



The Political Ideology of Adrien Arcand

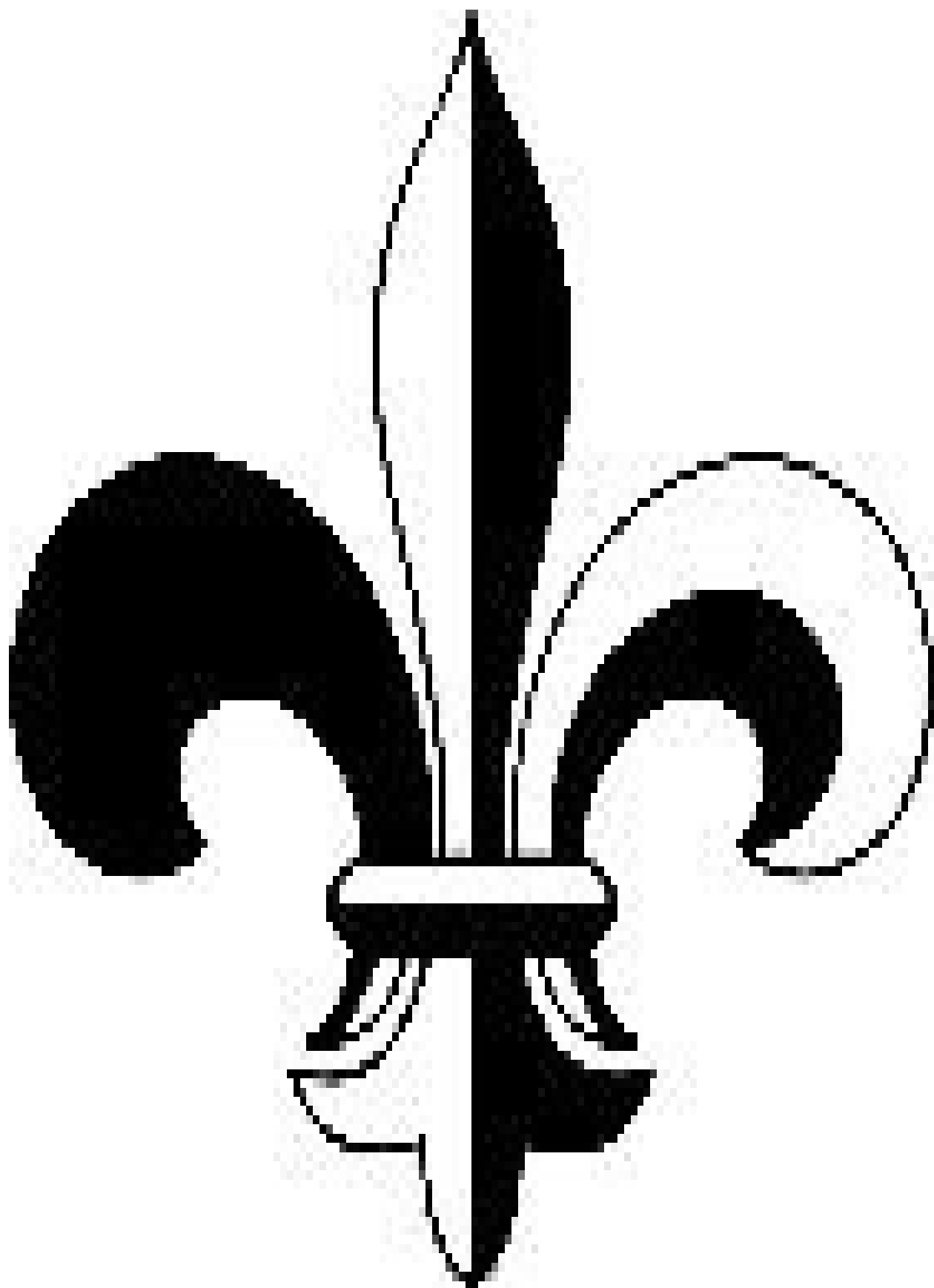


SERVIAN

Serviam:

The Political Ideology of Adrien Arcand

SERVIAM



THE POLITICAL IDEOLOGY OF

ADRIEN ARCAND

Anthology

Compiled by Paul Beaumont

Preface by Father Olivier Rioult

Essay by Joseph Mérel

Biography by Rémi Tremblay



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Adrien Arcand in 1933

PREFACE



In every century, there emerge men who are veritable gifts from God. They possess qualities that propel them toward a higher order. These qualities include a love for truth, a sense of honor and sacrifice, a comprehensive knowledge of theology, philosophy, languages and writing, and force and fidelity in political doctrine and struggle. These attributes are safeguarded through their sensible judgment and their profound reflections. Sadly, these kinds of great men are usually to be counted on the fingers of just one hand.

Spain had Juan Donoso Cortés. France had Antoine Blanc de Saint-Bonnet and Louis de Bonald. Quebec itself had Adrien Arcand.

As is so often the case, these noble giants are misunderstood by the vindictive. The honorable are tarnished by the servile and weak-minded, and the generous are persecuted by the vile...

Having been so often scorned and persecuted, Adrien Arcand is almost completely forgotten today. We must thank Reconquista Press, and its collaborators, for wanting to remedy such an injustice. They have lifted Arcand from the shadows and revived the spirit of this rare man with the release of *Serviam: The Political Ideology of Adrien Arcand*.

Adrien Arcand was born in Montreal in 1899. As a brilliant journalist, he became involved in politics and was a vital part of the Canadian political sphere. He founded le Parti National Social Chrétien (the National Social Christian Party) in 1933, as well as the journal entitled *Le Canada aux Canadiens* (Canada to Canadians). From May 30th, 1940 until the end of the Second World War, he and his comrades were interned out of pure political vengeance. This included three years in a concentration camp in Fredericton. Arcand was interned under the pretense that he presented a "risk to Canada," without being charged, given a trial or being sentenced for any crime. During his captivity, Arcand would contract a kidney infection from which he would never fully recover. Neither he, nor the other members of his party who were imprisoned alongside him, would receive even the slightest in reparations for what was done to them. Adrien Arcand passed away in 1967.

If the modern clergy had stayed true and faithful to their Lord and Savior Jesus Christ, the honor to write the preface of a book illuminating the political

ideology of such a profound man would never have fallen upon a humble and insignificant priest. Instead, it would have been penned by a prince of the Church, such as the Archbishop of Quebec. Adrien Arcand was a good and faithful servant of God and Fatherland and was a beneficial blessing to his contemporaries. He deserved to be better memorialized.

There was a time when the clergy had enough courage and virtue to join hands with such a true servant of God. The “Cathéchisme National” (National Catechism) of Arcand’s movement received, in its time, the imprimatur of Cardinal Rodrigue Villeneuve, Archbishop of Quebec.¹ This Catechism had asked “who are the mortal enemies of Christ?” The simple response was “Freemasonry, Judaic-Masonry, and Jewish Neo-Messianism.”

Those who would accuse Arcand of antisemitism should take the time to read the Talmud. They would quickly ascertain that never before has the human spirit produced a more absurd, racist and spiteful text than the Talmud, to the point that it states, “The best of the non-Jews deserve to be put to death.” According to Hirschfeld, an author and Jewish convert, it is this axiom of the Talmud that “forms the foundation of the Jewish faith and consciousness.”

They should remember that it is exactly this accusation of antisemitism that draws cries of horror and vilification from the media. It was properly denounced by Doctor Hajo Meyer, at the ripe old age of eighty-six. A Jewish professor once imprisoned in Auschwitz for ten months for committing sabotage, he stated, “previously, an anti-Semite was someone who despised the Jews, but now an anti-Semite is someone who is hated by the Jews.”

It is true that certain Jews detested Arcand during his life, just as others have detested him since his death. This is mainly due to his influence having survived him. For example, we owe it to Arcand, to his love for truth, as well as his courage, that we have Ernst Zündel.² At nineteen, Zündel was a pacifist. On September 3rd, 1958, he immigrated to Montreal to flee military service in the German Armed Forces. Like so many other German children of his generation, Zündel had learned to detest his country and his history through indoctrination by schoolbooks produced by the postwar occupation authorities. Before becoming familiar with Adrien Arcand, before consulting the books and documents discovered in Arcand’s library, Zündel started to understand that the “official” version of his country’s history was false, and it was being imposed by Allied propagandists. This realization changed his life. Zündel became the most

celebrated revisionist in the world, especially following the two resounding trials in Toronto (1985/1988). These trials brought about the retreat of Doctor Raul Hilberg, father of the Holocaust, and the devastating report written by Fred Leuchter, the sole expert and consultant in execution equipment installations, electric chairs, and gas chambers. Like Arcand, Zündel experienced persecution and prison time for his ideology. Brother Nathanael, a Jewish convert, concluded one of his videos with the prophetic words: “the anti-Semites of today will become the heroes of tomorrow.” Arcand and Zündel certainly fall into this category.

The accusers of Arcand should understand that, since the redemption brought forth by Christ, and the destruction of the Temple in Jerusalem, Judaism actually no longer exists. It is nothing more than a phantasm, maintained by those who persist in calling themselves Jews. If a Judaic Bible no longer exists since the event upon which it was founded and eventually preceded, then it has necessarily been succeeded by the most horrific caricatures in the Jewish Talmud. The Talmud has nothing to do with Old Testament Judaism. When speaking about antisemitism, it is important to always keep these essential distinctions in mind, and it is precisely this distinction which unites Jews and Pagans against Christ. This must be avoided since this ambiguity muddies the waters and hobbles the defenders of our Hellenic-Christian civilization.

Since Adrien Arcand was a devout Christian, he had nothing but enmity and disgust toward Jewish doctrine and teachings. He had confided, “between the Lex Talionis (an eye for an eye, a tooth for a tooth) and the law of pardon (love one another), it is the latter that I rather choose, since it touches the most profound part of my being.”

Arcand wrote to R.P. Adalbart Hamman, Ordre des Frères Mineurs (Order of Friars Minor), following an incident, on February 19th, 1964, in front of the Jewish Circle of Montreal:

Perhaps you sought to be amicable toward our friends who live in sin; the sons of Adam and Eve like us, who are not our brothers, but are our enemies in the redemption of Christ. In civil society, one should be loving, tolerant, charming, friendly, respectable, truly Christian. However, we are not Christian, or we stop being Christian, when our faith comes at the cost of truth, at the cost of the

image of God.

Another letter truly reveals the immensity of the spirit of Arcand and the apocalyptic drama that is our contemporary world. In this letter he attempts, by the accumulation of incontestable facts, to open the eyes of a priest, blind to the issues and historical lies behind the Civil War in Spain. Arcand concludes:

What I have to say to you, let me make it clear, perhaps brutally and without putting on any 'white gloves,' but surely out of a total love for the truth. The truth is all that we have left in a world impregnated with lies. Do not believe that I resent you, that I detest, or even hate you. On the contrary, I hold pity for you for not having the whole truth. You are brainwashed by the propaganda controlled by the enemies of Christ. I therefore love you all the more, first because you are a priest, and second because you are in dire need of truth, the only thing that can provide freedom in this world. Your devoted and respectful parishioner, Adrien Arcand.³

It is apparent that when reading Arcand one sees the goodness of this man and the truth of God that he transmits to his brethren.

Mr. Arcand, the nationalist with a fiery spirit, would today be a millionaire and would never have spent any time in a concentration camp if he accepted the enticements to keep his mouth shut. In fact, the Freemasons and international Jewry, have attempted in vain to buy the silence of this chief without equal [...] Before speaking of someone, one should inquire about his life, and not rely on the deceitful propaganda of the enemies of Church and Fatherland.⁴

May the truth of Christ set us free. May the truth exposed by Arcand set us free.

Father Olivier Rioult

INTRODUCTORY NOTE



In order to convey the universal and timeless aspects of Adrien Arcand's thinking, we have excluded from our collection those of his considerations that were specifically Canadian or constrained to the specific conditions of his time. The pages Adrien Arcand dedicated specifically to communism could, from this perspective, appear rather obsolete. We have nevertheless retained certain of these passages, despite the collapse of the Soviet Bloc, because the principal revolutionaries who animated it—denounced an innumerable number of times by Adrien Arcand—are unchanged and more present than ever before.

Naturally, certain themes were regularly repeated in the writings of Adrien Arcand over the decades (the struggle between spirit and flesh, liberalism, the Jewish conspiracy, globalism, Corporatism, etc.). We have not shunned away from retaining the different passages in his works that touch upon such subjects, with the intention to show the constancy in his doctrine and the importance that was given to these questions in his views.

The title of this anthology, *Serviam*,⁵ was the motto of the National Socialist Christian Party, as well as the name given by Adrien Arcand, some thirty years later, to the newsletter of the Québécois faction of the National Unity Party of Canada. It resembles not only the most concise, but also perhaps the purest summary of his thoughts, out of which he draws the source of his entire political action from his ardent and absolute desire to serve God.

Paul Beaumont

The Political Ideology of

ADRIEN ARCAND

CHRISTIAN OR JEWISH?



Speech given during the rally of the Ordre Patriotique des Goglus (Patriotic Order of Bobolinks)⁶

National Monument in Montreal

November 3rd, 1930

A Race Which Self-Isolates

[...] From the dawn of time, the Jewish race existed as a tribe, isolated from the rest of the world and never seeking to mix or mingle with the other races. Never has this race lost its identity, whether under the era of the patriarchs, Jewish dictators, judges, kings, or the Sanhedrin, whether under captivity, pilgrimage, or the domination of foreign nations, both in their own lands and in exile. They would not even mingle with other Semites. In our time, it does not matter which country they find themselves in. The Jews remain Jewish as they have since antiquity, adorning themselves with physical emblems of their Semitism.

The Romans became the Italians; the Franks, Celts, and Gauls became the French; the Vikings and Normans became the Angles and Welsh, but the Jews have remained the same Jews since the beginning. Why? It is because their racial problem is a religious problem. Their religion is inseparable from their race. They are identical. One cannot be of the Jewish faith without belonging to the Jewish race. Their cult of exclusion and separatism forces the exclusivity and isolation of their race, and never, for as long as the Jewish religion exists, will their race be permitted to mingle with others. The Jewish religion is not a religion of salvation or universal redemption. It is a religion for the tribe, for itself alone, for the blood of Israel,⁷ the sole chosen people who were promised strength and domination over other peoples who must become their slaves.

The Materialistic Race

Throughout the centuries, the Jewish race has been the materialistic race par excellence. It never attempted to realize its dreams of domination through spiritual channels, since the religion was constructed for itself and not for...“the Gentile dogs.” Its weapons are the sword and the coin purse. Proselytization is unknown to this race, which proves that the Jewish religion is inherently a racial matter. This Hebraic materialism appears with such brutal evidence in all the ancient chronicles, as well as in their relations with the Old Testament. It is pervasive, a mercantile degradation, willing to go to the worst extremes, a spirit of commerce and trade that knows no scruples or morals.

It was Delilah who sold her husband, Esau who sold his birthright, the sons of Jacob who sold their brother, Judas Iscariot who sold his Master, despite having recognized his divinity,⁸ and Jews who sold the very first Christians of Rome to foreign persecutors. It was the Jews who sold slaves throughout the entire Middle Ages, who trafficked in all that is vile and ugly. They profited from desperation and need: old bones, old bottles, old mattresses, old clothing, family trinkets, personal belongings, decorations, cherished gifts, jewelry of destitute nobles, their owners forced to part with them by the necessity of the moment. It was the Jews who followed armies like pillaging rats, exhuming the dead, robbing the injured, and selling water to those in agonizing thirst for its weight in gold. It was the Jews who practiced usury everywhere and forever, profited and put a stranglehold on the throat of the borrower in urgent need, instigated his bankruptcy to repurchase his goods for a few pennies, merchandised all things except what was beautiful. It was the Jews who conducted commerce that the rest of humanity refused to take part in out of sheer disgust, never backing down from anything that could bring in a few cents.

The Absorption of Riches

In our time, the Jew still traffics by absorbing the fortunes of nations without ever contributing to them. He practices his craft principally on all matters that make a plea to human passion, that can pervert tradition and morality, that can alter the scruples of nations. It was precisely in this manner that the Jew took it

upon himself to jealously conserve what made up the bulk of his power and influence: the journals, the news agencies, the automobile, the radio, the theatre, the cinema, the magazine revues, the fashion industry, jazz music, the alcohol industry, the diamond trade, the casinos, the games of chance, the slums. In short, he took not a single thing that is necessary to the lives of peoples but took all the things that can pervert them. The abuse and exploitation of high finance, finance that perpetuates the tradition of Shylock demanding his pound of flesh at an opportune moment,⁹ completes this materialistic force. Every filthy and disloyal source of capitalization (these being the most profitable) are in his hands.

Economic Persecutions

From Egypt to Babylon, under Alexander and the Roman Caesars, this low mercantilism made the Jews loathed and abhorred. They suffered terrible persecutions, not under religious pretense, but always due to economic pretext. This was to forbid them from absorbing the fortunes of nations to which they were a constant menace. Historians from antiquity even seem to ignore that the Jews have a religion. They taught us, unanimously, that it was always for loathsome and disloyal reasons that they were persecuted. Conversely, Tacitus demonstrated that the Jews massacred hundreds of thousands of Christians in Greece and Palestine for religious reasons, that they contributed to the purchase of up to 90,000 Christians from Persia to conduct on them the most horrific tortures.

The Sole Materialistic Side

The Old Testament, or the covenant of God with a single people, from which derives He who will bring forth their regeneration, is a compilation of religious, civil, racial and political laws, as well as historical accounts, songs and prophecies. The Jew sees but the materialistic side, the promise to have all the riches of earth in his possession and to dominate over the Goyim races that he

sees as beasts, who lack divinity and a soul. Everything is permitted to the Jew against the other nations who must become his servants. If the Hebrews today are isolated, detested and repulsed, it is by their actions alone. No nation ever sought to isolate them; it was their decision, by their haughty pretensions to be the sole children of God, never having ceased their desire to be Jews and never having consented to become true citizens of the countries which received them. Wherever you see them, they do not identify as Egyptian, or Babylonian, or Greek, or Roman, or Turkish, or French, or American, or Canadian, like the other immigrant races. No, they refuse to stop being Jews. They loathe the rest of the world. They self-isolate and self-segregate because the cessation of their Jewish being would, for them, mean disavowing their dream of future domination.

Everywhere, the Jew cries about his persecution and intolerance. How dare he complain, when he teaches his own children that other races are impure, detestable, and one should never mix with them! The Jew himself persecutes the clean races by his own filth, persecutes the honest races by his own dishonesty, persecutes well organized societies by his own decadence!

In Full Decay

When the Messiah appeared, the Jewish race occupied the Promised Land. Prevented from fighting against the other races, it was in this moment fragmented by internal division, bringing forth quarrels amongst the Pharisees, Sadducees, Samaritans, and other innumerable sects that ravaged the twelve tribes. When they tried to unite, the Jews fought with each other. This materialistic people were incredibly inhumane and cruel to their enemies. They bore licentious and corrupted kings. For all the recompense of the Ten Commandments, they had known only how to elevate idols and worship the golden calf, the Jewish god of money. They killed many prophets, degenerated to the point that their cities Sodom and Gomorrah were buried under torrents of fire, and sullied their temples and laws to the nadir of decadence and corruption. Not only was the Messiah born in the humblest of villages, in a manger surrounded by animals, but for the entire humiliation to be complete, he was born to the Jewish race.

Israel's understanding of his doctrine of the spirit and of the mind was impeded by its materialism. A God made for all of humanity could not have been comprehended by a religion of a God made for a single people, and a Messiah whose kingdom was spiritual could not have been accepted by a race expecting a materialistic Messiah and material favors.

The Beginning of a Struggle

The true struggle between the material and the spiritual sprang from this moment. The Christian makes a physical act, but one which is not worthy without invoking his spiritual intention. The Jew maintains his ritual, where only physical action or abstention count. The first sanctifies the voice of consciousness, while the other sanctifies exterior practice. Both teachings are emphasized in the degree they oppose one another. One embraces the world burning with charity, embraces the universal equality of the human being, and the justice which realizes that spirit. It spreads its doctrine for judgment day, in every country, in every language, for every race, following the apostles, proselytism, and its heroes. It gives to every corner of the earth the doctrine of forgiveness and redemption for all. The other closes itself in more than ever, isolates itself in its exclusivity, addresses only one race, in one language. It is jealous, narrow, obscure, and spiteful. The Old Testament no longer suffices for the Jews. As the gospel of Christianity is heightened and spread, Judaism contracts and buries itself in materialism. Christian literature does not force nation and language upon its faithful. It opposes the Talmud, which does force a language upon its faithful, definitively sealing them in their own isolation. The Talmud, a book of hatred and injustice, a book of loathing and corruption, a book of lies, immorality and of guile! The Talmud blackens all the Jewish souls that rely on it. When it is read, one understands the words of Christ in John 8:44: "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof."

Law of Fanaticism

It is the Talmud that is taught in the synagogues. It is this book which forms the Jewish mentality, that directs Jewish activity. “All Israelis are Princes...”; “All Israelis are Saints...”; “The least child of Israel is a great philosopher”; “Only the Israelites are the children of God, only they are loved by God...”; and “we must kill the best gentiles like we kill the best serpents...” are some of the more common teachings in this immoral Talmud that does not forbid any evil committed against the Gentiles, and always finds evil committed against a “Christian dog” completely justified. Antisemitism is always identified with fanaticism and intolerance by the Jew. Yet is not the Jew himself the fanatic and intolerant, since he believes and tells himself that he is the only child of God, and gives himself the racial and religious rights to commit any injustice and any crime against the rest of humanity? Jewish law is, in and of itself, the mother of all fanaticism and all intolerance carried by their race. Even though the Talmud permits the Jews to cause us evil because we are not a part of their tribe, it is possible they might leave us alone and allow us the right to defend ourselves. We must always be ready to take this right, whether the Talmud permits us or not.

Mission of the Race

Besides his religion and precepts, the Jew has the mission to conquer the world and submit it to his will, albeit always forgetting that nothing compels us to accept his rule. He commences his conquests not by the sword, standing in plain sight, like a beautiful conqueror. Instead, he uses tactics that are characteristic to his race and religion: deceit, underhandedness, crawling in the shadows. Let us state right away that we, the Bobolinks, energetically push back against such an invasion. The difference is that we will stand up fighting in plain sight!

A Disorganizing Work

The Jew has no country. His future country, however, is the entire globe. Jealous of the fact that other races have their own homelands, he has the Talmudic mission to make them disappear. Thus, we understand that the first Jewish assault goes against patriotism. The Jew puts his agencies, his journals, his cinemas, his theaters, his industries that are subversive in the interest of internationalism to work, demanding the abolition of borders. The less patriotism the people have, the more Israel will be strengthened. Simultaneously, the Jew sets his powerful weapons in action to soften and corrupt morals. The more people lose their morality, the stronger Israel will be. It subsidizes occult societies to dismantle the religious inclinations of people groups, since the more other races are irreligious, the stronger Israel, which finds its strength in the cohesion of its religion, will be. It will descend into party politics, spreading its divisive poison in imperceptible doses, whispering in the ears of the weak the eternal phrase "Tolerance!" Every single government will extend favors to strangers, and Israel will thus profit and gain strength. It creates philosophies constantly aimed at weakening traditions. The less other races hold onto their traditions, the stronger Israel, which exists only by its traditions, will be. The Jew promotes the agitators who exalt the dissatisfied everywhere. He will prepare, finance and provoke revolutions, and will seize upon them. Only then can he move in and conduct his work of art, his insidious agenda.

Doctrinal Issues of Judaism

Liberalism, condemned in religion by all religious authority, condemned in politics by the patriotic, is the beginning of modern Jewish action. The Protocols,¹⁰ whose authenticity is proven without a shred of doubt despite the denials repeated by the Jews, tell us all too clearly how powerful liberalism is as a weapon in the hands of the Jews. Once liberalism is established, Israel will set it in motion for its own particular ends because it understands better than all else its intimate workings. Everything given to the Jews through legislation, favors, and privileges was done through liberalism.

