The rates of increase of energy-flux density in the concentrations of increasing rates of intensity of power per capita, must be now be restarted, and also accelerated; otherwise, the death-rates throughout the world are now already accelerating at rates which must be identified as a global trend in planetary human genocide... The nominal trend in rising rates of genocide is not the only aspect of this threatening trend. The inability to maintain a correlated set of rates of increase of the energy-flux density of the human persons per capita, must be correlated with the falling rate of intellectual development of the typical U.S.A. or European citizen. The so-called "green doctrine" is a doctrine of practice which results in not only human genocide, but a decadence in the mental powers, and also the relative sanity, of the individual human being." [34]

What LaRouche is describing, is the simple fact that without a constant increase of energy-flux density of the system and each individual within that system, then the domination by a green doctrine which sets "value" upon forms of energy and behaviour which reduce mankind's power to accomplish work is destined to exterminate the population trapped within that system. The effect of destroying the means to increase the energy flux density of the system (ie: Creativity) means that a policy of genocide is the only alternative for a ruling oligarchy!

Graph: Growth of European Population 400BC–1975

The British Empire and its "systems analysis" freaks who are advancing its agenda, see the rise in population since the Renaissance, not as a blessing caused and causing greater creative action, but rather as a virus increasing the rates of entropy by running down resources within a closed system.



How would such a logic of genocide be accepted by citizens and administrators who are animated by the inspired faith in scientific and technological progress as was still largely the case during the late 1960s? For this task, Lamontagne had already let the cat out of the bag when he wrote in vol. 1:

“If general science policy is to accomplish its crucial role effectively, it must also develop a system of control, to make sure that the strategy will be respected in the detailed decision-making process and review mechanisms... Perhaps more than any other sector of policy, science policy requires the careful application of systems analysis.” [35]

With the linear language of systems analysis, the minds of those trying to manage any intrinsically non-linear process became sufficiently crippled with statistics and compartmentalization that their ability to see either 1) a whole top down process, or 2) the tragic consequences of their own foolish beliefs, was destroyed. Similar to the logic adopted ten years earlier with the state-run Canada Council which provided top down grants to “certain types” of art, music and social theories compatible to an oligarchy, though abhorrent to natural human sentiment, the Lamontagne Commission called passionately for a centralized financing and planning body in order to fund those “types” of applied technologies and pure research which were compatible with the genocidal aims of an oligarchy, but would never be accepted by a society imbued with even a little common sense and human compassion. In this spirit Lamontagne exclaimed that:

“The creation of a dynamic and balanced science organization is an urgent necessity. A main center of coordination and financing of science policy is extremely desirable. The time has come to create a federal department of scientific affairs”. [36]

Lamontagne is referring of course to the creation of the Canadian *Ministry of State for Science and Technology* (MOSST) which was modelled on the British system, and kept under the full control of the Treasury Board and its balanced accounting system. MOSST and the Treasury Board redirected Canadian science into the dark ages and its new emphasis on “ecosystems management” and “conservation” instead of nation building. The “new wisdom” advocated by Lamontagne demanded that science now be shackled to “market demand” instead of future orientation.

Enter Trudeau’s Club of Rome

After the Rhodes Trust-directed ouster of the well intentioned, but incredibly naïve Conservative Prime

Minister John Diefenbaker in 1963 [37], all of the measures proposed by these four Commissions were enforced vigorously by Lester B. Pearson and the Rhodes Trust/CIIA networks that had risen to prominence under him, and then fully by Pearson’s replacement... the former Justice Minister Pierre Elliot Trudeau in 1968. Along with Trudeau came fellow CIIA-assets from the Privy Council Office Gerard Pelletier, and another disciple of Father Lévesque named Jean Marchand, both of whom were active with Trudeau’s *Cité Libre*. The “new reformers” of Quebec became the “new reformers” of Canada.

Under Trudeau, the application of “systems analysis” as a cover for population reduction and fascism were fully carried into the top down management of government on all levels, and the Club of Rome of Alexander King, and his Canadian collaborators such as Maurice Strong, Maurice Lamontagne, Roland Mitchener (former Governor General) [38], Michael Pitfield (Personal Aid to Trudeau and head of Privy Council Office), Alastair Gillespie (Rhodes Scholar, and 1st MOSST), C.R. Nixon (Privy Council Office), Marc Lalonde (Rhodes Scholar, Trudeau advisor and head of Prime Ministers Office), Ronald Ritchie (National Advisor), Rennie Whitehead (Asst. Sec. to MOSST), and Ivan Head (head of Prime Minister’s Office) had set its putrid roots firmly into Canadian soil officially when the Canadian Branch was established informally in 1970 [39].

This nest was directly responsible for the creation of Environment Canada, which had applied systems analysis in order to transform what was once a policy of water and energy development, centered around a national mission, towards



Doug Ball/The Canadian Press

The “new reformers” take over Ottawa on July 6, 1968. Here Pierre Trudeau [3rd from left] marches with his Cabinet ministers Rhodes Scholar John Turner [3rd from right], Jean Marchand [2nd from right], and Secretary of State Gerard Pelletier [far right] on their way to their swearing-in ceremonies

“ecosystems management”. A strict dualism between civilized humanity characterized by change and the “unchanging pure equilibrium” of nature was assumed as law, and with this assumption, a new green religion arose masking its fascist intentions behind a “new Canadian nationalism” centered not around a love of freedom or development, but around a fear of both American and Russian aggressors and unfortunate admiration for Britain.

How the Present Comes from the Future: The Free Choice of the Will is a Matter of Mind

The lies of the past are looking pretty ugly. Shall we find the strength within ourselves as Canadians to look upon this disfigured ugliness which we are told is our heritage, in order to recapture the vision of Canada’s sovereign potential as a great pioneering nation which held the imaginations of men such as

Wilfrid Laurier, O.D. Skelton, C.D. Howe and John Diefenbaker? Shall we pick up upon the organic creative evolution that was so scarred and disfigured when Franklin Roosevelt died, and build such long overdue projects as the North American Water and Power Alliance, championed by the Kennedy brothers in the 1960s and Lyndon LaRouche today? Shall we rebuild our destroyed infrastructure along upgraded magnetic levitation train technology powered by advanced fourth generation nuclear thorium reactors and begin to taste the breakthrough of fusion? Shall we let go of the false genocidal notion of unchanging ecosystems and allow ourselves to see human beings as a species above and beyond everything else known in the biosphere, in that we are unique in our power to comprehend, and willfully transform those processes of nature in a way that improves and speeds up their evolutionary progress towards ever higher states of energy flux density?

That really depends on you.

Lyndon LaRouche Destroys Systems Analysis

“On the day on which, existing money goes out of existence, as in Weimar Germany 1923, but this time more or less world-wide, what do the existing accountants do?”

If we are to recover from the social effects of the currently onrushing disintegration of the present world financial and monetary systems, radically new methods of cost accounting will be required for private enterprises, as also for governmental and related kinds of institutions. The previously used, linear, “connect the dots” tactics, of both financial accounting and of systems analysis, must be abandoned, and replaced. A new standard must be adopted, for cost-accounting, budgetary, tariff, taxation policies, national-income estimations, and related practices.

The pivotal question of all competent cost accounting, is: *What causes an increase in the net physical value of the productive powers of labor?* For a moment, put aside calculations made in terms of nominal, that is to say financial, prices. Think solely in terms of *physical contents of market-baskets* of goods and services; measure inputs, as costs (inputs), and as outputs, in those physical terms. Instead of the common practice, of simply comparing ratios of prices of nominal inputs and outputs, seek to define the processes which determine a succession of changes in ratios of physical outputs to physical inputs. As measured in those terms, which increases, or decreases, in specific qualities of expenditure for infrastructure, production and distribution of product, and of which kinds of products, have neither beneficial, nor detrimental impact upon the functionally determined *rate of net physical output*, as the latter may be measured *per capita* of both total labor-force and population, and *per square kilometer* of a nation’s, or region’s surface-area?

Competent answers to those questions, lie outside the domain of a cost accounting based upon financial analysis, and outside the tyranny of those recently popular, pseudo-scientific hoaxes known as the “systems analysis” of the late John von Neumann and the statistical “information theory” of the late Professor Norbert Wiener. In the circumstances defined by the present crisis, we can no longer tolerate those faulty practices, which have been generally accepted standards of professional and related practice for much too long.”

Download the full article *The Becoming Death of Systems Analysis* published in the March 31, 2000 issue of Executive Intelligence review at www.larouchepub.com/lar/2000/lar_systems_analysis_2713.html

Also, see LaRouche’s 1981 paper: *Systems Analysis is White Collar Genocide* also available on www.larouchepub.com

End notes

(1) Milner to J.S. Sanders, 2 Jan. 1909 cited in *"The Round Table Movement and Imperial Union"* by John Kendle, University of Toronto Press, 1975, p.55

"(2) CANDU stands for CANadian Deuterium Uranium reactors which use heavy water (in which each atom of oxygen is combined with two atoms of the heavy isotope of hydrogen, deuterium) to slow the fast moving neutrons enough for appreciable absorption and splitting of the nuclei of unstable ("fissile") isotopes such as uranium-235, without the need to enrich the uranium-235 above its low natural abundance of 0.7 % relative to the non-fissile uranium-238. The absorption of neutrons by the nuclei of relatively stable "non-fissile" isotopes, such as the much more abundant isotopes uranium-238, or thorium-232, transmutes these heavy elements into the chemically distinct but fissile isotopes, plutonium-239 and uranium-233, which vastly expand the potential of nuclear power for mankind.

(3) Canadian scientists such as C.J. Mackenzie and E.W.R. Steacy were integral in shaping the Colombo Plan which served as a conduit in its early days for technology transfers to underdeveloped countries. After America, Canada was the 2nd country in the world to have civilian nuclear power in the form of its NRX research reactor. In the context of President Dwight Eisenhower's 1953 "Atoms for Peace" program, Canada provided large scale transfers of its nuclear technology to developing countries., first to India, with a contract signed in April 1956 with the CIRUS research center (constructed in 1960), and then soon after to Pakistan with the Karachi Nuclear Power Plant design supplied by G.E. Canada in 1966. Canada helped India construct two other reactors named RAPP-1 and RAPP-2, but contracts were soon ended for decades due to the creation of nuclear weapons by both countries as an effect of British-manipulated conflict. By the late 1960s, the emphasis on development was shifted from technology sharing and real nation building, towards external monetary aid, and "appropriate technologies" that wouldn't change the supposed "fixed cultural patterns" of indigenous peoples. In Canada this imperial re-orientation was overseen by Sir Maurice Strong who was assigned to create the Canadian International Development Agency (CIDA) in 1968 for this purpose.

(4) St. Laurent and Howe attempted to keep Canada's dynamic of growth and close relations with the United States as strong as possible throughout their time in office until they were overthrown in a CIA-run coup of the Liberal Party. St. Laurent shared the Laurier Liberals' mistrust of the Rhodes Trust networks from an early point in his career, having been one of the first Québécois' to be offered the Rhodes scholarship in 1907, and rejected "the honour" favouring a Quebec-based education instead.

(5) L. Wolfe, *The Beastmen Behind the Dropping of the Bomb*, 21st Century Science and Technology, 2005

(6) Massey Report quote cited in Karen Finlay's *"The Force of Culture: Vincent Massey and Canadian Sovereignty"*, University of Toronto Press, 2004, p. 218

(7) Trudeau had just returned to Canada from a 500 day long world tour instigated by Harold Laski, a recruiter of young talent and law professor at the London School of Economics who had mentored young Trudeau from 1947-49. Laski was also a leader of the Fabian Society at this time serving as the Head of the National Executive of the British Labour Party.

(8)Maritain and Mounier were part of the "Catholic" variety of the discrete collaborators with Vichy during WWII, after the integrist Pope,

Pius XII, had signed a Concordat deal with Hitler. Maritain was an Ultramontane integrist type of fascist who revived Thomas Aquinas with the purpose of instituting a "New Middle Ages" with the collaboration of the Dominicans. Maritain and Mounier were the leaders of the very Catholic "Ordre Nouveau" under Vichy. (See Pierre Beaudry's Synarchy report on the [DOMINICAN FASCIST YOUTH MOVEMENT](http://www.amatterofmind.org/Pierres_PDFs/SYNARCHY_I/BOOK_II/2.SYNARCHY_MOVEMENT_OF_EMPIRE_BOOK_II.pdf) in Book II: The Modern Synarchy Movement of Empire www.amatterofmind.org/Pierres_PDFs/SYNARCHY_I/BOOK_II/2.SYNARCHY_MOVEMENT_OF_EMPIRE_BOOK_II.pdf.) Maritain was the most important French philosopher of the war years in France and later in America. The entire Maritain, Mounier, and Reginald Garrigou-Lagrange salon at Meudon was anti- De Gaulle, during and after the war. They were "Catholic personalist communarians" who oriented against individualism and materialism for the benefit of the Revolution Nationale of Petain.

(9) The March, 1946 issue of *Eugenical News* featured an article called *"The Present Status of Sterilization Legislation in the United States"* which demonstrates the eugenicists' anger with the Quebec Church: *"The opposition of the Roman Catholic leaders constitutes the greatest obstacle that is encountered in applying, or in acquiring this therapeutic protection. From Maine come complaints that the Catholics of Quebec are moving southward and obstructing the proper use of their sterilization law. From Arizona we hear that no use has been made of their law 'because of religious objections.' Three States, Arizona, Arkansas, Nevada, have no institution for the feebleminded or epileptics, though some are cared for in the mental hospitals. Connecticut's population has a greater proportion of Catholics than any other State having a sterilization law. This accounts in part for the fact that only an occasional operation is being done there."*

(10) Both Trudeau and Lévesque had prominent roles in the 1960-1966 operation with Trudeau working in the Institute for Research into Public Law under Rhodes Scholar Jean Beetz at Father Lévesque's Université Laval and René Lévesque working as a Cabinet Minister of the Liberal government of Jean Lesage. For more on René Lévesque's recruitment to British intelligence during WWII, see *The Canadian Patriot* #5, Feb. 2013.

(11) Julian Huxley: *UNESCO Its Purpose and Its Philosophy*, 1946, p.13

(12) Huxley, *Ibid.*, p.21

(13) During the War, Britain had centralized its cultural control via the creation of the Council for the Encouragement of Music and Arts (CEMA) founded and led by the Director of Britain's National Art Gallery, Sir Kenneth Clark. Upon receiving his assignment after serving as fine arts curator at Oxford's satanic Ashmolean Museum, Clark was made Knight Commander of the Bath in 1938, one of the highest honours bestowed upon high ranking prostitutes of the oligarchy. After the war, CEMA became the *Arts Council of Britain*, chaired by John Maynard Keynes, a director of the British Eugenics Society until his death. Keynes is on record mere months before his death, exclaiming at a Galton Lecture in 1946 that eugenics is *"the most important, significant and, I would add, genuine branch of sociology which exists"* ["Opening remarks: The Galton Lecture". *Eugenics Review* vol **38** (1): 39-40.] These networks drove the counter-culture operation known as "The Congress for Cultural Freedom" (CCF)-sponsored by the Rockefeller Foundation, the CIA and directed by British Intelligence beginning in 1949. For more on the CCF, see *The Congress for Cultural Freedom: Making the World Safe for Post-War Kulturkampf*, by Jeff Steinberg and Steve Meyer, published in the June 24, 2004 issue of *Executive Intelligence Review*, downloadable on www.larouche.pub.com

- (14) In laying out the strategy for his life's work with the Club of Rome, King wrote in the forward to his 1991 book *The First Global Revolution*; "The common enemy of humanity is man. In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself."
- (15) Zoe Druick, *International Cultural Relations as a Factor in Postwar Canadian Cultural Policy: The Relevance of UNESCO for the Massey Commission*, published by Simon Fraser University
- (16) Karen Finlay, "The Force of Culture: Vincent Massey and Canadian Sovereignty", University of Toronto Press, 2004
- (17) Anna Upchurch, *Vincent Massey: Linking Cultural Policy from Great Britain to Canada*, *International Journal of Cultural Policy*, Feb. 15, 2008
- (18) This came to be known as the *Order of Canada*, instituted in 1967, and quickly followed by a succession of other Canadian honours in the years following. It is vital to understand that the origin of the honours' authority is derived directly from the British Monarchy, which is legally acknowledged as being the "Fount of All Honours". This is the fundamental source from which all efficient authority springs up within both the public and shadow governing functions of the British Imperial system.
- (19) *Preliminary Report Royal Commission on Canada's Economic Prospects*, Toronto: Cockfield, Brown p. 83
- (20) Stephen Azzi, *Foreign Investment and the Paradox of Economic Nationalism, published in Canadas of the Mind: The Making and Unmaking of Canadian Nationalism in the 20th Century*, McGill-Queens University Press, 2007
- (21) While Finance Minister Gordon's measures to impose foreign takeover taxes of 30%, and incentives for Canadian ownership of the economy in order to cut off American capital flows into Canada, the devastating effects to the economy could not be ignored and they were soon disbanded. Many of Gordon's propositions such as the Canadian Development Corporation to pool capital and buy back Canada would only go into effect during the Trudeau administration 10 years later.
- (22) One of those who suffered the purge was C.D. Howe-ally Henry Erskine Kidd, General Secretary for the Liberal Party who referred to the process led by Gordon as "a palace revolution", as referenced in Stephen Azzi, *Walter Gordon and Rise of Canadian Nationalism*, McGill-Queens University Press, 1999, pg. 71
- (23) "I have a feeling that people would like to follow your star in droves - if and when you decide the time is right to give them the nod." Cited in *Walter Gordon and the Rise of Canadian Nationalism* by Stephen Azzi, p.70
- (24) Glassco Commission *Royal Commission Report on Government Organization*, Queen's Printer, Ottawa Canada, 1962, vol. 3, part 1, p.22
- (25) *Ibid.* p. 22
- (26) *Ibid.*, p.33
- (27) *Ibid.*, p.33
- (28) During a confrontation with the Lamontagne Senate Committee, Secretary of the Treasury Board Simon Reisman described the problem of PPB thus: "PPB may, for all I know, have considerable merit when applied to business operations... the PPB system, however, in more complex situations such as science, breaks down by reason of the general error of its assumption that the outcome of experiments is predictable." [excerpted from F.Roland Hayes' *Chaining of Prometheus: The Evolution of a Power Structure for Canadian Science*, University of Toronto Press, 1973, p.19]
- (29) Robert Chodos, *Let Us Prey*, Jarmes Lorimer and Company publishing, 1974, p.26
- (30) Lamontagne, a disciple both of Father Levesque at Laval University and Joseph Schumpeter at Harvard, collaborated with Walter Gordon as a member of the 1955 *Royal Commission on Economic Prospects for Canada* before going on to become personal secretary to Lester Pearson in 1958. Previous to his chairmanship of the Senate Committee, Lamontagne was President of the Privy Council Office (1964-65), before being made Senator by Lester B. Pearson.
- (31) Maurice Lamontagne, *Report of the Senate Special Committee on Science Policy*, vol. 1, p.22
- (32) Lyndon LaRouche, On the Subject of Oligarchy, *Executive Intelligence Review*, July 26, 2013
- (33) *ibid.*
- (34) *Report of the Special Senate Committee on Science Policy*, vol. 2, p.33-34
- (35) Maurice Lamontagne, *Report of the Senate Special Committee on Science Policy*, vol. 1, p.240
- (36) Lamontagne, 29 March 1969, Senate Debates, cited in F. Roland Hayes' *The Chaining of Prometheus*, pg.186
- (37) Matthew Ehret-Kump, *Diefenbaker and the Sabotage of the Northern Vision*, *The Canadian Patriot* #4, Jan 2013
- (38) Former Governor General Roland Michener, himself a Rhodes Scholar, also received the Royal Victorian chain by Queen Elizabeth II for services rendered to the British Empire. This honour is the highest given out by the Monarchy, of which only 14 have ever been distributed, and only two in Canada's history. The other chain was given to Vincent Massey.
- (39) The official formation of the Canadian Club of Rome took place only in 1974. Although Trudeau was an enthusiastic participant at Club of Rome meetings, even sponsoring the 1971 Conference in Montebello, Quebec which gave birth to the work "Limits to Growth" the following year, he did not become an officially registered member until out of office. Trudeau remained close friends with Alexander King, and according to former U.S. Ambassador Thomas Enders, Trudeau referred "frequently to Club of Rome thinking on the need for new political and moral approaches". Trudeau's renown as a Club of Rome representative was so great that after Aurelio Peccei's death in 1984, Rhodes Scholar J. Gordon King revealed that Trudeau was even asked to become Peccei's replacement... a post which he turned down due to political reasons at that time. [see *The Limits to Influence: The Club of Rome and Canada 1968-1988* by Jason Churchill, Waterloo, Ontario, 2006, p.138.]

Cecil Rhodes Calls for the Recapturing of America

In 1877, while laying out his agenda for the formation of a secret society to recapture Britain's lost colony of America and the submission of "inferior" races (ie. non anglo-saxon) under the control of a renewed British Empire, Cecil Rhodes, wrote his *Confessions of Faith* in which the following explicit mission statement can be read:



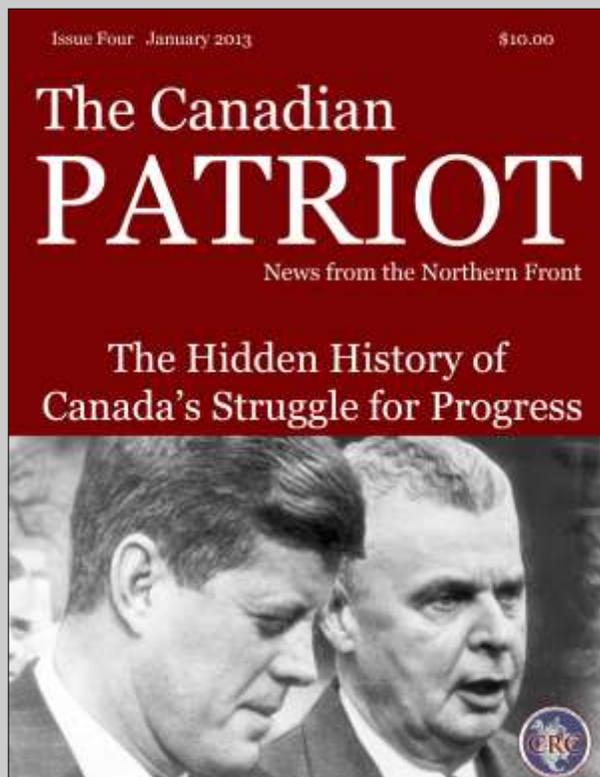
Cecil Rhodes

"I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives. I contend that every acre added to our territory means in the future birth to some more of the English race who otherwise would not be brought into existence... I look into history and I read the story of the Jesuits I see what they were able to do in a bad cause and I might say under bad leaders.