After liberalism, it is socialism, introduced by the Jew Karl Marx and Lassalle; it is nihilism, financed by the Jews. It is then communism imposed by the Jews Kerenski, Lenin and Trotsky; it is the atheist movement launched by the Jews.

Such doctrines are so Jewish, that, once imposed, only the Jews can gain from them. Look at Soviet Russia, where 160 million Christians were guided by twenty Jews. [...]

An Omnipresent Peril

The Jewish Peril is pervasive. It is in every government, in every country, on every street, and in all activities. It is everywhere.

The great siege was launched everywhere at once. They have disturbed the colonies of empires, economic institutions, finance, and commercial enterprises. They have influenced the mentality of the people, the stock exchange, and all mediums of propaganda. They have slid into every political party, giving a small clique of Jews enough power that they can materially control any country they are located in.

Parallel Action

Wherever Jewishness is the most dominant, however, it is there that Christianity is also strong. Judaism, as the implacable enemy of Christian philosophy, as its radical antithesis, will settle and impose itself in the most Christian countries, such as Spain, Austria, Mexico, Quebec, etc. The spirit of evil will arrive wherever the spirit of good reigns. Hatred lives alongside charity, and ugliness searches to strangle beauty because where there is light, there must also be darkness. Where there are no Christians to be found, there are no Jews, whether it be in Japan, or China, or alongside the savages of Africa or among the Eskimo. In his remarkable thesis, Monseigneur Landrieux¹¹ has exposed, while also considering the ideas of Blaise Pascal,¹² that Judaism is a cancer that attaches itself to Christianity, a parasite necessary to emphasize splendor and truth as it destroys its host.

FASCISM OR SOCIALISM?



Conference given to the Palestre Nationale

Montreal

October 20th, 1933

A Genuine Crisis

[...] The economic crisis that has so cruelly hit the world is but the external and superficial aspect of a more profound crisis that is shaking the world and threatens the very foundations of Christian civilization. In the past, we began down the seductive but false path of materialism, which breaks down the spiritual armor of our Western society. This path has led us to disaster.

A quick look at the past four centuries allows us to comprehend the awful reversal that has transformed the human spirit, and the inversion of true humanitarian values.

The Stages of Decline

The Middle Ages were, in the West, the apex of Christian civilization. Authority, recognized and accepted as the divine right of peoples, was stable and efficient. Class struggle was unknown and the workers, organized into corporations and guilds, rejoiced with a justice and happiness that one no longer recognizes. National life was mostly rural, that is to say, more befitting the genuine human instinct and natural law. The Middle Ages were the era of great philosophy and, what is more, of pure humanism. It would end as the apotheosis of the classical era, which included the most beautiful century of sculpture, painting, music, and literature, that all addressed the most pleasant faculties of the human spirit.

Following the Middle Ages, we no longer addressed either strong faculties or the pure spirit, but the weaknesses of reason and of feeling. The encyclopedic school masked spiritual values in the guise of skepticism, and the world descended toward Romanticism.¹³ Feeling, as a secondary faculty, dominated the arts. The removal of the foremost spiritual values gave rise to new material troubles: revolutions, negation of authority of divine right, anti-clericalism, proclamations of the equality of men that lead to class struggle. The cult of the material, which, for what it was worth, developed the sciences and multiplied the number of inventions, tended to gradually supplant the culture of the immaterial.

From the Romantic era to today, humanity has descended the ladder with bewildering speed, and we are arriving at the open destruction of religion, at the most passionate of class struggles, at the sole belief in the power of money and the material. The creation has defied the Creator. The arts, born out of rhythm, equilibrium, and respect of measure, from the line and from harmony, have now become a regretful disorder of cacophony, dissonance, imbalance, and genuine savagery that no longer addresses the human spirit or sentiment, but rather the destructive instincts and nerves of the human beast.

At a Crossroad

The liberalism of the French Revolution affirms equality and the leveling of a human divinity, independently receiving laws only from itself and owing only to itself. This fervent anti-Christianity has materialized and bestialized humanity, ignoring all divinity beyond human existence. This has placed humanity at a crossroads. It must now decide if it will continue on its path of decline toward an absolutely material world, a definitive destruction of religions, a republic that will encompass all the races under one central power, or if humanity will effectuate a return to spiritualism, toward religious and national consciousness, and shake off the materialist shackles which even now enslave such a large portion of the world's population.

The Key to All Problems

Is man composed of a transitory body, as well as an immortal soul that must reach to God? Or is man simply an animal, without a soul, that exists but for a short lifespan, who must enjoy the most out of life without the smallest inkling of something greater? There is a Christian response that teaches the existence of a soul and makes life a medium to attaining eternal life; it is not an end in and of itself. There is also an anti-Christian response which denies such a definition. This is why there are but two ways for the state to define what should be the international, national, societal and individual links, and how to create laws on their behalf: considering the human soul and the attention that it is due or denying the existence of the soul and ignoring the subject entirely.

Governments are made to administer men. If they recognize that a man has a soul, then they admit to the existence and necessary priority of the religious question. If they deny the existence of the soul, they proclaim the uselessness of religions and will work hard to destroy them. [...]

The Consequences of Logic

Thus, one sees that the political question, which manages human beings whether or not it recognizes or refuses a spiritual component, is fundamental and comes before all questions of religion or irreligion. One way or the other, religion and irreligion are the normal, logical and consequential conclusions of the definition that we attribute to human existence. Politics is a question of faith, similar to all that is related to the governance of human beings. All other questions that touch upon politics are auxiliary and secondary, since the role of politics is less to administer than it is to guide, govern, and direct. [...]

The Offspring of Materialism and Satanism

[...] What did they (the Jews) accomplish when God sent his Son, who

performed miracles and prodigal works capable of annihilating any doubt or skepticism? They relentlessly worked against Him from His birth, pursued Him during His entire public life and were not satisfied until they managed to crucify Him, demanding that His death be upon them and their descendants, despite the Roman judge and governor proclaiming Him just and innocent. They themselves voluntarily broke away from the eternal and proved to the world that, although God had provided them a particular message and unique blessing to save them through His Son, this “race of stiff-necks” has always been refractory toward any divinity and could never take the side of God. Furthermore, after reading the atrocious and bloodthirsty history of the Jews, one better understands the words spoken by Jesus Christ about them:

You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

(John 8:44)

One also understands why this satanic race, through which God communicated his divine message in vain; had proscribed and persecuted the Apostles; had inspired the persecutions of Christians; had instigated the schisms, heresies, and the abominable persecutions against all that is Christian in Russia, Spain and Mexico, as well as other socialist countries of today; and how Israel attempts, at this very moment, to crucify Christianity itself upon a golden cross, like their race once crucified Christ upon a wooden one.

The Echo of Luciferian Cries

The Jews are the children of Satan, and they fulfill the will of their father, according to the terrifying judgment of Jesus Christ. What is the character of Satan? The desire of emancipation and of liberty. “I will not serve” was his first

cry of revolt against the order established by God himself.¹⁴ This Luciferian characteristic is equally that of the Jews, the children of Satan. Just like their father, the Jews want to be as God. They will not serve or submit to Gentiles, nor a flag, nor a sovereign, nor a country, nor any established order, existing law, or regular authority. Just like their father, the Jews demand emancipation and liberty. Emancipation from everything that is not Jewish and liberty to pursue their satanic work. [...]

If one reflects for one single instant upon the words of Christ, words of truth and light, “Ye are of your father the devil, and the lusts of your father ye will do,” one understands clearly how these depraved “chosenites,” these Luciferians whom God shed more divine light upon than all other humans combined, perpetuated non serviam, the cry of their equally depraved “chosenite” father, throughout humanity.

Since they were never deists, the Jews never knew how to comprehend the word of God to save themselves. Out of a spiritual pact they made a materialist dealing. Today, just as yesterday, they believe their ancient privilege as a chosen race is but a materialistic privilege that gives them the right to dominate over other races. They believe that other races, composed of Goyim without souls, were only created to serve Israel and assure their global hegemony. They believe that they have a birthright to all the riches of the world and that they are its true princes. Their Talmud explicitly teaches them to practice the endless vanity of their father.

The Barriers That Had to Be Toppled

The Jewish dream of global domination has not been halted for even an instant. This dream must, according to the Jewish scriptures, be achieved by rendering all of humanity Jewish. However, enormous barriers have blockaded the road to total domination for the Jews. The first barrier came from Christianity, which proclaimed that the Messiah has come and that one must no longer wait for Him to arrive. God removed the veil of the temple and replaced the Old Covenant with the Jews with the universal New Covenant. He proclaimed that it is Christ, not Israel, who must conquer the world. The second barrier came from the

national characteristics of every long-established Christian people. These barriers had to be removed.

How did Judaism take on such a challenge? It relied upon deceit, like its father Satan had once done to control the dark angels. It spread a liberal venom among the Christians, a poison that demands emancipation and liberty, which initiates its own cries of non serviam against authority and established order.

The Beginnings of the Liberal Era

Well prepared by the Renaissance, the French Revolution brought forth to the world the liberal cry, the satanic scream of “liberty” that, ironically, destroyed a large part of the liberties enjoyed by the French up to that point. It also extended all the rights and privileges of French citizenship to the Jews, who were neither of the French race nor the French tradition. Innumerable Jewish authors have proclaimed that the French Revolution was the work of the Jews and the secret societies which they held total control over. The French Revolution, by ensuring a strong grip on all of France, established the cornerstone of their plans for global revolution.

The Jews in Every Revolution

The liberalism of 1789 liberated and emancipated the authority of divine right and the authority of Christianity, as well as the obligations imposed by Christian ideals in the public manifestations of the individual, whether in the political, economic, or social world. This cry of liberal and emancipative revolt of the French nation, heard throughout the entire world, had but one sole enemy, Christianity, and but one remedy to oppose it: secularism and laissez-faire, two preliminary forms of anti-Christianity. The Judeo-liberal ideal, having spread throughout all the European nations, brought the same Luciferian scream of non serviam and the same revolutionary method. In the revolutions that followed, in Portugal, Russia, Austria, Hungary, Germany, Turkey, Spain, Greece, and so on,

it was always the Jew who organized, financed, executed, and seized power. As soon as the seizure of power rendered him sufficiently resilient, so he no longer worried about the usurped country, the Jew lowered his mask, and showed himself for what he is: terroristic, cruel, bloodthirsty, destructive. He definitively tears down the tremendous barriers of religious and national characteristics that stop his march toward global conquest.

The Final Culmination

Liberalism, the cry of revolt against authority and Christian doctrine (because it is not opposed to anything else), is but the precursor demand for socialism. The latter, as the facts have abundantly proven, leads inevitably to Bolshevism. What does Bolshevism, with its atheism and destruction of all religious, as well as national ideas, definitively lead to? It leads to the cult of Satan, which we now observe in the numerous inner circles of Soviet Russia. As it is true that the cry of revolt leads to the father of revolt, so does the Judaic daughter of Satan lead directly to him. For the so-called atheists and godless, all politics, ultimately like everywhere else follows from a religious question. This religion itself is a product of the devil!

Liberalism is Anti-Spiritual

The Jewish Talmud includes that the Gentiles, or Goyim, are dogs without souls. The most recent edition of the Talmud, published in Paris in 1932 under the authority of the rabbinic college of France, compares non-Jews and animals in almost every chapter. If we Gentiles have no soul, then it must be that there is nothing beyond us, and thus religion is rendered completely useless to us. It is, therefore, futile to spend money erecting churches, convents, monasteries, colleges, confessional schools, and to finance missions and to fulfill charitable works. This money can instead be spent on slums, theaters, cabarets, gaming dens and on the usury of the chosen people! If we Gentiles have no soul, we would be in the wrong to hold traditions and aspirations of a religious nature. It

is instead convenient to destroy them! Is it astonishing that liberalism, with Judaism as its unique source, directly attacks these aspirations and traditions? Is it astonishing that liberalism appeals to our tolerance to oppose our spiritual heritage? Is it astonishing that liberalism demands we never affirm our racial and religious distinctions? Is it astonishing that liberalism demands of us an internationalist anonymity rather than a strongly affirmed national identity? Is it astonishing that liberalism distances itself from the immaterial principals inherent to our race and our history, and imposes only material concepts in all its political manifestations? No, it is not surprising! Liberalism is a Jewish idea invented to persuade us to renounce ourselves, profiting a race that desires to live among all the nations without ever recognizing one as his own.

The Jew does not contribute to the spiritual or material wealth of a nation. He always manages to immigrate in poverty, and through expeditious dishonesty, ends up controlling all material wealth. He then avails himself of this wealth to destroy the spiritual richness of the nation through multiple organizations of propaganda and direct action. In the spiritual realm, the Jew, a materialist, can never win a battle. In the material realm, he wins them all because he plays dishonestly with rivals whose traditions and education force them to act honestly. Furthermore, the Jew does not see the possibility of global conquest without dragging humanity down into the material realm. [...]

The Basic Question

Jewishness, because of its own essence, because of its destructive instincts, because of its immemorial atavism of corruption, because of its exclusively material understanding, has within it a unique and grand danger, as much for the material realm as for the spirit of peoples. This is why the Jewish Question must be at the heart of all legitimate forms of fascism, of all serious movements that seek to rejuvenate their nation. It is as necessary for reactionaries to destroy all Jewish influence and all Judaism, as it is necessary for socialism to have Jewish leaders. In every socialist government, in each socialist group, the principal leaders and inspirations are Jews, no matter which country we study. These Jewish movements cannot succeed with non-Jewish direction, and as such, the genuine leaders of liberalism are Jews. [...]

A Philosophy to Destroy

Anti-Semites have no personal grief against the Jews on an individual level. What they seek to destroy, rather, is the liberal philosophy of the Jews. This philosophy is antithetical to, and the enemy of, the Christian philosophy. The secret, international organization of the Jews is the political system of that destructive philosophy. The Jews, despite the qualities the best of them may possess, become propagators of this philosophy and the instruments of its system throughout Christian nations. These nations must be placed in a state where the Jews cannot, consciously or unconsciously, pursue their satanic work.

The Middle Ages and the Ghetto

The Middle Ages was a shining age, an age of refinement, social pacifism and Christian-positive values. This was in large part because the Jews were confined to their ghettos and separated, so they were not able to cause agitation. It is for the same reason that the Jews, in their liberalism, call the Middle Ages the most obscure, dark, intolerant and fanatic period in human history. Furthermore, when they make such assertions, they are always made against Christianity and its chief magistrates of the time. Ever since liberalism demolished the ghetto walls and placed the anti-Christian Israelis on the same level as Christians in Christian countries, we can pinpoint a rapid decline of spiritualism, and the parallel rapid rise of materialism. [...]

The Jewish question, with its multiple aspects and its consequences in all fields, is therefore basic and fundamental in any project of national and political restoration, and it must be all the more considered as each fascist, nationalist, and Christian principle finds in Judaism a specific, opposing principle which tends to destroy it.

Two Conflicting Consciousnesses

Liberal democracy has provoked the greatest catastrophe of all time. Why? Because the revolutionary spirit, in its true essence, has imposed upon Western societies a sort of public life which is contrary to and opposing the private life and the personal beliefs of individuals. [...]

Is it astonishing that liberal democracy has led us to disaster and imbalance, once we realize that it forces the individual to behave in a manner contrary to his convictions and principles? No, since it is but the definitive consequence of that liberalism on the human spirit: a purely material and soulless being, the Goy as defined in the Talmud. When it comes to the definition of mankind, as in all other matters, the Talmud and liberalism go hand-in-hand. Naturally, they are both Jewish!

When we speak of liberal democracy, we speak without exception of all the political parties that have accepted the democratic system. These parties range from both the liberal and Conservative designations.

The Liberal Economy

The liberal economy is but a consequence of the application of liberal philosophy. Pure liberalism, integral liberalism, philosophical liberalism, in one word, is the genuine and only evil. It is the same liberalism, following its applications, that becomes religious liberalism, populist liberalism, social liberalism, economic liberalism, and international liberalism. Everywhere, it is the liberal philosophy, the first cause, the forceful agitator, the inspiring idea, the principal actor, from which all liberal forms are but its consequences. When the leaders of Christianity condemned liberalism, when his Holiness, Pius XI, promulgated that “socialism has liberalism as its father and Bolshevism as its inheritor,” they never imagined the stupid combination that we have since named “the liberal economy,” but [were imagining] philosophical liberalism, the liberalism in se.

Conservatism Has Not Responded to Its Mission

Regarding Conservatism as it is represented by conservative parties today, it is hardly any better than liberalism. The conservative, by submitting himself to the democratic ideal and its different tendencies, has absorbed liberal ideals and made them his own. The political conservative is exactly the same as the political liberal at the level of philosophical principals, and they are not distinguished except by their administrative differences. [...]

False Principals That Serve as Its Base

Democracy, consecrated by the French Revolution, has been in turn consecrated by the false ideals of equality and liberty for all. These principles have been gradually imposed upon all the Western nations, and their consequences can be described as: “the loss of real liberties.” [...] This democracy, in its character of unity and permanency, has resulted in the identical emancipation and raising of the Jews, who have been in an inferior civil state, and have caused the races to lose what once constituted their ancestral rights.

Corruption: A Principal of Authority

This liberal democracy has replaced real authority, the personal responsibility of the governors, with the irresponsibility of the masses. In fact, in democracy, the sole authority is that of the majority of numbers, expressed by the electoral system. This majority is an incoherent mass, anonymous, impersonal, ignorant, and because of such vices, is more tyrannical and despotic than any other system. As this majority is almost always the fruit of electoral corruption, as the masses are corruptible, as the leader solely representing an anonymous group is

placed in such conditions which render him even more corruptible, it follows that democracy breeds corruption. The very conditions of the democratic electoral system form an impregnable den of corruption.

A General and Complete Imbalance

Instead of healing the ills of those suffering, liberal democracy only sharpened them. The upper classes became even wealthier, and the working classes became even more destitute, due to the legislative corruption of democracy. The rural classes were violently uprooted from their rightful place and the working classes were shackled even more harshly. Due to its character, democracy has only formed professional politicians, instead of forming statesmen. Democracy has completely imbalanced the parts which constitute a nation, throwing one class against another, antagonizing the different forces, uprooting justice, only passing laws and budgets that are profitable to the forces of materialism.

A More Accentuated Revolt

Socialism, although under a different guise, continues the same state of affairs. It is a more accentuated revolt, and more violent than democratic revolution. Instead of reestablishing the harmony between the classes now at odds, socialism seeks to abolish all classes which do not meet its ideals. Since religion is a bulwark against abuse, and a protector of all classes, socialism desires the abolition of religion. Since Nationalism is a protector of nations from the economic and social invasions of foreigners, socialism seeks to definitively abolish Nationalism, and set up Internationalism, which is opposed to any natural interest. Since capitalism has made the poor masses suffer, socialism seeks to abolish the use of capital. Since liberalism has encouraged dire abuses in the exercise of property rights, indeed, has weakened so many rights, socialism seeks to abolish said rights. Since the family cell is the greatest protector of individuals and classes, socialism even seeks its abolition. Socialism aims for the diminution, the dissolution, and then the disappearance of the

family. Since natural inequality is the cause of the multiplicity of the classes, socialism, which desires but one “standardized” class, proclaims the equality of all; not only in their social importance, but in the distribution of property (or more appropriately of privation), and of responsibilities. Socialism seeks one unique class: a class of slaves without souls that are exploitable by a few proletarian tyrants. This is why it must eliminate, at any cost, by massacre or otherwise, all that is not apt for leveling. One conceives of a final culmination of similar doctrines in Bolshevism, as it today exists in Soviet Russia. Furthermore, as people with a Christian education do not desire to become the animators of such political, social and religious errors, one understands that, everywhere, it is the Jews that dominate socialism and Bolshevism, just like they dominate the higher spheres of the liberal world order. [...]

The Seduction of Paradoxes and Sophistry

The Jew, in his essence, has no right to any country. As far as Judaism goes, it holds no rights by Christianity. To demolish the once insurmountable barriers, the Jews had to, by their liberal democracy, launch the seemingly inoffensive sophistries, paradoxical seductions, and negations that all democratic parties exploit against the interests of their respective nations. These clever sophistries were those of: “There are no distinctions between the races and religions...,” “Tolerance,” and “Conciliation!” [...]

The Jew Is Always the One to Profit

[...] There is one thing that should easily open the eyes of skeptics. Wherever there are socialist regimes, there are Jews who hold power and control. [...] When pure-blood Jews are not the head of a socialist group, the leaders are usually half-Jews or irreligious anti-nationals and internationalists that swear by the works of Jewish authors and masters and defend Jewishness with more fervor than the Israelites themselves. [...]

Doctrine of Negation

Like liberalism, socialism is the adversary of Nationalism and of Christianity, the enemy of property rights and of familial authority, the enemy of natural laws, insofar as it refuses to recognize the inequality of men. It is the more advanced type of liberalism, more pronounced by and closely aligned to its ultimate consequences. Liberalism, by favoring a corrupted and all-consuming capitalism, has erased a significant proportion of individual rights, while socialism wishes to erase all property. It is the left-wing doctrine, the doctrine of negation, that denies all that streams from the profound, natural, and religious laws.

There Is No Such Thing as Socialist Christianity

Contrary to certain illusions, there is not, nor can there be, Socialist Christianity. This myth was denounced by the highest Christian authority, the Vatican, when Pius X condemned the errors of “Sillon.”¹⁵ [...] There is a sociological Christianity, and a social Christian doctrine, but no “Socialist Christianity,” in the sense that authors attribute to socialism. The difference between socialism and social Christian doctrine is as such: socialism exclusively espouses individuality and rejects all the rules that oppose it. Christian social doctrine combats individualism, forcing the individual to apply the rule to love others as he loves himself and firmly uphold all the natural, divine and religious laws. These laws eliminate egoism through the teaching of social solidarity, and because they condemn individualism by the ordinances concerning one’s neighbors. In both liberalism and socialism, in order to uphold individualism, one must begin from the principle that the human soul is non-existent. It has been this way since 1789. One should also understand that the social Christian doctrine can never be reconciled, in any manner, with purely materialistic concepts. [...]

Attacks Against Charity

Why do the leaders of Christianity fight with such fervor against all that socialism (the inheritor of liberalism) proclaims and demands? Why do they fight against the abolition of the family and of the patriarchal rights, the abolition of property rights, internationalism, social assurances, egalitarianism and the leveling of individuals, the isolation and antagonizing of classes, the abolition of capital, separation of Church and state, and the elimination of religious authority in the management of public morality? This is not only due to the fact that these demands contradict the entirety of divine right and natural law, but more so because they directly call for the destruction of charity, the foundation and basis of all Christianity. [...]

The True Cause of the Ascent of Fascism

Fascism, in the face of imminent peril, is spurred on by the threat of its relentless socialist enemy. However, one must not believe that it is the perils of socialism that have caused and initiated fascism. One must also not believe that it was the exasperation of war as critics declared in the case of Germany that provoked fascism. Italy, which had belonged to the victorious nations of World War I, embraced fascism the very next day following the war. Just like socialism, fascism was born from the disaster that is liberal democracy and its incapacity to regulate both national and social problems. It was also birthed from the discontent of the masses, democracy having deliberately ignored their traditions and created false aspirations. Just like socialism, fascism is a revolution; but, while socialism is a revolt against what had arisen from the moral and spiritual order, and against the natural and divine laws that had not yet been repudiated, fascism is a revolution against the social and economic disorder spread by liberalism. Just like socialism, fascism demands a stable and firm authority, with the sole difference being that it desires to represent all the classes instead of just one; it wants to be real, personal, and responsible [to those classes]. If socialism, a doctrine of the left, is negative in its essence, fascism, a doctrine of the right, is positive in its essence. If socialism is destructive and wishes to erase the last

vestiges of spirituality, even before constructing its atheism and its materialism, fascism also comports itself as a destructive work. It is a destruction of all the disorder accumulated by a moribund democracy, before constructing its spiritual regime, which must implement the value of charity in all manifestations of the individual. [...]

Fascism and Power

Fascism does not admit that power emanates, in a fascist state, from a section of the people or a majority of the electorate granted by a political party, since the state includes the entire population. It decrees that all power derives from God; that power is not a right, but a duty that one cannot claim in the name of some group, of certain interests or even oneself, but only in the name of God and truth. [...]

Fascism considers that human law reflects divine law. All leaders derive their authority from this divine law, and they are instructed to respect and apply it. No matter how high-placed the figurehead is, no matter how grand he may be, he himself must submit to this law. He may not ignore it without chipping away the base of his own authority. This is why the conception of fascism opposes the tyranny of absolute personal power, as no individual in the fascist state is above the law. A fascist chief can, at all times, find himself ousted by the grand political council of the nation if he betrays the charter that was sealed on his own order, a charter to which he was the first to submit and to which he is obligated to serve. [...]

Fascism and the State

To know which conception is brought about by fascism, it is sufficient to provide the definition of the state given by Mussolini, a definition which is identical to that of Hitler:

The state, as conceived by fascism, is a spiritual and moral entity, because it incarnates the judicial and economic political organization of the nation, and this organism, in both its creation and its development, is but a manifestation of the spirit of the nation. The state is not only the guarantor of internal security, but it is also the guardian and transmitter of the spirit of the people, this spirit having been elaborated upon throughout the ages by its languages, customs and faith. The state does not live solely in the present, but also in the past, and, above all, in the future. It is the state which, by transcending the brief span of an individual life, represents the immortal consciousness of the nation.

Fascism considers that our ancestors were our partners in establishing the country in which we live, and that we should, in turn, cooperate with our descendants. The fascist state is, therefore, a state which is foremost traditionalist, and which makes tradition its guide toward the realization of national aspirations. It is for this reason, without prescribing any particular form of government, that fascism attempts to avoid the faults of democracy, by preferring the permanent interests of the nation and the incorporation of its traditions and ethnological aspirations over any sort of temporary political agitations. In summation, fascism prefers ethnocracy to democracy. The government of a fascist state seeks constantly, by the broad consultation of expert opinions, to guide the people, to always study and defend the national interest above all, and, if necessary, to force temporary sacrifices with the goal of obtaining durable advantages.

Fascism and Religion

Fascism, a formula for the recovery of social and economic politics, does not believe that one can operate this recovery without considering the profound roots of Western civilization. This millennial civilization is Christian civilization. It has as its inspiration and guide the Christian religion, which forms all individuals. As individuals who form the nation must live in adherence to the principles of their religious formation, it is imperative that the state cooperates closely with religion. In this regard, Hitler is the leader who went the furthest. In

Potsdam, his first official declaration as Chancellor was when he posited the following political principal: "The government of the New Germany is persuaded that religion is the sole base of all morality of the familial instinct, of the people, and of the state, and the state will defend it." This is why, in his program declaring his principles for all time, Hitler inserted the principle that the state must be positively Christian. It has no right to be neutral or indifferent, and in all its legislative bodies, it must not only avoid coming into conflict with this religion but must also give its laws a positive attitude to facilitate the accomplishment of religious teachings. At every stage, fascism demands that instruction and education be confessional. Fascism recognizes that religion is the agent, guardian and interpreter of morality. The constitution of Potsdam defines fascism concisely as the first defender and supporter of religion. Fascism entirely repudiates the dream of the divine man and paradise on earth, a dream spawned by the 1789 Revolution, and it will impose a return to the principles of a truer Christian tradition.

Fascism and the Individual

Contrary to liberal socialism, fascism stipulates that individuals are naturally unequal. In virtue of this principle, social organization can no longer be individualistic; it is entirely social. Individualism is a crime that is punished according to the ills that it brings. The individual, in the fascist state, belongs to the class to which he is normally attributed by birth, atavism, education, aptitude, and personal advancement. He is, however, not to be abandoned to his personal resources, and is instead supervised and surrounded by corporatist organizations.

Fascism considers work a social duty that is obligatory for all individuals. Fascism does not tolerate lazy aristocrats any more than it would tolerate lazy proletarians. Furthermore, in everything one does, the individual does not have the right to be preoccupied only with himself; he must also take care of others. The individual must subordinate his personal interests to those of the common good and of the state, which exercises its authority as necessary. He is not only an independent unit of the nation in which he holds great responsibilities, but a member of a community for the present and future happiness of that nation. He

can and must possess personal interests, but he cannot seek advantage in any direction opposing that of the common good. He must, therefore, act with a corporatist and patriotic spirit. In society, his social life must be modeled on the duties of his naturally corporatist personal life, as seen in his being a part of his family. He is guided by a permanent and stable authority, of which the state makes itself the most ardent supporter and defender. The state considers the nation as a grand, national family, the extension of the small nuclear family, and it must make itself the natural defender of both the great and small family. [...]

Fascism and the Social-Classes

Fascism relentlessly struggles against the fight between social classes that is demanded by liberalism and given life by socialism, and it takes legislative and economic means appropriate to make such fights cease. It considers that all social classes are necessary, and instead of being naturally antagonistic, they complement one another.

One must admit the inequality of the classes as a consequence of the natural inequality between individuals, as well as the fundamental laws of nature. Like the cogwheels of the clock mechanism, different classes must function following a coordinated rhythm, as an ensemble, following an order and a harmony that assures the advancement and the progress of the entire nation. Each social class accomplishes its function in the social organization; each class has specific duties and rights that form its tradition. Fascism opposes the hatred of the socialist class concept, like the tyranny of capitalism, with a social solidarity based on a just partition of rights and duties. In each social class, fascism recognizes hierarchies, and personal and responsible elites.

Fascism repudiates socialism and accepts the doctrine of social Christianity. It applies this by following a corporatist mode. In fascism, all is based on this corporatist idea putting each aptitude and each competency in its proper place, like in any ordinary corporate industry. With these distinctions, the more influence and power a leader possesses, the more numerous are his duties and the more rigorous are the checks and balances that the state demands of him.

Fascism and Property Rights

In the fascist state, property rights are sacred. Since it is recognized as a right, however, it involves certain duties. Socialism preaches that “property is theft,” and liberalism proclaims that “all individuals are entitled only to what they individually possess.” fascism, in turn, proclaims that private property is a deposit that the individual can possess and transfer to his inheritors without immoderate taxation on capital, given that he makes reasonable use of his privileges and that he develops to his maximum capacity for the common interest alongside his own benefit, this part of the national soil, or capital, or industry that is left in his hands. [...]

If fascism makes itself the defender of property rights in every sphere imaginable, it permits intervention when these property rights enter into conflict with the interests of the state and of the general good. Fascism is conscious of its ancient duty to lead, and it accomplishes this duty with intelligence, and coordinates all the productive forces of the nation. This is what permits the state to control production, and restrain all overproduction based on artificial or speculative needs. Thus, it is opposed to ideals which serve only industrial mercantil-ism, or production for the sole advantage of profit, as well as protecting personal property against the manipulations of capitalism.

Fascism and Capital

Fascism draws a clear distinction between capital and capitalism. Capital is an indispensable economic element for the vitality of a nation. Capitalism is an economic and social tyranny exercised by certain owners of capital. Liberal democracy has finally destroyed all equality by absorbing a major part of the capital of nations, by cruelly exploiting the weaker classes to augment its own power, by corrupting the political parties to act in its favor, and by erecting an entire edifice of legislation detrimental to all other classes.

Fascism is possibly more fanatically anti-capitalist than socialism because it perceives more sanely the ills of capitalism and the remedies which it should

apply to those ills. [...]

Fascism proposes first—by the laws prescribed in its political programs—remedies, according to the location and types of abuse, that are able to crush definitively the despotism and tyranny of capitalism. In the positive domain, it decrees that the roles kept up to now should be reversed, and that finance must become the servant of agriculture, industry, and commerce, rather than the master. The inert force of money must be subjected to the vivacious force of human activity.

Fascism posits as well, in principle, that only the work of an individual or a real outlay of capital can generate profits. This means that capital can no longer be speculative, but instead must become purely productive. Speculation of securities, without real value, in line with fictional and imaginary value, is what has caused the great modern misery and improper distribution of riches. [...]

Fascism and Political Parties

Fascism demands the abolition of all political parties. In reality, there is no such thing as a fascist party, except during times when the democratic era still lingers since fascism is a governmental system and not a partisan grouping. [...]

Power, under a democratic regime of political parties, is based on the sovereignty of numbers, on the majority of voices. It relies upon an anonymous, unstable, incoherent mass devoid of responsibility. This electoral model lends itself to corruption and, in fact, consists of only corruption. The authority which it confers is only nominal and is always timid and insufficient.

Universal suffrage, as it is practiced in democratic nations, derives from false principals of equality of all citizens. Whichever party is in power by the means of universal suffrage is incapable of governing. Universal suffrage can produce only professional politicians, susceptible to corruption, and capable of corrupting the electorate over which it detains power. It cannot produce men of the state, except in very rare exceptions. The quality of a man of the state requires measures of foresight, wisdom, and sacrifice that the electorate masses will never consent to. One does not obtain wisdom through multiplying ignorance.

Under the democratic regime, wisdom is diminished in the name of the “consent of the governed,” the general ignorance we call “universal suffrage.”

Fascism, therefore, lacks any confidence in the democratic electorate system, which always functions by lies and false promises, or intimidation, or corruption, and that never confers power except to a single class or an interest group. Governors must exercise the talents of men of state and carry out a grand vision free from the necessity of participating in a popularity contest, since it is not the number of voices in favor of a law that should count, but the wisdom and equity of such a law. This is why, under fascism, the desires of the majority are meaningless, unless it is the majority of experienced men with patriotic spirit.

Fascism and Parliamentary Opposition

In the eyes of a fascist, parliamentary opposition is one of the greatest to be disposed of. All parliamentary opposition represents a body of salaried agitators whose insipid task is to delay and block the actions of the government in power, to misrepresent its conduct, and to criticize the laws to the point of creating public doubt as to their justice and diminishing the respect they should inspire. [...] fascism repudiates the democratic error of parliamentary opposition and requires that all are with and in the state, and that no single group can be against the state.

Fascism and Liberty

Fascism has very precise thoughts on liberty. These thoughts are, in short, the exact opposite of the interpretation of liberty brought forth by the French Revolution. Liberty does not exist by itself since it is simply the consequence of the enjoyment of a right. One is free to use or not use a right, but liberty does not engender any rights. Socialists and liberals make liberty a foremost principle, precisely to place at the same level [as a citizen] the nationals of a country who are totally foreign to this country and do not enjoy any rights. [...]

There does not exist any right that permits one to cause evil, and consequentially, all such liberties are nonexistent. Regarding that which is good, one possesses all his rights, and it is not necessary to claim the liberty to do so. Furthermore, the right to free oneself from good does not exist. One can only free himself from evil, and all other significance given to liberty is false.

What is evil, then? Fascism considers evil to be all that violates national unity, traditions, customs, morals, patriot-ism, and the political, economic and social accomplishments of nations on earth that were bequeathed by their ancestors. It is all that can weaken or diminish the accepted national and religious institutions, and all that can impede the progress of nations in all economic spheres, on the only planet where they can give free rein to their aspirations. [...]

Conclusions

The foregoing [...] are but some of the principal aspects, doctrines and functions of fascism, the great modern formula of redress, Christian regeneration, and of a national, political, social, and economical restoration. In short, it is an energetic return to the tradition, justice, and charity of Christianity, considering the conditions of our time, of the accumulated ruins of democratic liberalism, and of the needs of today. It is the intense affirmation of national and religious rights, a fight against materialism on behalf of all that forms our own essence, and the definitive destruction of the false democracy that builds a misguided social edifice atop a foundation that will not support it. It is the liberation of Jewish power upon the world, of the control of our heritage by foreigners, of our economic life strangled by tyrannical dictators. [...]

As a precursor of its certain coming, one must carry the fascist gospel that can save and restore us. While socialism tries to kill what little national and Christian faith we have left, fascism tries to reawaken it. Fascism is essentially a movement of faith: faith in truth and the validity of our traditions, faith in our national mission, faith in our race, faith in our Christian character. Fascism is the individual and collective disengagement of materialism, and at the same time a dive into the spiritual sources of the nation. Fascism is the suppression of the allure of egotistical sentiments and inferior instincts. At the same time, it is a

reaffirmation of the spirit of sacrifice and the most noble of instincts, reminding us that national life, like individual life, is not founded upon pleasure, but a constant submission to a sense of duty, honor and work. In national life as in individual life, nothing grand or beautiful can be obtained without effort and sacrifice. Fascism is a war cry against unhealthy forces, against social injustices, against doctrines of destruction, against demoralizing principles. It is the cry of resurrection and renaissance, an honest cry, clear and pure, that penetrates the grand interior collective conscious. It will save us, if we know how to repeat it, without respite, until the day of the great awakening. [...]

**STATEMENT ON THE PRINCIPLES AND PROGRAM OF
THE NATIONAL SOCIAL CHRISTIAN PARTY**



*Discourse made at the
National Monument in Montreal
February 22nd, 1934*

The Two Opposing Paths

The old democracy, by the words it used to justify its order, and the intensive industrialization that has caused unprecedented economic problems, has created social problems that it cannot fix, and instigated a movement that it can no longer control. The old democracy has gradually strayed from the spiritual values that once guided the civilized world and each particular country. It has given way to the grand International Order of Gold that today governs the world and directly influences the destinies of each country. The old democracy has internationalized and de-Christianized the people it was responsible for, contrary to the national aspirations and Christian beliefs of those individuals, predictably resulting in social imbalance and economic chaos. It only remains to either complete the task in its entirety and run toward a new civilization that will be the absolute negation of all spirituality and the absolute reign of materialism, or to effectuate a reaction toward the grand Christian principles that democracy relegated to the background, and to acknowledge the reign of the “material submitted to spiritual values.” [...]

Some Principles of Social Politics

The century which we call “the century of progress” has built a system on purely materialistic formulas, and it thus follows that this materialism has determined the life of mankind itself; this materialism has been the law, the *raison d’être*, the driving force, and human conditions became its subordinates. Humanity has

become, in everyday speech, nothing more than “human capital,” assimilated to all other economic elements, and relies on this “human capital” as one relies on the railway system, on credit, on trade balances, etc. The senseless law was applied that man exists to serve finance, commerce, and production, while avoiding the spiritual principle that matériel,¹⁶ finance, commerce, and production must serve man and respond to human needs.

Man became the slave of his material creation. In the past, economic activity ceased once man left the workshop or the boutique. Today, human activity ceases when the machines stop, since all the forces of money that possess the destiny of mankind decide to stop or temper production. The innumerable masses of workers are the slaves of economic conditions, and man is today shackled by a regime that he never knew before in all of history. [...] The human element no longer counts. Profits, dividends, and the balance of budgets are what matter most. The human being has no absolute value in the eyes of the new economic condition. [...]

The new civilization, instead of satisfying human needs and reducing the number of necessities, has multiplied those needs and increased those necessities, without alleviating them, spreading dissatisfaction, envy, jealousy and hatred in the heart of the masses to the point that these faults, once individualistic and hidden, have been proclaimed collective and public conditions. Not only has material progress impeded human progress, but it has retrograded humanity backwards by several millennia, by utilizing the innumerable recent means of propaganda: radio, cinema, recorded music, fashion, and publications of all sorts. This was to reengage the human being in the complacency of his most grotesque instincts, his most cruel sentiments, and most brutal impulses. At the same time, the material has conquered the spiritual, and the beast has conquered the soul.

What is, in the human point of view, the result of this century of progress? A quick glance at the events of the past one hundred years has revealed all too much. It is an uninterrupted chain of wars, revolutions, riots, rebellions, murders, suicides, kidnappings, crimes against nature, thefts, frauds, etc. where the total surpasses every stretch of the imagination. [...]

The world is today in the clutches of the power of money, dominated by the Jewish high international banking order of gold. These are the powers which command the international sphere, directly or indirectly ruling each country.

These are the powers that fix prices, that regulate the economic and social fate of human beings, that impose the supreme law of production to which all must submit. No, not the production that responds to human needs. No, not the production that brings about happiness. It is the production for profits, for dividends, for infinitely expanding the monopoly of the great powers. Without knowing if production could ever be absorbed or respond to real needs, they fix the [economic] program and the volume years and months in advance accordingly, and they arrange that all production is sold by discretion, or force, or high-pressure publicity methods, whether the buyer possesses or does not possess the means. From all this senseless, improperly directed production that threatens even to deplete certain sources of natural products, it is neither those who give their sweat and energy to produce these products, nor those who rely on them for salary, that can claim the final profit. It is the forces of money—always anonymous and hidden—that skim off the top of the sacrifices of workers and the pennies of consumers. Matériel has all primacy, all superiority on moral values, and it is those who possess this matériel that are the masters of humanity.

We are now at this point of human “advancement” that, alongside the great production of great abundance of prodigious heaps of foodstuffs and fuels, one can see the great misery of the innumerable masses, the great hunger, the great chill, the great desperation. [...]

Social solidarity, based on Christian charity and on justice, must replace, once and for all, egotistical individualism that has permitted some humans to enslave the masses of other human beings. It is no longer material things that will dominate society and the economical question, but the grand superior principles of morality, to which all other activities must submit. Capitalism, as an exploitation system, will be implacably destroyed. Capital, as an indispensable element to economic life, will retake its normal role to serve human activities and not dominate them. [...] The citizen will have all the rights gained in the past but will not find happiness until he accomplishes the corresponding duties; unlimited liberty to do whatever one desires will be subordinate to the supreme law of the common good, which will always prevail over individual interests and parasitism and speculation will cease, since the modern organization is sufficiently advanced to assure adequate distribution of products by sane commerce, without the needs of useless skimmers. The activities of the state, of citizens, of the entire legislative, administrative, and economic body must converge constantly toward a supreme law: the improvement of the human being

and the betterment of his fate, the human being as the foremost concern of all public activity, and the human being placed above all material contingencies, whatever they may be. The human being, in the eyes of fascism, is the king of the creation that was made to serve him. The human being must serve God and His aspects but must never serve the purely material world as we have forced him to do for five hundred years, contrary to his true role, dignity and nobility. [...]

In a Christian society, egoism is what tends to destroy Christianity the most because it is the antithesis to charity, the basis of all Christianity. It is essential that each citizen is conscious of his duty of solidarity with his peers, and that each of his acts are in line with the ideal of the public good. This spirit is possible, by giving to the laws and their ordinances a truly Christian form. This spirit is necessary because it alone can put an end to the egoism that has caused so many social ills by inducing one group against another and one class against another, animated by their desire for personal domination. Only the sensation of the common good can create a national, social, and personally cooperative spirit. It is impossible with the demands of democracy and socialism but is possible through fascism. [...]

It is a duty for all men to work. In regard to this duty, man has the right to demand a society with a semblance of good organization, to guarantee him the privilege of earning his wages through work. [...] It is a social crime of the highest degree to force inaction, misery and demoralization upon the hearts of men who are laborious and desirous of winning through honest means, not only their subsistence, but also a life befitting themselves and their family. [...]

Corporations,¹⁷ [that] are in charge of creating the laws of their countries through representatives, and of overseeing their application by the superior councils, offer to the different classes a strong guarantee of protection never enjoyed in any other period of world history. It is the corporations that will ensure fairness and the unified goals of the nation. This is why they must be free from all foreign influence. They must never suffer any restrictions from the outside, and they must be supreme in their respective fields and under their own authority. The state serves as their natural defender. It is upon the state, and the state alone, that they must rely, and must collaborate. [...]

Some Principles of Political Economics

Production, without another ideal except that of generating profits, is one of the great causes of the economic catastrophe that we have faced. It is the cause of the extreme expansion of mechanization, of the false premise upon which was founded the system of modern credit, a credit as artificial as overproduction and its wasteful methods. It is also production that, by infinitely depreciating the value of work and human ingenuity, has engendered the colossal industry of inferior product, of substitutes, of rubbish, of merchandise whose only value is in appearance. [...] The ideal economy must be remade thoroughly, if we desire to render to the workforce its dignity and utility, render justice to consumers, and eliminate the parasitical industries that have no reason to exist. They are held, for the most part, by anti-Christians, and maintain a continual forum for anti-Christian economic ideas. [...]

The fixation and imposition of reasonable profits and reasonable salaries are only possible with a corporative system of government. Corporations, that form the corporative state, are themselves the organisms that regulate economic activity and control their conditions. Neither economic equity, nor a truly satisfactory understanding between capital and labor, nor any serious form of collective work, are possible without a system of fascist corporatism.

Corporatism is the key to a definitive correction of the prolonged conflict between capital and labor. It is a question of significant importance, since it concerns itself with the fate of the entire class of manual workers, of the contingencies of unemployment, of industrial accidents, of illness, of old age, etc. [...]

Socialism denies the right of property and tends to make it disappear completely. Democracy affirms the right of property without recognizing any corresponding social duty. In the eyes of the former, property is theft; in the eyes of the latter, property is a thing in which one can indiscriminately do whatever one desires. The National Unity Party does not recognize either of these two formulas. It recognizes property as a right, but at the same time believes that this right carries social duties. We recognize that the ideal is that every citizen possesses something, that he may utilize his property for his personal advantage, but we do not recognize that he may use his property in a way that is detrimental to his

peers or country. Since all acts of the citizen have a social repercussion, it is indispensable that his actions are directed by social duties that he must respect and fulfill. If the fact of ownership, either of capital or industry, is to possess the means of making one's peers suffer, or to cause them nuisance, or cause them wrong, we presume that the state has the right and duty to intervene, without injustice, just as it intervenes against an arms or narcotics dealer that causes harm to his peers in other ways. Too many social crimes have been committed in the name of property rights to refrain from strongly delineating this right according to its corresponding duties. It is due to this misunderstanding that democracy has occasioned so many revolutions and fights among classes and has gifted us socialism and Bolshevism. [...]

Not only do we condemn direct and open usury, but we condemn even more strongly indirect usury that consists of generating new capital with past-due interest, adding this to real debt and charging new interest on top of this interest. This sort of sordid usury has caused the loss of hundreds of millions for the humbler classes. The severest penalties will be harshly imposed upon those that unjustly overcharge consumers for the sake of enrichment, with no motive besides "profiteering." [...]

Speculation is the amalgamation of capital and parasitism. It is the principal cause of the exploitation of workers and consumers and simultaneously of agricultural bankruptcy; of the disappearance of small commerce and small industry; of the dispossession of small properties; of the ruin of the petit bourgeoisie; and of the constant expansion of trusts and monopolies. The immense majority of people must no longer be sacrificed to the egotistical ambitions of a small few. [...]

Finance

Contrary to all sane sociology, finance has been the master of the fate of countries. It is finance that has bent to its will the fate of the entire population, that has taken command of political parties and governments. Since governments have accepted the domination of international finance, despite their sovereign power to issue money based on established democratic principles, finance has

overwhelmingly acted against the national interest and in its own favor. [...]

They have placed the fate of national money in the hands of great international manipulators, such that it is no longer our gold reserve, nor our solvency, nor our national activity that creates the value of our money, but the interests of the anonymous, invisible, inaccessible agitators, who skim the cream off the national economy and the profits of all our activities. [...]

In the new state, it will be neither finance nor any element or class that conducts the destinies and the voice of the nation, but the state itself. [...]

The Youth

We do not despise the experiences of the past or the counsel of the elderly, but we support ourselves foremost on the youth, since our movement is a youthful one. Our ideas require sacrifice, courage, enthusiasm, and determination that only the youth can bring, and we will make such a call to the entire youth. We consider, however, that the youth have the first claim to the future and that it is the youth that must prepare that future while following their natural racial instincts and their will. [...]