Why should we not form a secret society with but one object the furtherance of the British Empire and the bringing of the whole uncivilised world under British rule for the recovery of the United States for the making the Anglo-Saxon race but one Empire...

We know the size of the world we know the total extent. Africa is still lying ready for us it is our duty to take it. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race more of the best the most human, most honourable race the world possesses. To forward such a scheme what a splendid help a secret society would be a society not openly acknowledged but who would work in secret for such an object."

Rhodes' agenda had manifested itself upon his death in 1902 with the creation of the Rhodes Scholarship Trust whose trustees included Lord Rothschild, and Lord Alfred Milner. The Canadian imperialist George Parkin had even left his post as headmaster of Upper Canada College in Toronto, in order to serve as the 1st head of the Scholarship Trust from 1902-1922. Both Parkin and Milner went on to mentor a young Vincent Massey.



For vital background on the hidden history of Canada's struggle for progress and an introduction to the true nation builders you don't learn about in school, read the last issues of the Canadian Patriot. The true stories of C.D. Howe, John Diefenbaker, W.A.C. Bennett and the imperial agents working through the Rhodes Trust network that has struggled to destroy their legacy for past and future generations is uniquely unveiled for the first time in these pages.

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CANADA OFFERS FINE FIELD TO RHODES' WARDS

Exert Influence on United States

BY EUGENE GRIFFIN

[Chicago Tribune Press Service]

OTTAWA, July 22, 1951 — Scholars and other British educated Canadians are in a unique position to serve Britain thru Canada's influence on Washington as a next door neighbor of the United States.

Canada acts as a connecting link between England and the United States, helping to hold the neighboring republic in line with the dominion's mother country. The linchpin role has been easy for Canada with Dean Acheson, son of a Canadian mother and an English father, serving as American secretary of state.

When Gen. MacArthur displeased Britain and Canada by his efforts to win the Korean war, Canada's Oxford educated minister for external affairs, Lester B. Pearson, complained that American-Canadian relations had become "difficult and delicate." MacArthur was fired the next day.

Twenty-three on Pearson's Staff

Pearson's foreign office staff is packed with Rhodes schol-

ars. There are 23 among 183 staff officers, or one out of every eight, who were educated at Oxford university, England, on scholarships created by Cecil Rhodes, empire builder and diamond mogul who wanted the United States taken back into Britain's fold.

Other Canadian foreign office members also were educated in England, although not as Rhodes scholars. Pearson went to Oxford [St. John's, 1922] on a Massey scholarship, endowed by a Canadian millionaire.

Arnold D. P. Heeney [St. John's, 1923], undersecretary of state, and Escott M. Reid [Christ Church, 1927], deputy undersecretary, who are Pearson's principal advisers, are Rhodes scholars. The list of 23 Rhodes scholars in Pearson's department includes only three French-Canadian names.

Hold Many High Offices

Canadians with an English education fill key positions in official contacts with the United States. They are at the top of the department of external affairs, sit on the department's American desk in Ottawa, are in the Canadian embassy in

From the Editor of the Canadian Patriot

This article is reprinted from the July 15-30, 1951 series published in the Chicago Tribune by journalists Edward Griffin, William Fulton, Arthur Veysey, Philip Dodd and Philip Warden which is now accessible on <http://americasenemies.wordpress.com/2012/04/13/scholars-exposed-part-1/>

While the authors mistakenly misdiagnose Franklin Roosevelt (whose administration was infested with Rhodes Scholars) as himself a conscious agent advancing the British agenda for a world government, the key players in the Rhodes Trust network and relevant motives are concretely identified.

The fact that such widely published dailies as the Chicago Tribune were readily accessible to the Canadian population (as US print media far exceeded all other media during this time in Canada), gives the modern historian insight into the fearful drive which Vincent Massey and George Henri Levesque exhibited in seeking to ban foreign periodicals for Canada, which was a major focus of the 1949-1951 *Royal Commission on the Arts and Letters*. This ban was applied to all American periodicals and magazines (excepting Readers Digest and the fascist Time Magazine of Henry Luce) for decades.

Washington, in charge of Oxford educated Ambassador Hume Wrong, and are at the United Nations. Rhodes scholar Arnold C. Smith [Christ Church, 1935] is senior adviser to the Canadian delegation at the U. N.

John W. Pickersgill, leader of the Ottawa government's palace guard, with the official title of special assistant to the prime minister, went to Oxford on a scholarship given by Canada's Imperial Order of Daughters of the Empire. Pickersgill is a political handyman, speech writer, and contact man for the prime minister, and wields immeasurable influence on Canada's American relations.

He has been on loan to the prime minister from the department of external affairs since 1937. The Montreal Gazette recently recalled that Pickersgill once was considered "a little left of middle."

399 Canadian Rhodes Scholars

Norman A. Robertson, a Rhodes scholar (Balliol, 1923), sometimes called the most brilliant member of the British trained inner circle in the government's East Block, headquarters of the prime minister and the foreign office, is another important figure in Canada's relations with Britain and the United States.

He is clerk of the privy council and secretary to the cabinet, and has been undersecretary of state and high commissioner [ambassador] to Britain. He was in the same class at Oxford as Heeney, one year after Pearson.

Many of the 399 Canadian Rhodes scholars have moved to the United States, where 30 are professors or otherwise connected with education. In Canada, 33 work for the dominion government, in addition to the 21 in Pearson's department; 11 have jobs with provincial governments, including one provincial premier; 72 are in educational work, 65 are practicing law, 28 are in business, and 16 are practicing medicine. Clarence S. Campbell of Montreal, president of the National Hockey league, is a Rhodes scholar [Lincoln, 1926].

High Socialists Included

Edward B. Jolliffe [Christ Church, 1931], leader of the Co-operative Commonwealth federation [Socialist party] in Ontario, where he is a member of the provincial legislature, and David Lewis [Lincoln, 1932], former national secretary of the CCF, are Rhodes scholars. With the Socialist party losing strength in Canada, Lewis recently resigned his party job to join Jolliffe's law firm in Toronto.

George V. Ferguson [Christ Church, 1920], editor of the

Montreal Star, and James B. McGeachy, associate editor of the Toronto Globe and Mail, are the only Rhodes scholars in Canadian journalism. The Montreal paper was founded by a man who was made a baron for his services to the British empire. It is noted today for its stodginess.

James Minifie, a Rhodes scholar from Saskatchewan [Oriel, 1923], writes regularly in the Montreal Star, an associated week-end paper, the Standard, and broadcasts over the Canadian government's radio network as the Washington correspondent of the New York Herald Tribune.

Canada sends 11 Rhodes scholars to Oxford each year, chosen, as in the United States, by a committee. Each province may send one scholar, except Prince Edward Island, which has none, and Ontario and Quebec, which may send two scholars per year.

The first scholarships were allotted in 1904, and Quebec's French Canadians were suspicious of this form of British gift. The Catholic university, Laval in Quebec, waited a year before sending a scholar to Oxford in 1905, sent none in 1906, and then the school's officials quietly offered the scholarship to Louis S. St. Laurent, Laval's brightest student, who turned down the Rhodes scholarship to continue his study of law in Quebec. He now is Canada's prime minister.

Back Rhodes' Dream

Rhodes wanted America brought back into Britain's empire and Canada's Rhodes scholars today are among the Atlantic federation dreamers who want the United States to lose its sovereignty in a union with Canada, Britain, and other countries.

The Canadian Senate, whose members are appointed by the government and who could not pass the time of day without the government's approval, last year passed a resolution calling for an international convention to discuss plans for creation of a "federal union" of the Atlantic pact countries.

Prime Minister St. Laurent whose advisers are Rhodes scholars, expressed a hope in a speech last fall that the federation of Canadian provinces might be followed some day by a world-wide federation. Pearson has said that the North Atlantic alliance should be developed into a federation going beyond mere defense.

It may one day become a political commonwealth," he has stated. In parliament, however, he has cautioned "one world" enthusiasts that they must not get too far in front of American public opinion

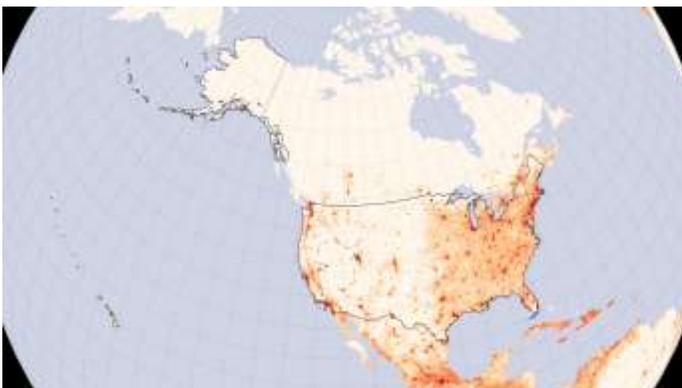
The Imperial Myth of Canada's National Policy

By Matthew Ehret-Kump

The mythology of Canada's National Policy is a multi-layered fallacy of composition which must be addressed from the standpoint of locating Canada's struggle for nationhood as locked in the midst of a battle between two conceptions of man and law expressed in the British vs. American systems of political economy. Before entering into any proper analysis of this problem, it must be stated at the outset that the primary fallacy of the Canadian National Policy is simply that the policy neither had a national origin, nor was Canada ever permitted by the British Empire to become a truly sovereign nation.

The following paper will demonstrate how the Canadian National Policy is a concoction fabricated by the members of the Imperial Privy Council of the British Monarchy, and this policy merely held back the cultural and political *substance* of true nationalism in favor of the mere *form*.

Understanding the National Policy and the true agenda behind Canada's origins are necessary to understand why it has been the curse of Canada to be endowed with the most bountiful resources and landmass on the one side and the most underdeveloped population with only thirty three million inhabitants, strung across a 8900 kilometer border on the other, while its cousin to the south has a population of over 320 million. The average density per square mile is a mere 3.75 people per sq. km for Canada compared with 34 people per sq. km for the United States. This low density of the Canadian population is in keeping with the deliberate policy of the British Monarchy to reduce the population of the globe from the current 7 billion to 1 billion people.



NASA's Earth observatory demonstrates the stark contrast in U.S. vs. Canadian population densities. This is merely a shadow of a deeper historical intention

Today, as the world is threatened by the two-pronged threat of a collapse of world population by the destruction of food and water availability on the one side and thermonuclear war on the other, it is of dire necessity that such large scale development projects as the North American Water and Power Alliance and the Bering Strait tunnel rail corridor be commenced post haste. In either great megaproject, Canada's role as a cooperative partner nation is instrumental [see Box 1]. Where NAWAPA XXI calls for the diversion of water from the Canadian and Alaskan Arctic down into the continent in order to circumvent the destruction of food and water production which is now impending, the Bering Strait tunnel involves a U.S.-Canada-Russia alliance for Arctic development. For either project to move forward, under the framework of a new Bretton Woods fixed-exchange rate system of sovereign nations as advocated by Lyndon LaRouche and his allies today, it is imperative that Canada let go of its British imperial traditions. These traditions which must be abandoned have historically defined Canada's interests around either its "right to be left alone", or "right to export raw materials as a hewer of wood and drawer of water"^[1] and instead apply the superior form of sovereignty defined in the 1648 Treaty of Westphalia as "the Benefit of the other"^[2].

Before this can be done, certain ghosts which now haunt the Canadian identity must be identified and then, promptly exorcised. These ghosts shape the cultural/political reflexes which prevent Canada from joining with its neighbours to the south and north in a common mission centering around large scale scientific and technological endeavours. This exorcism must begin with the true story of Canada's origins and "National Policy" of 1878.

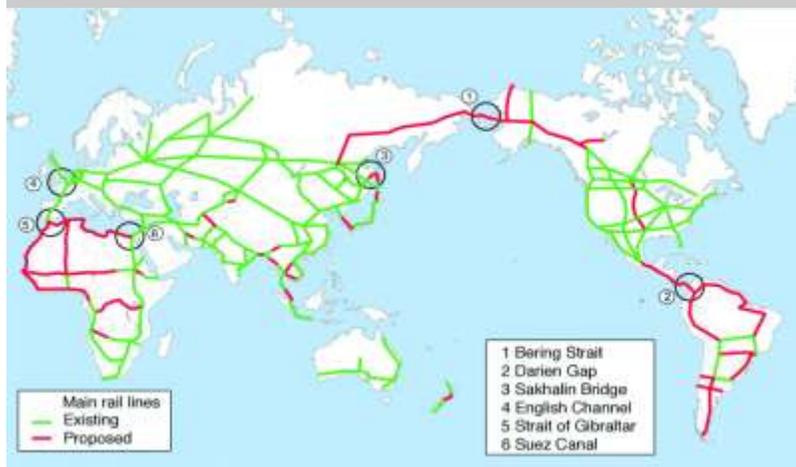
(1) This historic economic identity has been re-embodied in recent years with the North American Free Trade Agreement (NAFTA).

(2) The Treaty of Westphalia of 1648 not only ended the 30 Years War that ravaged Europe, but also established the basis for the modern form of sovereign nation state defining international law for the subsequent 350+ years. The preamble of the Treaty read in part: "That this Peace and Amity be observ'd and cultivated with such a Sincerity and Zeal, that each Party shall endeavour to procure the Benefit, Honour and Advantage of the other; that thus on all sides they may see this Peace and Friendship in the Roman Empire, and the Kingdom of France flourish, by entertaining a good and faithful Neighbourhood." And can be read as a whole here: http://avalon.law.yale.edu/17th_century/westphal.asp

Box 1- Canada's Role in a New Just World Economic Order:

NAWAPA and the Bering Strait Tunnel

The Bering Strait rail connection (bottom) and NAWAPA (right) stand or fall on the cooperation of a sovereign Canada, freed of its affiliations to the British financial oligarchy.



What is the Canadian National Policy?

Over the years, the Canadian “National Policy” has taken on various forms. At its origins, it received its name from the general policy applied by the Conservative Party platform beginning in 1878 under the administration of Sir John A. Macdonald. The policy again arose under significantly diluted forms with successive Conservative governments beginning with the 1911-1919 administration of Sir Robert Borden, followed by the 1930-1935 R.B. Bennett government. The policy ended once and for all after the fall from power of the 1957-1963 Diefenbaker government.

The National Policy was the protectionist counter program to the typically free trade policy represented by Canada's other major party, the Liberals who tended to move towards an economic union of the Americas. The great confusion caused by the dishonest application of the National Policy's protectionist policies by the Imperial Privy Council and Foreign Office, is to be found in the fact that rather than being applied by a sovereign nation striving for defense against imperial looting as the American republic had adopted similar measures after the 1789 framing of its Constitution, the Canadian example witnessed an empire's use of the powerful tariff and associated investment program in order to keep its valuable colony under its iron grip. By maintaining control of the vast territory above America, Britain could both subvert America's institutions more easily, while ensuring that the unification of America with their historical allies in Russia could not occur.

Then, as today, the true value of a protectionist policy of America lay in the fact that, when combined with sovereign control over public credit and a commitment to the general welfare, it provided the best line of defense from rapacious imperial intentions on the one side, while providing a powerful instrument for nation building on the other. The dishonest application of the protective system during Canada's history have achieved none of these ends.

Diefenbaker's Misunderstanding

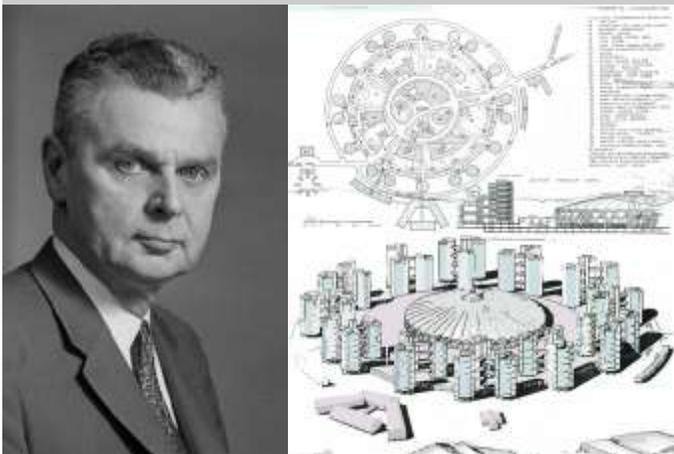
This Conservative National Policy was entirely scrapped after Prime Minister John Diefenbaker attempted to apply it to develop the productive powers of the nation under an honest, but naive vision for the first time in history. Diefenbaker's policy, which threatened the Empire's control of Canada was named the “Northern Vision”, or “New National Policy”, and was based on not merely a stroke of genius that called for the opening up of the great Arctic territories to scientific and industrial development but a new system of funding through the Bank of Canada [see box 2]. Diefenbaker's failure to achieve his objective not only arose from the active nests of Rhodes Scholars within and without his own cabinet who strove to sabotage it, but from his own inability to reconcile his love of progress and creative pioneering change, with his love for his British traditions, which were derived from an intrinsic antagonism to progress and creative change. This has come to be known as the “Diefenbaker Paradox”.

Box 2: Diefenbaker's Northern Vision Strives for a Canadian Credit System

During a radio announcement of July 14, 1958, Diefenbaker would outline his view of the role of credit and the Bank of Canada within a developing system:

"This, the largest financial project in our history, offers an opportunity to all holders of victory bonds which were purchased as an act of patriotic faith during the war years, to re-invest them for the greater development of greater Canada. These monies that were advanced during the days of war, and which contributed to the victory, we now ask to be made available to speed the pace of peaceful progress and the program of national development... The action we are taking will make it possible for our nation to embark on a new era of peacetime prosperity far and beyond anything we have ever known. I sincerely believe that great objectives can and will be attained by the faith and enterprise of all our people. To that end, your Government believes that the steps we are taking are necessary in order to create the climate in which this can come to full fruition..."

In saying that a major result of this new load is to make other necessary funds available for immediate participation by the federal government in the development of resources, I need hardly remind you that such participation is not, by any means, an end in itself. Its chief objective is, of course, to provide essentials such as access roads, railroads, and energy sources and the business climate which will attract private investment to newly developing and lesser developed regions in our country, in amounts many times in excess of the government investment. It is confidently expected that the debt refinancing which we announced today will clear the decks for greatly increased private investment in our future, just as surely as it will do so for government investment."



Pictured above: Diefenbaker and a diagram of the Frobisher Bay domed city

This program was sabotaged by the Governor of the Bank of Canada and Rhodes scholar James Coyne, who refused to cooperate with Diefenbaker's investment policy, and instead unleashed a scandal that was to destroy Diefenbaker known as the "Coyne Affair".

*For the full story, see *Diefenbaker and the Sabotage of the Northern Vision* by Matthew Ehret-Kump, published in the Canadian Patriot #4, Jan. 2013

Diefenbaker's 'New National Policy' announced in 1957 took its inspiration from a popular misunderstanding of the first "National Policy" of his idol, Sir John A. Macdonald. Although Macdonald's policy involved the adoption of a protective tariff to favour local Canadian manufacturing and agriculture, and internal improvements vectored on the construction of the Canadian Pacific Railway, this policy lacked substance as it was not applied against an Imperial intention, but was rather itself an Imperial policy which desired to preserve a strategic North American colony by a dying British Empire.

Although similar in *outward form* to the Hamiltonian American System adopted a century earlier by the founding fathers of the United States in order to achieve economic independence from the British Empire, the Canadian version lacked all of the substance. It was rather the case that Macdonald's "progressive" policy was nothing more than an illusion designed to break Canada off from any unification of mission with an America then being shaped by Abraham Lincoln's

nation building dynamic.

The Shadows of a Fraud

The period of 1865-1871 remains one of the densest in terms of potential for the establishment of an evolutionary phase shift in human history that had begun with the success of the American Revolution and the Renaissance view of man over the bestial dark age view embodied in the British imperial traditions.

A quick overview of a timeline of the sweeping events following 1865 will provide the historian a valuable reference point in which to expose the principled drama shaping those dates and events.

April-May 1865: Lincoln's victory over British sponsored Confederacy. Lincoln is assassinated by John Wilkes Booth via an operation run out of British Canada [3].

March 30, 1867: Alaska is purchased from the Russians by Secretary of State William Seward, a firm believer in Manifest Destiny.

(3) Anton Chaitkin, *Why the British Kill American Presidents*, Executive Intelligence Review, December 12, 2008, http://www.larouchepub.com/eiw/public/2008/2008_50-52/2008_50-52/2008-50/pdf/26-35_3548.pdf

March 1867: The first British Columbia annexation movement petition for leaving the British Empire and joining America is presented to Queen Victoria.

July 1, 1867: The British North America Act is established creating a federation of four Canadian provinces under a British-modelled constitution. B.C. resists joining due in large measure to the vast expanse of land separating it from the eastern confederated colonies.

July 18, 1868: Rupert's Land (the vast private territory separating B.C. from the eastern colonies) is purchased from the Hudson's Bay Company by an Act of Parliament in British Canada establishing this territory as "crown land".

May 10, 1869: The U.S. Trans-Continental Rail line is completed (begun by Lincoln in 1863) establishing the world's first rail line crossing a continent and opening up both the middle of America to Manifest Destiny and providing a link to California from the Atlantic. The Colony of British Columbia benefits enormously from the increased access to trade.

June 10, 1869: B.C.'s anti-Confederation Governor Frederick Seymour dies under mysterious circumstances.

December 10, 1869: a 2nd Annexation petition from B.C. merchants and politicians is delivered to President Ulysses S. Grant. Grant and his colleagues make their interest known to the public.

July 20, 1871: Arrangements for B.C.'s entry into Confederation are streamlined.

Penetrating Deeper into the Cause of Shadows

By the time of Lincoln's 1865 victory over the British-financed Confederate South, events were moving at great speed. The continued application of Lincoln's American System practices of protectionism, public credit and internal improvements was resulting in the greatest potential for growth in world history. British Canada's failure to break free of the mother country almost 100 years earlier had resulted in a stagnant and underdeveloped economy which was both divided internally, and rift with annexation movements exploding from British Columbia to Nova Scotia in eastern Canada. Former leaders of the Rebellion of Lower Canada of 1837 such as Louis-Joseph Papineau became ardent leaders in the Annexation movement of Quebec that peaked with the Annexation manifesto of 1849 and whose currents were still strongly felt across Quebec... especially among the Eastern Townships largely settled by Americans.