We Proclaim

We proclaim that we must become a nation, have a national conscious, a national idea, a national mentality and a national unity, and that we are ready to obtain it. We proclaim that the Jews, who have not respected the conditions to enter the country, have cornered a dangerous and an exaggerated power over our lives, and we are ready to reestablish a balance. We denounce the undue anti-national influence that the grand international cabal exercises upon our nation, and we are ready to affect their removal. We proclaim, as a crime of the highest order, the exploitation of the masses by a handful of great exploiters, as well as the dispossession of small property holders, the stranglehold of small commerce, the

crushing of small industry, the gradual dissolution of small private initiatives in the face of the invasion of large concerns, the deracination of cultivators, and the dictatorship of monetary powers over all the other classes and over our politics. We are ready to punish these crimes and put an end to them. We proclaim that communism and socialism are errors and dangers, and that we are ready to destroy their menace. We proclaim that all working men have the right to fully enjoy the fruits of their labor, that no parasite has the right to extort a part [of his work], no matter how small it may be, and we are ready to firmly apply this justice. [...]

The Spirit Shall Defeat the Flesh

We knew that, since the beginning, the political parties would oppose us because they have an interest to perpetuate the regime of the pork barrel, of corrupted patronage, of favoritism, of national division. Their existence is impossible without this division. We know that the immense majority of large journals are against us because they rely upon the most grandiose system of blackmail. No thoughts enter their minds except from their exalted Jewish agents because they have an interest to continue the great dictatorship of money over the masses. We know that the trusts, the great concerns, the international organizations will force us to war by every available means, because they know that the establishment of social justice will mark the end of their supremacy. We know that the Jews and their monetary powers will attempt to create a phony version of fascism controlled by them, in order to confuse our spirits.

All this opposition will be worth nothing against the unified will of the masses that desire change. We rely on the fact that there is nothing more powerful, stronger, and more real in our country than the natural instincts of the White race, which is still sane, and all the decadence of materialism has not yet been capable of killing. We rely on the youth who, free from clannish prejudices, have not yet been sullied by false doctrines or imprisoned by compromise. We have chosen spiritual arms as our weapons, and we know that the spirit shall defeat the flesh. [...]

MYBOOKOFHOURS



1935–1936

This essentially spiritual work, as its title suggests, was published for the first time posthumously. We have, with some regret, excluded the pages containing prayers and apologetics and only included selected political passages. The supporters of Adrien Arcand who found the text in his personal archives solicited the opinion of Canon Georges Panneton before its publication. His opinion formed the basis of several subsequent notes to the text.¹⁸ Those notes pertaining to the included sections have been retained in this edition.¹⁹

Racism and Natural Law

[...] Race, the constitution of blood and with aptitudes particular to its essence, is a product of natural law. Man gives himself his language and nationality, he does not give himself his blood and race. He receives it without being able to change it, is subjected to it, and transmits it according to what he received.

Racism is, therefore, an aspect of natural law that one must acknowledge, understand, and respect.

If, when the soul separates from the body, racism no longer signifies for the personal “me,” it has, during the human life, a significance proportional to the natural law that governs it.

Denying racism is to deny natural law.

Fighting racism is to fight positive law.

Desiring to be free of racism is to invoke liberalism against a natural law stronger than, and beyond, men. In the domain of racism as in all others, liberalism can bring only degradation, degeneration, disorder and chaos. [...]

A Deprived Chosen People

Until the coming of Jesus Christ, the Jews were truly the chosen people. It was the Luciferian nation, the nation of the “bringer of light.” It is only upon the Jews that God granted His light by His prophets, His legislators, His Son, and His apostles. No other nation received this divine favor. After the coming of Jesus Christ, however, the Jews, the chosen people, became the deprived nation. Like Lucifer, the leader of their spiritual world and the “bringer of light,” the Jews rebelled against God Himself. Like Lucifer, they became [the nation] of deprived “chosenites.” The Jews are to the human world what Satan is to the spiritual world: the enemies of God and of their peers, loving neither God nor their neighbors. Jesus Christ, God in human flesh, pronounced judgment upon this race, and speaking to the Jews, denied that they were of God and of above, denied that God was their Father, affirmed that their father was Satan, the father of deception, who was a murderer since the beginning (John 8).²⁰ [...]

Judaism Is of Diabolical Inspiration

The Old Covenant no longer exists. It is a dead letter. It is a cadaver. It was Jesus Christ Himself who destroyed it and replaced it with another. When the Savior died, the New Covenant instantaneously took effect. Furthermore, to properly indicate that the Old Covenant was a thing of the past and dead, His spirit tore the veil of the temple in two.²¹ Under the law, this was a violation of the Holy of Holies, which nobody except the Levite high priest was permitted to see. The Holy of Holies, once violated and exposed to the public view, ceased to be the signifier of the Old Covenant. The blood that streamed from the Cross, blood that made the dead jump from their graves and shocked the elements themselves into convulsions of pain, attested that it was truly as the giver Himself said just a few hours previously: the blood of the New Covenant.

The Old Covenant no longer exists. The Jews are incapable of glorifying God under the terms of that covenant, that is to say, under the terms of the revelations

of Moses. This is the reason why, once deprived of Mosaism (a religion of divine revelation), the Jews observe only a religion of human fabrication, so-called Judaism, according to the terms of the Talmud and of rabbinical caprice. [...]

For the Jews, the synagogue replaced the temple; the letter of the Law lost its spirit; the arbitrary rabbinate replaced sacred Leviticalism; the ritual of the Talmud replaced the Mosaism of the Bible; ritual murder and hatred for Christ (symbolized in their violation and sacrilege of the Sacred Host) replaced the holocausts of conciliation.

All religion derives from inspiration. If this inspiration is not of God, it is of the devil. The Jews, no longer capable of practicing the Mosaism of divine inspiration, now made obsolete by its divine author, practice Judaism. Judaism is a human fabrication. It is not of divine inspiration, but of diabolical inspiration. Its morality, or rather its abominable immorality, is repulsive, hateful and bitter. It all stinks of hell. The whole thing is the continuation of Jewish blasphemy against Jesus Christ in front of Pilate. It is the only religion that is essentially anti-Christian, since even the most distant religions from Christianity are, at worst only non-Christian.

Jewishness nourishes itself off a defunct and dead covenant. Long since having entered into decomposition, it is a covenant that upheld a morality particular to a certain people, with the unique goal of preserving the survival of this people until the coming of the Redeemer. This is why it “Judaified,” degenerated into materialism, and became the most dangerous agent of death and destruction of Christian peoples.

Since the Old Covenant is dead and destroyed by God Himself, why do we keep it and why should we keep it? Because it is a witness to the authenticity and truth of the New Covenant. It has no other value or utility. It is a testament which confounds Judaism, displaying the immorality, infidelity, danger, degradation, and Luciferian character of these deprived “chosenites.” It is a testimony to the accomplishments of the prophecies made by the Jews, the blossoming in total fullness of the laws of the Jews, but ironically a testimony that the Jews (who were the only witnesses) refuse to recognize. Their crime is thus grander, their degradation thus more true and profound because these signs were given to them, and them alone. [...]

Necessity to Protect Ourselves From Jewish Leprosy

What is the purpose of wishing to fight leprosy if one refuses to recognize and isolate the leper, carrier of the plague? Likewise, what is the purpose of wishing to fight Marxism, communism, modern materialism, and atheism if one refuses to acknowledge and isolate the plague carrier from the world, the Jew, son of Satan? What is the purpose if we leave alone, through “tolerance,” those who contaminate the Christian peoples?

Charity? Does charity not demand that we isolate the leper? Yet, one is filled with compassion, love and pity for this poor victim that one must nevertheless separate from society, ward off from his peers, from his friends, and from his fellow human beings!

Woe to the leaders, to the luminaries of Christian society! Woe to the shepherds of the flock that, falling into materialism, conflate an uninspired and materialistic humanitarianism with divinely revealed charity! All evil springs from this. Christianity is the law of charity. It disappears without it because charity is a thing revealed and brought by Christ Himself. Likewise, how many shepherds, calling themselves Christians, allow themselves to fall into the false charity of humanity, the humanitarianism inspired by Jewishness and spread by its instrument of Freemasonry!

Do not doubt that the New Covenant shall triumph. It possesses the promise. It can never disappear before the triumphant return of Jesus, just as the Jewish people and Mosaism could not disappear before the suffering of Jesus.

Nevertheless, how much evil will be done, how many souls will be lost, how many who have received baptism will be condemned to hell? How many Christians will be deprived of the supreme sacrifice of God because the leaders of the flock, conflating charity with a simple and base sentiment, neglecting to nourish its flame, have allowed hell and its disciples to steal these souls? How much responsibility for this damnation will be carried by those who, tasked with bringing light and anointment, have refused to see evil wherever it is found and have, by “tolerance” and “humanity,” permitted the wolves to devour the lambs?

Firm belief wallows into atheism, and followers become godless. With whom lies the responsibility for so many lambs falling into the mouths of wolves?

Upon whom devolved the first duty to defend the flock, to maintain in Christ those who were redeemed through Him?

In the Middle Ages, when liberalism was unknown to Christian society, when “humanity” had not yet supplanted the revelation of charity, when our fathers had a robust faith instead of a religious habit, the Jew was isolated as a moral leper in his ghetto.

The “rights of man” had not yet usurped the “rights of God.” One admitted publicly and civilly that it is the “will of God” that must make the law, and not the “will of man.”

With Saint Thomas Aquinas as their exemplar, the Doctors of the Church²² proclaimed the right of Christian society to protect itself against the moral leper, and they saw that the duty corresponding to this right was accomplished. The popes jealously guarded the flocks that were entrusted to them, not only by word, but by physical intervention, as Jesus Christ Himself had done.

When the moral leper threatened to become an epidemic, the kings of Christianity chased the Jews from their kingdoms. Almost all those who had done so were canonized or given a shining aura in the archives of the Church: Saint Louis of France, Isabelle and Ferdinand of Castille, Saint Edward of England, Saint Ferdinand of Hungary. Another distinct marker between the two covenants was that under the Old Covenant, it was a crime to exterminate the Jews as Haman had desired because the promise was not yet accomplished. Under the New Covenant, the kings that rid Christian society of the Jews died in divine sanctity!

Since the Middle Ages, when they knew to protect civilization and the institutions of Christian nations, Illuminati and Freemasonry appeared as precursors to revolution. Emancipating the Jews at the same time that they emancipated society from the “rights of God” to proclaim the “rights of man,” they retired charity to proclaim humanism, dethroning revelation to proclaim the “goddess of Reason.”

The shepherds of the flock gradually ceased. By reason of the state, they descended, one concession at a time, as when Saint Pierre preferred to be beheaded also by reason of the state. They became “liberalized.” Thus, in the eyes of the enlightened Doctors of the Church in the Middle Ages, what was

once a compelling duty for Christian society, had become almost “a crime against tolerance and liberty.”

Is it astonishing that the flock then descended so low, and lost its ancestral sense of responsibility? Is it astonishing that, in the hearts of the masses, humanism replaced the ardent fire of charity, or that reason usurped the importance of revelation?

Since the Middle Ages, how the importance of our present lives supplanted that of the distinction of the soul! Does evil originate in the body or in the mind?

When Jewishness, emancipated from the ghettos that were once wisely organized by the Doctors of the Church in the Middle Ages, was allowed to infiltrate and freely accrue in the grand Christian body, how many of the masses, once made spiritual, turned to materialism! And how much has the soul been devalued! [...]

A Distinction Between the Two Covenants

The Old Testament applies only to the Jewish race, a race that was necessary to the coming of the Messiah. This Testament had nothing else to do with the rest of humanity, serving only as the assurance of the survival of a race threatened by extinction as it carried the promise.²³

The New Testament is the Universal Law, emanating not from Jewry or the Old Testament, but from Christ and His suffering, His death, His resurrection, and His grace, of which He is the only source and condition. Furthermore, since Christ has arrived, the Jewish race is no longer necessary, Mosaism no longer has a reason to exist, and Jewish blood is no longer chosen. This is why the Jewish race has dispersed, this is why Mosaism and the conditions of its existence were destroyed, and this is why the defunct election of the Jews, once having revolted against Christ and the Accomplissement,²⁴ became a deprivation. If Jewish blood deserved respect, even by God under the promise of antiquity, it is certain that since Christ's death they merit nothing but contempt. This is what the Church fulfills when, on Good Friday, it bends the knee and asks God for the conversion of all categories of sinners: the misdirected, heretics, infidels, pagans,

schismatics, rebels, blasphemers, etc. The Church abruptly stops its singing and refuses to say “Flectamus Genua”²⁵ as, in the last refrain, it consents to pray “pro perfidis Judaeis.”²⁶ These are the only prayers where the Church of Christ does not pray on its knees!²⁷

The Most Degenerate Race

Why is the Jewish race necessary for the coming of the Messiah? This is because God made His promise with the Jews. Why did God make such a promise with the Jews rather than with any other race? His promise is a law, emanating from divine holiness, that the mercy of God be exercised in plenitude toward those who need it the most.

God sends but sufferance, misery and doubt to those that are the closest to Him. He sends the most sonorous calls and gives the most shining physical signs to those who are the furthest from Him.

The history of the Jews, written by Jews, attests that this people was always the lowest, the most degraded, the most immoral, the most degenerate, the most rebellious against the most fundamental of the natural laws. How many leaders of their race, those who were celebrated, were the fruits of a most hideous incest, of brutal rape of a mother, daughter or sister, and were children of lies, deceit and deception? The filthiest of stables, the most disgusting of pigsties, the dens of the most dissolute negroid barbarians had never brought about a revolt so immense against natural law that nature devoured them in its fires! The villages where the Jews wallowed in bestial ignominy surpassing the reaches of human imagination, were devoured by fire from the heavens created by God. Nature itself could not support their revolts. Sodom, Gomorrah, and Nineveh: what did they share, regardless of the corners of the earth that they were situated in? They shared the Jewish race. This race with its most extreme ignominies, merited more divine aid than all others.

It was a demonic race, as depicted by Jesus in John 8, and equally depicted by the prophets Isaiah and Jeremiah. Therefore, God was forced to do more for this race than the other less depraved races. It is because the race did not believe in him that God had to show Himself in the closest manner.

Every time that God sent the Jews one of His messengers, or prophets, the Jewish race killed him. When God sent the Ten Commandments, the Jewish race elevated an idol, the golden calf, as their cherished god. When God sent his Son, God in the flesh, this race had Him crucified and chased away his apostles. When the apostles left Palestine to roam the world bringing the good news (the gospel of Christ), the Jews, also chased from Palestine, followed Christianity throughout the world to form the counterparty of anti-Christianity, by proclaiming that Jesus was an impostor and that the Messiah had not yet arrived. God did so much to illuminate the Jews more than for any other race and their blindness does not merit any pity.

The Jews received all the messages of God in His law, His revelation, His Son, His apostles. However, in receiving so many messages exclusive to their race alone, the Jews never accepted any part of God. They were not believers. [...]

The Jews still think that God was made to serve them, and they will never serve Him. They stampede like a terrified herd, for fear of further engulfment under the fire of heaven, of death en masse under the fangs of serpents, of extermination under the feet of foreign races.

The decree of Haman under Ahasuerus in the Book of Esther revealed the nature of the Jews. One might even believe that the decree was written today. It contains the same terms as the decrees written by Saint Louis, Saint Ferdinand, Isabelle the Catholic, and all the others who historically justified the expulsion of the Jewish race. In none of these decrees are the Jews forced into exile for religious reasons. In not a single one was their culture questioned. Rather, they noted their attempts to originate schisms, revolutions, riots, revolts against public order, deposing of populations by theft and usury, violation of the laws of the nation, and contamination of the people by their immortality. [...] The fact that the Jewish race is the most degenerate race of all is precisely the reason why God was forced to do more for them than any other.

Judea in the human world, like Lucifer in the spiritual world, is the race which was given the light. Yet it never saw the light or believed in it. God the Father revealed Himself in person, as did the Holy Spirit, in the form of a dove, as did Jesus the Son. It was announced, proclaimed and attested in every circumstance by the patriarchs, legislators, prophets, angels, and voices of heaven.

God performed miracles for the Jews that He never performed for any other race.

He saved them unlike any other race. He loved them because of their need for divine intervention, unlike any other race. To convince the Jews to become godly, He unceasingly provided prophets and He promised His Son. He gave the Jews His only begotten Son!

God the Son, Jesus Christ, performed miracles in front of the Jews that he did not perform for other races. He raised the dead, turned water into wine, healed the blind and the paralyzed in front of large crowds, nourished the masses with five loaves of bread and two fish, resurrected in the flesh before their eyes, and ascended to heaven in their presence. As He had said of this race, however, it has eyes that were unfit to see and ears that were not made to hear. Once the Promise was fulfilled, the Jewish race became the daughter of Satan. She never desired to change fathers. [...]

Those who were given the complete light, to whom God manifested in three Persons, in His revelation, in His signs, to whom He gifted His own Son, are the only ones outside of Him by hatred and opposition. They became exactly like Lucifer, who was given complete illumination, who had received it in full to shine upon all others. Today, he is the bringer of darkness, and the Jews are his exact replica on this earth. They force his darkness upon those who possess light, seeking to extinguish it in their hearts, by schisms, heresies, materialism, modernism, and atheism. When will the children of light think to defend themselves? How long until they lose the majority of their brethren to the darkness? [...]

Since Jesus Christ needed to undergo the ultimate humiliation for His Sacrifice to be supreme, it was necessary for him to be derived from the Jews. It did not suffice to have been born into absolute poverty, in a manger, among the odors of manure and dung, without any assistance from organized society; He must also emerge from lowly sod, like the most beautiful and perfumed of roses emerging from the most repugnant of soils.

If Jesus was born of a Roman Caesar, of patrician standing, or of the royal and vigorous blood of a Celtic nobleman, it would have been a grand humiliation in the eyes of the divine, but not in the eyes of humanity. For the humiliation to become completely fulfilled, Jesus had to be born of the lowly Jewish race, so hostile to the nations that God Himself had to protect it, the race furthest from God, in the greatest opposition to God, as the writings of divine revelation conserved by the Jews themselves attest. [...]

Certain Jews, the rare survivors of what will inevitably arrive, will return to Christ in the end times, when the signs will convince them (more than the blind faith of other peoples), when the prophet Eli will inform them who is the true Messiah.²⁸ These rare survivors of a most somber race shall represent their nationality in concert with all Christian nations, such that the saying “of every nation” shall ring true.

Until these signs occur, and the prophet Eli comes forth to open the eyes of those alone fated to carry the light, it must be defended against all diabolical darkness, so that the candlesnuffer of their evil work does not kill the flame of illuminated souls.

Woe to the sons of God that commit themselves to the work of the children of the devil!

Woe to the guardians of the flock that associate with the wolves!

Woe to those at fault for the souls gained by Christ that will be lost to Him!

More culpable than the enemies we face are the traitors and the indifferent who work from within.

Internationalism and Nationalism

[...] Nationalism belongs only and exclusively to the material world.

Internationalism belongs only and exclusively to the spiritual world.

The body is national, by its race, nationality, and language. The soul, which consists of neither race, nor nationality, belongs to the universal world.

The world of spirits does not recognize the limits of human convention or natural law.

This is why nationalism cannot be religious and a religion cannot be national.

A religion must address all souls, not just the souls of a single race, blood, nationality, or country. National religions are a mistake and a falsity. Can a religion based on falsity itself be a religion of God, who is all truth?

The principle of national or racial religion was destroyed by God Himself when He destroyed Mosaism. If, since Christ, this type of religion no longer has a reason to exist for the Jews, it also has no meaning for any other race.

Universalism and internationalism must only exist in the spiritual world. Fraternity, equality, liberty are only universal and international in the spiritual realm. The link that must unite all souls is the link of grace, since it is the only link that is truly universal.

The Church is an international [organization] that exists in the spiritual realm through spiritual links. It is the only internationalism that ought to exist. In regard to this international spirit, Jewish materialism established an international materialism which has taken on many forms: the internationale of trade unions, the socialist internationale, the communist internationale, the Freemason internationale, the internationale of gold, the internationale of commerce entirely dominated by the Jews, the Jewish internationale of the distribution of news, the Jewish internationale of indoctrination through cinema, the internationale of feminine fashion, the internationale of control of natural resources, the internationale of the godless, the internationale of control over narcotics, the internationale of the mistreatment of Whites, the internationale of contraband, the internationale of eugenics and sexual literature, the internationale of armaments, and many others, including Esperanto.²⁹

The two main internationales, the Church and Jewish materialism, are fighting over the world. One has God the Father, and the other has Satan. Without a shred of doubt, it has been established and proven that the materialist internationale is the work of the Jews, and that they have total control over it.

The Christian Church wishes to internationalize humanity spiritually through evangelism, with respect toward race, nationality and language. The Jewish internationale seeks to internationalize humanity physically by erasing countries, borders, nationalities, languages, and by substituting a standard that will render all men identical in their customs, languages, morals, economic conditions, social conditions, etc. Just observe how the international press, having replaced the personal and national press, imposes similar methods to judge events

throughout the entire world at the same time; how international cinema, having replaced the national theatre, molds the brains of the masses and imposes the same materialistic morals on every race at the same time; and how international Marxism, having substituted the national corporation of professionals, imposes the same social and economic concepts upon the great masses of all countries at the same time!

Judaism has desecrated the concepts of fraternity, liberty, and equality, and made them the basis of its materialistic internationale. The Church recognizes these concepts only on the spiritual level, decreeing that, in the human view, men are unequal. At birth they are free, although yoked under the chains of original sin. The materialistic internationale of Judaism proclaims the inverse, by Freemasonry and all its other branches, that man is born good, becomes evil, and must be conquered. [...]

The internationalism of religion and Catholicism assures racial, economic and social nationalism, and is what made the races of Europe strong, tight-knit, and powerful. Several of these races, now irreligious, live on for now in unity, cordiality, and vigor, upholding this religious internationalism; they live economically, functioning still on the momentum of their ancestors. They will perish if they do not awaken before this momentum runs out. The best protection for religious internationalism is a corresponding materialistic nationalism to prevent being devoured by materialistic internationalism.

A return to national syndicates, national corporatism, and national economics is a prerequisite to the strengthening of the national language, morals, traditions and aspirations. All peoples that completely lose these values will lose the religious internationale, and faster still their national religion, if they possess one. The [materialistic] internationale must be abolished in all of its forms. The religious internationale must replace it. Because of its universal morality, its universal concepts of charity, justice and equity, the religious internationale can permit people to achieve justice and true peace.

The materialistic internationale, which rests on the power of blackmail through gold, commerce, etc., cannot in any way address people through justice, and consequentially, cannot bring peace on earth.

The peace of Christ is not in the materialism of any secular internationale; it is in the spiritual, where one must find the only international links between peoples,

by respecting the physical racial character that natural law provided.

There are two distinct domains: the internationale of an exclusively spiritual world and the nationalism of an exclusively material world. Inverting these conditions will overturn the entire economy of natural and divine laws, sinking into chaos as humanity is doing in this very moment, tied to the materialistic internationale.

Our leaders, who condemn economic nationalism as the author of great social evil are blind. The true author is the economic internationale in which all peoples are trapped! It is unthinkable that there are those who condemn racism when it is the exact precondition and primary basis of materialistic nationalism, and the only possible guard against the ravages of materialistic internationalism! The blind are directing the blind!

The physical and material “standardization” of race, manifestly opposed to the will of God, is the tool used to execute the Jewish dream of a “paradise on earth.” That dream when people start to believe it, brings mistrust, abolition and hatred of all religion. [...] Racism, which unites each nation by the bond of blood, is the fundamental basis of all nationalism.

It is through virtue of the association of human beings of the same blood that enables them to, in the name of natural law, reclaim their rights to free expression of their aptitudes, aspirations, traditional customs, communal needs, and desire to live as one family. It enables their fortitude to not be servants to another clan that wishes to destroy their identity and personality. [...]