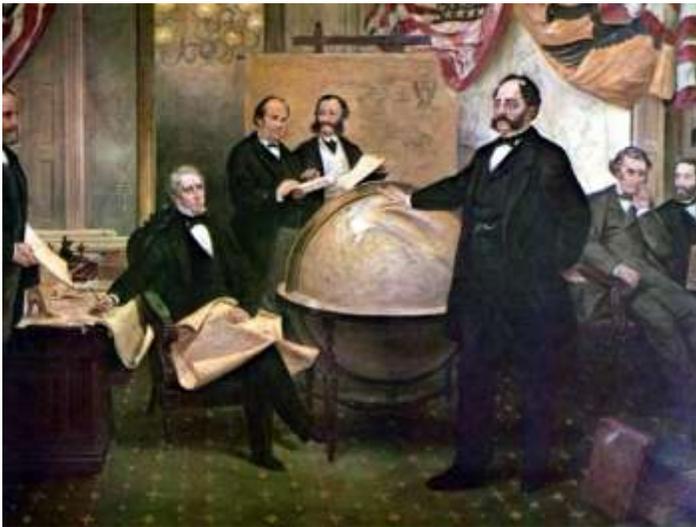
Figure 1: Canada before Confederation looked very different from Canada today. Except for the areas of Quebec, Ontario, Maritimes, the Red River Settlement (in today's Manitoba) and British Columbia, everything else was Hudson's Bay Company Land. Alaska still belonged to Russia.

In America, the Annexation Bill of 1866 introduced into the U.S. House of Representatives stated: "publish by proclamation that, from the date thereof, the States of Nova Scotia, New Brunswick, Canada East, and Canada West, and the Territories of Selkirk, Saskatchewan, and Columbia, with limits and rights as by the act defined, are constituted and admitted as States and Territories of the United States of America." [4] The Bill also authorized \$10 million dollars to be used to purchase the vast private territory of the Hudson's Bay Company, known as Rupert's Land and the North West Territories. Vast public improvement programs were also authorized in the bill centering around canal building, and rail through the Maritimes from New York.

The Hudson's Bay Territory was a strange phenomenon in North America. From 1670 until 1869, the vast largely unexplored and undeveloped wilderness was the private property of the Hudson's Bay Company, who, having received a Royal Charter under King Charles II, had the duty as a subsidiary of the British East India Company's global operation, to maintain an operation of a vast corrupt fur trade on the one side while blocking American ventures into continental development on the other [see figure 1]. The Colonies still in the possession of Britain, north of the United States, had very little opportunity to develop into anything more than "hewers of wood and drawers of water" because of this fact.

The second important post-Civil War development took place on March 30, 1867 with the Alaska Purchase.

(4) The full text of the bill can be viewed on http://en.wikisource.org/wiki/Annexation_Bill_of_1866



Signing of the Treaty of Cession, March 30, 1867

left to right: Robert S. Chew, William Seward, William Hunter, Br. Bodisco, Russian Ambassador Baron de Stoeckl, Sen. Charles Sumner and Frederick Seward

Lincoln's Secretary of State William Seward and his close ally Senator Charles Sumner, Chairman of the Foreign Relations Committee, advanced a bill for the annexation of the Russian territory in North America for the fire sale price of \$7 million dollars. It was after all, the Russian Navy under Czar Alexander II that had worked with Sumner and Seward to tip the balance of the Civil War in Lincoln's favour, by extending their entire fleet to the Atlantic and Pacific Coasts of America as a warning to European powers not to aid the Confederacy in the conflict [5]. This purchase (popularly called by modern fools as "Seward's Folly"), suddenly made British Columbia very hot real estate. During this 1867 purchase, Lincoln's Trans Continental Railway, begun in 1863 at the height of the Civil War was a mere two years from completion, linking the Pacific to Atlantic for the first time in history and thus destroying the British monopoly over maritime shipping routes.



Lincoln's Trans-Continental Railway marked a historic watershed as British Maritime control of shipping routes was circumvented for the 1st time

With students of Lincoln's program to be found among the intelligentsia of Russia, led by Count Sergei Witte and Dimitri Mendeleev, the American modelled (and largely American-built) Trans-Siberian Railway's construction was not far away, and the linking of rail across the two continents was discussed as a real possibility by republican visionaries the world over [see Box 3].

Although the annexation bill of 1866 had the support of men such as William Seward and his ally Senator Charles Sumner, it never entered the Senate and was not voted upon. This Bill's appearance, combined with the Alaskan purchase, and the growing independence and annexation movements across Canada, did however give Britain the sense of existential urgency to consolidate its territories under some form of imperial federation beholden to the British Crown at all costs. The Colonies of Canada, so close to Britain's mortal enemy were far too geopolitically important for the Empire to lose at this moment in history.

The Fraud of the BNA Act

The first vital maneuver conducted by the British as a response to these developments, merely three months after the Alaska purchase, was the speedy completion of the confederation of the four easternmost colonies under the British North America Act of July 1, 1867 [6], renaming Upper and Lower Canada as "the provinces of Ontario and Quebec". The BNA Act was the consolidation of 72 resolutions hammered out in two 1864 conferences which were designed to thwart the dynamic of American Annexationists on the one side and honest Canadian Nationalists such as the President of the Executive Council Isaac Buchanan (under the Macdonald-Cartier government) who worked valiantly not only to unite Canada with Lincoln's America, but also fought to keep Canada out of any further wars with



Canadian American System Patriot Isaac Buchanan

(5) Known as "the Great Liberator", Czar Alexander II was so inspired by Lincoln's vision that he followed the American program of emancipation when he liberated the serfs in 1861. His life was cut short by an assassins' bomb in 1881.

(6) The belief that the 1982 Charter of Rights and Freedoms replaced the 1867 BNA Act is nothing more than a mythology. As section 60 of the Charter clearly lays out: "This Act may be cited as the Constitution Act, 1982, and the Constitution Acts 1867 to 1975 (No. 2) and this Act may be cited together as the Constitution Acts, 1867 to 1982"... meaning the 1867 Act is still in full force to this day.

The Trans Siberian Rail and the American System in Russia



After the Alaska Purchase of 1867, American System scientists and statesmen applied Lincoln's program with the help of American engineers to create the Trans-Siberian railway. Pictured top left to bottom right are Count Sergei Witte, Scientist Dimitri Mendeleev, Finance Minister Ivan A. Vyshnegradsky and the assassinated Czar Alexander II (aka: "The Great Liberator" for his freeing of the serfs).

Great Britain [7]. Buchanan had lost this powerful position by a coup inside of his party run by his nemesis George Brown and John A. Macdonald. While Brown and Macdonald appeared to public view as enemies, the reality was that they were both beholden to the City of London's interests for the entirety of their lives, and chose to adapt themselves to a rigged game of free market "Grits" on the left (Brown) and "protectionist" Tories on the right (Macdonald). This is the root of the Liberal and Conservative parties of Canada.

The fraud of the BNA Act merits a greater analysis, but for the present purposes, it suffices to demonstrate that it did not establish a "sovereign nation of Canada" as is popularly held. Rather, the architecture merely maintained a framework of pure British Privy Council control of Canadian affairs, permitting only an illusory degree of democracy. By establishing its foundations not upon a Principle of the Gen-

(7) Buchanan's famous December 1863 speech provides a clear insight into his principles: *"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 are, as a class, as void of knowledge of the world as of patriotic principle... As a necessary consequence of the legislation of England, Canada will require England to assent to the establishment of two things: 1st, an American Zollverein [aka: Customs Union]. 2nd: Canada to be made neutral territory in time of any war between England and the United States"*. Cited in Isaac Buchanan's *Relations of the Industry of Canada with the Mother Country and the United States*, 1864, p. 9-22

eral Welfare, nor acknowledging the existence of unalienable rights as embodied in Canada's southern cousin, the Canadian Constitution is a very different beast. Its preamble literally states:

"Whereas the Provinces of Canada, Nova Scotia, and New Brunswick have expressed their Desire to be federally united into One Dominion under the Crown of the United Kingdom of Great Britain and Ireland, with a Constitution similar in Principle to that of the United Kingdom: And Whereas such a Union would conduce to the Welfare of the Provinces and promote the interests of the British Empire"[8]

According to this preamble, the "raison d'être" of Canada is not the defense of the general welfare of its people, but rather the promotion of interests of the British Empire!

The BNA Act used the old British trick of the "fur blanket" bribe used first in 1774 to keep Quebec from joining the rebellious 13 colonies under the "Quebec Act" [9]. The Act gave the Dominion of Canada increased legislative control

(8) This is especially ironic since the United Kingdom does not have a written constitution. Such a document does not exist. See Professor Helmut Weber's 1999 paper "Who Guards the Constitution?", Center for British Studies of Humboldt University, Berlin http://www.gbz.hu-berlin.de/publications/working-papers/downloads/pdf/WPS_Weber_Constitution.pdf

(9) Pierre Beaudry, *The Tragic Consequences of the Quebec Act of 1774*, The Canadian Patriot Special Edition, 2012, www.committeerepubliccanada.ca

over its local affairs by forming for the first time, a federal structure around a Parliament, Judiciary and Senate which would have the appearance of power only, while the true power always remained in the powerful office of the Crown and its agents in the Privy Council Office and Governor General. This fact is laid out in several sections within the act:

The Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen.

Since the Monarch herself could not be in every Dominion at the same time, provisions were made to ensure that her absolute authority would be actively arranging the affairs of state modelled on the British Privy Council system:

There shall be a Council to aid and advise in the Government of Canada, to be styled the Queen's Privy Council for Canada; and the Persons who are to be Members of that Council shall be from Time to Time chosen and summoned by the Governor General and sworn in as Privy Councillors, and Members thereof may be from Time to Time removed by the Governor General.

Peppered throughout the Act are ongoing references to the importance of the Queen's Privy Council of Canada to "advise" the government under the absolute authority of the Governor General, who is still legally recognized as the only head of state and legal representative of the Crown. Responsibility to keep the individual provinces under coordinated control was left to the power of the Lieutenant Governors assigned to each province. The real seat of power ensuring optimal control of Canadian federal policy by its London masters, especially in the field of economic warfare has been from this time on, the Privy Council, of which every single Prime Minister of Canada has been a member [10]. And just in case one might think that the Canadian military would be exempt from this control, the Act goes on to read:

The Command-in-Chief of the Land and Naval Militia, and of all Naval and Military Forces, of and in Canada, is hereby declared to continue and be vested in the Queen [11]

(10) Today the oath of office which every single Prime Minister has taken upon entering office reads: "I, _____, do solemnly and sincerely swear (declare) that I shall be a true and faithful servant to Her Majesty Queen Elizabeth the Second, as a member of Her Majesty's Privy Council for Canada. I will in all things to be treated, debated and resolved in Privy Council, faithfully, honestly and truly declare my mind and my opinion. I shall keep secret all matters committed and revealed to me in this capacity, or that shall be secretly treated of in Council. Generally, in all things I shall do as a faithful and true servant ought to do for Her Majesty. So help me God." www.gg.ca/document.aspx?id=316

(11) This 1867 mandate was reaffirmed in Section 14 of the National Defence Act of 1985 with the words: "The Canadian Forces are the armed forces of Her Majesty raised by Canada and consist of one Service called the Canadian Armed Forces."



Father of Confederation, and initiator of the 1st National Policy Sir John A. Macdonald (right), was little more than an anglophile doing the bidding of an evil empire. [top left: a painting by Rex Woods of Sir John being received for a private audience with Queen Victoria at Buckingham Palace on Feb. 27, 1867]

In order to ensure that Canada was to remain as fragmented as possible and no strong federal structure of checks and balances modelled on the American System could occur, the Act also laid out in Section 92, a framework which gave the largest possible power to the provinces to control their own resources, taxation and internal policy outside of any federal structure.

Sir John A. MacDonald, the Aryan Anglophile

Sir John A. Macdonald, the primary father of Confederation, was appointed Canada's 1st Prime Minister by the Governor General and knighted on the day of its passage for services rendered to the British Empire. In his last election campaign speech before his death in 1891, Macdonald, now celebrated as the great nationalist, stated "A British subject I was born; a British subject I will die"... strange words for the "founding father" of a supposedly "sovereign" nation.

On closer examination, it may come as no surprise to some that this Anglophobe "father of Confederation" was little more than a racist bigot who also advocated for an 'Aryan Canada', cleansed of the Asiatic races, then being used as slave labour to build the Canadian Pacific Rail into the west [12].

(12) During the 1885 Commons debates on the Electoral Franchise Act, Sir John is quoted with the following racist statement: "The Aryan races will not wholesomely amalgamate with the Africans or the Asiatics... the cross of those races, like the cross of the dog and the fox, is not successful. It cannot be and never will be." He also went on to say that "if the Chinese were given voting rights then "the Aryan character of the future of British America should be destroyed". [citation from Tim Stanley's Ottawa Citizen article: "John A. Macdonald wanted an 'Aryan' Canada", August 2012]

A paradox is here presented. If Britain has traditionally kept its Colonies consciously underdeveloped in order to maintain fixed, and thus easy-to-control systems of equilibrium, then under what intention did the British Crown and Privy Council mandate the construction of a rail system from the east coast of Canada all the way to the coastal limit of British Columbia in the west unleashing vast rates of increase in prosperity of the nation? The opening up of the Prairies to development had been something which the Empire, using its Hudson's Bay Company had been working for over 200 years to prevent... so why did this policy change during the period of Macdonald?

The Historical Dynamic leading up to B.C. Bribe of 1870

Up until 1870, the fate of the new BNA Act was still highly questionable. The Nova Scotian annexation movement had risen to new levels of influence with the post 1867 collapse of their fisheries dominated economy. This collapse was shaped by 1) new binding free trade treaties with Britain which the new Confederacy was subject to and 2) the 1865 cancelling of the U.S.-Canada "Reciprocity Treaty of 1854" by the Americans in response to the British support for the southern rebels during the Civil War. No other path to survival could be seen by the republican Nova Scotians but changing its alliances and breaking out of the 1867 BNA Act. If they would do so, then it was all but guaranteed that New Brunswick would do the same. Meanwhile turmoil in the Red River Settlement (located in today's Manitoba) had also imbued deep concerns in the British Empire.

Of far more strategic significance to the continuation of the British Empire's interests than the Red River Settlement or east coast annexation movements, was the troubling developments occurring in the colony of British Columbia. After the 1867 American purchase of Alaska, British Columbia had become very hot real estate. Lincoln republicans in America led by William Seward and Senator Sumner, made their intention of annexation of B.C. well known.

Frustrating matters for the British was the reality that the deep economic depression in B.C. [13], combined with the colony's vast geographical separation from of its confederated sister colonies on the east coast had resulted in a massive yearning in its inhabitants for annexation into the United States, some on principle and some simply for survival.

(13) The depression then being suffered by B.C. was caused by the collapse of the speculative bubble of the 1857-58 gold rush wherein over 30 000 settlers stormed into town alongside 20 000 prospectors. Entire towns sprung up overnight, and land speculation soared. The bubble popped in the mid 1860s leading to the deepest recession in the colony's history.

Out of sheer desperation, leading merchants and politicians of the colony sent the first Annexation Petition to Queen Victoria on July 2, 1867 which laid out a politely worded ultimatum:

"Either, that Your Majesty's Government may be pleased to relieve us immediately of the expense of our excessive staff of officials, assist the establishment of a British steam-line with the Panamas, so that immigration from England may more easily reach us, and also assume the debts of the colonies, Or that your Majesty will graciously permit the colony to become a portion of the United States" [14]



B.C. Gov. Frederick Seymour

In response to this petition, no formal response was given beyond an appeal for the colony to join the confederation. Knowing this was impossible, Governor of the Colony of B.C., Frederick Seymour, who was also a powerful opponent of Confederation, wrote to the Duke of Buckingham later that month describing the situation:

"There is a systemic agitation going on in this town in favour of annexation to the United States. It is believed that money for its maintenance is provided from San Francisco. As yet, however, nothing else has reached me officially on the subject, and should any petition on the subject, I will know how to answer it before I transmit it to your Grace. On the mainland, the question of annexation is not moot." [15]

As the subsequent year passed, with still no traction on either side, the tension grew more feverish with greater quantities of British loyalists defecting to the annexation camp out of sheer despair. An April 20, 1869 Letter to the Editor of the British Columbian expresses this sentiment well:

"With a depleted treasury, revenue falling off, and the Colony suffering from a depression beyond all precedent, with no prospect, either present, or remote, of immigration, what are we to do? ... Were the inhabitants of British Columbia a thriving community, the question of annexation would not be popular; for the people are loyal and patriotic. The force of circumstances alone compels them to advocate a change in

(14) Annexation Petition, July 1867, enclosed in Allen Francis to F.H. Seward, July 2, 1867, Consular letters from Victoria to Vancouver Island, Dept. of State, archives, Washington D.C., vol. 1

(15) Letter of Seymour to Buckingham, July 26, 1867 cited in William Ireland, *The Annexation Petition of 1869*, British History Quarterly, vol. 4 1940, p. 268

nationality... I am a loyal Briton, and would prefer living under institutions of my own country, were it practicable. But I, like the rest of the world of which we are each an atom, would prefer the flag and institutions of the United States with prosperity, to remaining as we are, with no prospect of succeeding as a British Colony". [16]

Such sentiment, resulted in a second, more powerfully worded petition signed by 100 influential leading citizens, now directed both to the Queen as well as the President of the United States. It read:

"We are constrained by the duty we owe to ourselves and families, in view of the contemplated severance of the political ties which unite this Colony to the "Mother country", to seek for such political and commercial affinity and connection, as will insure the immediate and continued prosperity and wellbeing of this our adopted home...

That we view with feelings of alarm the avowed intention of Her Majesty's Government to confederate this Colony with the Dominion of Canada, as we believe such a measure can only tend to still further depression and ultimate injury for the following reasons, viz:

That Confederation cannot give us protection against internal enemies or foreign foes, owing to the distance of this Colony from Ottawa,

That it cannot open to us a market for the produce of our lands, our forests, our mines or our waters.

That it cannot bring us population, (our greatest need) as the Dominion itself is suffering from a lack of it.

That our connection with the Dominion can satisfy no sentiment of loyalty or devotion.

That her commercial and industrial interests are opposed to ours.

That the tariff of the Dominion will be the ruin of our farmers and the commerce of our chief cities.

... The only remedy for the evils which beset us, we believe to be in a close union with the adjoining States and Territories, we are already bound to them by a unity of object and interest; nearly all our commercial relations are with them; They furnish the Chief Markets we have for the products of our mines, lands and waters; They supply the Colony with

most of the necessities of life; They furnish us the only means of communication with the outer world;...

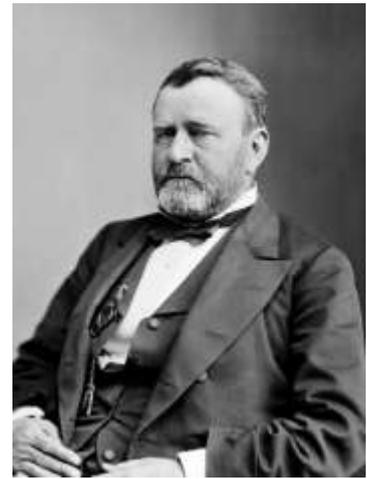
For these reasons we earnestly desire the ACQUISITION of this Colony by the United States." [17]

A copy of the petition was given to Vincent Collyer, the great American painter and Indian Commissioner of Alaska

which he personally delivered to President Ulysses S. Grant. The press dispatch from the office of the President printed in the *British Colonist* of January 11, 1870 read:

"Washington D.C. December 30, Vincent Collyer yesterday handed to the President [Grant] a memorial signed by a number of property holders and businessmen in Victoria to be followed by another which will contain the names of all the British merchants and others at Victoria, Nanaimo and other places, in favor of the transfer of British Columbia to the United States. The President today returned Collyer a verbal reply that he had received it with great interest and sent it to the Secretary of State. Collyer also showed a memorial to Senator Sumner, Chairman of the Committee on Foreign Relations, who, after reading it, said the movement was important and could have but one termination. Meanwhile, the government waits to movement of England which is fast seeing the uselessness and impracticability of European Empire on this hemisphere. Both the President and Sumner desired their replies to be made known to the memorialists" [18]

By now, it was a race against time. The colonists knew that Britain was preparing vigorously to regain control of their colony. In July of 1868, the Crown mandated that an Act of British Canada's parliament allocate funds to purchase Rupert's Land and the Northwest Territories from the Hudson's Bay Company, which occurred that same month erasing one major obstacle to British negotiations. On the other hand, by May 10, 1869, the American Transcontinental Railway was completed, linking for the first time an entire continent by rail from coast. A ferry system already existed from B.C. to California, bringing a boom of prosperity to the poor colony and making the feasibility of a rail extension from America into the colony that much more realistic.



President Ulysses S. Grant

(16) Letter cited in William Ireland, *Annexation Petition of 1869*.

(17) *Ibid.* p.270

(18) *The British Colonist*, Jan. 11, 1870. Cited in William Ireland, *Annexation Petition of 1869*, p.271

The deadly mistake made by the author of the press dispatch, including President Grant was their assumption that England's intention could be accessed by the loud voices of some of its members of parliament calling for a release of British Columbia. It was and still is the case that the true seat of power of Britain is located far above the parliament in the form of the Queen's Privy Council and Foreign Office which then had no intention whatsoever of losing this vital possession. Although Sumner and Seward were far less naïve on this matter, the majority of leading Americans, the President included, didn't fully "get it". The British Minister in Washington writing to his London associates is useful in providing insight into the British oligarchy's perception of events:

"The circumstance, the existing disturbance in the Hudson's Bay Settlement [Red River Colony -ed], and the asserted disaffection in Nova Scotia, are much commented upon by the newspapers of this country, and are looked upon as the beginning of a separation of the British provinces from the mother country, and of their early annexation to the United States. This view of the matter is put in connection with the settlement of the differences with us arising out of the "Alabama Affair", and senators are evidently indulging in the illusive hope that England has it in her power, and might not be unwilling to come to an amicable settlement of those differences on the basis of the cessation of our territory on this continent to the United States" [19].

The greatest tragedy of patriots everywhere in dealing with the British have been their tendency not to look upon the true nature of its evil soul. This letter demonstrates clearly the disdain that British imperialists have felt towards the naïve idealism of the victims whom they intend to destroy. An evil intention animated by a passionate desire to destroy the good will go to any ends of deceit in order to turn any obstacle against their power into a weapon against their naïve enemies. A case in point can be found in the reference made by the British ambassador to the "Alabama Affair".