The infernal internationalism of materialism wishes to destroy spiritual internationalism by first destroying material-listic nationalism. By these means, it wishes to destroy all faith and all religion, and to materialize concepts that, until 1789, were purely spiritual. That is to say, they were attached to the divine revelation instead of a false theory of man “born good.”

The entirety of revelation and all of Christianity that is attacked, is done in the name of the immemorial “non serviam” of Lucifer that the Jews carry wherever they go.

Will the “soldiers of Christ,” who love to sing and be part of the community be content to watch the enemy conduct his work, ravage the land, and constantly increase his advantage, as he has blissfully done over the past 150 years? Or will

they really behave as true soldiers, without care for social acclaim, without fear for their own lives? Will they allow the satanic candlesnuffer to extinguish the light of millions of other souls that the blood of Christ redeemed?

Facing this problem of the life and death of souls, the life and death of physical bodies count for nothing. Degenerate and effeminate charity becomes a crime. If charity demands, concerning the individual, that we isolate the leper, we hang the murderer, the constable shoots the fleeing thief, then when we fail to do so we cease to love the sick or the criminal. Does not that same charity demand that, concerning the collective, we isolate and set aside the constant nuisance of a race or group that is detrimental equally to the body and the spirit of Christian peoples? What is the price that modern society attaches to law, social peace, order, and justice that God has given to our care! [...]

THE KEY TO THE MYSTERY



1937

This work brings together quotes from Jewish authors, leaders, magazines, and newspapers proving the existence of a plan for world domination. We reproduce the following pages almost entirely.

We Were Warned Since the Nineteenth Century!

In the Holy Bible, one can read what Jesus Christ said about the Jews, when the Jews attempted to stone Him (John 8:31–59).

You do the works of your father... You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof... He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

(John 8:41, 44, 47)

Wars, revolutions, riots, and uprisings are the murderous works of the devil that many Jews admit responsibility for starting and taking part in.

Schisms, heresies, subversive propaganda, false doctrine and erroneous representations of facts and events are the deceptive works of the devil that many Jews admit responsibility for creating and using.

The history of all contemporary ills is summarized by two things: lies that

mislead both individuals and peoples and murderous wars and revolutions that spawn from misconception.

Saint Paul, the apostle to the Gentiles, said as much in his First Epistle to the Thessalonians 2:15, that the Jews “please not God, and are adversaries to all men.”

The Jewish texts reproduced here abundantly prove the truth of the words of Saint Paul, who was pursued and persecuted by this race with vicious hate and obstinacy after his conversion on the road to Damascus.³⁰

Of Their Own Admission

Jewish leaders, books and newspapers affirm that:

The Jews dream of dominating the world and are working toward realizing this dream;

The Jews control the financial and economical world. They have the power to provoke crises and unemployment, to ruin individuals and states, to prepare revolution;

The Jews are born revolutionaries and supply the direction and execution of all great revolutions;

The Jews are the creators, directors, propagators, and financiers of Marxism, socialism, communism, and Bolshevism;

The Jews desire to erase all nationalities and religions, in order to bring forth a “universal republic” that assures their global domination;

The Jews, by their powerful means of propaganda (cinema, publishing houses, news agencies, and organizations of all sorts), are working to kill the national, racial and religious sentiment, in order to bring to ruin the civilization built by the White races;

The Jews control secret societies that form provisional governments and work toward profiting the Jews from all political and social upheaval;

The Jews are not nationalists no matter which country they find themselves in, but are essentially Jewish and cannot think like other citizens;

The Jews are the root cause of all troubles, perturbations, conflicts, and revolts in the modern world. They slowly Judaize the other nations through the influence of their organizations, and wish to direct them to believe, think, and live as Jews;

The Jews wish to immolate all peoples as victims to assure the health and survival of their “golden calf”; and

The Jews sully, corrupt, spoil, corrode, degrade, and lower all that they touch.

It is the Jews that affirm all of the above.

Within no other race throughout the world can one find so many identical, cynical and unanimous admissions. [...]

What Must Be Done?

Tear off the mask of our enemies by force, tear the blindfolds from the eyes of the ignorant, spread the truth, call the enemy by his name, by the likes of Disraeli, Levy, Lazare, Nissig, Munzer, etc. Then prepare and organize with as much vigilance as the enemy and face the beatings that the enemy prepares with an unwavering resistance, and finally with a triumphant and liberating counter-offensive.

THE UNIVERSAL REPUBLIC



January 1950

General Blindness

What is most painful in this horrible storm that has rattled our civilization to its foundation, is this pervasive blindness. More sorrowful than the tremendous loss of humanity, and its profound injury, is the collective blindness that seems to have struck its victims. [...]

Liberalism

Lucifer, who was the most illuminated and brightest of all created beings, is named “the prince of darkness.” To what is owed an inversion so complete in such a being, a downfall of the pinnacle of light into the depths of darkness, the crumbling of an extreme summit into the extreme abyss? To the liberal principles proclaimed by Lucifer, principles that make reason the supreme law of this very creature, who imparts all authority to itself, in fact the origin of all power that it can exercise, removing the creature from the will of the Creator. It is a full divorce, a revolt without compromise of the finite versus the Infinite. It is, if not the deification of personal reason, of the ego that ponders, at least its elevation to the heights of God, attributing to itself the authority to create power and rights.

If it is true that light can only come from the source of all light, God Himself, it is equally true that the distancing from God can only lead to darkness. By making human reason the absolute supremacy from which all commandments derive, all laws and all initiatives, liberalism has offered the same act as Lucifer. Politics has suffered the same terrifying decline, a decline which has not yet arrived at its end. It sinks further every day into a deeper darkness and a more profound chaos, of which communism is the first physical embodiment. [...]

Democracy

To hide such a disastrous thing, a popular name for the political system over which it presides is given: Democracy! Is there today in this world a word propagated as much as this one, either on this side or the other side of the “Iron Curtain”? It is a word never defined because no definition can be demonstrated by the reality of concrete facts. It is a word, however, most venerated, most respected, most lauded. It is the initial and final word, the alpha and omega that comprises all things, that includes everything within itself. If you live, breathe, eat, work, sing, dream, if you are ever happy, if the steam engine functions, if electricity provides its services, if the microscope enlarges objects, if we have theaters and hospitals, if sun shines and grain grows, if the rivers flow and the wind whistles, if there exists any belief to which one could erect temples, there is but one explanation for all of this: Democracy!

Eliminate democracy, and it is the end of the world. It is oblivion. Listen to our liberals, socialists, and communists hurl that word, galvanize that word with hysterical tremolos, observe them roll their rapt eyes when they recite it with rabid, foaming mouths. You will then understand the importance this idol is granted, this fetish of modern times, that liberalism makes us adore in the place of the God, that it dethroned by denying His rights. This idolatry, the most stupid of all since it stands on nothing at all, explains why political partisanship exercises an authority over the ignorant masses that is stronger than any religious cult, and, by consequence, why the physical has become privileged over the spiritual. One cannot blame these poor masses, docile ewes that are following the shepherds, shepherds who instinctively desert their charges at the first sign of danger. We will not, however, acquit the leaders, the shepherds, who have betrayed their mission to guide the flock toward greater pastures and peaceful lands, but instead throw the flock over precipices and into dangerous torrents, exposed to the worst weather and to savage beasts. [...]

The Wars of 1914 and 1939

Peace and the possibility of peace have disappeared since 1914. This date marks the beginning of the great self-tearing of Europe and the White race. What we call the First World War has marked in our modern world the beginning of an era of barbarism and antique brutality, the great definitive divorce with the knighthood and chivalry of the Middle Ages, the last assault against charity; that is to say against the foundations of Christianity. It marked commencement of an unceasing psychological assault, the elimination of the name of God in all great superior councils of nations, the erosion of the idea of Nationalism and, consequentially, the origin of Nationalism, the family, and then the implementation of internationalism aspiring to control the world with the League of Nations. What we call the Second World War was nothing other than the continuation and extension of this vast program undertaken by the first. [...]

Mistakes and Lies

[...] Following various authors, these wars are attributed to different causes. For the first, that of 1914–1918, it is said that it was due to: Russian Pan-Slavism that desired to definitively swallow the Balkans and open the Mediterranean Sea to Russia; the spirit of the French Revanchism that desired revenge for the defeat of 1870³¹; Prussian militarism and the spirit of conquest of the House of Hohenzollern; the necessities of imperial England that sought to consolidate its rich possessions of South Africa and assure the security of its vital line to India at the expense of the Ottoman Empire; the intransigence of the Hapsburg Dynasty of Austria-Hungary that wished to strengthen the edifices of a shaky Holy Empire; and causes attributed to naval and commercial rivalries. For the war of 1939, Berlin claimed to destroy what we ourselves admit being: “the circle of fire surrounding Germany,” to defend its life against a global boycott organized to crush Germany; the so-called “democracies” claimed to want to free saintly Poland (that they then delivered to the Soviet dictatorship); and to save humanity from a Hitler that sought to swallow the world, comparing it to a holy crusade against the antichrist prophesied some twenty centuries ago. When Japan entered the fray, the specter of the “Yellow Peril” erupted, against which half a billion Chinese, Indochinese and other yellow men were enlisted to defend us.

All these false explanations of the first two world wars, among other theses, repeated incessantly by a propaganda that spills over the world in impetuous torrents, are the cause of the blindness, confusion and darkness that overflows in every direction. Our elites of high knowledge, our leaders entrusted to tell us the truth, have swallowed, digested and vomited back up this hodgepodge of errors and lies. They have carelessly promoted all these fantastic and imaginary explanations for the agony imposed upon the world since 1914. They have pompously recycled all the platitudes and ridiculous statements of propaganda but have never spoken the truth and reality of the situation.

The Truth

The truth is so simple that it cannot penetrate an over-complicated mind. It is so clear that it is repelled by a cloudy brain. It is so honest and pure that it is not welcomed by a spirit stained with errors. A world spoiled and saturated with the worst of errors—liberalism—macerated and marinated in this deceptive quintessence, is it capable of seeing the truth, even if it is looking it right in the face? Liberalism is like a man who steps out of a dark cave, attempting to contemplate the radiant midday sun.

This truth that one cannot see, that in certain cases people deliberately refuse to see, is that the blood sacrifices of 1914 and 1939 were not just two world wars; they were simply the first two phases of the global revolution patiently being prepared since 1789. They were the first two acts in a great tragedy that nothing can stop and that must be completed in our time by a third and final act, more thrilling, more complicated, more devastating than the first two, which will result either in communism, materialism or liberalism triumphant over all subjugated humanity. On the other hand, however, we might possibly see the triumph of the spirit over the material, truth soaring victoriously over the debris of error and lies!

More serious authors, from both the left and the right, have written that the French Revolution activated a global movement that was intended to result in a global revolution, the true, the grand, the desired revolution. The French Revolution was only the first test, a beginning, the first impulse. Before

triggering this global revolution, which some fools still await, but which in reality has been fought across the world for over thirty-six years, it had to prepare the institutions, the nations, the masses, the political, social and religious leaders. And how they have done it! By naturalism, materialism, rationalism, tolerance, the postulates and consequences of the trinity “Liberté-Égalité-Fraternité”; by the teachings and sophisms of this trinity of modern times—liberalism-socialism-communism—that are all one and the same, one sole and similar essence at different stages of maturity like the seed, the tree, and the apple.

War brings participating nations only territorial or financial gains. Once the war is finished, there is a return to the status quo ante, with no remarkable or appreciable changes to the political system, their way of life, their morals, or their outlook on the world. This is what history of all ages teaches us. A revolution brings, independent of territorial changes or the losses or gains of financiers, a complete transformation of the political system or regime, of the conception or vision of things, of the way of life, and of the principles that must direct political, social, and economical life.

Consequences of the Wars of 1914 and 1939

What have the wars of 1914 and 1939 brought us? To all the belligerents, it brought only colossal loss of life, immense ruin, and gigantic debts. The English and French empires were undermined to the point that they crumbled from the subsequent shocks; European liberalism was supplanted by socialism; Russia, our ally, had its Imperial family, its nobility, its clergy, its intellectual and competent classes liquidated in an orgy of blood by a handful of non-Russian foreigners (all Jews) that came to power. Russia, a country so well situated strategically, touching at the same time Europe, Asia, and the Middle East, fell to the communist coup. The Russians became prisoners overnight to a system that had shaken Russian tradition, the idea of Russian nationhood, Russian Christianity, the Russian family, and all rights and privileges that the Russian spirit had until then recognized. What was the principal result of the First World War, in which all peoples lost, even the Russian people? The only victorious party, the only winner, was the Jewish people, who obtained absolute control of

power in Russia, increased their control and influence over other states, over finance and international commerce, over the international organization of the proletariat, and who rapidly threw open the doors of Palestine. The Second World War, or second phase of the global revolution, resulted in Judeo-communism extending over more than half of humanity, with the same fatal consequences for the national, religious and economical institutions of the conquered countries, and led also to international Zionism taking true possession of Palestine. [...]

Since 1945, all countries behind the Iron Curtain have been devoured by the abyss of Judeo-communism. We see how North America, the last powerful bastion left to conquer, is invaded in every manner by the Jews, not only by a wave of Semitic immigration never seen before, by swarms of Jews specializing in revolution, but also in our industries, commerce, construction enterprises, real estate possessions, political institutions, diplomatic bodies, magistrates, professions, and critical infrastructures. To prevent us from protesting, to blind us to the danger, to keep us asleep ahead of the last stage of the global revolution, they have invaded our religious institutions, our parishes, and our schools.

The Jewish Question

For more than twenty years, I have ceaselessly exposed to you the Jewish Question, not by following what I believe, not by the opinions of non-Jewish authors because they are accused by the Jews of “Christian prejudices,” but instead by following the most important works of Jews: their leaders, writers, poets, doctors, rabbis, and their most eminent individuals. I have cited hundreds and hundreds of these texts for you by Jewish authors responsible, admitting, affirming, and boasting about the way they organize, propagate, finance and direct the flow of ideas, political movements, and global organizations that push everyone toward a common goal, a unique destiny of conquest and domination of the world by the Jews, with a global super-government administering a universal republic.

These Jewish authors, who, for the most part, fanatically deny the authenticity of

the Protocols of the Learned Elders of Zion, nevertheless give many more details beyond those written in these Protocols that concern the methods and goals of global conquest. When one places the desires and declarations of all Jewish sources all together, whether they consist of Aldophe Crémieux, Cerfberr de Medelsheim, Benjamin Disraeli, Theodore Herzl, Chaim Weizmann, Father Joseph Lémann, Oscar Levy, Baruch Levy, Bernard Lazare, The Jewish Encyclopedia, Eli Ravage, Rabbi Stephen Wise, Byalistock, Jabotinsky, Henry Klein, Samuel Roth and innumerable other Jews of all countries, one is faced with the most formidable conspiracy that can be imagined. If one can take cognizance of this conspiracy, it is because the Jews themselves gloat about it since they do not fear to deliver the secrets in their books. This conspiracy encompasses the whole globe, it reaches all peoples and all of humanity. This is why it appears to be impossible, extravagant, incredible to those whose vision cannot conceive of all humanity in one fell swoop.

The Conspiracy

The great lines of this conspiracy, following the explanations of Jewish authors, are as follows: the final goal pursued is the conquest and domination of the world, where the Messiah expected by the Jews will come. This conquest is a condition sine qua non³² of the coming of their Messiah and of the Messianic millennium of domination over the Gentile peoples. The conquest must be done by the cooperative work of all sorts of internationales operating simultaneously to dissolve political sovereignty, national borders, ethnic religions, local traditions, and social classes, therefore leaving the other races without any defense when facing the final assault of the grand, global revolution.

According to Jewish authors, the armaments working toward this Jewish Messianic goal are: the International Gold Standard, in full control by Jewish banks; the internationale of Freemasonry which the Jews have seized from the top down, and the proletarian internationales, notably the first (trade unionist), the second (socialist), the third (communist), and the fourth (anarchist); the vast majority of news agencies and 98 percent of all cinematic industry, exercising a corresponding influence on the journals and radio; international Zionism which, by innumerable societies, enigmatic but extremely powerful, exercise a

tremendously pervasive influence over all governments; and the grand international councils of which the Jews brag they have written the constitutions, like the League of Nations, then the United Nations, where the Jews exercise, by the high predominance of Jews, Freemasons or Marxists, a preponderant influence. The same Jewish authors tell us that, even where there are not any Jews to advance the conspiracy, there is no less of a following. This is thanks to the operation of international Jewish organizations, the Jewish point of view, the Jewish axioms, and the Jewish sophisms that contribute to the endless erosion of national and religious barriers, those barriers on the route toward the great Messianic conquest of the Jews. The Jewish problem concerns less the Jews individually than the Jewish action over peoples, over the world, by the enormous influence of their organizations over the minds of the masses, over the orientation of the political, economic, financial, social and moral lives of the crowds.

What Must Be Done Facing Such a Problem?

If it is true that there is a Jewish conspiracy to conquer the world, for the destruction of Christianity and its replacement by a tyranny of the type outlined by Disraeli, for the reversal of Western civilization, of Greco-Latin culture, of national sovereignty, in short for the slavery of all non-Jewish peoples, what can be done? It is evident that it is the most vital question ever posited to humanity since the destiny of all peoples, their liberty, their spiritual and material possessions are in play. It is still the most neglected question, viciously dismissed when it presents itself, one we fear to discuss most, lest even mention. [...]

He who simply notices those who call out the Jews, after having examined the facts, is forced to honestly admit that the Jews are masters over the global gold exchange, and therefore also of the international game of currencies and of high commerce. One who admits this, and then goes further to say that the Jews are the originators, propagators and masters of communism in power, becomes a subversive, a public danger, a pariah that must be eliminated from society. By a thousand and one means, Jewishness arouses all the devils, all the appeals to the public, crying of persecution, intolerance, and lack of charity. All of society thus

becomes paralyzed, and he who wishes to protect his country, tradition, faith, property, liberty—the real victim!—finally suffers the fate of being the assailant and criminal.

Within all this, however, lies a question of facts, a question of truth, which is not possible to remove. Is there a global Jewish conspiracy, a Jewish conspiracy against all other peoples and religions? To answer would mean that all of the Jewish authors that admit, and explain in detail, this conspiracy must be confused. There must be some explanation that the Jewish control of gold, finance, the press and cinema, the large markets, the subversive companies and communist organizations, which is an admitted and proven fact, has absolutely no importance. Only dementia or delirium could prompt such a response. In the face of reality, the facts, and the truth, it is only narrow minds, the prejudiced, the false in spirit, who refuse to submit to the evidence. They are the very same that refuse to see what their eyes perceive; they are the very same that refuse to listen to what their ears hear.

The reason, the unique reason that makes them act in such a way, is cowardice and lack of will. The world will not succumb to the courage of the Jews. All of our institutions will not crumble under the whip of their so-called valor. They will crumble from the lack of will of those responsible for their defense.

Countless times have important persons come to tell me: “You are absolutely correct. I have studied the question for such and such number of years, and I have inquired into the matter. Continue to denounce the peril, but, in my case, you understand, I cannot do anything because I own a business.” One fears to be attacked, defamed; the other fears to lose votes; one fears to lose his Jewish suppliers, another his Jewish clients; then one fears to be financially crushed. Others, these trembling rabbits that affirm their title as intellectuals, fear to pass for “anti-Semites,” and as people that “should not be.” All these coy shepherds admit the danger of the wolf, but they fear them even more than protecting the sheep they are supposed to defend. Everyone has their particular fear and all function by fear, especially the fear of losing money. If many people will commit perfidy to make money, an even greater number will commit worse perfidy to not lose any. As all the imprisoned people behind the Iron Curtain have come to realize, the moral terror conducted by the Jews, solidly organized with all their means at home and abroad, is but the advance guard of a physical terror that looms, brutal, implacable, and inexorable, when the Jew ascends to power. [...]

Who Are the Persecutors?

Here is a people that, according to its greatest leaders, admits to working toward the destruction of Christianity, to dissolving moral Christianity and public morality; a people that admits it controls gold and global finance, and uses it to torture humanity with economic crises, exercising unprecedented cruelty to attain its ends; a people that admits its control over the authority and politics of Soviet Russia, where forty million have perished at their hands since 1917; a people that admits to constantly weaving conspiracies against the nation and the Church, against all that we hold dear, to come to its messianic utopia; a people that even the most serious of authors admit have provoked all the revolutions and all the wars that we have suffered since the beginning of modern times; a people that admits its active interference, for uniquely Jewish ends, in all our international and national councils; a people that admits control and direction of all subversive organizations, movements of decadence, distortion, and demoralization; that, after having been charitably received in every nation, attempts to destroy the national and religious life and remodel it in a Jewish image. Judea cries of persecution, while it destroys, sabotages, oppresses and tortures! And we people are naive and ignorant enough, following the popular expression,³³ to swallow these insults. [...]

If, by establishing some simple facts, you say that the Jewish organism is in the middle of gradually eliminating our own economic life [...], if you read out loud exclusively Jewish texts, if you perceive that communism [...] is imposed at the hands of Jewish leaders, you are immediately overwhelmed with the worst accusations of intolerance and persecution. The public may often believe it, since it is the Jew that controls its opinion, through the means of propaganda that he influences: press, radio, cinema, and political parties. Through these instruments, that our traitorous elites have allowed to fall into the hands of Israel, or under the authority of Jewish terrorism, the Jew exercises today more influence over the masses than do parents, institutions, and pastors.

The Current Situation

The general situation of our time, the grand moral and political revolution that is shaking all of civilization, is nothing but the fruit of cowardliness, treason, compromise, and venality of our elites, who have totally forfeited their mission to defend us. Sometimes, these unfaithful leaders have attempted a feeble and timid defense, but in the form of euphemisms and shallow words that nobody can understand, precisely because they are devoid of meaning. They denounced the “forces of evil,” the “subversive societies,” the “secret and subterranean forces,” the “hidden hand,” in short, the anonymous and inaccessible ghost. They are afraid to honestly tell the truth, to call things by their name, to qualify the Jewish conspiracy even while the Jews themselves call it a Jewish conspiracy. [...]

Only the Truth

Only the truth can save us from what is to come, but it must be complete. We must not hide a single fraction. Only the truth can destroy communism if we desire to say exactly what it is. [...]

When we no longer fear to carry the truth, no matter the risk or consequence, communism will disappear as if by magic. And the truth, is as follows: communism is not a political formula; it is not a synthesis of social reorganization; it is not a system of social or economic justice. Communism is nothing but a Jewish stratagem, invented by the Jews, financed by the Jews, directed and propagated by the Jews, made to deprive the Gentiles of all their material, spiritual, moral and cultural values, and to imprison them in a collective slavery under the implacable dictatorship of the Jews. [...]

When you deliver this to communists, this truth, you see them weaken at the first strike. Those who thought they were fighting for themselves, for their families, for society, suddenly learn that they are fighting uniquely for the Jews. They are pursuing this fight, unwittingly, to become their slaves. [...]

The Jews Fear the Truth

The truth of communism is what causes the most fear in the Jews. They understand the weakness of their plan. In all the countries hidden behind the Iron Curtain, they have rushed to inflict the death penalty for what they call the “crime of antisemitism,” that is to say the mention of the word “Jew” when discussing the communist conspiracy. It is the “crime” for which there is neither pardon, nor diminishing of the sentence. In the other half of the world, in the so-called democracies, there is not, as of yet, a death penalty for this crime of telling the truth. The terrorism that is inflicted as punishment, however, is no less inflexible. Those who speak the truth, who pronounce the forbidden word, who have the audacity to spell the four-letter word “Jews,” are met with ostracism, destroyed financially, crushed economically, dragged through the mud, made into objects of opprobrium and reprisal, and, if the circumstances permit, are plunged into captivity without due process or sentence because the crime of telling the truth is not yet incorporated into our laws. This extends beyond my personal case and those of my friends because it has also been the fate of tens of thousands of patriots of all nations, for identical reasons and under identical circumstances.

They must never allow it to come to pass that humanity understands what is going on, that the people realize that they are in the boiling cauldron of a revolution, that those targeted for confiscation and liquidation know what is awaiting them. From the moment this conspiracy becomes clearly known, in its full reality, it will be destroyed. To prevent the truth from causing this new dawn, this truth that liberates and saves wherever its domain extends, the Jews use all the pressures that they can exercise through finance, economics, politics, the press, the radio, and cinema. When it is a domain that they do not control directly, they weaken and paralyze it with liberal sophistry that bogs it down in tolerance. [...]

When the world is on fire, when the most precious values of humanity are at risk, when the coming of Christ into this world is threatened by those who would deprive future generations of His grace, when all the good accumulated by work and initiative since the world came into existence, when all that we recognize as culture and civilization, is menaced by annihilation, it is no longer the time to laboriously recite shallow words. It is not the time to cause useless harm to

oneself, to take recourse in half-measures and half-truths. One must be whole when speaking the truth, whole in courage, whole in determination, whole entirely in the struggle. It is the cost and requirement of true salvation. One must ignore human respect, and the fear of losing his wealth or receiving a few lashes.

Woe to the Cowardly!

Woe to those who are given authority! Woe to the responsible leaders, civil or religious, political or social, if, in the days of torment that we are living, they allow themselves for one single instant to fall to fear, doubt, or cowardice! Facing God, facing their nations, facing history, they will be responsible for all the evils that present themselves that they can still avoid. They will be responsible even for the atrocious killings of Jews, as the uncontrollable angry masses arise spontaneously and simultaneously in all the countries of the world. If we must wait for the truth of this conspiracy to crumble under its own weight, it seems, regrettably, that the conspiracy must be rendered in full, that we must pass through the last phase of the global revolution. It will fall short, and leave us a heritage of ruins, ashes, and cemeteries, a world in bewilderment, to be rebuilt. After the Second World War or second phase of the revolution that consisted of destroying nationalist systems, here we are in the third and final phase. This phase must establish integrated internationalism, the universal republic [...] which has been so often discussed by liberal, socialist, and communist leaders since 1789. It is the phase that the covenants of Freemasonry have so stubbornly worked for, that international Zionism promised the Jews, with Jerusalem as the capital, that Lake Success³⁴ and the Kremlin, both of which are under Jewish control, work to undermine by heavy-handedly warping the opinion of the countries they rule. The Jews desire that Moscow and New York destroy each other, that the two camps enter into a war of annihilation and attrition such that there is no clear winner. They want only two halves of the world in ruin, in order to begin their definitive reign over humanity with Palestine intact as its center of authority. Does the Talmud not contain this over seven hundred-year-old text: "Israel will come to dominate the world after a universal war in which all peoples will be decimated"?

The Global Super-Government

[...] If one understands Freemasonry and the politics that it influences, the international Zionists, the liberals, the socialists, the Marxists, the Jehovah's Witnesses, the World Jewish Congress, B'nai B'rith,³⁵ the faction of Red Protestantism directed by Bishop Oxnam,³⁶ operating under the name of The National Council of Churches; if one understands that this coalition of leftists—Jewish to the core—pushes furiously toward the universal republic condemned by the Church, it is baffling that Catholic leaders, by ignorance or unconsciousness, are also made its proselytes!

A Global Network

Jewishness is strategically disseminated across all countries of earth, encircling the globe like a spider web. All the lines of the network are in constant communication with one another. Jewishness is kept in a state of docility and blind obedience by a system of powerful and unique authority. The leaders control an infinite number of organizations that are all connected and not only influence Jews, but the thinking and physical life of all other peoples. The members of this tribe, who form a dispersed, yet tightly integrated unit, wait for the worldly and material “messiah” that they believe will come. There is no country in particular that they see; their eyes are set upon the entire globe. It is all of humanity that they encircle in their net. They have a global eye, a universal concept of their mission and system that they work toward without pause, each in his domain, in his sphere of action. They have a plan, a plan that is the same everywhere and always, in time and space. This is their force. [...]

The great barriers that closed Israel's road toward domination have all been dynamited. Christians, the Gentiles, made imbeciles and blinded by propaganda, have one by one applauded the destruction of the great Russia, the Austro-Hungarian Empire, the English Empire, the French Empire. So, it was for the vast majority of Christian empires, the last pillars of civilization. [...]

THE INEVITABILITY OF SOCIAL RECONSTRUCTION



1950

Life is a Mystery

[...] Life is a mystery. Life is irrational precisely because it is a mystery. Life is independent of human reason; it moves and evolves with or without reason. Reason can, at most, help to orient certain acts or certain phases of life, but it cannot profoundly alter the destiny that Providence assigns to life. Reason and logic are functions of spirit, of abstractions; life is a vibrant reality, both influenced and influencing. How many times do we hear a person say, “Who would believe that one day I would end up here, that I would do this, accomplish that, or fail in such and such enterprise?” It serves to prove that life is independent of logic and, even, does not submit to reason. It helps as well to prove that the grace of God, the author of all life, is and remains the unique element to which one can submit. The illogical and irrational character of life appears not only in men, but also in peoples, cultures and civilizations, that appear or disappear without offering to human reason a satisfactory explanation. If man could penetrate the secret of life, uproot its mysteries, he could do more than create life: he could form and direct its course. He cannot attain, however, this exclusive power belonging to the Creator, nor “checkmate” God’s plans.

Liberalism and Rationalism

It is when man desired to submit life to reason, that is to say rationalize life, the life of men in particular, the life of nations, the life of society, that the great modern evil began. The first error of modernism is rationalism, which consists of making one life, its course and destiny, reliant upon human reason. Rationalizing the irrational! In two words [liberalism and rationalism] one can explain this chaos that humanity appears incapable of resolving.

The compulsion to rationalize the world is the desire to liberate from authority that which reason cannot understand, to liberate the mysteries which cannot be subordinated to reason. The irrational, this truly Luciferian and egoistic desire assumes the supreme authority to itself and recognizes as law that which the ego decides. This is liberalism.

Liberalism and rationalism (always leading to materialism, by way of cause and effect), both wish to regiment life, to determine its course, define its destiny, to codify it, to give as its goal “the pursuit of happiness” (in this world), with the end of attaining the establishment of a paradise, not in the heavens, but on earth.

Democracy

The political form of this challenge against the mystery and irrational character of life is what we collectively call democracy. If Saint Thomas of Aquinas said that “in all things, the best government is that of the self,” today we teach that the best government is that of all things, of the “people,” of the anonymous masses. Formerly, we taught that the governor has authority over the governed. Today it is the governed that are “sovereign” and that generate authority. We have given a grandeur, a majesty, the imperative of religion to the word democracy. In this sense, democracy needs a god even if God Himself is dethroned. God still exists in the hearts of the governed masses. He does not exist in the governing democracy, whether it be by “capitalist democracy” or by “popular democracy” behind the Iron Curtain, since the postulates of democracy themselves (liberalism and rational-ism) reject the authority of God, and, moreover, reject the idea of the reign of Christ over all peoples and all men.

One cannot truly define the word “democracy,” and when we try to do so, no definition corresponds to reality. It is, therefore, a purely polemic expression and an abstraction. We know that the reality of life cannot be conducted by abstractions.

The Importance of Politics

Politics is reality, and an important reality for [guarding] the existence of society. It is independent of the thousands of plans, programs, and utopias that vie against one another for followers that one realizes, with a brutal clarity, that politics can not only uproot the world by wars, but further destroys religion, closes temples and missions, murders the religious, dissolves the family, confiscates goods, and abolishes the right to property. If the political terms are generally shallow abstractions and polemic words, there is, nevertheless, something tangible hidden behind them to constitute the great political reality.

They tell us that there is a universal or anti-Church Freemasonry, that there is this great international capital, that there exists all sorts of anti-Christian Messianism, that there are all sorts of syndical, social or economic organizations having all sorts of influence on the political stage. These are only a matter of opinion. They are true or they are not true. They are facts or they are myths. Those that have studied and published books on these matters affirm that they are true. The global influences denounced or unmasked do not deny them, or if they do deny them, it is with so little noise that we cannot hear even an echo.

Liberalism

If there is economic liberalism in the world, it is because there is a political liberalism in power that permits it, that legislates for it, in the name of the “freedom of commerce,” the “initiative of liberty,” the “action of liberty.” If there were not first a political liberalism, there would not be, consequently, economic liberalism. Our sociologists attack with great vigor economic liberalism (the consequence) without ever identifying or localizing it. With a timid inhibition that one can almost call fear, they never dare attack the cause: political liberalism. Is it not due to this fear (that can be equated to cowardice, or treason against Christianity) that things are going from bad to worse, that our leaders are alarmed and that our enemies are gaining ground? Economic liberalism engenders a social evil by its model of the human being. It holds him to be a unit of capital, an element of production, an element of consumption, an element of efficiency, and a means of taxation, before we consider him an image

of the Creator Himself, a sublime being called to be the co-inheritor of Christ, living on this earth temporarily with the unique goal of attaining celestial happiness.

All that can be said or written about social evil, about the formulas to cure such evil, will be lost to time and energy so long as the cause, economic liberalism, is not corrected. As such, time and energy are lost speculating on economic liberalism, the fruit that grows on the tree of political liberalism. While liberalism, already lost in confusion and entangled in an inescapable net of errors, consumes itself and goes to waste, one can hope for the reconstruction of society on the base of true inspiration, true justice, and true Christian charity. In the meantime, it is the poison of the encyclopedists, of their socialist, communist, and Marxist successors, that shapes the political direction of the world as much in the West as in the nations behind veritable iron curtains and bamboo walls.

Christianity

Like God Himself, like life, Christianity is a mystery, founded on the mysteries that faith alone can answer. Only Christianity does not try to rationalize life. Only it lives life because its source, Christ, is life and the principle of all life. Therefore, only Christianity is prepared to reconstruct the world and society. When the beams of the castle rot away, and the lesser reason of humanity fails to hold it up, they will crumble.

Corporatism

Only the corporation can bring what we so often speak of without ever receiving—democracy—by giving to all social classes their political representation (in the place of partisan cliques), giving them the powers to legislate over their own problems, to organize the finances and economy of their own activities, to regulate their own conditions and integrate the corporations into the state itself.

Consequently, concerning the great political problems affecting the life of the entire nation, the social classes may have a purpose and a voice in the council of the nation. The corporation and liberal democracy formally contradict each other in their origins, inspirations, and operations, as well as in their goals. Liberal democracy can never permit, in the name of its own existence, the establishment of Corporatism.

As in the lives of men, the lives of cultures and civilizations have a birth, childhood, adolescence, maturity, old-age and death.

Feudalism, therefore, had to give way in its time. Liberal democracy has also passed through these stages, and all that occurs on the surface of history today indicates clearly that this system, which has brought so much evil after promising so many different terrestrial paradises, is in agony. One must await its death, in the great tremors brought about by its own contradictions. Then there will be the true Christian form of social justice in Corporatism, the ineluctable and majestic resurgence of authority, in which men will not falter to exalt themselves in humility, to be subordinated to the authority of Christ, King of men, King of peoples, King of the earth, and King of the universe.

COMMUNISM
ESTABLISHED AT HOME



Talk given in Montreal c. 1950

A Simple Strategy

[...] communism, as we are often taught to believe, is not merely a political organization composed of poor devils disgusted by the social injustices, lies, or abuses of shady politicians; or composed of imbecilic, neurotic or decadent intellectuals; or composed of those attracted more by vice than by virtue; or composed of the jealous, envious, hateful, rebellious, condemned, and congenitally enraged, all led by the Jewish chiefs who string them along. If communism was merely this, then a simple sweep of the broom would suffice to toss it into the dustpan, but communism is much more than just this.

It is a Jewish strategy to see Israel attain global power. As there are solid barriers blocking the route to the Jewish ascension to global mastery, the communist conspiracy has the goal to undermine, then to topple, these barriers one after another. These barriers are monarchism, religion, tradition, national spirit, familial spirit, individual initiative, private property, and the full apparatus of authorities, rights and laws that go along with them. [...]

[...] Ten conditions are claimed by Karl Marx to prepare and accelerate the advent of universal communism. The conspirator knows exactly where these precepts will fatally lead to, what corrosive work upon society and the existing order they will do, what ineluctable consequences they will bring forth. These ten conditions we see at work in our country, partially or in totality. They are the ten fundamental pillars of the great communist edifice. You will admit that they are more important and graver than the boisterous group that carry the name of "The communist Party" because even if we were to rid ourselves of this party, we will not dethrone the totality of communism one bit. We are still continually observing the ten commandments of the atheist, Karl Marx, create laws in our nation. We are already under full communism. We participate in it on a daily basis. Our laws orient us constantly toward it, and public administration pushes us in its direction. You will soon see the speed of this race increase, to the point of pushing us toward one world government.

How can it be that our governments dare legislate in such an openly communist manner since 1917? Were they naive or ignorant? The “followers” of politics were, but not the leaders. The leaders, that is to say, the totality of those that determine legislation and the direction of the nation, were accomplices of Karl Marx and downright traitors. I am speaking of international Freemasonry, the mistress of our politics, which is as much in the hands of Jewry as the proletarian internationales. They aim for the same goals, have the same ideals, support the same ends, follow the same aberrations. I am not speaking of the Masons of inferior degree, who are generally very honest men, following the lodges in the hope of personal advancement; I am speaking of the leaders, at the superior levels, the small minority that alone know the secrets of Freemasonry. [...]

The Supreme Deception

The goals of communism and Freemasonry are parallel and identical. They lead toward the same culmination. There is nothing surprising in this when one understands that the Jews Marx, Engels and LaSalle, the first prophets of communism, were also Freemasons. [...]

When one knows that Judeo-Marxism rules the Kremlin and directs all nations under Soviet control, when one knows that Judeo-Masonry rules over Lake Success and directs the democratic governments, it is no less astonishing that all of humanity suffers. At times we all suffer at once, either through open or hidden and perfidious attacks against the divine, against religion, against national ideals, against tradition, against family, and against private property. The whole world, in both camps, is pushed toward the universal republic and a godless, nationless, homeless, and propertyless world.

The greatest deception since the snake spoke to Eve and she to Adam, the greatest fraud of all time, the most incredible attempt against natural law and divine law in all the history of creation is occurring under our very eyes. It is perpetuated by traitors in the direction of deicidal Judases and apostates.

By wishing to serve their master, all these zealots of Satan have surpassed him. For while Lucifer, in his revolt had fought against God without denying His existence or His name, our spasmodic and deliriously anti-supernatural foes have

gone so far as to deny His very reality, to the point that the inflammatory vanity of their rationalism is hysterical and blind. [...]

INSTRUCTIONS AND SERMONS
ON THE 33RD DEGREE OF
FREEMASONRY



C. 1950

In this brochure—signed under the pseudonym of Vigilans—Adrien Arcand reproduces and comments on the text of a letter containing secret instructions addressed to the revolutionary Italian, Garibaldi, by the Supreme Council of the Scottish Rite.

Freemasonry and Communism

[...] The serious reader will note a perfect concordance between the program of the 33rd Degree of the Scottish Rite (presented under the less toxic name of Freemasons) and the communist internationale: the abolition of the notions of God, and the human soul; the abolition of religion, the priesthood, Monarchism, authority, property, the national state and the national sentiment; and establishing a universal republic, collectivism, and masonic global super-government.

The proletarian or Marxist internationales address the lesser social classes of employees and workers by appealing to their hatred and passions (envy, jealousy, ambition, lust, etc.). Freemasonry addresses the upper classes of the bourgeoisie of employers, patrons, and high functionaries, by appealing to their passions (ambition, cupidity, hunger for power and status, etc.). In this way, the low and the high all believe that they are fighting one another, when they are actually pushing toward the same final goal.

Satanism Reigns

In the same manner that the sincere communist stupidly fails to realize the truth of communism until the moment his triumphant ideology brutally reduces him to

slavery, the Freemason ignores the true goal intended by the veritable Satanism of the lodges until he reaches the final initiation, when it is too late to reverse course, when he has overseen too many sermons and participated in too many engagements. Ninety-five percent of all Freemasons would leave the lodges if they could know, in advance, the final destination of the route they are engaged in by the repetitious sermons of anonymous masters.

Behind the Iron Curtain, in the domain of Marxism (Karl Marx was a high Mason) Satanism reigns. On this side of the Iron Curtain, Satanism equally reigns through the force of Masonry that imposes a liberal spirit upon all governments.

A Jewish, Global Messianism

The most serious authors on these questions are Bishop Benigni, Bishop Delassus, Bishop Jouin, Bishop Trécziak, Father Denis Fahey, Reverend Edward Cahill, etc. They have concluded that Marxism and Freemasonry are instruments in the hands of universal Jewry, and that it uses these in all nations to push toward its goal of a global Jewish messianism. This is realized by a universal republic, with a global super-government directed by the Jews and reigning over a subjugated world, “free” of national powers, religion, private property and initiative, and the Christian concepts of morality and rights.

**FROM COMMUNISM TO
GLOBALISM**



The World at a Crossroads (1950–1951)

Anti-Communism

[...] Future historians from our time will understand, only with some difficulty, the inexplicable delay brought against the anti-communist campaign, and also the transformation of the political leaders who, knowing the horrors of communism, assisted its growth for more than a quarter of a century. These leaders silently witnessed the massacre of the nobility, the wealthy class, the clergy, the intellectual class, and thirty million Christians in Soviet Russia. They allowed that regime to destroy tradition, family, private property, and human rights, without ever appealing to the “universal conscience” or to “human rights” that are so dear in times of war. When the monstrous communist machine was threatened with death, not only did they come to its rescue with haste, giving money, machines and armaments, the likes of which were never granted to the most dear and precious of allies, but further delivered by secret and duly signed dealings (against the rights of the peoples thereby condemned), half of civilized Europe and three-quarters of Asia. [...]

The only spiritual weapons with which they officially oppose communism are the words “democracy” or “democratic regime.” These are words that bitterly divide these so-called democrats (which they are not) and the communists. [...] The old fascist Axis, which was also anti-communist, at least had the merit to uphold the idea of nation to that of a “global citizenry,” the idea of religion to that of atheism, the idea of discipline to that of revolution, the idea of order to that of chaos, the idea of family and fatherhood to the anonymous individual, the idea of private property to that of the collective property of all and for all. [...]

Ideas Against Ideas

It is not with weapons that one destroys ideas, it is with saner and superior ideas. [...]

A Spiritual Imbalance

Prior to the communist-Democratic quarrel, there was that of the individual against society, developing for several centuries and forming a conflict of consciousness, the cause of an imbalance found at the origin of all modern ills. This imbalance, that provokes so much disturbance and tumult in this world, so much misery and woe, is first of all a spiritual imbalance. This fact results in the citizen having spiritual convictions emanating from natural law written into his subconscious, whereas the state that controls him lacks any. The citizen holds beliefs, the state holds none. While following the principles enshrined in modernism, it is impossible for the state to hold beliefs. [...]

A Necessity to Redefine the Human Being

To the modern state (which is “democratic,” just like communism is “democratic”), the human being is a living body capable of thinking and nothing else. It will violate the fundamental laws of “democracy” if it admits the existence of the human soul, having both particular and general ends, as well as formal rights and mandatory duties. Furthermore, the modern state must become exclusively materialistic, whether it is a liberal-democracy, social-democracy, or communist-democracy. The greatest disorder that can loom over this world is an essentially material conception of the state governing human beings all having spirits, since the body is only temporary, and the soul shall live forever. We have long since arrived and it is due to the failures that we must face these consequences. The pagan states of antiquity had at least logic and a proper sense to govern alongside the general spiritual beliefs of populations and epochs. The modern state, oriented by the constant idea of emancipation which presided over its birth, and by the absolute illusions to which it gave the names of “natural equality” and “indistinct liberty,” was always, by its very materialism, further

from the spiritual character of the individuals it governs. More so, the first formula that returns to social equality can be nothing less than to redefine the human being, the first origin of all society, and to invent a politic regime, legislation and administration based on this definition. Any other foundation to the social edifice can only be distorted and shaky. [...]

All comes back to this fundamental truth that the human being, coming before any institution, is superior; that all institutions, whatever they may be, have the immediate and distant end to assist man, to serve, to alleviate his destiny, to procure him the facilities which he could not find by remaining in isolation, to promote his moral, intellectual and physical development, and to help soften the goals of his existence. [...]

In the civilized world, partially subjugated and invaded by barbarians, there are but two definitions of the human being: the naturalist definition and the Christian definition.

Naturalist Definition

The first defines man as an evolved animal, a sort of ameliorated monkey, capable of thinking, but lacking a soul. Man does not comport to any spiritual element. This negation of the spirit inside man is complete by the negation of the spiritual world and of a God of pure spirit. The ultimate conclusion of this definition is that man must be governed in a similar manner to the way animals are. He must be regimented like a tamed horse that is led to the stable, for which one would procure food and would lodge in exchange for the work and profits that he may bring; that one liquidates as soon as he is no longer profitable; that does not possess anything, that does not know any family life, or have any spiritual doubts or concept of divinity and religion. [...]

Christian Definition

The Christian definition of the human being, that has prevailed in the West for over thirteen centuries, from Constantine Palaiologos³⁷ to the French Revolution, is the antipodes of the naturalist definition. Man is, before everything, a spirit that will live forever, that will never die, that has no other end than in eternity itself, and is momentarily imprisoned in a human body to play a certain role desired by God and for the greatest glory of God on this earth for a limited time. In the Christian ideal, man is the crown of all creation, he is above the angels and archangels that serve him as his messengers and protectors. Man is so special to God that He descended to the earth to serve him, to wash his feet, suffer for him, die for him, and to save him. Man was so significant, in the Christian ideal, that God Himself, who cannot add to His glory since it is perfect, glorified man by calling him His “children” and the “sons of God.” Man is so important, that even if there was but one man on earth, even the smallest of men, the most ignorant of men, the ugliest of men, he would be justified to stroll the earth with the majesty and dignity of even the most glorious emperors and say to himself: “I am a son of God, my body came from His hands, my soul came from His mouth. I am His greatest work, made in His image, the co-inheritor of Christ. The firmaments, planets, seasons, oceans, mountains, rivers, meadows, minerals, vegetables and animals were all made by Him for my stewardship. My dignity is so valuable, my future is so prestigious, my nature is so sublime that it is not permissible for me to serve anything or anyone but God Himself and then my fellow men, who are the sons and images of God in this world.” [...]

These are the only two definitions of the human being that prevail in the Western world. We do not recognize any intermediary. [...] In short, it is the struggle either for Christ or against Christ, without any possible middle ground. Either one or the other of the two ideas must be vanquished and must disappear. [...]

Consequences of the Existence of the Human Soul

The existence or non-existence of the human soul is as much a political, economic, and social affair as it is a religious question. All institutions composed of human beings and managing human beings must govern them in conformity to the essence and nature of the human being. And the nature of the human being can be but that of an animal, or that of an immortal spirit living within the body

of an animal.

According to the Christian definition of man, he must serve God and then his fellow men. As soon as he serves anything that came from the hands of man, he commits idolatry.

Finance is an invention of man, in the same vein as loans, the economy, machines, science, art, systems, and political forms. Man falls into idolatry as soon as he makes his happiness, goals, and destiny depend upon these human creations made for use by man.

Thus, those that tell us that republicanism, or monarchism, or democracy, or credit, or machines, or economic planning, or scientism, or naturalism, or rationalism are conditions sine qua non of human happiness, of human progress, that without which there would no longer be religion on this earth, no order, no more progress, etc., do exactly as the negroid idolater of Africa does when, after having carved a small idol with his own hands, grovels before it and confides to it all his happiness, health, prosperity and progress.

Above all that exists on this earth, immediately underneath God there is the human being, the son of God, the image of God, the co-inheritor of Christ. The best possible system on earth, no matter the domain, must therefore be founded upon what is the most significant in this world: the human being himself. If man lived a half-century or three-quarters of a century in his physical body, he would never die as a spirit. He is before and above all a spirit. All institutions based on a material creation of man can be nothing else but materialistic. It would be an inferior institution, indignant even, since the material has neither the grandeur desired nor the competency to govern a spirit, even if it is temporarily imprisoned in a material body. [...]