The Alabama Affair

By the end of the Civil War, Sumner and Seward led American patriots to go on the offensive against the true instigator of the war... not the southern confederacy, but the British Empire. The powerful flank which they chose to use as their weapon was the open fact that Confederate Warships used against Lincoln's forces were built and supplied by the Brit-

(19) Minister Thornton to Clarendon, January 3, 1870, cited in Ireland's Annexation Petition of 1869, p.285



A Nov. 1862 Harper's Weekly cartoon features John Bull calling for the destruction of the Yankees. The caption reads "A few more Pirates and I'll get all the carrying trade back into my hands". Semmes is the captain of the C.S.S. Alabama

ish under direct orders of Lord Palmerston and Lord John Russell. The most famous and destructive of the British-made war ships was the "C.S.S. Alabama".

These American patriots began an international fight over Britain's obligation to pay reparations for damages incurred during the war known as the "Alabama Claims". Upon Seward's purchase of Alaska, Senator Sumner began mobilizing for the demand of \$2 billion from Britain or the annexation of its North American territories. Although Seward was highly favorable to the plan, British stalling tactics kept the Alabama Claims fight on hold for years. During these important years, America had lost much of its powerful bargaining chips and British control of its territories had advanced too far. By March of 1871, Grant's appointed Secretary of State Hamilton Fish worked out an agreement with Britain on the Alabama Claims resulting in a mere \$15.5 million dollars and an end to all similar disputes regarding Britain's role in sponsoring the Southern Confederacy during the Civil War. This became known as "the Washington Treaty". Much of the potential that was alive two years earlier had by then been sabotaged. It is of interest that one of the key arbitrators of the Alabama Claims was also Canada's very active Prime Minister Sir John A. Macdonald.

The Elimination of Governor Seymour

During the months preceding the 2nd B.C. Annexation petition, a major tragedy befell the republican cause with the untimely death of Governor Frederick Seymour, who had been a long-time enemy of Confederation. In the short months before Seymour's death on June 10, 1869, he had enraged the highest echelons of the Empire's civil servants such as Sir Frederick Rogers, Undersecretary of State for the Colonies who, upon discovering that Seymour had suppressed information for months from the Colonial Office that a vote in favour of Confederation had occurred in the B.C. Legislature wrote "it appears that on March 28 last, the Council passed a Resolution in favour of admission which however Governor Seymour only now [November 4] sends through in his March telegram he said he would write." [20]

What Sir Rogers is also revealing is that the British had two confederacy plans for the Continent of North America: one in the South of the United States and one in the North of the United States.

When the next opportunity to vote on Confederation occurred in February 17, 1869, Governor Seymour again sabotaged the pro-confederacy supporters and the British Crown, as he now convinced the legislature to postpone as no details were worked out on the settling of the Hudson's Bay Company land purchase.

John A. Macdonald wrote in anger on May 15 to the Governor General of Canada saying "the first thing to be done will be to recall Governor Seymour if his time is not run out" [21], and on the same day he wrote to the pro-confederation Premier of New Brunswick, Sir Anthony Musgrave informing him that Seymour would be recalled: "as being perfectly unfit for his present position, under present circumstances. From all I hear, he was never fit for it" [22].

Within two weeks of Macdonald's writing these two telegrams, Governor Seymour was dead. The official story holds that Seymour was sent to the harsh northern tip of B.C. to mediate a conflict between two warring native tribes. Upon his success, Seymour was struck with dysentery and died within days. Seymour was immediately replaced with Macdonald's ally, Sir Anthony Musgrave, and the annexation movement lost its secret defender. Musgrave immediately set to work preparing for B.C.'s entry into Confederation with the March 1870 "Great Confederation Debates" begun in the legislature and culminated on April 6 with 16 clauses and Resolutions voted upon. Delegates were sent to Ottawa to negotiate

(20) Citation of Nov. 4 1868 from in *Frederick Seymour: The Forgotten Governor*, Margaret Ormsby, B.C. Studies no. 22, Summer 1974, p. 18

(21) Sir John A. Macdonald to Sir John Young, May 25, 1869, PAC., Macdonald Papers, Letterbook 12 972, cited in *Frederick Seymour: The Forgotten Governor*, Margaret Ormsby, B.C. Studies no. 22, Summer 1974, p. 20

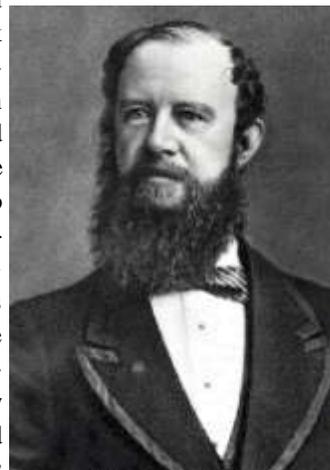
(22) *Ibid* p. 21

these Resolutions while the republican movement in B.C. could only watch helplessly. Final appeals were made during this dark hour by leading citizens to the American Government, evidenced by the following letter of August 17, 1870 written by H.F. Heisterman [23] a leading merchant of the annexation movement, :

"Understanding that you are likely to have his Excellency President Grant among you some time this month and that you will likely have an opportunity, I herewith hand you a further list of names to the memorial presented in December 1869 by Vincent Collyer. It would have been sent then, but owing to the hostility shown to it by the Canadian newspaper here it was not sent. I therefore transmit it to you, to make whatever use of it you see fit in the premises. It is exasperating to me and my fellow citizens, to see a country aggregating 405 000 square miles, of which 11 000 square miles comes upon Vancouver Island and 6000 upon Queen Charlotte Island and the balance 388 000 sq. miles upon the mainland of British Columbia, shut out as it were from the prosperity around it. The people of the colony are too few to make an armed resistance to confederation which seems on all accounts intended to be forced on us unless some countenance were given to parties who desire annexation to the United States by the government of President Grant, in a proposal to settle the Alabama Claim by the transfer of this colony, I don't see how we can move in the matter." [24]

The B.C. Bribe is Finalized

Musgrave's agents advanced negotiations at breakneck speed. Ottawa negotiations began on June 7, 1870 and within weeks nearly all resolutions and clauses were agreed upon. The two biggest impediments to B.C.'s entry into the Confederacy were dealt with by the payment of all of the colony's debts by Ottawa and the promise made by Macdonald to construct a rail line linking the new province with Montreal and Quebec within ten years. This promised rail line was necessary in order to sabotage the intention of the American Manifest Destiny policy.



Sir Anthony Musgrave

With these arrangements agreed upon (paralleling similar arrangements in the former Red River Settlement), British

(23) Heistermann was also the Grand Secretary of the Provincial Grand Lodge of British Columbia

(24) F.H. Heisterman to W.H. Oliver, Aug. 17, 1870, cited in William Ireland, *The Annexation Petition of 1869*, p. 274



A scene from the 1876 Centennial Celebration in Philadelphia which demonstrated the superiority of the American System vs. the British System

Columbia was admitted into Confederation as the 6th Canadian Province [25]. Within the coming decades, as Canada was opened up to form a British-controlled Northern Confederacy blockade against the civilizing progress of the sovereign nation state intention of the United States, Saskatchewan and Alberta were formed as provinces where there had formerly been Hudson's Bay land.

After eight years, still no progress had been made on the construction of the promised rail linking the Dominion and again, British Columbia continued to feel the painful grip and despair of isolation and economic depression. This pain was made that much worse, as the republican neighbour to the south was witnessing unheard of prosperity under the effects of Lincoln's Trans continental Railroad and vigorous pioneering of the west. The American System's continuation of John Quincy Adams' Manifest Destiny policy, led by Lincoln's economic advisor Henry C. Carey had resulted in the greatest explosion of wealth in the United States, and become a model for the whole civilized world with the 1876 Centennial Celebration in Philadelphia.

The superiority of the American System to the failure of the wicked British System of Free Trade resulted in America becoming the world's leading productive power. Converts to the American System were made by all lovers of progress from around the world who came to the Convention. Germany under Chancellor Otto von Bismarck vigorously applied American System practices of high protective tariffs and vast internal improvements. Czar Alexander II and his close circle of Russian advisors applied the American model

(25) Both Saskatchewan and Alberta joined confederation as provinces in 1905

for the vast modernization of Russia vectored around the Trans-Siberian Rail with the great scientist Dimitri Mendeleev chairing the Committee on Protectionism [26]. Even Japan under the Meiji Restoration applied the American model to escape feudalism and enter the modern age.



*Gov. Seymour's enemy
Amor De Cosmos*

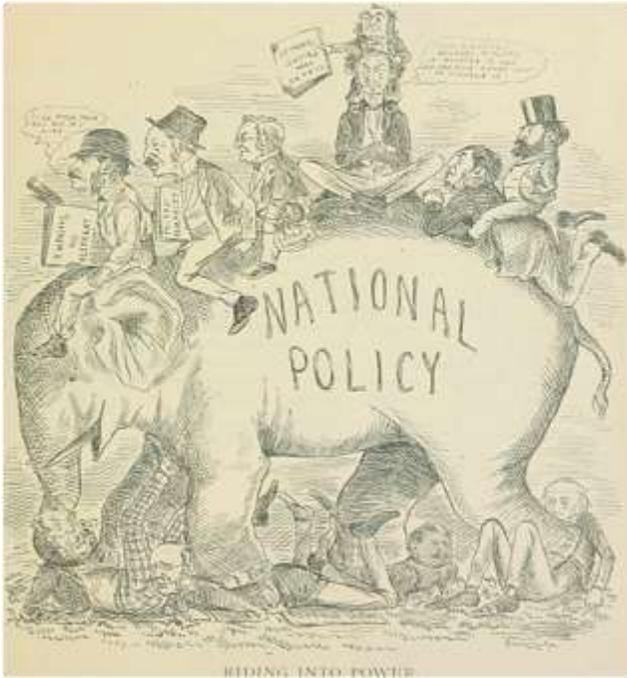
In light of this dynamic, leading voices for progress in Canada again began to clamour for real independence from the trap of the British System that they had fallen into. Even some among the greatest enemies of the late Governor

Seymour were gripped by this frustration of progress, exemplified by Amor De Cosmos, then a Liberal MP for Victoria, who in May 1878 arose in parliament and warned that if rail development did not begin immediately, then British Columbia would annex into the United States!

An Evil Clone is Born without a Soul

The threat of losing Canada to the United States having once again resurfaced, Sir John A. Macdonald was brought back into power after a five year role in opposition under a dysfunctional Liberal Government. The new platform which the Privy Council used to steamroll him back into office was called "The National Policy". This program was based on a perverse copy of the American Policy of high tariffs, the speedy construction of the Canadian Pacific Railway, the creation of new agricultural zones, open immigration and other internal improvements, yet with one caveat... it's governing intention was aimed not at building a sovereign nation of Canada, but rather the ultimate destruction of America and a reconstruction of global British imperial hegemony.

(26) This is the same Mendeleev who had recently discovered the ordering principle, now called the "Periodic Table of Elements". While chairing the Commission on Protectionism, Mendeleev astutely annihilated the argument for free trade ending with the following remarks in an 1891 Tariff paper: "Belonging to the small circle of Russians who have given their entire lives to science, who own neither factories nor plants, and knowing that contemporary science has uncovered crude untruths and omissions in the "classical" and "orthodox" teachings of the free trade school, and, finally, seeing that the historical and experimental--that is the real--path of study of political economy leads to different conclusions than those of the free traders, which are taken on faith as "the last word in science"--I consider it my duty, partly in defense of truly contemporary, progressing science, to say openly and loudly that I stand for rational protectionism. Free tradism as a doctrine is very shaky; the free trade form of activity suits only countries that have already consolidated their manufacturing industry; protectionism as an absolute doctrine is the same sort of nonsense as free trade absolutism; and the protectionist mode of activity is perfectly appropriate now for Russia, as it was for England in its time...." cited in Barbara Frazier, *Scientist-Statesman Fought British Free Trade in Russia*, Executive Intelligence Review, Jan. 1992 http://members.tripod.com/american_almanac/mendel1.htm



In this 1878 Bengough cartoon, Macdonald's Conservatives are seen riding the elephant of the National Policy into Ottawa.

The National Policy featured a sweet deal with the Canadian Pacific Railway which was incorporated in 1881 and was granted a generous \$25 million subsidy from Ottawa along with 10 million hectares of rich land. The CPR was also exempted from paying taxes for the next 20 years. Five years later, on June 28, 1886, the first CPR train left Montreal and, like a slap on the face to all republicans in Canada, and at the same time demonstrating its true anti-American intention, was timed to arrive on July 4, 1886 at Port Moody in British Columbia.

Due to the inability of American System patriots to continue the trajectory of progress unleashed by Lincoln's victory, the unification of intention of Russia and America was never finalized, the material division which fed a spiritual disease later capitalized upon by the British Foreign Office architects of the Cold War. Similarly, Berlin to Baghdad rail developments as well as similar rail programs planned between Germany and France and both to Russia had resulted in a dynamic of division which the British capitalized upon to instigate the irrational meat grinders known as World Wars I and II. Due to similar frauds, the birth of a sovereign Canada was derailed, and a population, occupying one of the richest and largest territories in the world, was subject to a dynamic which has left it vastly underdeveloped, with the lowest population density in the world of 34 million for a land area of almost 10 million square kilometers. A single state of California alone sustains over 38 million inhabitants while most of that is desert!

The Conclusion of a Fallacy. Let the Truth Begin again.

The paradox of "Canadian Nationalism" can only be efficiently addressed by first recognizing the power of progress as a universal phenomenon, expressed both in biological evolution of species, and human evolution of civilization as "the increase of energy-flux density". This power towards increasing self-conscious creative thought actively with an intention to perfect the universe, is so powerful that even those entropic intentions expressed by the oligarchical principle must submit and adapt to it.

The power of this anti-entropic capacity of human creativity to leap outside of closed systems of material and intellectual limits in order to discover a higher organizing principle and willfully act in conformity with it, is expressed most clearly in recent history by the American Constitutional System and its affiliated view of man as a creature made in the image of its Creator.

The adoption of momentary progress in order to annihilate a greater good was considered a necessary evil on the part of the leading strategists of the British Empire's Privy Council, then centered around Lord John Russell, Lord Palmerston of the powerful British Foreign Office. The influential pro-American System faction of Canadian patriots operating under the leadership of Isaac Buchanan was removed from power with the full adoption of the "National Policy" which followed the British North America Act of 1867. These policies stymied the birth of a true sovereign nation.

To the horror of the British Empire in 1958, John Diefenbaker and his collaborators were inspired by the progress achieved during this period of rapid Canadian development, and attempted to reproduce this process once again except with an important ingredient lacking in Sir John A. Macdonald... a devout love of unbounded progress without ulterior motive for destroying America. This approach of an active "nationalism" whose aim was to effect an increase of national power, was about to clash directly with the passive "New Nationalism" then being artificially crafted by the nest of Rhodes scholars working for the British Foreign Office's Canadian Institute of International Affairs (CIIA) under the likes of Vincent Massey, Georges Henri Levesque, and Walter Gordon.

This perverted Nationalism was merely a conduit selected to promote cultural irrationalism, and the acceptance of fascism masquerading as "zero-technological growth", otherwise known as the "New Cult of Eugenics" or "environmentalism" aimed at destroying the whole continent of North America.

George Grant's Delphic Subversion of Canadian Nationalism

Matthew Ehret-Kump

"Canada originally was put together by two groups of people who didn't have much in Common, but did not want to be Americans"

The above words taken from a 1973 interview of George Grant present a remarkable irony: One of the most influential founding fathers of the "new nationalism" which arose with Canada's 1963 ouster of Prime Minister John Diefenbaker and rise of a New Liberal Party under Walter Gordon, and Lester Pearson, is a man who never described *what Canada is* in any positive measure, but merely what it wasn't. Grant's influential, lie-ridden life's works culminated in his 1965 *Lament for a Nation: The Defeat of Canadian Nationalism*, and served as an attack upon the collective psyche of young Canadians who were in the midst of watching a post-JFK America fall under the influence of a British-steered imperial policy, and economic policy beginning with the war in Vietnam.



George Grant in 1973

In order to fully comprehend the paradox of the Canadian identity sculpted by Grant in this and similar works, is to take a brief look at the man, as an imperialist, as a representative of an oligarchical Canadian family, a Rhodes Scholar, a Nietzschean/Straussian and a hater of scientific

and technological progress represented by the best traditions of America.

George Grant was among the members of a growing hive of Rhodes scholars which had infiltrated most all branches of policy making, business, media and academia in Canada since the foundation of the scholarship in 1902. Grant's philosophical thoughts were broadcast in all forms of print, radio and televised media from 1949 to the end of his life in 1988. Born into two interconnected 'elite' families of Canada, Grant's destiny was relatively predetermined by forces which were in a certain sense beyond even his control, and a brief survey of some key family members and their assigned roles in the misshaping of Canada and the world will be

useful before addressing the lies embedded in the life's devotion of George Grant. This exercise will also help the modern historian to get a better sense of the pedigree of Canadian oligarchism, its evil culture as peons of an older, more powerful strain of Anglo-Dutch oligarchism and the currents which have caused the distorted nationalism now so heavily conditioning Canadian perception and behaviour.

A Family of Imperialists

George's paternal grandfather George Munro Grant was a lifelong advocate of Imperial Union and a key figure in ensuring the inclusion of the Province of Nova Scotia into the 1867 Confederation which ensured that Canada would not adopt a constitution similar in substance to that of its republican neighbour. For his services to the British Empire, Grant was made Principal of Queen's College from 1877 until his death in 1902.

George Grant's maternal grandfather was the infamous imperialist George Parkin, the Canadian whom Lord Alfred Milner had later credited with providing aim and mission to his life during their mutual stay at Oxford in 1873-1874 (alongside a young Cecil Rhodes). Parkin made himself a world's leading voice for imperial union, explaining in his 1891 gospel *Imperial Federation* that such a program was the only means to save the British Empire, then on the verge

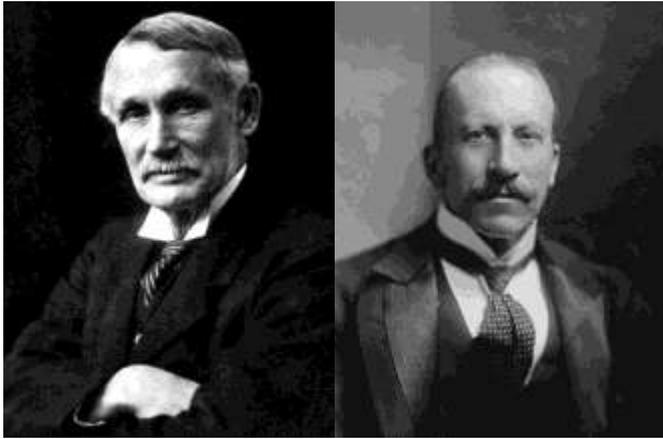


Photo: Georges Alexander

Grant's nephew, (co-architect of the R2P imperial war policy and former leader of the Liberal Party of Canada) Michael Ignatieff poses next to a portrait of his grandfather, George Munroe Grant

(1) George Grant, Interview from CBC's Aug. 3, 1973 Impressions with Ramsey Cook, available on CBC Digital Archives <http://www.cbc.ca/archives/discover/programs/i/impressions/impressions-of-george-grant.html>

(2) This was a policy which Kennedy, following the advice of former President Eisenhower, Douglas MacArthur and French President Charles de Gaulle, was adamantly against falling into. Before his death, Kennedy had even commissioned the National Security Action Memorandum 273 to pull remaining U.S. "military advisers" out of Vietnam entirely.



George Grant's maternal grandfather George Parkin (left) inspired Lord Milner (right) around rejuvenating a dying British Empire. Both worked closely together overseeing the Rhodes Trust and Round Table Movements recruiting young Canadians along the way.

of collapse during the second half of the 19th century. George Parkin became Principal of Upper Canada College in 1895, and left his post to become the first secretary of the Rhodes Scholarship Trust after the death of Cecil Rhodes in 1902. The Rhodes Scholarship was designed to fulfill the intention of Rhodes' seven wills which called for domination of the "inferior races" to Anglo-Saxon superiority, and the ultimate recapturing of America by creating a controlled indoctrination system for young talent from around the world that would receive their conditioning in the halls of Oxford University.

Parkin maintained this powerful position until his death in 1922. From this post, Parkin worked closely with Lord Alfred Milner in setting up Round Table movements across all British colonies beginning officially in 1911. Each Round Table branch was controlled by a central Round Table command post in London's Foreign Office. In this way, a common strategy for shaping an imperial policy for the colonies (then longing for sovereignty modelled on the American System), could be attained. It was through this vital instrument that the British Empire was able to coordinate the 1911 ouster of the Lincoln-inspired Prime Minister of Canada, Wilfrid Laurier. [3]

Parkin had early on encountered a talent in the form of a young Canadian aristocrat named Vincent Massey. In 1911, Massey who was then a student in Ontario became instrumental in forming youth branches of the Round Table

(3) Robert D. Ainsworth, *The End of an Era: Laurier and the Election of 1911*, University of Ottawa, 2009. Ainsworth quotes a letter from Laurier upon his ouster which reveals much: "Canada is now governed by a junta sitting at London, known as "The Round Table", with ramifications in Toronto, in Winnipeg, in Victoria, with Tories and Grits receiving their ideas from London and insidiously forcing them on their respective parties."

Movement at the University of Toronto. After his valuable services to the Empire, Massey was then sent by Ontario-based Round Table controller Arthur Glazebrook to Oxford to be trained directly under Alfred Milner, a self-described "race patriot"[4] and collaborator of George Parkin, who was already renowned for seducing young Oxford men to the quasi-religious cause of the British Empire[5]. Massey went on to become the most influential of George Parkin's sons-in-law when he married one of Parkin's four daughters in 1915. Massey not only played a key role in shaping Canada's political and cultural landscape for the next fifty years, but also gave a young George Grant his first major promotion as a scholar after World War II.

Aside from Massey, a brief overview of the Parkin daughters and their husbands provides the historian with a valuable insight into the breeding habits of a Canadian oligarchical dynasty which has vastly misshaped the evolution of Canada during the following century.



Vincent Massey

George Parkin's second daughter Maude married the son of George Munro Grant named William. William Grant was the Beit Lecturer at Oxford (1906-1910) and later Massey teacher at St. Andrews University. He was the headmaster of Upper Canada College, and a major guiding force of the Round Table Movement. After 1919, William became the head of the Canadian Branch of the League of

(4) Upon his death, Milner's Credo was published in the London Times of July 25, 1925 with the words: "If I am also an Imperialist, it is because the destiny of the English race, owing to its insular position and long supremacy at sea, has been to strike roots in different parts of the world. I am an Imperialist and not a Little Englander because I am a British Race Patriot ... The British State must follow the race, must comprehend it, wherever it settles in appreciable numbers as an independent community. If the swarms constantly being thrown off by the parent hive are lost to the State, the State is irreparably weakened. We cannot afford to part with so much of our best blood. We have already parted with much of it, to form the millions of another separate but fortunately friendly State. We cannot suffer a repetition of the process" [of losing America a second time -ed]

(5) These young men, many of whom went on to lead the Round Table Movement, and its later transformations such as Philip Kerr, and Lionel Curtis, were known as Milner's Kindergarten. In a letter dated Aug. 11, 1911, Glazebrook wrote to Milner: "I have given a letter of introduction to you to a young man called Vincent Massey. He is about 23 or 24 years of age, very well off, and full of enthusiasm for the most invaluable assistance in the Roundtable and in connection with the junior groups... He is going home to Balliol, for a two year course in history, having already taken his degree at the Toronto University. At the end of his two years he expects to return to Canada and take up some kind of serious work, either as a professor at the university or at some other non-money making pursuit. I have become really very attached to him and I hope you will give him an occasional talk. I think it so important to get hold of these first rate young Canadians, and I know what a power you have over young men. I should like to feel that he could become definitely by knowledge a Milnerite"[cited in Carrol Quigley's Roundtable Group in Canada, Canadian Historical Review sept 1962, p.213]

Nations Society^[6], and also a director of the Massey Foundation after its formation in 1918 ^[7]

George Parkin's third daughter Marjorie married a Rhodes Scholar named J.M. Macdonnell who went on to become both a financier as President of National Trust as well as the head of the Canadian Rhodes Scholarship Selection Committee, recruiting another Rhodes Scholar to become Secretary of the Rhodes Trust by the name of Roland Michener ^[8]. Macdonnell became a Cabinet Minister under the Conservative Prime Minister John Diefenbaker, where he worked alongside fellow Rhodes Scholar and Minister of Justice Davie Fulton to undermine Diefenbaker's "Northern Vision" program for Arctic development, W.A.C. Bennett's program for continental water management with the United States and Daniel Johnson's program for Hydro Power development in Quebec ^[9].

George Parkin's fourth daughter Grace married Henry Wimperis, a leading British aeronautical engineer who played an influential role working for the 1946-1950 Atomic Energy Study Group for the Royal Institute for International Affairs (Chatham House) ^[10].

George Parkin's only son named George Raleigh Parkin, who also became a major financier heading up Sun Life Insurance after returning home from his Oxford indoctrination, and then becoming a leading member of the Canadian Institute for International Affairs (CIIA).

(6) The League of Nations Society was formed as it was increasingly becoming clear that the earlier 1911-1919 Round Table Blueprint for Imperial Union was considered too circumspect by patriots striving for true independence from British intrigues. Although vigorously encouraged by the Anglophile racist President Woodrow Wilson, most American patriots rejected its logic of world governance, and the abolishment of sovereignty. Canadian Patriots following the American lead such as Chubby Power, Ernest Lapoint and O.D. Skelton battled valiantly to ensure that even the new League of Nations doctrine of World Governance would also fail.

(7) The Massey Foundation was a philanthropic fund created by Vincent Massey after inheriting the estate of his father, Hart Massey. This foundation was modelled on the Rockefeller and Carnegie Foundations then active in financing cultural and educational programs favoring population control, eugenics and other practices favorable to an oligarchic society.

(8) Governor General Michener became the legal Canadian Head of State, appointed by Queen Elizabeth II in 1967 and served until 1974 during which time, he was instrumental in establishing the Canadian Branch of the Malthusian Club of Rome alongside Pierre Trudeau and his cabal of social engineers

(9) For the full stories, see the Canadian Patriot #4 and 5 at <http://www.comiterepubliquecanada.ca/spip.php?page=rubrique17>

(10) Wimperis was also a close collaborator of Sir Henry Tizard, chairman of the British Defense Research Policy Committee who Naomi Klein had exposed to have been involved in 1951 meetings at Montreal's Ritz-Carlton Hotel with the CIA and Canada's Omand Solandt to "discuss" brainwashing. Naomi Klein, *Shock Doctrine: the Rise of Disaster Capitalism*, Knopf Canada, 2007, p.33. Solandt went onto play a key role alongside Senator Maurice Lamontagne and Pierre Elliot Trudeau in the overhaul of Canada's science policy in the 1960s.

George Grant's New Nationalism and Vincent Massey

As early as 1945, while the Canadian identity was increasingly being shaped by the United States' four term Roosevelt Presidency's belief in scientific and technological progress and unbounded growth, Grant was making a name for himself as an exponent of a new model of Canadian nationalism founded not upon cooperation with America, but rather by solidifying its "British Conservative" traditions against trends of American progress. Writing in "*Have we a Nation?*", Grant wrote:

"For unless we know why we exist, unless we know what we are trying to build here in Canada, unless we make a conscious effort to build it- we will inevitably be shaped by the REPUBLIC. There always has been and always will be an alternative to building a Canadian nation. And that is submerging of our nation in the USA". ^[11]

What Grant is describing is a trajectory that had gripped the Canadian imagination as an effect of the close collaboration which Canada shared with Franklin Roosevelt before and especially during the course of World War II known as "continentalism". Having nothing to do with the perverse continentalism of NAFTA^[12] and the World Trade Organization promoted today, but rather the continentalism which posed such fear and hatred in the hearts of the Rhodes Scholarship nests and their London masters. This continentalism represented an outlook based upon the large scale application of scientific and technological progress to overcoming obstacles to human development that exceeded mere national barriers. From the period of 1945-1963, the policies of large scale water management as seen in the Quebec hydroelectric power projects and B.C.'s Columbia River Treaty as a gateway to NAWAPA were among the most ambitious programs which Canadian patriots, working alongside their American colleagues were excited about building. Similarly, Arctic development powered by a full nuclear power system as the new frontier of human civilization and a space-based economy founded upon exploration and discovery were

(10) George Grant, *Have we a Nation?*, Institute of Public Affairs, Dalhousie University, 8/3, Spring 1945, p.162

(11) The North American Free Trade Agreement pushed by the World Trade Organization, the City of London and Wall Street to "homogenize" society via a vast takedown of national structures of regulation and protection of local business. Catalyzed by the 1971 takedown of the Bretton Woods system of global fixed-exchange rates, then followed by a slow, but consistent movement to greater deregulation, and market thinking, this trend vastly accelerated with Margaret Thatcher's 1986 "Big Bang" deregulation of banking, followed by NAFTA, and then the Maastricht Treaty which created the Euro as a single currency union undermining all national sovereignty of the nations of Europe. The next major point of acceleration occurred with the 1999 takedown of Glass-Steagall in the USA and the 2000 deregulation of over the counter derivatives.

also a high priority for North American nation builders and the world.

Grant's reputation as an enemy of both continentalism and scientific and technological progress, resulted in his being catapulted to national recognition by the procurement of his services by his uncle Vincent Massey in 1949. Grant's service came in the form of a commissioned appendix to the *Royal Commission on the National Development of the Arts, Letters and Sciences* chaired by Massey and his French Canadian collaborator George Henri Lévesque. Lévesque was a Dominican priest and Belgium trained social engineer who was charged with the task of secularizing the province of Quebec to prepare the culture for integration into a Brave New World [12].

In his 1949 essay, Grant called for the overhauling of the Canadian educational system in accordance with the political agenda that UNESCO's Julian Huxley had assigned to Massey and which later resulted in the creation of the Canada Council in 1957. This Council, modelled on a British template, was necessary in order to "scientifically" manage Canadian culture and education. The imperialists' justification of this overhaul of education, used a technique of asserting, without any relevant proof whatsoever, that there exists an absolute dichotomy between the mankind's emotional nature and thinking character, or in the language of Grant, of the "contemplative/static life" and the "active/changing life" [13]. After such a dichotomy was assumed between the "two cultures" of arts, and applied science, then an argument could be constructed upon which the amplification of the static life and diminishing of the active life in the composition of society as a whole could be arranged. For this purpose, Grant fulfilled his role to the full satisfaction of his uncle and British masters.

Grant notes ruefully: *"In some universities in English-speaking Canada, there are four times as many people teaching physics as teaching philosophy, and three times as many people teaching animal husbandry... the prime reason, no doubt for this state of affairs in Canada is the fact of our short history, most of which has been taken up with the practical business of a pioneering nation. Such a society must put its*

(12) Lévesque was trained in Lille France and in Belgium with the same Dominicans who became the teachers of the Uriage experiment of that created the Dominican Fascist Youth Movement: L'Ordre Nouveau. See Pierre Beaudry's *Book II of The Modern Synarchy Movement of Empire*. Downloadable at http://amatterofmind.org/Pierres_PDFs/SYNARCHY_I/BOOK_II/2._SYNARCHY_MOVEMENT_OF_EMPIRE_BOOK_II.pdf

(13) This is not a new oligarchical technique but one which is recorded as far back as Plato who wrote his brilliant *Parmenides* dialogue in order to force a crisis in the mind of the reader to tackle this paradox of the changing and non-changing. This is a paradox which neither Grant, Massey, nor any imperialist who conceptualizes man as an animal has ever had any hope in resolving. Since the time of Babylon, this has been the formula used for the creation of synthetic cults under the Delphic method.

energies into those pursuits that will achieve material ends. The active rather than the contemplative life perforce becomes the ideal. Anything that will effectively overcome hardship must be welcomed with enthusiasm. That concentration on material ends and admiration for the man of action continues for a long while after it has ceased to be a necessity." [14]

After asserting that the unfortunate idealizing of the active life is both purely materialistically (and not philosophically/spiritually) driven, Grant assumes again without any evidence, that a time can come whereby action ceases to be a necessity. This assertion made, Grant goes on a full frontal attack on the very notion of optimism, and manifest destiny itself:

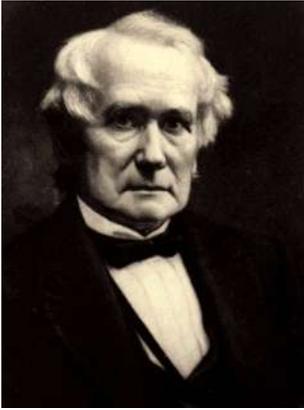
"...A pioneering society in which there are obvious material accomplishments open to all men of average intelligence leads to an optimism about the universe much like the optimism associated with youth. The tragedy and complexity of maturity are not so evident as in an ancient and more static society. When the spiritual difficulties of maturity arise, the cry of 'Go west, young man' can help individuals to avoid them. It is out of a sense of tragedy and uncertainty more than anything else that the need for philosophical speculation arises. A young nation in its sureness and confidence is thus basically unphilosophical." [15]

Thus Grant's conclusion is that not only does the optimism in the universe and mankind stem from a naïve and unmatured spirit, but that the pioneer spirit itself is merely an *escape* from thinking about the tragic complexity of life confronted by the likes of such "matured" British conservative thinkers as Charles Darwin and Thomas Malthus. In Grant's world, an active life imbued with a sense of universal optimism in conquering the obstacles of nature through progress, is intrinsically un-philosophical! Compare that to the pioneering spirit of Abraham Lincoln's economic adviser Henry C. Carey who directed his energies to destroy this fallacious assumption of British thinkers by attacking both Malthus and Darwin by name in his 1871 *Unity of Law*:

"Here was further proof of the universality of natural laws—the course of man, in reference to the earth at large, being thus shown to have been the same that we see it now to be in reference to all the instruments into which he fashions parts of the great machine itself. Always commencing with the poorest axes, he proceeds onward to those of steel; always commencing with the poorer soils, he proceeds onward toward those capable of yielding larger returns to labor; increase of numbers being thus proved to be essential to

(14) George Grant, *Royal Commission Studies: A Selection of Essays Prepared for the Royal Commission on the National Development of the Arts, Letters and Sciences*, Ottawa, Edmond Cloutier, Printer to King 1951, p. 119-133

(15) Op cit. p. 124-125 [5-6]



Henry C. Carey

increase in the supply of food. Here was a unity of law leading to perfect harmony of all real and permanent human interests, and directly opposed to the discords taught by Mr. Malthus... Reflecting upon this, he [Carey speaking in the 1st person] was soon brought to expression of the belief, that closer examination would lead to development of the great fact, that there existed but a single system of laws; those

instituted for the government of inorganic matter proving to be the same by which that matter was governed when it took the form of man, or of communities of men.” [16]

When seen through the eyes of Henry C. Carey and all similar American System statesmen, the nature of politics, economics and culture are united in mankind’s powers to improve the universe, and in so doing, improving himself in so far as discovering ever more perfectly, the laws of creation and his own unique identity as a mirror of the macrocosm. An economy and a law is not, in the mind of Carey, a “thing”, but rather a process of creation! This is the fundamental secret which the Anglo-Dutch oligarchy and its managers have been trying to obscure and whose solution lies in the universal physical principle of increase in energy-flux density and holds the keys not only to the reason/emotion paradox, but mankind’s salvation still today.

Returning to Grant’s sophistry, the question then arose: where would we ever find such teachers of the passive arts such as philosophy, and music, if the Canadian pioneering tendency active since 1878, has prevented its existence up until now? Grant answers his question:

“One difficulty of having Englishmen as our leading teachers of philosophy must however be mentioned. As has been said earlier, these men were teaching at a time when the conception of the contemplative arts was being radically assailed in Canada. The fact that the men who were deeply involved in keeping this conception alive were generally men bred in Great Britain often meant that they were unable to transpose the vital issues of philosophy into sufficiently Canadian terms to make them of burning interest to young Canadians.” [17]

Thus the desired teachers are men bred unsurprisingly in Great Britain! But sadly, the lack of sensitivity to the Canadian cultural matrix identified by Grant has kept these teach-

[16] Henry C. Carey, *Unity of Law: Relations of the Physical, Mental and Moral Sciences*, Philadelphia, 1872, p.8

[17] Op cit. p. 12

ers from sufficiently influencing the Canadian mind and achieving the desired “matured tragic culture of stasis” for which Grant yearned. Towards the conclusion of his essay, Grant lets his call to action (ironically to stop the active life) spring forth blatantly.

“The question will be decided by whether our political leaders and civil servants, our business men and educators come to see more clearly the long term advantages of training our able youth in a contemplative life as well as an active approach to life. It will depend indeed on whether they see the incalculable advantages that will pertain to any society which has a contemplative tradition strong enough to act as a brake on the rightly impetuous men of action. In the world we live in the need of such an influence should become increasingly apparent... The tragedy must be admitted that, just as the controlling forces in our western world are beginning to understand how deeply our spiritual traditions need guarding, and that some of our energy must be diverted from technology towards that purpose, our society is being challenged to defend itself against a barbaric Empire that puts its faith in salvation by the machine.” [18]

Thus in order for society to save itself from the “barbaric Empire that puts its faith in salvation by the machine”, men of the contemplative life must be created in a strong enough intensity such that they may “act as a brake on the impetuous men of action”. True to form, Grant asserts that this would be a self evident benefit without ever producing a single piece of evidence [19].

The Massey Commission’s Relevance for Social Engineering

The Massey Commission was a key player in the MI6/CIA orchestrated Congress for Cultural Freedom (CCF) operation which had begun in 1949 in order to “de-Nazify” both Europe and the Americas and promote a culture which was conditioned to assume that the very act of judging right and wrong would no longer be possible without risking the rise of new Hitlers (wasn’t it after all, the very act of judging that let Hitler make absolute statements about truth which caused the war?) Anyone who spoke of “truth”, had to thus be categorized as an authoritarian personality and fascist [20].

The Massey Commission provided a conceptual blueprint for the creation of mechanisms which were necessary to halt, to

[18] Op cit. p. 19, note: This is the typical Dominican Thomas Aquinas distinction between “*Viva activa*” and “*Viva contemplativa*,” which had been the Delphic plague of the Middle Ages in offering people the choice between the monastery contemplation and its contempt for the world, and the active militarization of the dumbed down population for the Crusades

[19] This is how stopping creativity leads to genocide. Welcome to the fascist New World Order of reducing the world population from 7 to 1 billion people.

the highest degree possible, all influence of American newspapers, magazines, radio services, television programming, and films from being accessed by the Canadian mind by establishing draconian quota systems. This quota system made much U.S. media extremely difficult to come by in Canada for decades. Taking over responsibility for the financing of arts, culture, humanities and social sciences from the Rockefeller and Carnegie philanthropies that had primary monopoly on financing of such programs both in America and Canada [20], the Canada Council ensured that centralized federal control over the school system and its curricula could then artificially create a “demand” ” by the federal financing of the ugly and arbitrary in the arts while promoting a humanities/social science system, which was directed to fragmenting all concepts of intellectual truth from aesthetic beauty.

The social sciences and humanities approach promoted by UNESCO, the OECD, the imperial philanthropies and now the Canada Council, were based on treating cultural behavioral characteristics as “things” in and of themselves, not as ephemeral processes driven by ideas of universal principles. The ideological underlying assumption was that Arts and Sciences are based on innovation in the domain of sense perception *effects* as opposed to discoveries of universal physical principles generated by the creative human mind. These “things” were rather treated as subspecies of bugs and fauna analyzed by an anal biologist, whereby radical statistical-based descriptions of patterns (which themselves were nothing more than the shadowy effects of deeper principles) could be modelled, and commented upon ad infinitum without any danger of discoveries of universal principle ever being made again. The power of creative reason was effectively cut off from the “techniques” of science and art under this model, and a new culture of a master “managerial” class and “popular” slave class was established, based exclusively on the belief in sense perception effects.

Lament for a Nation and the Diefenbaker Paradox

By 1965, Grant’s services were again procured by Massey and financed (as most of his works) through the Canada Council in the writing of a highly influential little book called “*Lament for a Nation: The Defeat of Canadian Nationalism*” [22]. His work was designed to create a line of reasoning that would both condition the thinking of the intellectual class of Canada and polarize an emotionally terrorized

(20) This is a nice paradox: If you fight for the truth, you are an authoritarian; but if you say there is not truth, you create a fascist society of morons controlled from the top-down

(21) For the full story on Wall Street philanthropies financing and shaping the (ironically anti-American) Canadian identity from 1911-1957, see *Rockefeller, Carnegie and Canada: American Philanthropy and the Arts and Letters in Canada* by Jeffrey D. Brison, McGill-Queen’s Press, 2005

youth culture to reject the “American Empire” to the south. What Grant obviously left out, is that it was MI6/Chatham House networks in both Canada and America (to which he was an integral part) that had orchestrated the assassination of John F. Kennedy in 1963 [23] and had re-activated the imperial tendencies after his death, beginning with the war in Vietnam. In his 1970 edition Grant updates his introduction with the following words of warning to Canadians:

“The central problem for nationalism in English-speaking Canada has always been: in what ways and for what reasons do we have the power and the desire to maintain some independence of the American empire?... on the surface it is certainly much easier in 1970 than it was in 1963 for Canadians not to want to be swallowed by the U.S. The years of the Vietnam war have been an exposition of the American empire.” [24]

Grant’s work can be considered clinically Delphic, simply because of the conscious lies used to advance his exposition such as the belief that the American System’s focus upon the sacredness of individual liberty and personal initiative was directly inspired by the British imperial philosophers John Locke and Adam Smith, or that the American system is intrinsically incompatible with the Common Good, even though its very constitution is built upon that premise [25]. The core of Grant’s Delphic concoction is the paradox of “progress without change.” He would like to have both worlds, active and contemplative. He would like to have Canada be both American and British. He can’t have them both, because those two chosen words which form the core of his ideology, “active” and “contemplative” are shadows of two irreconcilable realities which are the American System and the British Imperial System, respectively. And the two cannot live as one

With these and similar blatant lies affirmed as unquestionable truth, Grant went on to create an irony which never really existed in the first place: *that both America and Canada having so many differences in custom and identity, were each birthed by British imperial thinkers!* Following his 1949 Massey Commission thesis, Grant sets his logical

(22) George Grant, *Lament for a Nation: The Defeat of Canadian Nationalism*, McClelland and Stewart Ltd., Toronto, 1965, [2nd] print with new introduction by Grant 1970]

(23) See the Canadian Patriot #5 for the full story <http://www.comiterepubliquecanada.ca/spip.php?page=rubrique17>

(24) Op Cit, introduction p. VII

(25) The Preamble of the American Constitution states: “*We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.*”



Canadian Press

Prime Minister John Diefenbaker in his stereotypical pointing stance in Parliament. His failure as a leader resulted in an inability to reconcile an irreconcilable paradox regarding his love of progress and love of Britain

Delphic construct on another artificial irony, which is that while Canada's origins are rooted in British Conservatism (ie: inclined to the contemplated life of appreciating fixed traditions and things as they are), America is intrinsically Capitalistic, active and progress-driven. Canada's only hope in fending off the American Empire, claimed Grant, is found in recapturing our British conservative traditions where he wrote:

“ Our hope lay in the belief that on the northern half of this continent we could build a community which had a stronger sense of the common good and of public order than was possible under the individualism of the American capitalist dream. The original sources of that hope in the English Speaking part of our society lay in certain British traditions which had been denied in the American revolution. But the American liberalism which we had to oppose, itself came out of the British tradition- the Liberalism of Locke and Adam Smith.” [26]

Thus after assuming an unbridgeable incompatibility between the common good and public order of British traditions and individual freedom of America, Grant's book unfolds as a series of fallacies built upon each other. Grant's work begins by a Delphic overview of the failure of the Canadian Nationalist policy from the time of its first creation under John A. Macdonald 1879 to the downfall of Conservative Prime Minister John Diefenbaker in 1963.