Violation Against Nature

[...] A social organism that does not correspond to nature, including those that are of it and are under its submission, is an organism against nature. [...]

When a human violates a law of nature, he must expect to pay a penalty that is

generally quite dolorous. It is the same way for the social body that cannot escape such an inexorable law. We are accustomed to think that the laws of nature are concerned with physical and material things, thus restraining the vision of mankind. Man is composed of a body and of a spiritual soul. The body can perish. From the soul emanates a superiority of quality and importance. To violate this is to violate the very nature of man, individually and collectively, to overthrow in him the balance of his primacies, important values and preeminence. If one divided the essences into the natural and supernatural, both are not less a part of the domain of the created and subordinate to the divine.

The terrible crisis of culture by which the modern world is passing through derives exactly from this violation against nature by mankind. The systems that legislate for him, that conduct him, govern him, facilitate the organization of his life are all, exclusively and without exception, material systems. [...]

Materialistic Exclusivism

With communism, half of humanity was plunged into an integral and complete materialism that considers the human being only as an essentially material entity. This monstrosity against nature cannot subsist; even it must conquer all of humanity. In facing communism there is, in the other half of humanity, socialism of all sorts and liberalism of every description. Regarding liberalism, from which almost all known political parties draw inspiration, the names of liberal capitalism, democracy, and libertarianism are communally attributed. They are all purely materialist, and by the fatal game of cause and consequence, they are all tied together. [...]

It would be chaos for a fish to live outside of the water, against its nature; for the human being, it is also chaos for him to live contrary to his nature, principally to live in materialistic exclusivism. All systems we have today, either pro-communist, or anti-communist, are materialistic, and therefore, against the nature of man. [...]

The Peoples Enslaved to the Cry of Liberty

It is to the cry of liberty that so many peoples were chained; it is by singing the hymn of emancipation that millions of men were pushed into slavery. [...]

When the creature yearned to make absolute his own desire, wanting to emancipate from the desire of the Creator; when the creature desired to surpass the barriers of its own liberty by wishing to be free of Supreme Law, it was instantaneously and automatically the beginning of its decline. [...]

All creatures that are of spirit, that one can call ego, rejoice to be free from liberty. They thirst to see their freedom expand throughout the dimensions of their duration, of their immortality. The propensity that appears to be a spiritual “instinct” becomes the pride of their lives, the cause of all their ills, when they are not in control.

Either there is no being that is placed above man, no Creator whose desires make the law, and therefore man, his natural rights supreme and absolute, must take pleasure from a liberty that is all but limiting, or there is an eternal and infinite Creator above man that creates the laws, and has His rights to which the creature must submit itself.

Following the response that the social organism has brought to either of these alternatives, the notion and the application of liberty varies in accordance.

Godless Systems for Soulless Men

The affirmation of the “rights of man,” independent from and making abstract allusions to the “rights of God,” constitutes a negation of the existence of God, and at the same time a deification of man’s will, the reason of man. This negation of the infinite spirit leads to the negation of the finite spirit, the human soul. The ineluctable culmination of such affirmations is that of a godless system for soulless men, such as communism. It is as such that all serious thinkers were able to say that liberalism contains the seeds of communism. [...] This conclusion is as true on the national, financial, economic, and social level as it is on the spiritual level. [...]

The Abuses of Liberty

[...] Man is not free to do as he pleases. He must do only what is permitted to him. Once a thing is forbidden, he is no longer at liberty to do it. Once God, for example, asks His creature to obey Him, the creature has no other alternative than to submit. It is connected.

If man is free to do what is forbidden, he has, however, the faculty to refuse to submit himself. He has the power to revolt, he has the liberty to judge, that is to say, the capacity to choose knowingly and voluntarily evil as opposed to good, the illicit as opposed to the permissible, the prohibited as opposed to the permitted. This faculty, this power, this capacity does not render one free to subtract oneself from the injunctions of good. Since, if man is free to indistinctly cause evil as much as good, he would cease to be responsible to all authority, regardless of the type of authority it might be; and if he ceases his responsibility, he ceases at the same time to be a reasonable creature, that is to say that he is no longer a man.

Man was created free, able to think only of good, able to do only good. Yet, as soon as he took cognizance of good, he desired to add to it the knowledge of evil, and he fell into a decline: the ransom of evil. Today, it is all of humanity that provides us this collective spectacle. After a long and slow rehabilitation by Christianity, humanity permitted itself to be seduced by liberalism, the public recognition of good and of evil, “liberty” committing evil just like it commits good, and we see with our own eyes the prodigal abyss of disorder, the darkness and bewilderment that it plunges into at the very present. [...]

What is Liberty?

As for the definition of man himself, there are two opposing schools of thought that give us two different definitions of human freedom: the Christian school and the anti-Christian school. One prioritizes liberty for voluntary servitude, the

other prioritizes the will to rebel. For both, liberty is not a first cause; it is an attribute that derives from the definition we make of man. It is a state which should be reached, and that must be conquered, by methods in essential opposition.

Christianity teaches that Lucifer, the prince of angels, was condemned to eternal punishment for having desired to revolt against God, to emancipate from his duty to serve the Lord. It teaches that the first man and the first woman were at odds with this primitive liberty by desiring “to become as gods,” that is to say to cease serving a supreme being and to no longer be His indebted; that the Virgin Mary was substituted as the leader of the celestial heavens by proclaiming herself as “the servant of the Lord”; that Christ had freed an enslaved humanity by serving God and men, by submitting to the will of His Father at every opportunity.

It is, therefore, by voluntarily accepted servitude that liberty comes forth within the Christian perspective. [...]

Liberty [...] is a right to do what is permissible by God, for society, under the law; it is the right to fulfill His duty without inhibition or constraint. Causing evil is not a usage of liberty; it is an abuse, a license. Submitting and serving, in the exercise of rights and duties, are where the origins and conditions of liberty are found. [...]

For liberalism, as well as the innumerable sub-products that bring the most disastrous gifts in the world, liberty erupts only in revolution, in the refusal to serve, to recognize an authority above the ego of man. It is a liberty of Luciferian character. In essence, a liberty that engenders by the force of things the famous “equality of equal Luciferian character.” He who claims he is free of God proclaims that he is equal to God; he that does not recognize a superior authority to his ego, to his own reason, proclaims himself equal to all existing authority.

It is by these false principles, these materialistic sophisms, that propaganda emanates from every tribune, journal, stage, and screen that the modern world has like a vast river flowing into an abyss that is rapidly swallowing it up.

False Principles in Action

Their first manifestation was, during the French Revolution, to empty the churches of all divinity and revelation and to substitute them with the cult of human reason; to decapitate the kings, princes, nobles and leaders of society that did not recognize the validity of their new “dogmas.”

The revolt against God and nation was propagated everywhere, following regular cycles, then was extended against all forms of tradition. It was extended against the superior, the employee, the employer, the husband and wife, against the pure and simple state, against property, against elementary or natural morality, against all that can be suggested as an authority whatsoever. These sophisms have led entire countries into a communist hell, where a ferocious and inflexible tyranny abolished the natural rights of the human being and the possibility to accomplish the inherent duties toward the nature of man. They taught the citizen that not only does he have the privilege to designate those that must be invested in power, but that he is the true sovereign, the source of all authority, the cause and the motor of all power. To believe it, the “sovereign” citizen has become a complete slave, the prey of despotism.

A Crisis of Authority

What is the most painful is that those that should have most courageously fought the sophisms of materialism finished by succumbing to the incantation of their shallow words and repeated slogans; they preferred to legislate in the sense of new “dogmas,” posing the premises of inevitable catastrophe, always making pacts, compromises and concessions. Having encouraged a growing revolt against authority, the mother of all order, they gradually lost their own authority. The masses—kneaded, fashioned and taught by an anonymous and officially irresponsible propaganda—hear less and less the voices of their normal leaders, and the leaders, to obtain the favor of the masses, follow the crowd and flatter rather than steer it. It is the shepherds that follow the caprices of the herd so as to not lose it, a sad spectacle of the state where the treason of the devolving mission of the elite has led. All crises of culture have in their origin a crisis of authority, and the first symptom of crisis is the constant revolt against the first authorities

of God and of spirit.

“Crush the Infamous”

We believed that the “immortal principles” of the French Revolution only had the high humanitarian goal of liberating humanity from the shackles of tyranny that were fashioned by kings, religious restrictions, hierarchical orders, the disciplines of tradition, the old code of honor, and the rules of a long jurisprudence. How the propaganda sung on every level, with an interminable obligato³⁸ of common areas and stupid notions chorused by the so-called philosophers, moralists and economists. Those that concocted these terrible poisons, the destructive sophisms, the “immortal principals” had never hidden, in their correspondences and intimate conversations, the true goal they wished to attain. [...] The entire oeuvre, the opinionated and tenacious efforts aimed foremost and, above all, following their own desires, to “crush the infamous.” It is after their very clear explications, that we can understand that the “infamous” is Christ and His work on earth. [...]

Liberty

It is by singing the hymns of “liberty” that, for more than two centuries, the Western and Eastern masses constantly held the reins of the immense procession moving toward impious and anarchic rebellion. An unchecked propaganda made the word “liberty” an imperative, an absolute so powerful that the words duty, obedience, submission, right, customs, and tradition had disappeared from in front of it. The conspiracy of the grand global revolution gave it such a profound sense that all that can be raised against these sophisms and consequences must be defamed, destroyed, liquidated and annihilated. Elsewhere, the word “liberty” is in itself so seductive that it makes the most perfect being of creation decline. It is [...] because it suggests to the finite, mortal creature, the thirst to attain the infinite without passing through the arduous route of submission to the will of the Creator. [...]

Those that dare speak of the rights of God, of the royalty of Christ, of family as the fundamental social cell, of the right to private property, private initiatives, etc., are execrable counterrevolutionaries, criminal fascists, culpable reactionaries, forming a peril that must be removed without delay. It is true that to liberate oneself from the rights of God automatically entails the loss of natural human rights, and that liberty against God leads, in short time, to the worst slavery of His creature.

Equality

The sophism of absolute “liberty” automatically gave birth to that of natural “equality” of all men. One cannot mention one without the other. If all men were free to do what they will, if reason formed the supreme law and rules of his own conduct, it inevitably follows that all men are equal. Not spiritual equality in front of God, or moral equality in front of the law, but of the material equality of animals in the forest, of *pourceaux dans l’auge* (throwing pearls before swine)³⁹. The consequence is that this force must be primed on charity, social mutual aid, and cultural graciousness. [...] All that impedes the sophism of equality must be annihilated mercilessly, such as nobilities, hierarchies, castes, classes, titles, and influences. [...]

Revolt

Man lost his original Paradise by his revolt. It is by an even greater revolt that a senseless conspiracy pretends to return man to Paradise. It is the revolt against the sentence promulgated by the supreme Judge, against the state of nature of fallen man himself, against the game of natural laws, against the aid offered to man by revelation and redemption. [...]

Education makes man submit himself to his Creator, to the order desired by Him, to the conditions of his nature, to the laws of order in society, to legitimate authority necessary to all order. This is a cry of revolt against all the conditions

of good, against all that can assure order in this world: prince, governor, magistrate, religion, family, the principle of property; to the law of charity and mutual aid resound the screams of every hatred, of all envies and jealousies, of all the revolts against the deficiencies both personal and collective. The refusal to submit to what God wills, that is, to affirm the law as what one desires himself, is to attempt to emancipate from God. It is to desire to equal Him in placing one's personal desire at the same level as His. [...]

Fraternity

[...] All fraternity supposes that a community has a father. If men are brothers, this cannot be, except they have a common father. When an idiot of the godless, "illuminated" atheists leaves to war against Christ, proclaims the "dogma" of their humane fraternity, it is by eliminating God as the father of all men. The more men spoke of fraternizing independently and outside of the paternal divinity, the more they fought one another, and the more they decapitated one another, the more they fell into confusion and the spirit of destruction. Within the supreme and ultimate attempt they are making with the United States by looking to bring forth order in this world without the help of God, to fraternize without the aegis of a paternity common to all, they give the spectacle of a new and grander Tower of Babel. The more they react quickly, the more things go wrong in the world, and the more the dangers become menacing. [...]

Internationalism

To respond to his nature, the principal preoccupation of man must be the search for God, the absolute and superior spirit. Consequentially, his personal life, as well as his social life and even his institutional life, must be spiritual to a higher degree than his material life. Any exemption to this formal principle—and that is but one—brings instability, confusion, error, and ineluctable chaos to the balance of human nature.

The man that spiritualizes both the material and creation, like the pagan that fashions himself an idol of his god, makes absolute a form, a system, a method of organization, falls into materialism contrary to his nature. It is the same for the man that materializes the spiritual, by making God in the image of man, either by establishing limits of time and space to the spirit, by translating information of the purely material plane over spiritual aspects such as faith, principles of authority and order, concepts of liberty, equality, fraternity, etc.

The great error of modern times is to believe that internationalism can be realized on the material plane: communications, transport, standardization of customs, rules, clothing, arts, etc. It is to forget that the diversity of the races, traditions, personalities, individualisms, and expressions are a natural necessity. It is to forget that internationalism or the unity of the human race cannot be realized but on the spiritual plane by the sharing of imperatives or absolutes that are common to all of humanity, or may become as such: concepts of divinity, justice, morale, and rights of peoples. Even more, within the two only possible conceptions of internationalism, we find two schools in absolute opposition that dispute the human spirit, without middle ground or compromise possible: The Catholic Church that seeks to conquer all of humanity in the spiritual domain and by spiritual means, and the communist internationale that seeks to operate the same conquest by means of a domain uniquely material. [...] The error of internationalism on the material plane is worth no more than the error of nationalism on the spiritual plane by the establishment of a religion, morality, or ethics exclusively national. As such, internationalism can only be spiritual, as nationalism may only be material (political, economic, administrative, artistic, etc.). The first, that envelops all of humanity, must be an abstract world; the second, that limits itself to a people or a nation, can only be a world of forms or concrete expressions.

The New Idol

For the crowd, the fact of proclaiming oneself invested in the power now denied to God cannot fill the immense emptiness created in the souls of peoples. If nature cannot tolerate the vacuum, the spirit endures it even less. Furthermore, individuals hasten to create new gods. It should not be necessary that modern

divinities prove spiritual. It should not be necessary, above all, that they may suppose a superior entity to the people, nor to its trinitarian attributes of liberty, equality, fraternity, in the name in which one baptizes and re-baptizes the modern world could. Finally, it should not have been necessary that only one word known or unknown can create even more great trance mystics, ecstasies even more delicious, faith even more firm, hopes even more vivid, religious fervor even more intense, an abandon of the self even more complete, a source of human happiness even more certain than the supreme axioms. The word that is the key of keys, the final tetragram, the philosopher stone finally recovered, the infallible sesame, the magic word, the alpha and omega: Democracy. Even if one searches all over the place in vain, even if it is a total impossibility in fact and in reason, even if all the great thinkers of the human race, following Socrates, affirmed that it is what is most disorderly, most corrupt, vile, destructive, one must make the *laudamus*⁴⁰ one hundred times a day; one must drink it, eat it, dream it. It is not even permitted to suggest or mention another word, at the risk of suffering the universal anathema and to be placed on the sidelines of humanity. This is why, throughout the entire world, in every country, in the minute corners of our planet, the human spirit standardized and brought to heel, repeats docilely with respect and veneration the name of names that prevails over all the others. The name that is the most prestigious and without equal, the “logos” that one must piously praise to the United Nations, in the communist countries as in the non-communist ones, even if they ignore the name of Christ, the Father, or the Holy Spirit: DEMOCRACY. [...]

The People

Having dethroned God as the center and origin of all authority, power, order and right, liberalism substituted Him with an anonymous weakness, blind and incoherent to the people. The new “sovereign” became the people, that is, not any one person in particular, but the people that are the total of all the subjects and subjections, of their weaknesses and ignorance.

Containing the seeds of all the [types of] destructions that must be furiously consumed in communism, liberalism inaugurates the era of the great national debts, the progressive dispossession of the citizen through taxation more and

more burdensome, of a neutral and irreligious education, of an obligatory military service, of class warfare, of electoral corruption erected in the institutions, of the double allegiance of confusion between the state and the party, of the degradation of Christianity by lowering it to the level of the most idiotic sects in the name of “religious equality,” of the legalized subversion in the name of “free speech.” Divine authority having disappeared throughout both civil and political society, all other authorities that thus ensued commenced to waver, denied of their central support: authority of the prince, governor, priest, father, and the superior. Just about everyone received the “right” to rebel against everything, to strangle it from the equality the citizen. The governor and the governed shall awake as enemies. No longer acknowledging the authority of God by liberal principle, the governor proclaims himself solely responsible for the people, that is to say, in reality, responsible to no one. [...]

Naturalism

[...] Man, being unable to alter the laws he discovers, remains forever prisoner to the fixed limits of his physical nature. Reason lost its capital letter, and Nature, the new Providence, became adorned with capitalization; it became the god, the religion, the faith of modern times. The great “thinkers” who put before all the determination to prove the inexistence of the God that all people had recognized, must fabricate their synthetic divinities. It is through Nature that one must explain everything. God’s laws were immutable and good, but man, made in His image, was not necessarily good. [...] These thinkers had to prove the error of Christianity teaching that “man is born stained of original sin, burdened with evil penchants and a concupiscence necessitating great discipline and restriction,” that is to say, the limitation of liberty. [...]

Science

Neither man nor nature could bring forth an explanation for the essence, origin and “causal cause” of the laws recognized. It was essential to find an explanation

for the intelligence that manifests throughout the operations of every single phenomenon thus discovered. The savages of all the continents and the barbarians of all the epochs had, at the very least, intuition over their intelligence, even if one ascertains it in an animal or a thing. It is, nonetheless, the attribute of a person that applied his intelligent will to these things. Following the “immortal principles” that must conduct the new world, however, intelligence is no longer the attribute of a person, of a being conscious of his ego. [...] Moreover, one finds a new god to respond to the discoveries spread throughout the world. Next, it becomes the turn of Nature to lose its capital letter, and it is Science that climbs the pedestal with a capital “S.” [...]

New Religions

Science thus produces machines that engender “Machinism,”⁴¹ which in turn engenders Industrialism. Then one sees the birth in a few rapid generations of capitalism, Mercantilism, Planism,⁴² Statism; in short, a whole series of new religions subdivided in all sorts of secondary sects, each one having its own absolute, its condition of human happiness, its panacea capable of changing the face of the world and to return to man his Paradise lost. [...]

Once the theory of evolution was widespread by the reinforcement of propaganda and academic teachings—without the requirement of formal proofs—one presents to the world the final explanation of all internal and external movements of the man-ape or ape-man (your choice!).⁴³ [...] Within the scientific, philological gibberish that fills our “intellectuals” of respectful emotion and increases the amount of august stupor in our most illustrious universities, Freud tore down the veil of an impenetrable mystery. In one fell swoop, it caused a descent from the intellect of the head to that below the belt. It promulgated that all thought, all acts, all sentiment, all reflection, all human decision has its origin, mobility, and explanation in the sexual instinct. The antique Phallism⁴⁴ had been resuscitated, with its dogmas, its priests, and confessors (psychoanalysts). The entire world was wrong, the psyche was nothing else but sex. After the god of reason, the god of nature, the god of science, the god of machinery, the god of production, we finally have the god of money before which the sexual man, that was once the ape-man, the cellular

man, the vibratory man, the thinking man, and the soulful man, bows down to. It was the perfect image of materialism integral to a world that must produce a revolution against the personal God by the “immortal principles” of liberalism, the fatal sophism presented as a formula, system, and better way of life, but that is not a seductive trap left out by real, aware, skilled, tenacious, and relentless conspirators with the objective of blinding, demoralizing, degenerating humanity, depleting it of all its forces and paralyzing all of its movements in order to conquer and dominate it. [...]

A Gust of Revolts

The abominable downfall of dogmas, principles, conceptions, formulations and postulates concerning the idea of God, the origin and essence of man in a civil society saturated in liberalism, unleashed a gust of revolt not only against all forms and all types of authority, but also against all aesthetical tradition. If the arts are what best illustrates a civilization, one only has to listen to the majority of our modern politicians on the radio to see what true dwarfs these descendants of Cicero are. One only has to visit an exposition to realize what savagery the descendants of da Vinci, Vermeer, Rembrandt and Rubens have fallen into, or again those of Phidias, Michelangelo, Bellini and Rodin. One only has to listen to modern music to realize the barbarous snobbery of the descendants of Bach, Haydn, Handel, Mozart, Beethoven and Franck. One only has to attend a modern theatrical piece or read a modern “magnum opus” to see what abortions have been issued into the world of Virgil, Rabelais, Shakespeare, Corneille, Goethe, or Dante. For a single mediocre creature, one finds throughout the world forty thousand insipid critics. The philosophical world, outside the echoes of the inebriated scholastics, is experiencing the most painful shortage in all of human history. After the legions of masters of doubt and then of nihilism, after the thinkers went against faith and charity, it is a frenzy for the school of thought of Sartre against all that remained on a continent removed of its spiritual values: Hope! [...]

The Axioms of Pure Propaganda

The baloney desperately repeated, the watchwords machine-gunned without cessation, such as “paradise on earth,” “universal fraternity,” “integral justice,” “social equality,” “liberal democracy,” “human progress,” and their corollaries, are but mirrors that the peddlers and the leaders of the global conspiracy themselves do not believe. The subversive forces serve only as substitutes to the vocabulary of the Christian lexicon that one wishes to erase from the human mind, and like a counterpart to the only precepts that can assure a minimal amount of happiness to humanity: faith, hope, charity, humility, purity, a spirit of self-sacrifice, a sense of duty, order, discipline, piety, moderation, patience, etc. In the gigantic struggle against spiritualism, the materialist horde must necessarily present its catalogue of virtues, and it has accumulated quite an arsenal to destroy Virtue herself.

Communism, Freemasonry and Zionism

There is not one aspect, one sole detail of materialism that is not in conflict with the laws of nature and the realm of the supernatural, with the creative will of God, with the most elementary and most evident realities that the human being has recognized in all eras. It is for this reason it attacks the appendix of man and his constant occupation: his family, property, tribe, race, nation, divinity, customs and traditions. It is what communism wishes to annihilate from the earth completely, since communism admits that it will recede into the shadows if it can only conquer part of the terrestrial globe. It also requires that all of humanity falls under its spell, not to render them happy, but for the leaders of the conspiracy to uniquely exploit them for their advantage, in the form of a universal super-capitalism. [...]

Communism is not alone in heading in this direction to proclaim the axiom the Second World War had prepared us for: “one world, one government, one citizenship, one law, and one right.”

International Freemasonry, invented to regiment the superior classes like the proletarian internationales regiment the working classes, pursues the same goal. It also desires one world, one government, one citizenship, one law, and one

fraternity, all well wrapped up in the colors of a “natural morality” that finds its origins in a god of human fabrication: the rationality of liberalism. The only difference resides in the means used to attain the final goal. Communism desires to reach it through violence, frankly proclaimed deceit, liquidation of the classes and men that block the road, and the brutal destruction of institutions that interrupt its projects. Freemasonry desires to obtain this smoothly, by more humane means, although it has not hesitated to provoke massacre. It did so in France, in 1789, and this was only equaled by Bolshevism in Russia in 1917. [...]

Then, there exists the less known and suspect force of international Zionism, that pushes toward the same goals, that is infected by communism as well as Freemasonry, that, by its innumerable organisms throughout all governments and chancelleries, exercises an equal influence, if not superior to the other two internationales. The researchers, the serious historians of these questions, did not fail to prove that it is behind dark backdoors where the plans to subjugate the world are framed, and where these three grand movements meet and collaborate on their actions. [...]