He laments Diefenbaker's downfall as the proven failure of Canadian nationalism and argues that it was Diefenbaker's attempt to reconcile the irreconcilable by promoting a spirit of British Conservatism and anti-Americanism on the one side, while promoting a love of individualism and progress on the other. Restating his “truth” of the irreconcilability of the

(26) Op Cit. introduction p. X

(27) Op Cit. p.66

(28) For the whole story, see *Diefenbaker and the Sabotage of the Northern Vision* by the author, published in The Canadian Patriot #4, Jan. 2013

changing and non-changing, and the failure of Diefenbaker, Grant wrote:

“The practical men who call themselves conservatives must commit themselves to a science that leads to the conquest of nature. This science produces such a dynamic society that it is impossible to conserve anything for long. In such an environment, all institutions and standards are constantly changing. Conservatives who attempt to be practical face a dilemma. If they are not committed to a dynamic technology, they cannot hope to make any popular appeal. If they are so committed, they cannot hope to be conservatives.” [27]

This in fact is an anomalous paradox of Canadian history, typified by Diefenbaker's genuine love of progress while simultaneously loving the monarchy and British conservative traditions into which he was born. Diefenbaker's strident admiration for both Abraham Lincoln and Franklin Roosevelt clashes with his constant appraisals of British greatness and also provides a key insight into the reason for the failure in the relationship between himself and John F. Kennedy. Diefenbaker's tragic character embodies such a common characteristic personality type in Canadian history that can be henceforth called the “Diefenbaker Paradox”. Diefenbaker's only hope of resolving his own paradox involved a discovery of principle embedded in the American system which was absolutely absent in all aspects of the British system [28].

In the year following the publication of *Lament for a Nation*, Grant wrote his 1966 *Philosophy in the Mass Age* where he acknowledged a key influence upon his thinking when he described the evil philosopher Leo Strauss “as the greatest joy and that most difficult of attainment is any movement of the mind (however small) towards enlightenment, I count it a high blessing to have been acquainted with this man's thought” [29]. Strauss's now well documented role as the ideological founder of neo-conservatism as an “authority” on both Plato and Aristotle as analyzed through the perverted eye of Friedrich Nietzsche provides an additional insight into Grant's life's work [30].

It is relevant to here point out that it was Grant's inability to resolve the Diefenbaker Paradox, and his own oligarchical mindset which drove him down the dark path of Nietzsche and Strauss. If the cognitive dissonance caused by the fact that mankind is found in a universe of law, and yet which is constantly changing, is not resolved by an axiom destroying discovery of principle, then the tragic victim, like poor George Grant, will invariably fall upon the path of Nietzsche, Strauss

[29] George Grant, *Philosophy in the Mass Age*, University of Toronto Press, 1995 [1st print 1965], p.122

[30] See *The Secret Kingdom of Leo Strauss* by Tony Papart, published in the April 18, 2003 Executive Intelligence Review downloadable here: www.larouchepub.com/pr/site_packages/2003/leo_strauss/3015secret_kingdom_ap_.html

Grant's anti-Creative Necessity of the World State and the Crushing of Quebec

In George Grant's *Lament for a Nation*, Grant had already begun showing his adherence to the techniques of mind control elaborated by Aldous Huxley in the *Brave New World* blueprint for a New World Order when he wrote:

"The aspirations of progress have made Canada redundant. The universal and homogeneous state is the pinnacle of political striving. "Universal" implies a world-wide state, which would eliminate the curse of war among nations; "homogeneous" means that all men would be equal, and war among classes would be eliminated. The masses and the philosophers have both agreed that this universal and egalitarian society is the goal of historical striving. It gives content to the rhetoric of both Communists and capitalists. This state will be achieved by means of modern science- a science that leads to the conquest of nature." [1]

Grant describes his view of the meaning of "conquest of nature" in the following paragraph: *"Today scientists master not only non-human nature, but human nature itself. Particularly in America, scientists concern themselves with the control of heredity, the human mind, and society. Their victories in biochemistry and psychology will give the politicians a prodigious power to universalize and homogenize"* [2]

Grant's idea of the mastery of nature through the sciences has nothing to do with the increase of human potential as is obliged by the American System, but rather of "heredity manipulation, psychology and social control". Grant's notion has more to do of the mastery of slaves by masters than the mastery of nature by man. After dwelling on various obstacles to this world state, Grant addresses the problem of the Catholic French Canadian view of man which needed to be crushed as it was incompatible to his utopian model:

*"French Canadians must modernize their educational system if they are to have more than a peon's place in their own industrialization. Yet to modernize their education is to renounce their particularity. At the heart of modern liberal education lies the desire to homogenize the world. Today's natural and social sciences were consciously produced as instruments towards this end...What happens to the Catholic view of man, when Catholics are asked to shape society through the new sciences of biochemistry, physiological psychology and sociology? These sciences arose from assumptions hostile to the Catholic view of man... **Quebec will soon blend into the continental whole and cease to be a nation except in its maintenance of residual patterns of language and personal habit**"* [3]

Since the "sciences" of the imperialist that focuses upon psychology, biochemistry and social engineering are all based upon the rejection of the concept of mankind as a species endowed with a soul and made in the image of the creator, as is found at the heart of Catholicism, an amputation of these Christian principles from the Quebec culture had to be undertaken beginning with the educational reforms then being applied by Father Lévesque's social scientists from Laval University assigned to overhaul Quebec with the 1960-66 `Quiet Revolution`. Rhodes Scholar Paul Gérin-Lajoie was assigned the role of creating the Quebec Ministry of Education for this explicit purpose. Today's Quebec nationalism is little more than Grant's description of a society whose identities are found merely in their language and personal habits, but not in true progress and its causes.

(1) George Grant, *Lament for a Nation: The Defeat of Canadian Nationalism*, McClelland and Stewart Ltd., Toronto, 1965, [2nd print with new introduction by Grant 1970], p. 53

(2) Op. Cit. p. 54

(3) Op. Cit. p.79 and 84

Grant in 1973: Letting out his Nietzschean Inner Huxley

In a widely broadcast CBC interview in 1973 with Ramsey Cook, Grant, the self-professed “Christian philosopher”, threw his allegiances in with the author of “The Antichrist”... the god-hating existentialist Friederich Nietzsche, whom Grant admiringly admits shared his belief in the incompatibility of technological progress and change with traditional beliefs of truth that were intrinsically unchanging. To this effect, Grant said:

“This is why I so greatly admire a philosopher who is not much admired in the English speaking world, yet who I think was a very great philosopher- Nietzsche. I think he saw this early with enormous clarity- that modern science was an amazing theoretical and practical achievement, yet saw how killing it was to man.” [31]

Grant’s sophisticated argument that science is a homogenizer of society was transparently laid out in his next breathe:

“it [modern science], sees the world entirely as ‘object’, and the world as object is the same one place as another... the point is that at the heart of science is summoning forth things to stand before them, to give them REASONS, that is to be OBJECTS for them and objects are the same everywhere! Now in that sense, scientific society led to homogenization”

After laying out his view of the spiritual, and political world of man, and his assumption that reason and object are really the same thing, Grant then giddily began to speak of his “prediction” of the future of the “American Empire” and the new tyranny of his world state:

“I think one of the strange things with modern tyranny is it’s not going to appear often very nasty... Well let me tell you what I think the tyranny of the United States is going to be, at sort of a late state capitalist stage. It’s going to be the mental health state. It’ll be the tyranny of the mental health organization.

Cook: This all sounds very Orwellian. Is Orwell a thinker in your camp?

Grant: I would be closer to old Huxley. I think Brave New World is a much clearer... I think its going to be done in a much smoother way, if you know what I mean. You’ll be able

[31] This and all following quotes by Grant are taken from the Aug.3, 1973 CBC interview, accessible on CBC Digital Archives: <http://www.cbc.ca/archives/discover/programs/i/impressions/impressions-of-george-grant.html>



Grant’s self-professed admiration of the thinking of Leo Strauss (left), Aldous Huxley (middle) and Friedrich Nietzsche (right) set him directly in the camp of evil itself and established his pedigree as a true child of Satan.

to control with the morning after birth control pill, and water control so you’ll have to get a license to get children... Orwell’s is much too violent. I think the violence will be much much smoother.”

Certainly, if “reason” and “object” are supposed to be synonymous, then the British Imperial view of Grant and his “world state” must logically follow from his premises as a necessity... however fortunately for humanity, this formulation is anything but true. As any discovery of principle has demonstrated (whether it is Kepler’s discovery of the harmonic relations of planetary orbits, Mendeleev’s harmonic ordering principle of the elements, or Bach’s discovery of Well-Tempering expressed in his Well-Tempered Clavier series): all universal physical principles, **and thus all efficient causes of progress**, are in fact the causes of directed change in the universe and the cause of mankind’s power to increase his potential relative population density and increased powers of labour as demonstrated clearly by American economist Lyndon LaRouche who wrote in 1991:

“The science of political economy is premised upon conclusive, empirical evidence of a fundamental difference which sets the human species absolutely apart from and above, all of the animal species, as Moses specifies in Genesis 1:26. This crucial difference is mankind’s power to increase the potential population density of the human species as a whole by means of the voluntary generation, transmission, and efficient assimilation of scientific and technological progress. Mankind is capable of increasing, intentionally, the maximum size of the human population which could be self-sustained by its own labor, per average square kilometre of land area, while also raising the average physical standard of living. No animal species can accomplish this.” (32)

(32) Lyndon LaRouche, *The Science of Christian Economy*, Schiller Institute, Washington D.C., 1991, p. 221

Forming a Real Canadian Nationalism

The real science of human self-organization based upon a self-conscious understanding of the real principles guiding human evolution is not based on a materialist conception of science devoid of spirit, nor a spiritual conception of art devoid of matter. At 91 years of age, Lyndon LaRouche has spent a life time reviving the universal traditions of America which have centered around the Renaissance concept of the self-perfectibility of man as made in the living image of the creator, and has established a new science called Physical Economy. As Physical Economy is a demonstrable field of science advancing upon the work of Alexander Hamilton and Henry C. Carey, the American System of Political Economy can no longer be said to be American, but rather universal, in that it is applicable by all people of all nations and cultures who strive with an honest intention for a better tomorrow through the wise application of the most advanced fruits of creative thought at humanity's disposal, regardless of any monetary constraints.

The commitment to humanity's ongoing successful survival in a creative, anti-entropic universe is the only pre-requisite for the modern nationalist. Without an intention that is in harmony with a rigorous commitment to discoverable truth, and the moral commitment to fight to apply those discovered truths to change the system in which mankind is operating for the better, and without end, then all talk of nationalism and sovereignty is but an empty shell. An echo of *1 Corinthians 13* is here heard:

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

Do we love our children and neighbours enough to fight for a human cultural policy which will provide them the means to live as men and women, instead of greedy and fearful beasts? Do we love truth more than our comfort to the point that we will let go of axioms which held us back from experiencing the joys of participating in the immortal process of mankind's transformation into a mature species of directed action within and upon a directed and acting universe?

In his recent paper, *On the Subject of Oligarchy*, LaRouche expressed the challenge to mankind in the following terms:

“The two leading options for mankind now, may be fairly identified as the choice between the “Oligarchical,” on the one side, and what is fairly nameable as “the Classical,” on the other. The problem to be emphasized, is that the prevalence of the “Oligarchical,” on the one side, would ensure a rate of destruction of humanity which would be of the type which is typified presently by the tradition of the oligarchical system. In that case, the nightmare which General of the Armies Douglas MacArthur had faced in his time, leads toward a general destruction (and, possibly, the extermination) of the human species. In the case that the “oligarchical model” were defeated, the horror of thermonuclear warfare, or comparable consequences, would probably also be defeatable.

To restate the point just made, which of the two options prevails will tend, essentially, to predetermine the outcome for humanity?” [33]

If we choose to take the challenge of stepping into the currents of history, not to simply be moved, but rather, to apply our creative energy towards contributing something durable and meaningful to the immortal unfolding of beauty and creative evolution, then how may we re-amplify those currents of thought past, which have held within them the seeds to a better future?

These are the questions that a true Canadian Patriot must be able to answer.

[33] Lyndon LaRouche, *On the Subject of Oligarchy*, Executive Intelligence Review, July 26, 2013

An Introduction to the American System

By Pascal Chevrier

The British system of political economy has kept Canada underdeveloped and consequently under populated, it is time to learn from the real American System and remedy this double edged deficiency at once.

As old Europe is being shred to pieces by the City of London-based world financial Empire, let us reflect on the avenues readily available and constructible which may yet provide humankind with a better prospect than the presently ongoing Greek hecatomb^[1]. Whenever humanity has been faced by great perils, and two presumably practical options were presented to the population, each of which differing merely in their divergent paths leading straight to a common hell, mental sanity asserted itself in those few who chose the “unpractical” third option, and saved the day! That fact is made clearer when it is understood that neither the austerity policies of the British Empire, nor the banks’ bailouts were ever designed to ameliorate the lives of their ‘beneficiaries’, be they nations, states or cities ^[2].

Exactly the contrary is in fact true. It has been the intention of the Anglo-Dutch financial empire to destroy the very possibilities of actual recovery of nations, such that bail out and new austerity regimes have been created... for the bailouts have saved *not* the real economy, (jobs, industry, agriculture etc...), but merely the toxic speculative debt associated with the parasitical derivatives cancer which has grown to hyper-inflationary proportions. This simple truth will assert itself painfully, to Canadians, if we allow the new imperial strategy of bail-ins ^[3] to be implemented. Contrary to popular belief, the Canadian political landscape is not immune to these snake-oil medicines, nor the fascist regimes of control which are being set up now in preparation for the financial meltdown.

The question presents itself: *where are we heading? Where is the leadership that is urgently required to put us out of reach of this abominable fate?* It is up to you, the reader, to answer such a vital question. And to this end, in order to work our way out of this present infernal descent into the financial maelstrom, we must look at the revolutionary genius of Alexander Hamilton (1757-1804), first Treasury Secretary of the United States. The elementary exposition of the necessity for a reinstatement of the Glass-Steagall Act both

in the U.S.A., Europe and Canada has been fully elaborated in previous issues of the *Canadian Patriot*. What I wish to reiterate to the reader here, is the next step that follows Glass-Steagall: the establishment of a Hamiltonian credit system. But first, let us briefly summarize the enemy’s strategy.

The Imperial Counter-Revolution

To understand the full impact of Hamilton’s crafting of the *American System of Political Economy* in the years following the American Revolution, we must look at a later date and let the enemy expose his view: In his 1877 will ^[4] Lord Cecil Rhodes wrote that he wanted his inheritance to be used in order to recover the lost colony of the United States and have a consolidated one world Anglo-Saxon Empire in order to crush the ambition of non-Anglo Saxon races from developing their sovereign nations utilizing the American model as was the trajectory of that time. The date of the will, written twelve years after Lincoln’s victory over the British-backed Southern Confederacy, shapes the context in which it was written, and shall reveal an interesting paradox in the minds of many Canadians. This popularly-held belief assumes that:

- 1) there has always been an imperial intention on the part of our southern neighbour to consume us, while;
- 2) our true interests lie in our allegiance to the mother country of Great Britain who guides us only in symbolic form having granted us independence and “responsible government” long ago and;
- 3) America was founded as a free market-oriented imperialist nation modelled on the thinking of Britain’s Adam Smith.

The continued perpetuation of this popular three-fold belief over generations can only be explained by the simple fact that we have been lied to. Now it is time to set the record straight: There is no “American Empire”. There are only dumb Americans who get co-opted to the British Imperial world vision. This was not a mystery for 19th century statesmen. In the shrewd words of American system economist Henry C. Carey writing in 1856:



Lincoln's advisor Henry C. Carey (left) defended and advanced the Hamiltonian American System against the evil lies of the British System. Alexander Hamilton is on the right.

Two systems are before the world; the one looks to increasing the proportion of persons and of capital engaged in trade and transportation, and therefore to diminishing the proportion engaged in producing commodities with which to trade, with necessarily diminished return to the labour of all; while the other looks to increasing the proportion engaged in the work of production, and diminishing that engaged in trade and transportation, with increased return to all, giving to the labourer good wages, and to the owner of capital good profits... One looks to pauperism, ignorance, depopulation, and barbarism; the other in increasing wealth, comfort, intelligence, combination of action, and civilization. One looks towards universal war; the other towards universal peace. One is the English system; the other we may be proud to call the American system, for it is the only one ever devised the tendency of which was that of elevating while equalizing the condition of man throughout the world.” [5]

In other words: the Imperial system versus the Republican system, sometimes similar in form, yet incompatible in substance and function.

The inner echelons of the British Empire have never accepted the fact of America's 1776 independence nor America's establishment by Benjamin Franklin and Alexander Hamilton, of an anti-monetarist system of political economy. Cecil Rhodes's words transcribed above reflected the intentions of the British oligarchy since they understood very well the difference between the two systems. Instead of examining their own self-destructive axioms, the British Empire would rather plot the takeover of the young American republic by hook or by crook. They dreaded the mighty Union because its very existence meant the annihilation of their sunset-less Empire! The inspiration which the U.S. model of government and economic system was providing around the world forecasted the inevitable overthrow of their decrepit feudal monetarist system. In response to this dynamic of progress unleashed globally after Lincoln's victory, political assassinations, wars, austere economic policies and more

were all used with the intention of co-opting the American institutions in order to keep the world from attaining the means necessary to establish their true independence and freedom.[6]

Contrary to popular belief, the *real* cause of the American War of Independence was never the refusal to pay a tax on “British” tea, but rather a refusal to submit to European despotism and austerity measures such as the ones Europe is still subjected to today. In the words of the young Alexander Hamilton: “*They endeavor to persuade us ...that our contest with Britain is founded entirely upon the petty duty of three pence per pound on East India tea, whereas the whole world knows it is built upon this interesting question, whether the inhabitants of Great Britain have a right to dispose of the lives and properties of the inhabitants of America, or not.*”[7]

It is now time to answer the big question: *What is this American system which has shaped so much of our history, and yet which nobody seems to know very much about?*

The Massachusetts Bay Precedent

Since its establishment in 1620, the colony of Massachusetts had benefited from a Charter which permitted its inhabitants to organize a colonial government which they entirely controlled. Great Britain's political turmoil across the ocean contributed to nearly seventy years of de facto independence. In addition to their government and courts the Colonial Authority also issued a paper currency called the Colonial Scrip and the pine tree shilling which provided for the basic functions of society: agriculture, industry and infrastructure. In a few years, the Saugus Iron Works outpaced many times similar iron works of Britain! What was increasingly becoming recognized to the dread of the British oligarchy, was that Massachusetts was no longer under the control of the British system. The colony was already on the course to becoming a sovereign republic through its attainment of relative political and economic independence.



Governor John Winthrop

In 1688, the Dutch financial Empire took over Britain and crowned their champion, William of Orange, as the new king of the Isle in a coup known today as “the Glorious Revolution”. Immediately after this coup, the financial elites re-consolidated themselves and asked for the return and repeal of the Massachusetts Bay Charter which allowed the colony its high level of autonomy. After loud protests and a heated fight, the Charter was revoked, but for the cause of freedom, this was but an interlude. This event and its effects were forecasted long before by Massachusetts' Governor John Winthrop, who said in 1638:

“Lastly, if our patent be taken from us, (whereby we suppose we may claim interest in his Majesty’s favour and protection,) the common people here will conceive that his Majesty hath cast them off, and that hereby they are freed from their allegiance and subjection, and thereupon will be ready to confederate themselves under a new government, for their necessary safety and subsistence.”^[8]

True freedom or free market?

It is not coincidental that in 1776, the same year which the American Revolution was being launched, the British imperial propaganda machine published a book by a plagiarist named Adam Smith (1723-1790) called *The Wealth of Nations*. The true purpose of this book was not to describe a new economic theory as Smith claimed, but rather to win back the colonies economically, in the advent the rebelling colonists would militarily win their independence. In direct opposition



Adam Smith

to the leaders of the American Revolution, Smith’s system was based explicitly on the belief in a non-existent world where all players are equal, intentions had no existence, oligarchical interests did not exist and money ruled under the mantra of “buy cheap and sell dear”. The entire system of wealth was to be regulated not by nation states, the general welfare, or intentions regarding the future, but rather by mysterious “forces” caused by diminishing supplies and increasing demand, moved by what Smith dubbed his “invisible hand”.

Friedrich List (1789-1846), the great German economist and follower of the American System said of Adam Smith’s chef-d’oeuvre: “He has entirely forgotten what the title of his book “Wealth of Nations”, promised to treat. Not taking into consideration the different state of power, constitution, wants and culture of the different nations, his book is a mere treatise on the question: How the economy of the individuals and of mankind would stand, if the human race were not separated into nations, but united by a general law and by an equal culture of mind?”^[9]

More than thirty years before List could write these lines, Alexander Hamilton had designed a refutation of the British “invisible hand” dogma and freed the newly formed Union of the British financial yoke. The political independence had been established with the 1776 Declaration of Independence, but Hamilton knew that the war would not be completely won by canons and guns. Hamilton wrote [when where]:

“It is by introducing order into our finances-by restoring public credit-not by winning battles, that we are finally to

gain our object. It is by putting ourselves in a condition to continue the war not by temporary violent and unnatural efforts... that we shall in reality bring it to a speedy and successful one.”^[10]

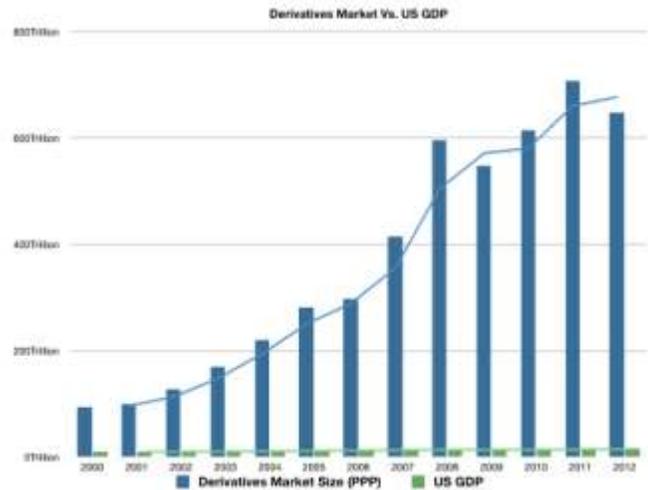


American System economist
Friedrich List

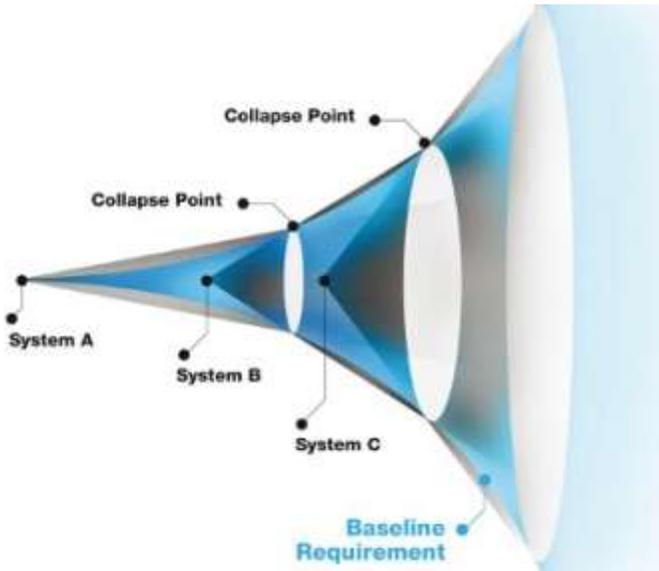
Indeed, Washington’s Continental army was poorly supported by the Congress and Hamilton was organizing its leadership to revive the colonial credit system of the 17th century Massachusetts Bay Colony in a more advanced form. He would write several letters to James Morris on the need to establish a bank through which national credit could be organized for such a purpose. Even though the war first had to be won militarily, Hamilton fully understood that without such an economic architecture, the independence of the republic would be short lived!

What is economics?

Today, the student of economics is easily perplexed by all the hogwash algebra, and complex financial scams used to return high profits to shareholders in our “globalized” marketplace. Before we speak of hedge funds, dark pools, CDO’s, MBS’s, we must first ask a primary question: Does society truly benefit from these practices? Not only that, but who actually produces what is needed to feed, house, employ, train our people? If these questions are asked, you soon realize that those financial institutions which we put our trust into to make the economy move, are NOT real sources of wealth at all. Rather, institutions such as Wall Street and the City of London actually deprive producers of the means to produce and diminish mankind’s ability to create new wealth by promoting a



The world derivatives cancer far outpaces the U.S. GDP by orders of magnitude. This is what is about to take down the Canadian “big six” banks unless Glass-Steagall is brought back. Pictured above: Derivatives growth over GDP in 12 years



LaRouche's advances upon the American System have resulted in a new understanding of collapsing human and biotic systems which do not outpace the baseline requirements of the increase of energy flux density of the system as a whole

sick logic of debt slavery and speculation. Under the London-Wall Street system, production is also destroyed by the artificial creation of new "demands" such as "green energies" which shepherd the foolish victims into modes of thinking which cause them to destroy themselves.

Even though it can be argued that a small portion of these "too big to fail" financial institutions are remotely involved in some productive activities useful to society, it is demonstrable that such productivity were always possible without them. The reality is that this system as a whole is nothing more than monetarist junk, not worthy of being associated with the name "economic science".

On the contrary, in his 1984 textbook on physical economy, *So You Wish To Learn All About Economics?* American system economist Lyndon LaRouche explained at length what it means to be truly productive. LaRouche begins by asking "where does humanity's capacity to increase his productivity arise?" The answer to this very simple question can only be answered after a necessary investigation into the concepts of technological progress and the increase of energy flux-density of systems, as both concepts are at the root of all of human progress going as far back as we know.

The metric which must be used to discover if a society is progressing or regressing is not to be found in either "Gross National Product" or the changes in that society's "carbon footprints", but rather, in that society's Potential Relative Population Density^[11] measured per capita and per square kilometer. This is the function of a real economic science! When this does not increase at a faster rate than the baseline requirements of the system as a whole, the system collapses.

The disease that grips our society today can be traced back to the same oligarchical class which Alexander Hamilton and

the American revolutionaries fought against. Where the oligarchy has always promoted the subduing of mankind's ability to act wilfully on the future, by trapping him in the sensory prison of the illusory "present", true economics is a matter of shaping a better future and not of selling "futures" [12]!

Program for an American Republic

"To cherish and stimulate the activity of the human mind, by multiplying the objects of enterprise, is not among the least considerable of the expedients, by which the wealth of a nation may be promoted."

-Alexander Hamilton, *Report on Manufactures*, 1791 [13]

Before going further, we must establish that the real essence Goodness or Evil shaping changes in economics, while first being visible as shadows expressed by the increase or decrease of the Potential Relative Population Density, can finally be discoverable in the primary intention of a policy's author. In the case of Hamilton, the Goodness of his policy could not be clearer. In the entirety of his reports, and life's mission, Hamilton is dedicated to the cherishing of the powers of the human mind more than the pursuit of material possessions and pleasures which he establishes as the source and *raison d'être* of wealth creation. The creation and consumption of material goods are only Good in the mind of Hamilton, if they stimulate the activity of mind by "*multiplying the objects of enterprise*". This is the root of the modern republican tradition as stipulated in the Declaration of Independence: "*We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...*" The notion of General Welfare enshrined in the Federal Constitution of the United States of America (1789) made the American System a totally new type of organization of Man dedicated to the Happiness of its citizens and posterity.^[14]

Here are the three points which summarize what became known as the American system, initially elaborated in depth in each of Hamilton's reports ^[15]:

- High Protective Tariffs such that no dumping of cheap goods would be ever again be allowed (as was the infamous practice of British East India crushing of young manufacturing potentials across North America for centuries). The nascent manufactures had to be protected and nurtured allowing each the means to create prosperity and procure each citizen with the articles necessary to advance the common prosperity.
- A National Bank to provide and regulate the amount of public credit circulating in the Union and for specific projects tied to national improvements.

- Internal Improvements: The great projects that built the United States from coast to coast (Canals, Roads, Railroads, Agriculture, Manufactures, Infrastructure, ...). That is the idea that the best of all technologies are supported by the physical budget of credit emission and are used to improve the labor of all.

Hamilton's strong conception of the need to guide economic policy with an eye to the whole, as more than the sum of its parts through national improvement programs is clearly written in his Report on Manufactures:

"There can certainly be no object, more worthy of the cares of the local administrations; and it were to be wished, that there was no doubt of the power of the national Government to lend its direct aid, on a comprehensive plan. This is one of those improvements, which could be prosecuted with more efficacy by the whole, than by any part or parts of the Union." [16]

Which price is right?

Another aspect of the monetarist fraud called the "invisible hand" popularly believed today involves the simple matter of prices. *Who will decide the price of things if not the free market?* asks the ideologue. What does the "free market" know about growing food or iron work? Thankfully no mention in the U.S. Constitution is made of the free market. It is the Congress of the United States which is the elected body that has the role of determining the value of coin and therefore has an impact on prices in relation with the credit being emitted by the National Bank. Read *Article I Section 8* for yourself and you will see quite clearly that the current system practiced by Wall Street in America is not only illegal, but that the original American System was intended to have a constantly improving effect on the General Welfare:

"The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States..."

To borrow money on the credit of the United States;

To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;

To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;"

This power that Congress has been given is extraordinary compared to the old feudal system where private bankers and sometimes kings decided of the value of things and people... If the system Hamilton created had not been sabotaged repeatedly [17] then slavery both inside and outside of America would not have re-emerged today. It was the view of these American system economists that the value of men and women would increase because their minds will be more apt



Today, Canada has one last chance to restore a dynamic of progress, exemplified by JFK's NAWAPA XXI

to make discoveries of principles and develop an age of reason. This is and always has been the American System. Everything else being peddled in its name is a fraud.

What Canadians must reflect upon...

As exposed in the Imperial Myth of Canada's National Policy, both the 1867 Confederation of Canada and the 1878 Canadian National Policy [18] were only a hollow shell of the national policy established earlier by Alexander Hamilton, then being spread across the world. The real intention of the Canadian National Policy was to prevent the collaboration of Canada with the United States by creating a Northern Confederation which had neither the General Welfare of its population at heart nor the institutional means to develop the territory, to wit; the present state of Canada's embarrassingly low population relative to its vast undeveloped landmass!

If Canada is to survive the onrushing economic collapse and contribute something meaningful towards the establishment of a new financial architecture vectored around progress, then it is imperative that we 1) shed the shackles of Americanophobia and 2) boot out the Malthusian, xenophobic intentions that were at the roots of MacDonald's National Policy. We need a Hamiltonian revolution in our conception of economics. With the tools of a National Bank and public credit, our enormous potential will be unleashed.

The urgent development of our very large North American continent, from the North Pole to the southern tip of Mexico, awaits us. And if we do not supply the efforts to collaborate with our neighbours, and reorganize the water cycles, for example through the NAWAPAXXI design, we know that great catastrophes are looming in the near term future. It is time for us, Canadians, to reach a higher level: to be simultaneously proud patriots of our country and active citizens of world: because the governing intention of civilization must finally become the General Welfare for all human beings, instead of the maintenance of a master-slave system of zero technological growth.

\ The City of London delenda est!



Alexander Hamilton's Credit System premised upon the structure of National Banking and long term investments into the increase of the productive powers of labour of the nation as a whole is highly applicable to Canada's currently urgent needs. Pictured above is a general diagram of how the Hamiltonian Credit system functions.

End notes

[1] What Greek bailout? 98.5% went straight to the banks www.larouchepac.com/node/27555 (and none to the real economy)

[2] The city of Detroit, Michigan filed for Chapter 9 bankruptcy on July 18th 2013

[3] A "Tax upon people's savings" or more simply said, pure theft! See the Canadian Economic Action Plan 2013, p.144-45.

[4] Cecil Rhodes, *Confessions of Faith*, 1877

[5] CAREY, Henry Charles, *The Harmony of Interests: Agriculture, Manufacturing, and Commercial*, 1851.

[6] Today's Malthusians, led by the Queen of England, are asking for a return to old "green" technologies, war and pestilence in order to bring the world population from 7 to 1 billion people.

[7] HAMILTON, Alexander, *Full Vindication*, 1774, p.1.

[8] Taken from Graham LOWRY's *How the Nation was Won*, p.11.

[9] LIST, Friedrich, *Outlines of American Political Economy*, Böttiger, 1996, p.21.

[10] Hamilton's letter to Superintendent of Finance, Robert

Morris. April 30th, 1781.

[11] See Lyndon LaRouche's *So You Wish To Learn All About Economics?*, 1984 Chapter 2.

[12] Under the new world derivatives bubble (created in 1987 by Sir Alan Greenspan), futures have become bets on insurance tied to non-existent commodities or securitized debts which themselves have no real existence or payability.

[13] Alexander Hamilton, *Report on the Subject of Manufactures*, 1791

[14] The fight Hamilton waged to obtain a Constitution that would uphold this conception of a framework based on Natural Law as been compiled in what is known as The Federalists Papers.

[14] See Hamilton's Reports to Congress: *On the Subject of Public Credit* (1790), *On the Subject of a National Bank* (1790), and *on Manufactures* (1791).

[15] *ibid*

[16] The first National Bank Charter was permitted to expire in 1811, by the treachery of President Andrew Jackson the second National Bank also expired in 1836. No true National Bank ever came back into being after this.

[17] See Matthew Ehret-Kump, *The Imperial Myth of Canada's National Policy*, *The Canadian Patriot* #8. August 2013

Towards a Culture of the Noösphere

Gigantic Shadows of Futurity

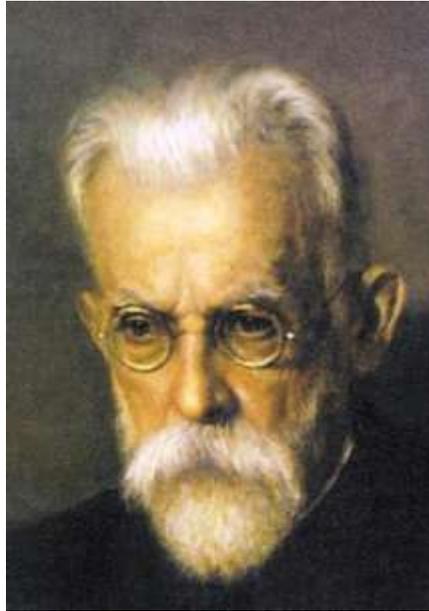
Part II

By Aaron Halevy

Life on Earth has faced many extinctions in its past. These extinctions are recognized to be on a scale of magnitude at least as big as our galaxy. What force could oppose such an immense fate? So far no life on Earth has figured out the solution to avoid such a crisis. But since mankind is not only a living being but also the only known cognitive species, our exemption from such a fate will be in appreciating and acting on this unique difference.

Basement member Sky Shields has recently posed that the belief in the Euclidean-Laplacian-Newtonian versions of “time” and “space” is a mathematical fantasy, and that a higher, inseparable “space-time-matter” of reality is a more valuable understanding of the real universe, as Riemann, Einstein and Vernadsky would agree.[1] Now ask yourself, if this is the case, then what is it you are really looking at when you look at yourself in the mirror? If time does not exist in a linear fashion, where past, present and future are not separate but fully connected, then where is your spouse? And can you say when your grandfather died, as you look to his grave at your feet? These questions are not as existential as they might seem when you keep the fundamental issue of the nature of mind investigating itself in “space-time-matter.”

In Part one [2] of this two part report, I outlined some of the development, from the 19th to the 20th centuries of the concept defined by Vernadsky as “the Noösphere.” To review: this domain is ubiquitous, and just as living organisms are inseparable from the biosphere as a whole, mankind and the entire Noösphere are absolutely inseparable. It has been shown that this domain is a purely creative domain and one participated in and connected to every human



Vladimir Vernadsky

being of past, present and future generations. What are the ways we can self-consciously understand this domain of mind? What are ways we can understand how we interact with other living human beings on this higher basis?

The question becomes more subjective when you ask: if this domain is ever-present around us and within us, where then is my identity? Can mind efficiently exist beyond the body? The modern version of this question might be called the “mind-brain paradox.” Is that which we call the soul just a set of memories and neural connections firing off in the brain, as automatic responses to the complex set of sense stimuli entering the body, or is there something

more? From what point does this sense stimulus enter into your mind? The immediate fallacy is in the direction of the investigation. We must begin with mind first, and only from that bearing can we investigate what the brain is that the mind is ostensibly “in it.” [2]

If Vernadsky understood the space-time of minerals by their crystal formations, and looked to understand the space-time of living matter by its several evolutions upward of its transforming envelopment of elements and their isotopes, what might be a beginning point where we can gain insight into our own selves in this highest domain, could we look down, as if from the outside of our species? Where would a human locate identity?

Therefore if the mind lives in such a reality which can be said to be “outside simple space and clock time,” then what one should look to prove this, rather than the experience of our universe as presented to the senses.

A perception of ones self or others, “outside the normal sensuous readings of the world,” more specifically, the feeling of being outside of space and time, is often treated as the outermost of human experience. Any close examination of this phenomenon might disturb our “sense” of ourselves, it might cajole us out of our comfort and security of habit as to what it means to be a living human being. Yet, peeking down the rabbit hole, with the right standards and directionality, could provide us the window through which we might receive a prescience of this real world, outside assumption, which is waiting to be further explored and utilized by our conscious minds. The subject of this paper is to bring some such unique reflections to the table, and to begin to poke for a higher comprehension.

It is essential to outline the boundaries to our investigation by excluding all reflections of the oligarchical principle in the human experience. In the effort to cattle most of the human race into submission for easier control by the few, oligarchic escorts from Bertrand Russell to Adam Smith to the Delphic Cult of Apollo have repackaged the same methods of mind control in the past, and most people have fallen for it, again and again. The model is earliest known to Aeschylus as a design to bring mankind away from his inherent Promethean fire: a design to brainwash mankind that he and she are only sensuous beasts and can be pleased only by sensuous pleasures and entertainments, and thus convincing them that they have no creative mind and therefore no business fighting against the supreme will of the gods of mount wall-street or wherever, who control “the way the world works.” [3] It is true that such evil people do exist, but the tragedy of humanity to this day, is that we have accepted this self-induced slavery. Therefore, excluding such means of control foisted upon modern society by the Congress for Cultural Freedom (CCF) and the Tavistock Institute, we can neatly put aside such experiences as drugs, pop-music, video games, loveless sex, television and movies, from our current examination.

Human experience is wide-ranging and varied, so our key-stones here shall be those with the participation in a larger social activity, and a connection to a healthy self-consciousness in the activity. Looking at some of the anomalous phenomenon of experience, from a wide range of individuals in recorded anecdotes, speeches and interviews, one finds that there does exist a common thread of such unique experiences. And as we approach the final section of this report, which by no means limits the upper boundary of such phenomenon, we should not be surprised to find that these experiences land on the shores of what has been called by the poets, “the realms of gold.” Also known

by its fruits: classical poetic and musical composition, and their daughter, scientific discovery.

Forget not that individuals’ relationships to any facts are hypotheses, and are initially culturally conditioned. That this factor influences thought on any given subject or phenomenon is easily illustrated, as in astrology or quantum physics for example. Therefore, to investigate any anomalous and often misnamed “mystical” phenomenon which lie at the boundary of thought, we must leave sense perceptions and cultural habits of “established opinion” at the door, while we think critically as scientists upon what could be the truth hiding behind such shadows.

“Mysticism is foreign to me, but I am aware that vast domains of consciousness are unknown to us, and are, however, ultimately accessible to scientific investigation, lasting generations.”

~Vladimir Vernadsky [4]

1. Life after Death

The documented anecdotes of those people who have experienced the phenomenon of a so-called “life after death” will serve us well as an introduction to the discussion.

In the book, *Life After Life: The Investigation of a Phenomenon—Survival of Bodily Death* by psychiatrist Raymond Moody,[5] 150 people were interviewed who had near-death-experiences, many of whom were “declared dead” for some period of time. What is most interesting of such testimony, beyond the meeting family and seeing paradise, are those experiences which are related to us about a different sense of time and space and a super-sense of communication to other still living-human beings, which people in this “near-death” or “after-death” state try to express in such situations.

One woman put it thus,

“Now, there is a real problem for me as I’m trying to tell you this, because all the words I know are three-dimensional. As I was going through this, I kept thinking, ‘Well, when I was taking geometry, they always told me there were only three dimensions, and I always just accepted that. But they were wrong. There are more.’ And, of course, our world-the one we’re living in right now- is three-dimensional, but the next one definitely isn’t. And that’s why it’s so hard to tell you this. I have to describe it to you in words that are three-dimensional. That’s as close as I can get to it, but it’s not really adequate. I can’t really give you a complete picture.”

Is this a fantasy? Is this something which people are just coming up with in a state of mind outside of control of their body? There is extreme physical stress and yet a continuous self-consciousness, but it is a self-consciousness reminiscent of dreaming. Unfortunately not much else can be really determined from such experiences, because it is highly personal and often incommunicable. Dr. Moody comments that,

“... almost everyone remarks up on the timelessness of this out-of-body state. Many say that although they must describe their interlude in the spiritual body in temporal terms (since human language is temporal), yet time was not really an element of their experience as it is in physical life.”

Dr. Moody explains it further as a problem of language in the conceptualization of the individual in coping with the extreme situation.

“The events which those who have come near to death have lived through lie outside our community of experience, so one might well expect that they would have some linguistic difficulties in expressing what happened to them. In fact, this is precisely the case. The persons involved uniformly characterize their experience as ineffable, that is, inexpressible. Many people have made the remarks to the effect that, “There are just no words to express what I am trying to say,” or “they just don’t make adjectives and superlatives to describe this.”

Must it be that the language used was wrong, or could they have meant really what they said? Why can’t it be communicated? For now we shall leave this phenomenon to further research and speculation and move on to the second example.

2. “The ZONE”

“Ninety percent of hitting is mental, the other half is physical.”[6]

Mind-body paradoxes often leave us only to grope around through unique personal experiences, like the claimed religious experience of the baptist revival, it is most often a case of, “you had to be there to believe it – you had to feel it yourself!” Could a broader socializing of one’s activities likely increase the possibility for such experiences?

Because the terms are a little more generalized, many people can recognize that they have already experienced something akin to the out-of-body experience, in the realm of sports! There is a well known phenomenon among athletes that there exists an extreme concentration of mind which heightens physical performance. On the training level, and in youth sports competitions it seems to be a fairly common

and openly discussed goal to achieve.

The phenomenon can be connected to the mental side of the so-called runner’s high, i.e. when someone is running a marathon or long race and they are physically exhausted, and then, as if by miracle, they are able to rise above the pains of their bodies and are able to force it to continue on for much longer, turning the pain into a pleasure of sorts. Although the mechanism to explain this has been reduced to body chemicals and endorphins, it can not explain the state of the mind in any such case. The mental aspect of these athletic miracles is sometimes referred to as getting in the zone.

The most famous case of the zone is the 1992 NBA Finals Game of the Bulls against the Blazers, in which Michael Jordan was in “the zone” to the witness of millions of screaming fans. Yet Jordan could not explain it at all, “my threes felt like free throws...” [7] that is, the space was altered.

A few professional athletes, like Bill Russell of the Boston Celtics, speak of the zone as a “mystical feeling“ that would, on occasion, lift the action on the court to the level of time-bended hyper-awareness:

“At that special level all sorts of odd things happened.... It was almost as if we were playing in slow motion. During those spells I could almost sense how the next play would develop and where the next shot would be taken. Even before the other team brought the ball in bounds, I could feel it so keenly that I’d want to shout to my teammates, “It’s coming there!” - except that I knew everything would change if I did. My premonitions would be consistently correct, and I always felt then that I not only knew all the Celtics by heart but also all the opposing players, and that they all knew me.”

Former NFL linebacker, Dave Meggyesy said that,

“... the zone is the essence of the athletic experience, and those moments of going beyond yourself are the underlying allure of sport.”

Several psychologists have studied this more broadly as mind enhancing, or surpassing the performance of the body by some extreme self-conscious concentration.[8] Taken as a general phenomenon, the psychologists would say, these experiences exemplify an innate human tendency to surpass one’s limits. More broadly one can find that many eastern sports, medicines and religions speak of self-consciously heightening one’s self through meditation, an enlightening, or separation of mind from body.

There seem to be many factors in achieving “the zone” and its relative experiences, and although the effects on one’s performance can be witnessed, it still is mostly personal to the one experiencing it. Is the athlete reaching back in time to achieve his or her supremacy over the limits in the body? Not really. Is the connection between the athlete to the other players reciprocal? Possibly. How about to the audience? Definitely not. Now we have paved the way for the bulk of the discussion to follow.

3. Classical Artistic Performance

There is a place, where the experience is highly social, whose effects can be transmitted to all other participants, whose success begins in the mind and is something which is uniquely human, and that is the realm of classical artistic performance. Returning to Vladimir Vernadsky, in developing his concept of the Noösphere, he makes this short diary comment in the year 1932:

“Discussed with Ivan [Grevs] on religion. I think that penetrating deeper than anything into the understanding of the universe is music and those states of mind connected with creativity - and for me, scientific creativity. What may give rise to such moods may even be of a philosophic-religious character, if these are expressed by the words and the formulae of our social life.” [9]

Without assuming endorphins or some chain of mechanical causes, what happens to those people who are subjectively involved in the performance of such classical music or science?

In the midst of singing, or using an instrument of some kind among the very best artists and performers there is often described an “out of body” like experience. Among them, only those artists who have struggled predominantly to re-animate the classical compositions of the greatest minds such as Bach, Mozart, Schubert, Beethoven, Schumann, Verdi, et. al. are capable of describing in the richest metaphors, the phenomenon they subjectively experience within their participation with such composers and attentive audiences.

Magda Olivero, born in 1910, is a famous Italian Soprano of the verismo-school of singing. In an interview she made the following comment about what it is like for her to sing on stage.

“For me the notes are not just notes, but moods, expressions of the soul. And it’s wonderful to enter this marvelous – magical world. Each time I went out on stage and the music started, it was as if, in the middle of the stage, a halo opened – I called it a magic halo – I would

enter the halo and only emerge from it at the end of the opera.”[10]

What happened? She is totally conscious, there are no drugs involved, and she was able to perform an entire opera in this state of mind? How could this happen? Where did she “go”?

Flutist Sheryl Cohen, in a book on technique wrote,

“In 1991, the National Flute Association honored Jean-Pierre Rampal with a Lifetime Achievement award at its national convention in Washington D.C. For the gala concert in his honor, I was invited to perform Mozart’s Andante in C accompanied by flute choir. Rampal was seated on the stage directly in my line of vision. As he heard the opening chords of the music, his face took on the emotion of the piece as if he were performing it himself. Simply seeing the expression on his face instantly transported me away from the physical aspect of performing before thousands of flutists and into the world of music. At that moment, I completely forgot myself and became Mozart’s Andante. “ [11]

Jason Robards, an American actor was interviewed on his long work on Eugene O’Neill

“... We did eight performances a week of [O’Neill’s] Moon For The Misbegotten and it’s a three hour and forty five minute play and we didn’t cut -- we didn’t do any of that stuff. And we played it out, the whole bloody thing and it was a fabulous, fabulous play. ... And you get to a point doing a 3 hour and 45 minute play where you say we’re doing eight a week and you say between a matinee, “Jeez, I don’t know if I can make it, ... I’ll give you everything I got but I don’t know if I can get the full emotional value come late in the play, in the latter half of the play“ ... But sure enough, I got halfway into that, I was just going along and all of a sudden a hand came out and it came right in the middle of my back and just gave me a push, like this. Up and soar, everything was there. And it was O’Neill; it was his writing and his hand and it was him. And I know that he filled me with that. And it happened again on the evening performance, that I felt, “Well, I really gave...” and then I never worried about it again...”

...That’s the eternal triangle: the writer, the audience, and the actor, where they join. And here’s the thing, when this hand comes up and pushes you, you go in there to a three hour and forty-five minute performance or five hours, like in The Iceman and if it’s going right, it seems like about 2 minutes. You break time and space and time. Ralph Richardson said, “Every time we go on

the stage at 8:30,“ when we used to be in the old days, “we break time, if we do it right, we break space and it’s our time to dream. We dream, we have to be able to dream.“ What a line, he says. Is that unbelievable?” [12]

In 2010 this author had the great opportunity to visit Italy and to participate in a week long musical masterclass series. There were singers, pianists, guitarists, accordionists, cellists, and violin players – all the students were between 15 – 35 years old. In the night, the groups would get together and have joint performances. It was a really fantastic opportunity, because one could visit the other masterclasses which were all ongoing at the same time. As a singer I was interested to see how a cellist must learn to bow the instrument, how a violinist must breathe, and how a pianist must sing.

In auditing the last day’s piano master class, led by Maestro Carmassi, the creator of the week-long school and an extremely passionate teacher of music, I was provided with yet another example of the magic of classical music. The student being taught was a depressive looking kid, I would guess that he was probably 16-18 years old. He had long dirty hair which almost covered his eyes, he was very skinny and had a raspy smokers voice, but underneath the veneer he was still very young and innocent.

After working on a piece familiar to him, Maestro Carmassi asked the student to work on a Mozart sonata which the student himself had somewhat forgotten. He knew it enough to play it from memory, and so as he was playing, while still remaining relaxed, he was committing to the expression and he was breathing just right, allowing the piano to sing as if for the first time. Just then, he moved to a minor passage, which Mozart beautifully resolves to major, and I saw a smile begin to blossom from the hair hidden lips of the student. He was beginning to giggle as he played. Then he stopped and said, “I don’t know what is happening, I feel funny.” Carmassi asked him to describe what had happened, and the student stuttered to say how the resolution surprised him as he played it, that he didn’t see it coming, and it was living through him as he played: a ghostly presence. Carmassi slowly nodded and looked at him and said, “this is Mozart.” He paused, and told the student in a comforting voice, “Now play it again with this. Not with yourself, but this, as Mozart.” By now the student was welled up in the face, his cheeks were red and his eyes began to moisten. Thus overwhelmed and impassioned he declined and asked if he could step outside for a little while and rest. It was truly a beautiful moment in which I was glad to be human.

Carmassi then came over to those of us who were watching the lesson and described what he was thinking at this moment. He said that the reaction of the student was beautiful,

but not to be preferred in a performance. You can not be emotionally surprised when you play, you have to create it in a surprising way; its impossible to be this surprised in a concert. But this is the only way to become a real musician, because music is not something only to understand, but something that you should feel, but this feeling is what you have to transmit, you can not be this impassioned in a physical way, otherwise you can not play the instrument. “What you have to do, is create a phantasma of the character. In this case it is a musical phantasma. It is there more clearly in staged drama. The actor on stage is a doorway for a character, they are not the character. You don’t have to be a killer to portray lady Macbeth, or you don’t have to be a courtesan to portray Violetta in La Traviata.”

William Warfield, the great American Baritone and an associate of the LaRouche movement until his death in 2002, gave a speech in 1997 which is highly relevant to the investigation here, and is one of the first provocations to this idea which this writer encountered. His speech is well worth hearing in full but I have selected only those sections for the topic in question because he converges on a generality of such an experience in a way which points to delightful theological implications. Mr. Warfield opened his speech by answering a question posed earlier by an audience member in the conference.



William Warfield

“... it reminds me of a situation in which I was with Pablo Casals, the great cellist and conductor, and we were rehearsing something one afternoon, and it was a Bach cantata. And it was one of those things in which everything happened in the rehearsal, and we finished the piece and we just sat there in silence, with a catharsis of having experienced something great that had come amongst us while we were doing it, and I looked up and the Maestro had a tear rolling down his cheek and he said, “aren’t we fortunate to be musicians.”

I’ve never forgotten that moment, because he outlined for us that the profession that we were in, is a profession of calling and a profession of art and a profession that when you’re in ... you are closest to God, I believe, when you are performing, because you are a vehicle for that wonderful thing that we’re getting from on high, that comes through us and makes us a bigger person and makes us the vehicle to transport that to other people. But you have to be, as they say in television, “online” to get it.[13]

Antonella Banaudi, the powerful Italian Verdi-Soprano, in her speech to the Schiller Institute's July 2011 Conference in Russelsheim, Germany made the most insightful and bold observations that I am aware of to date, on the very point at issue.

“When you sing, you don't count! 1, 2, 3, and 4 do not exist; the bar line of the measure does not exist. ... Going onto stage to perform is already a different dimension, but I have had the experience of “non-time” very often, like an experience of being separated from the reality of the performance itself, even as a character. There are long moments in which we don't belong to ourselves. It is a magical sensation, almost a super-perception of one's self....

...Starting with the first sound, we are no longer ourselves; we are another person who expresses an artistic language, a primary language. We create in ourselves another personality which we will succeed in taking possession of, to the extent that we have forgotten ourselves through studying it.

...The process of inquiry is one of revealing one's own beauty, that is often greater than we had imagined at the outset. It is our own artistic being, which strengthens us and allows us to express ourselves with art for intellectual enjoyment, but also physical enjoyment, as a singer. At the same time, we will be the conduit for beauty and truth, so that others can enjoy them. Studying is thus a process of knowledge of the true Self, masked by the I....

...The more we use our real instrument ... the more we will transmit all aspects of the composer's intention, and we will be able to respect and convey the composer's imaginative power and become instruments of creation.”[14]

The Oppressor's Wrong

Pause and imagine a generation of children without this respect for beauty, this connection to immortality, this happiness and joy in the connection with other human beings on sublime subjects of such art. Imagine these children slowly being denied access to this possibility in their public school music programs because of budget cuts. Imagine that the only thing that there is plenty of access to for these fragile minds is popular music, and popular culture which carries none of these powers of concentration and thought. Some of these children would hate music all together, and some of the children would be prone, in a crisis, to eat each other alive. That is exactly what is happening today and was intended by direction of the CCF.

Yet this is not new. Some praised figures from the past with an obedience to brain and behavior over powers of mind have also found themselves distanced from music and poetry, a disgust for the beautiful. Take the following confession from Charles Darwin, the mouthpiece for the theory of evolution by natural selection, who wrote near the end of his life in his autobiography:[15]

“I have said that in one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley, gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry: I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. Music generally sets me thinking too energetically on what I have been at work on, instead of giving me pleasure. I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. ... My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine, would not, I suppose, have thus suffered; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature”.[16]

It is even more bitter to note that Emma Darwin, Charles's mother, apparently was a pianist and was trained by none other than the great Mocheles and Chopin. Or take the following comment from Sigmund Freud in his preface to 'The Moses of Michelangelo,'

“I am no connoisseur in art ... nevertheless, works of art do exercise a powerful effect on me, especially those of literature and sculpture, less often of painting ... [I] spend a long time before them trying to apprehend them in my own way, i.e. to explain to myself what their true effect is due to. Wherever I cannot do this, as for instance with

music, I am almost incapable of obtaining any pleasure. Some rationalistic, or perhaps analytic, turn of the mind in me rebels against being moved by a thing without knowing why I am thus affected and what it is that affects me.”

Freud’s friend, Theodor Reik wrote that Freud had, “... developed an increasing reluctance to surrendering to the dark power of music.”

Ensemble Performance and the Audience

As the performance of a musical piece includes two, three, four or more people, the relationships become more complex and at the same time much more revealing about the social nature of man and where his mind can “go.” These become of special interest when one reflects on the fact that now the performer is participating in a several mind’s attempt at this connection with the composer and the audience. Anyone who has had the privilege to work in a chorus or an orchestra knows this in some way, when the group of people performing exit themselves and allow this music to flow through them there is often described a moment of connection with the other chorus members, a notion of “that really worked.”

Highly qualified string quartet players have commented on an experience of connecting to the other players in the quartet expressed as feeling that one is playing all the parts at once, and the composer which allows a higher discovery of the method intended in the performance. The great first violinist of the Amadeus String Quartet, Norbert Brainin speaks to this point in an interview done by Ibykus Magazine in 2004. Brainin commented on the difficulty that the quartet had in figuring out how to play Mozart’s string quartets, and in hindsight he described that they were missing something, something about the way Mozart thought, or the way that he wanted his pieces performed, and that they only had to hear Mozart tell them through them.

Brainin: ... that is where the major interpretative difficulties lay. The stages through which Mozart moves in his quartets—his intensive study of Bach while he composed the “Haydn Quartets,” along with the notion of *Motivführung* that Haydn himself had initiated, that was very, very hard for us to grasp. We simply had no inkling of it. Only in the course of time did we begin to understand the actual process of unfolding in each of Mozart’s quartets. Non-professionals will simply not get it; it will be a complete blank to them, because for the layman, Mozart is “just so beautiful.”

Ibykus: How did you begin to understand it?

Brainin: Paradoxically, at first I found that I understood



Norbert Brainin of the Amadeus Quartet in action

less and less! But we refused to let ourselves be led down the primrose path, and we were intent on “listening into” the music, again and again. Through playing, very intensely, and listening to one another no less intensely, our essential aim was to grasp how his musical thought unfolded. We could not get enough of playing! Finally, we tried the following: I said: “I shall play, and you must follow. Naturally (at the relevant passages) you must play as you see fit, or better said, as it suits, and I’ll go along.” That was a huge step forward in our understanding of the work, and also, of ensemble playing.

Many would tend to think of Mozart’s music as light and agreeable, a view that one very frequently came across in those days—and one would play his works “softly.” I insisted that one should not play Mozart “softly,” but rather with intensity, as there is a terrific strength and dynamic in his music. It took years until we managed to really bring that to the fore. ... We wanted to really understand Mozart’s music, and at the end of the day, we did.

Ibykus: Could one say that the Amadeus Quartet learned how to play from Mozart? Was the study of Mozart the keystone?

Brainin: Actually, yes, but not Mozart alone, it was Beethoven as well.

What he is describing is truly amazing: the quartet could not figure out the method and therefore they discovered a way to collaborate such that they could invoke from the past the living mind of Mozart or Beethoven. A hand reaching across time.

Brainin: ... The [Beethoven's Op. 59, No. 3] was incredibly well-received, as I imagine that in London, no one had heard it played with such life in it. Needless to say, at our début we hadn't really understood the piece; nevertheless, we had "listened into" the music so deeply, and we had allowed ourselves to be so uplifted and inspired by Beethoven (and by our audience too), that it became a terrific performance, and the audience was inspired.[17]

It is important to review the question at issue here. What we see in this section as opposed to the previous two is that the mind in the case of performing a classical music is fully-aware, is fully connected to the audience, to the other musicians, and to the composer, who is no longer living. The other experiences in sports, in meditation or any other extreme physical stress, have no such eternal connection. In classical music performance, there is also an efficient action of extension of the identity of the individual beyond the borders of the body, through the medium of the music, and into other minds present for the performance. The performer expresses a sensation of an extension of themselves beyond simple space and time. So if this is possible, where is the mind of the performer located? And can this model serve us as the definite case, rather than an exception to the rule?

At this point in the investigation, as inspiring as these phrases may be, we find that these performers are still reflecting on their own experience and ultimately they still are only experiencing it. They can interpret for us what they are doing but these words are still as fleeting and inconclusive as those who experience a "life after death." They're able to describe the way their mind is working, but they don't know how it works, why it works. They seem divinely inspired to most of us, because they are so near to a purely human and creative source. Thus we have relied on the fruit of the experience, but where is the tree which made the fruit? They are the truest shadows of experience, but nonetheless they are shadows. As Shelley reminds us...

"The person in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve, that power which is seated on the throne of their own soul. It is impossible to read the compositions of the most celebrated writers of the present day without being startled with the electric life which burns within their words. They measure the circumference and sound the depths of human nature with a comprehensive and all-penetrating spirit, and they are themselves perhaps the most sincerely astonished at its manifestations: for it is less their spirit than the spirit of the age."



A bronze statue of Johannes Kepler in Baden-Wurtemberg, Germany

What then is this domain which is being participated in by the classical musical experience? Could anyone articulate, with any possible selection of words, that which is being counterfeited in these examples?

These questions were the cause of Part I [2] of this report: How can we think of the "space-time" of the growing human consciousness which Vernadsky called the Noösphere? Where can we say it exists? How connected are we as human beings, and is this connection heightened, or more realized during classical musical performance and the act of discovery or composition? At this point, the conclusions are too weak to prove anything, but what has hopefully been presented here, in so many niggling pages, has at least been sufficient to provoke your imagination. [18]

Fly, Thoughts!

When the mind, as Johannes Kepler was convinced, has struggled through to an understanding of the deeper plan of God's work,

"then he becomes aware that he walks in the light of truth; he is seized by an unbelievable rapture and, exulting, he here surveys most minutely, as though from a high watch-tower, the whole world and all the differences of its parts." [19]

It should not be surprising to realize that in this investigation of the mind transcending time and space, that we have



Lyndon LaRouche, founder of the science of Physical Economy

climbed the rungs of reflection to reach the peaks of human thought, and find ourselves in the realm of creativity in its purest form: the creation of classical art and scientific discovery. Open any of the great works of poetry by Shelley, Keats, Schiller or Shakespeare and within it you shall find their reflections of such a higher domain known to Vernadsky as the Noösphere.

To the poets, the discoverers, the philosophers and the statesmen, their minds, their words, their dreams and their ideas all live in the future and are made of eternally future substance. They remind us that there is a pervasive principle of mind, and that it is a dominant cause in the entire universe, and we are only now in the beginning of our 21st century, beginning to realize this principle. These men live in such spaceless-timeless-matterless worlds, and it is their encapsulating of such undiscovered countries which broadens the imagination of all mankind and drives the evolution of the entire species. It can be seen in the penetrating gaze of Rembrandt's eyeless Homer and it can be heard in the silences within the music of our greatest composers. These men are our ambassadors from the Noösphere, this invisible nation of mankind which exists outside the brain and outside of time. As life does not come from non-life, creativity does not come from non-creativity, thus the only true way to study this domain is to recreate the discovery of such future states in your own mind. Only through a culture committed to beauty and truth we can find an Elysium already waiting for us in the future.

People who do not think in the future are paralyzed, like the congress in Washington D.C. or the silly fools protesting in the streets: they go through the motions of life, and do what they're supposed to do – they function and even solve problems, but they're not creative. An Empire culture, one which will always tragically end in collapse, destroys creativity by

discouraging this future vision, this creative consciousness, holding the mind down with chains of popular opinion.

Have you ever had a prescience of an idea which would appear to the front of your mind months, maybe years later? Have you ever worked so closely with a few people that you begin to share the thoughts of the others? Hearing your own thoughts from their mouth? Have you ever loved someone so much that you can think what they will say, even when they are not near you? That this connection even extends with equal power over death's cold clutches, whether it's the words of someone dead, or their music or their effects on the world we live in, this should reveal something about the shape of space of mind, per se, and why Lyndon LaRouche has called mankind "the immortal species."

It is this resonance of mind with mind, soul with soul, which is a reflection of the domain of the interconnectedness of humanity; the fuzzy, flickering boundary between what we usually think of as separate individuals is gone for just a moment. It is another crack through which you see that your mind isn't only your mind.

Like a developing language over time, there is an inherent directionality to the human species outside of the individuals themselves. Nothing momentary, nothing sensual can keep that direction from progressing, and woe to those who try. But could mankind bound his own direction? If this is real and it is embedded in a higher conception of physical-space-time, could mankind predetermine the future, in this poetic way, and manifest the future state? How would this be possible? Are ideas really embedded in all substance, or is there a dualism? How could one test this?

A higher position can be gained on these final question here by referencing Lyndon LaRouche's revolutionary discovery of the true nature of the credit system.

In the handful of discoveries such as Kepler's and compositions such as Beethoven's which exist for us today, what can be found is that the mind of the composer travels ahead of the body – or "brain" – through these works, and that the range of effects of such a mind travel from the "past" into the "future" as a incessant entity embedded in the Noösphere. Finite actions exist, but classical-artistic-discoveries are infinite. The classical humanist mind is, as Riemann expressed, a developing, evolving mind, an unfinished conscious thought. The physical economist acts not on the basis of the present, but on the future: he or she is able to act in the future, as opposed to finite time. What we call future society becomes the completed action of these past ideas, that which shall become the future's present.

Endnotes

1 See Sky Shields's 2 part series, Is the Past Fixed, on LPAC.com, <https://www.larouchepac.com/node/18310>

2 For a fuller elaboration of this question see WHAT & WHERE IS YOUR MIND? By Lyndon H. LaRouche, Jr. September 1, 2011. <https://www.larouchepac.com/node/19281>

3 See Lyndon LaRouche's report Three Steps to Recovery <https://www.larouchepac.com/node/19759> and also my paper The Oligarchical Principle <https://www.larouchepac.com/node/19290>

4 Small Soviet Encyclopedia, 2nd Edition, Volume II. Moscow __3_8_7.1934. Page 375.

5 Life After Life, By Raymond Moody. (Harper San Francisco-1975).

6 This is possibly the only place a Yogi Berra quote actually works as an introduction.

7 Asked after the game, Jordan couldn't understand it or explain what had happened, "I was in the zone, my threes felt like free throws man. I really didn't know what I was doing, but I was taken 'em, and they [were] going in."

8 Dr. Mihály Csikszentmihályi, wrote an in-depth study on this "state of mind,"generalizing it to all life experiences. "Flow: The Psychology of Optimal Experience

9 Excerpt from Vernadsky's Diary, March 15, 1932

10 The Art of Singing: Golden Voices of the Century, directed by Donald Sturrock produced by Nvc Arts in 2002. The quote starts @ 1h27min of the DVD

11 The Bel Canto Flute: The Rampal School, by Sheryl Cohen, 2003, pg. 35

12 The full interview can be seen here: <http://www.pbs.org/wgbh/amex/oneill/>

13 The video recording of this presentation can be found on Youtube <http://www.youtube.com/watch?v=E8wwL-yrRE0>

14 The Musical Soul, by Antonella Banaudi. A presentation of the Schiller Institute Conference in Russelsheim, Germany (July, 2011) the video of her speech and her performance at the conference can be seen <https://www.larouchepac.com/node/18699>

15 Both of the following quotes I found first in Dr. Oliver Sacks's book Musicophilia in a very different context.

16 From Darwin's Autobiography, pg 26

17 The full interview can be found here http://www.schillerinstitute.org/music/brainin_interview-2005.html

18 The list of examples from musicians and performers on such a process could go on and on, and in fact, if something comes to your mind which I don't have quoted in this piece, please feel free to send me your own stories or those of others. Send to

19 Kepler, by Max Caspar, pg. 273

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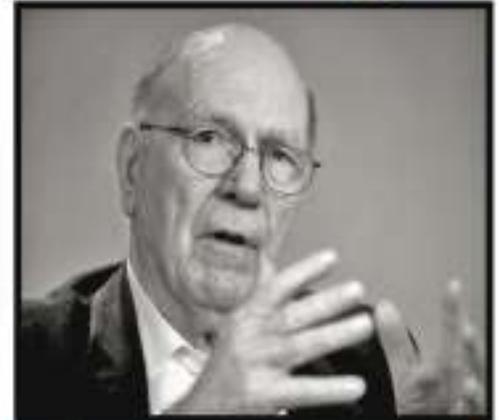
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"As between the three possibilities of the future: 1. Closer Imperial Union, 2. Union with the U.S. and 3. Independence, I believe definitely that No. 2 is the real danger. I do not think the Canadians themselves are aware of it... they are wonderfully immature in political reflection on the big issues, and hardly realise how powerful the influences are... On the other hand, I see little danger to ultimate imperial unity in Canadian 'nationalism'. On the contrary I think the very same sentiment makes a great many especially of the younger Canadians vigorously, and even bumptuously, assertive of their independence, proud and boastful of the greatness and future of their country, and so forth, would lend themselves, tactfully handled, to an enthusiastic acceptance of Imperial unity on the basis of 'partner-states'. This tendency is, therefore, in my opinion rather to be encouraged, not only as safeguard against 'Americanization', but as actually making, in the long run, for a Union of all the Britains."

-Lord Alfred Milner, 1909