The Great Paradox

It appears for some “thinkers” of our époque that to affirm that communism, which attacks so feverishly the principles of private property, would be propagated and financed by international high-capitalism, supposedly representing the incarnation of private property, is tantamount to a great paradox.

Our “thinkers” either ignore or have not thought of two things: 1) that international high-capitalism, instead of supporting private property, engulfs, eliminates, and devours it in direct correlation with the increase of riches created by the workers of the cities and rural areas; and 2) that communism, when it seizes control over a nation, does not destroy the riches that exist, but simply ensures that they exchange hands. Those that have “discovered” that communism, in short, succeeds over super-capitalism of the state have but discovered half of the truth; since, in fact, it is a super-capitalism of the state in the hands of international high-capitalism. [...]

Finance Capitalism

There are two sorts of finance, just as there are two sorts of capitalism. There is the visible, accessible, localized finance that bears the fruits of work, production, and the economy. On the issue of labor, it is this finance that maintains labor. It always has a personal, regional, and national character. Inert by itself, it does not take up any utility or value but in the application of production and development. It is a sane finance that supports initiative, that encourages personal liberty of action, that permits a nation as much as its citizens to preserve and defend their autonomy. It is from this finance that productive capitalism, industrial capitalism, commercial capitalism erupt, even if at times one may call capitalism the simple use of capital toward a creative end. Then there is, in opposition to finance and sane capitalism, international finance—the finance of gold—that engenders and controls international capitalism. This international finance is that of a group interconnected by banks backed by gold, the extremely wealthy banks that do not possess depositors, that traffic only in gold and monetary securities, that finance the organization of trusts and international cartels, the grand monopolies of the world that fixate on the discretion of precious stones, metals, metalloids, grains, meats, teas, coffees, cottons, oils, etc., forcing the governments to impose taxation in order to sustain the price of the great international markets. This finance has but one reason, one goal, and one unique ideal: to produce money with money. [...]

The day where the states may, without risk or fear of retribution, nationalize their gold, determine for themselves the price and the volume of their national currency, handle commerce abroad by the pure and simple means of exchange of merchandise, the greatest step toward the reinstatement of social justice, of political and economic self-determination of the peoples, of stability and prosperity, in short the elements of a true democracy that has ceased to exist long ago and that was replaced by the most real, terrible and devouring of all dictatorships. The replacement was that of gold, that hangs with as much cruelty over the masses in Western nations as it does over the masses in communist nations. It is the one that controls all internationales without exception. In a materialistic world, where gold has become a god, not a single internationale may exist without the permission and control of gold. Throughout the genuine

diabolical plan that was elaborated for the conquest of the world, not one detail was omitted. As the research would inevitably find the origin and cause of chaos, where the conspirators would conduct the peoples, we begin to decry finance and capitalism just a century and a half ago. No, not the international high finance and capitalism that remains still unknown to the masses, but the finance of savings and sane capitalism of the individual, province, and nation, the only ones that were seen or known to the masses. [...]

The Fault of Usury

[...] Financial usury is what most assuredly ruins an individual or institution, when one does not have the means to subjugate by force or when one fears the employment of violent reactions. It corrodes with as much constancy and inflexible regularity as it can to bring its victim to sign his own economic death. The assassin now has the consent of the victim! Applied throughout the United States, usury produces the same effects. It is international finance that can, therefore, choke the nations. [...]

Two Wheels Belonging to the Same Machine

International finance and international proletarianism are more than just allies, they are wheels belonging to the same machine: the machine for conquering the world over the ruins of nationalities, national economies, borders, and religions. These two, in this last phase of the conspiracy, shall shout the same cries and will do so with the same zeal for the global government over all peoples, the high court of global justice, the global police, the rights of the global man, the global standard of life, the global currency, the global mold for human thought. We will hear, almost everywhere, the leaders of “free democracies” repeat, with as much ecstasy as ignorance, the words of order of the great dictatorship of gold. [...]

Financial Assaults

The high bank is conducting an assault against national states with usury, by forcing them to be overwhelmed with debts following wars and economic crises sought out by international finance; by the social security that is initiated by liberal regimes that do not yet wish to cede their place to socialists; by the now obligatory governmental subsidies given to agricultural producers or miners due to the price of the global market imposed by the great monopolies in the hands of international finance. The high bank is conducting an assault against the national, regional or corporate institutions by frightening their economies with monetary inflation and deflation, the instability of their investments or their ties between nations, the great upheavals of market speculation, and the constant fluctuation of the prices of raw materials. It has assaulted the personal economy by the same means and forced the state to invent new taxes and levies to satisfy their own artificial needs of [unrelenting] growth. [...]

Toward Globalism

To possess control over the world, the global government of a mass humanity “liberated” from all nationality, all borders, all national rights, traditions and spiritual faith, it does not suffice for the high bank of gold (a closed syndicate of gold-bankers) to control international loans, the course of national monies, and the movement of gold. It also has to remove the right to control the emission of national currency from the peoples and their governments, to make commerce by trade, which permits the subtraction of the toll paid to the high bank in all commercial transactions conducted internationally, to regulate for themselves the volume of credit that would shelter them from major artificial inflation. Just as a secret is the essence of all conspiracy, the conspirators have again taken great care to never show themselves as the ones with the power to manipulate governments. It is by the network of international societies, like the League of Nations and the United Nations that followed it, that they proceed to pass the laws they desire for the national parliaments. [...]

Trade

The principal goal that the high bank is pursuing is to destroy all real national power of governments, by impeding above all, through financial control, the initiative of a nation to conduct commerce by trade, by the pure and simple exchange of merchandise with other nations. Trade is the only system that can definitively permit a nation not only to liberate itself from international usury elevated to the level of institution, but also to equalize the salary with the living costs, to found all of economic life on work and its excellence, to stimulate and propagate private initiative, to expand wealth throughout society. As all of this, however, must be destroyed for the high bank to obtain global control, so we must prevent, by all possible means, any obstruction or interference to commerce by trade. [...]

Dictatorship by the Powers of Money

The rights of a people to give themselves the system they please, to conduct their nation as they please, to regiment their own credit, to conduct business according to their just aspirations, to create the laws that they determine necessary to reach their superior interests, to not suffer laws they never voted for, to not subscribe directly or indirectly to deniers without having a deliberate voice on their samplings or their employment are all rights that are forced to be democratic rights. Otherwise, almost all of these rights would disappear in front of a global super-government, for which the local governments are but puppets. [...] Created by democracy, these powers [of money] ended up devouring and submitting the governments, once free, to their inexorable dictatorship. [...]

The Three Capitals

Three grand factions directed by the same center are currently disputing

domination over the world. There is communism, with Moscow as its capital, eventually to be of the universal government; there is the United Nations, with Lake Success as its central office; and there is international Zionism, with Jerusalem as the capital of the messianic empire of global Jewry. The Zionists have so many of their members and their creatures within the two first organisms, that they possess the veritable, but invisible and unseen control.

Moscow represents the Marxism in which a large portion of workers from diverse nations were regimented; Lake Success represents the Freemasonry in which the financiers, industrialists, merchants, bureaucrats, and high politicians of diverse nations were regimented. Both follow exactly the same goal of an irreligious and anti-national melting pot, providing employees just as employers, proletarians just as capitalists, the illusion that it is their particular faction that will govern the world. Zionism, that holds the levers of command over the two camps, stands by until the day when it will be useful to have these two destroy one another for their own security. Then it will easily rise to a higher position of power over the ruins of the two factions. [...]

Natural Law

Blood ties constitute the most powerful force of the human spirit. They have their principal affirmation in the cellular family, before which all religions, ethics and morals are always inclined. Multiple families form a clan, multiple clans form a tribe, multiple tribes form a nation. The national spirit, or Nationalism, is in summation the extension of the spirit of family, inherent to the human being, in part a function of natural law. On this earth, nobody has ever been capable of vanquishing natural law, except for Christ who resurrected Himself. Whomever—man or system, folk or regime—that dared insurgence against natural law, finished by falling victim to it. Internationalism on the material level, that is to say materialistic internationalism, constitutes a revolt against natural law, against the order of things, and consequentially is destined for the worst disaster. [...]

The two internationalisms (that of Moscow and Lake Success) proclaimed the “rights of man,” the man as is, without nationality or religion, race or spirit, as if man had neither family nor soul, but was simply a beast or an animal. These two

internationalisms consist of the purest materialism when the constitution of the human being desires that it be spiritual before it is material. This is definitively the reason why it is neither Moscow nor Lake Success that will win the stakes of the supreme battle over the human being. The triumphant shall be natural law, an expression of God's will. Ruins, ashes, and cemeteries that Moscow and Lake Success have created everywhere on the earth will emerge, finally liberated, as the man following truth, the man with a family and a soul, a national and religious man, a man of spirituality replacing the man of the material, a man as a son of God emerging from the debris and toppling the golden calf. [...]

Hollywood

For almost half a century, Hollywood expanded in the hearts of its vast audiences a moral leprosy and an intellectual syphilis, of which the rash has done more than anything else to erode the old Christian foundation, to impose asinine fashions and stupid practices, to standardize the human spirit in a materialist mold, to convert the most noble creations of God into a mass of robots, to reverse the old values that have paid the price of culture throughout the most beautiful ages of humanity, to inseminate over all continents the taste of stuprum⁴⁵ and vice, to unbalance the equilibrium of moralities. One begins to reap a horrible harvest that has not yet finished ripening. [...]

The War Against God

The spirit which animates communism is a spirit of hate and destruction, and it cannot be otherwise. In fact, communism is primordially a struggle against an all-loving creator God. When one takes the side against love and creation, one can only fight for hatred and destruction. The so-called atheism of the preaching communist is only a simple negation of the existence of God or an attitude of indifference; it is a raging struggle, a revolt of blind hatred, a loathing fury against the reign of God over the earth.

Since naturalism was unleashed upon the earth during the French Revolution, all of its sub-products, all of the formulas and schools that ensued, have pursued this struggle against the reign of God over the hearts of men with a constant fervor, whether it be the issue of rationalism, integral materialism, Jacobinism, syndicalism, Babouvism, Communardism, social-democracy, integral liberalism, Spartakism, anarchism, nihilism, Menshevism or Bolshevism. [...] This struggle was done openly or hypocritically, and always savagely. When one does not attack God Himself, one attacks what can be suggested as connecting Him to the human spirit: truth, justice, beauty, virtue, order, authority, genius, talent, and superiority.

We are, at present, in a state of collective possession [...] by a true Satanism. [...]

This war against God cannot be generalized against the order of things desired by God, against the concepts of Providence, the direct creation of man, free will, original sin, revelation, redemption, natural inequality, property, family, social order, authority, morality, all that can be suggested in the desires for the lost man, and all that can be physically and spiritually elevated. It is there that the destructive strategy is constant, from one red generation to another red generation, from author to author, since the revolution toward chaos offers an uninterrupted “apostolical succession.” [...]

The Offspring of the Woman Will Crush His Head

The general spirit of Rougism⁴⁶ explains well when one considers the lineage of the “great leaders,” those that have all been made the apostles of hate, envy, deadly passions, crime, theft, assassination, cold-blooded murder, and deliberate destruction of all that is the idea of God, human sagacity and ethics. [...] The record of the immense majority of leaders and prophets on the left during the past two centuries provides an enormous list of imbeciles, demented, drugged, and criminally charged, sadistic, vicious, alcoholic, vagabond, syphilitics. The great majority of all these ringleaders of the proletariat have never held a job nor worked honorably for their efforts, intellectually or physically. Their unique occupation has always been to cause harm, to preach the destruction of all that

can be destroyed, to never apologize for terrorism, cruelty, bloodshed, reversal, collapse, and annihilation. It is the spirit of evil, chaos, and oblivion, a roaring and incurable revolt, the spirit of Lucifer to which they have avowed their insurrection against God and the order He established. Feeble humanity has little hope, in front of the infernal rising sea. If humanity has but one formal promise, since its first origin, it is the promise that, as much as Satan is powerful and clever, the offspring of the woman (i.e., Christ) will crush Satan's head and vanquish him.⁴⁷

**HAS CHRISTIANITY
BECOME BANKRUPT?**



Is the Discomfort Plaguing the World Today Willed?

Two Talks

May–June 1954

Civilization, Culture, and Cult

[...] All of civilization constitutes the physical body, the sensible externalization and tangible work of a spiritual manifestation; this we call culture. The ensemble of an era in the life of men is made in the image of men: it has a soul and a body. If culture represents the entirety of movements and works of the soul of a great collective humanity, then civilization represents the exterior manifestations throughout the physical world: literary, theological, liturgical, philosophical and artistic, the fine arts, theatre, legislation and jurisprudence, public morality, social customs, civic behavior, politics, uses of war, etc. [...]

There has never existed a civilization without culture. There has never been a culture that was not founded on a cult. Furthermore, no matter what method is used to examine this, one must understand this word “cult” in its most metaphysical sense and its most religious breadth. Throughout all eras, as even the most primitive and grotesque cults have demonstrated to us, man is haunted by the mystery and origin of life, this life that he had received and could not transmit, but did not give to himself. Man has always been aware that he could not create life, that he was neither the arbiter nor master. Man has always had the preoccupation of searching for the origin and the reason of life in something that is external and superior to himself, something capable of desiring and creating life; existing alone in nature as a person, a being capable of thought and ego—the self—he searches for his origin in another ego, another being that cannot possess limits and the weaknesses of men. This search has been happening since prehistoric times. Man had to wait until present day to see the spectacle of people searching for the origin of their ego in something inferior to themselves

and attempt to explain the spirit by way of the material.

A Permanently Religious Origin and End

[...] One cannot point to a single civilization whose foundation was laid upon a strong and striking religious idea, while pretending to establish a rapport between man and divinity. [...]

Following the idea that peoples were made from divinity, following the essence of this divinity, following the messages that they pretend to have received, they established a religious code. This religious code conditioned their way of behaving, molded their most intimate life, their familial life, and their social life. This religious code became the fatal root from which surged their liturgy, their philosophy, their ethics, their legislation, their legends and their arts, their aspirations, their social customs, their relationships with strangers. Their cult birthed their culture, and this manifested as their civilization. One had to reach the twentieth century to hear of, within the Soviet empire and our own Western [empire], a culture without a cult, with the same aberration as if one desired to establish a humanism without men or a deism without God. [...]

The great past civilizations disappeared when the religious substance that had served to grow their culture was exhausted. Wars, with their migrations and infiltrations, their destruction and territorial changes, never caused the fall of a civilization. It was always the spirit that conducted man, and never a sword, that decapitated an idea. When a civilization died, it was always from its own insufficiency, after having exploited all the possibilities of its own culture. After that, the original religious idea that served as the vital spark devoured all of its dogmatic platitudes and became incapable of offering a new or more complete hope to the masses of humans still in anguish due to the issues of life and death. Furthermore, a new religious idea emerged to replace the one that disappeared, exactly like when a social or political authority automatically emerged to replace the one that fell. It was as if there was never a vacuum in the “spiritual world” of man. [...]

The Root and Trunk of the Tree

[...] When one speaks of Christianity in its totality, spanning across the twentieth century, the image of Roman Catholicism is surely present. It forms the root and trunk of the tree, with a continuity that is no longer possible to doubt. Many a lateral branch has sprung from this trunk of diverse seeds, some of which have long since broken off, others turned desiccated and anemic, producing less and less leaves. Yet, the primitive trunk is still standing strong and vigorous, vanquishing all sorts of deadly storms that try to destroy it. Its internal structure is more vibrant than during all preceding ages; its dogma, is stronger than ever before; its morality remains constant in its invocation toward heroism and the denial of the self; its proselytism is more than ever accentuated by tribulations; its acceptance of torture and martyrdom is more enthusiastic than in the ancient past. The idea that opposes the root and trunk in men's lives is not a strong religious idea at all. On the contrary, it is a total negation and equivocation of all religions, spirituality, and divinity, with moral and social disorder ensuing as a result.

Exterior Influence of Retardation

Our modern world finds itself placed in an absolutely unique situation, without precedence in any other past civilization. The situation being faced is of an even stronger, more dynamic religious idea than during its origins, with a rapidly degenerating culture, a rapidly animalizing morality, and a vast civilization suddenly crumbling in the pit of an anti-civilization.

Christianity has not been robbed of its internal substance, nor has it lost its dogmatic dynamism, since an even greater religious idea has yet to confront the orientation of the culture, by which exceptional phenomena explains a similar state of things, the first of which one can signal in the annals of humanity. [...]

As a response, I can only find one. It is that Christian civilization, at the very moment when it attained its highest summit in all domains, after the intense internal life and spiritual growth during the Middle Ages, suffered a sudden

hiatus and abruptly ceased the trajectory of its ascension.

Non-Christians, even within Christian society, seized several facets of control and power, through the agency of others, or by direct material power of the non-Christians themselves. And we have since seen that non-Christianity, perhaps even civil anti-Christianity, presides over the indoctrination of the religious and ethically Christian masses. This antithesis, this opposition of two different polarities, is the unique explanation that is occurring in our times: a society tormented, anguished by the spiritual conflict of its soul, directed at the same time by the anti-Christian postulates of its external masters and not by the Christian truths it was predicated on. One must not throw stones at these poor human masses since they are but sad victims, accused like the adulterous woman by the scribes and Pharisees.⁴⁸ The anti-Christian enemy, even if we must fear and defend ourselves from him, is not yet the true culprit, since he pursues his route either by blindness or some other cause. The great culprit is the Christian “elite” of the eighteenth century, the nobility, who, for money or ambition, offered up their souls in sacrifice to old anti-Christian values. The “elite” of this same wealth, this same ambition, are still with us during the present. [...]

The march of our Western culture has been, in the modern world, disrupted by the effect of an external parasite and stranger to our culture; the result has not been degeneration by senility, but distortion, disfiguration, and temporary retardation.

Throughout all conflicts where the human masses are at stake, whatever may be the hazard of the great physical shocks, it is always the strongest and most just idea that wins out. The lives of peoples, like the lives of men, are affirmative; a code of negations could never subjugate it, especially a code that desires to force man to believe that he has no soul and no status other than that of an animal. Physical violence can show its furor, but the strong idea will always gain in strength. The strong idea will always be the idea of love, essentially creative love.

The open struggle undertaken two centuries ago by the forces of hatred against the civilization of love has now attained global proportions, a dimension of ecumenicalism, and nothing can impede its supreme and decisive phase. Again, we perceive in all corners of the earth as heavy and striking an anguish as that of moral agony. We perceive agitation and panic in certain quarters. If love suffers anguish, it is always hatred that suffers panic and attempts to propagate it; love

believes and hopes, hatred is negative and somber in desperation. [...]

Our contemporary world is regulated, above all, by reclamation and publicity, the stages of the lowest influences over the spirit coming before the stages of terrorism commanding the animal instinct of survival. Before the First World War, it was still possible to speak of a public opinion. Before the Second World War, one could still speak words that would not be considered propaganda. Today, the fabrication of that opinion constitutes an industry of gigantic scale. This industry rotates around the axiom provided fifty years prior: “a message repeated a thousand times will be accepted as truth.” The lie has become an art form of great finesse and versatility, removed from the grotesque brutality of the past, now seductive, and deceptive enough to counter any opposition to its modern presentations. All the great methods of presentation are tied together, by direct and indirect means, constituting a vast global network to orient and indoctrinate hearts and minds of men, on a daily basis, to believe and approve of the lie.

Facts and Men

This massive and intensive fabrication of public opinion has always had the goal to hide something: reality hides behind the facts. Reality writes history at a surface level, and stays only at the surface, to make one forget the real causes of what occurs. It is an elementary truth that everything that occurs in the human world originates from the actions of human beings. The fabrication of the opinion, however, must carefully deny this truth. Still, the great amount of influence over the minds of people does not speak of facts and things without ever speaking of the men that were the immediate cause and speaks even less about the motives that animate these men. [...]

It is a thing that one forgets all too often and is at the source of everything that occurs in our world. To identify men from the ideas that they hold and the goals that they pursue, in the formidable combat that the anti-Christian delivers against Christianity, there is nothing but indifference. During periods of great persecution, great schism, and wars of religion, there exists on both sides of the barricade a candor and a sense of honor that determines each individual take

honest and precise positions. Today, it is nothing but ingenuity, perfidy, and hypocrisy; the anti-Christians of Moscow present Christ as a revolutionary and a socialist, while the most loathsome anti-Papists torture the encyclicals to extract information to promote their sophisms. This can only accentuate further, among the ignorant masses, the terrible spiritual confusion of our time. Nevertheless, one must identify each man by his convictions and the goal that he believes he must pursue. This is why not a single political, financial, economic, or social movement, not a single book, not a single piece of news of importance could ever be evaluated to its true significance, its true scope, without first knowing the spiritual state of its authors, the goal they pursue, and what side of the barricade they are situated on. This is, however, what is most hidden to the masses. At such extent one could unfortunately perceive, sometimes after twenty or thirty years—once the damage is complete—that the pontificating scribe in one camp was but an enemy of this very side he infiltrated.

The Authority of Human Rights

There was a time, throughout the entirety of the Christian world, when the Papacy could make or defeat emperors, kings and princes, due to the universal acceptance of the “divine right of authority.” On a spiritual level, the Vatican was for the Christian Western world, what on a material level the United Nations is for the world today, in which the “rights of men” have overthrown the rights of God, that is to say the rights of Christ as King. The Papacy was recognized as the arbiter of all issues related to legitimate authority. Since those times, however, when social conflicts, strikes, and lockouts were unknown, much has occurred to erode this authority. Politics eliminated the authority of “divine right” and substituted it with an authority of “human rights.” Today, it is politics that is the supreme arbiter, as one sees in so many nations. It is politics that deny to citizens the right to property, the right to adore, the right to have a religion and temples of their choice, the paternal right over children and their education, the right to private initiative and personal choice, and the right to simple instinct that attracts people of the same ranks to one another. In short, the right to be a human.

If, beforehand, the moral authority of Christ in Christian society had the

dominant voice to preserve order, today, in our era of disorder, a profane authority leads the West. The more this authority leads it, the more numerous are the nations of our Christian world that are engulfed in the chaos of anti-civilization. It is foolish to deny to civil authority its total sovereignty over its domain. As Christians, however, one has the right to demand, as with so many others, how it is that the civil authorities should govern the human Christian masses, how they should lead them in the direction of Christian aspirations, how they should not impose upon them a direction that fatally steers them toward the destruction of Christian order. Civil authority has the role of exercising political sovereignty over a determined human group, and it profanes its role when, in the moral or material direction of men, it contradicts the beliefs and spiritual aspirations of those very same men. This phenomena, since it is indeed one, is explained by the exorbitant influence of Freemasonry, a subterranean minority that exercises control not only over high international and national politics, but also the financial, economic, bureaucratic, and propagandistic aspects of the world.

Freemasonry constitutes a true global network that can operate simultaneously everywhere at once. Underestimating its power, especially in high political spheres, is to greatly delude oneself.

Same Fundamental Facts

[...] In general, according to the political parallel (strict authority of a minority or parliamentarian), one divides the Masonic followers into two groups: the radical Latin lodges and the non-radical Saxon lodges. This is only a distinction of the temperament of peoples since the Masonic fundamental facts are exactly the same. All, without exception, identify with the general facts and particular goals of Freemasonry: anti-Catholicism, liberalism and the “rights of men,” free examination (except what concerns Masonic authority), human fraternity in a universal republic that would swallow all national sovereignty, obligatory disarmament of all nations in order to assure the survival of the universal republic, constant tension toward a traditionalist deism, and finally, universal and total secularism. [...]

The Chosen and the Goyim

[...] The Talmud, transposed from the Torah on a material level, has among all religious ideologies known a unique particularity, impossible to find elsewhere. It is that of the possibility of paradise on earth for a single and unique people, the sole chosen, sole beloved, sole cherished of God, the single race over all other peoples, with the Gentiles, or Goyim, as simple animals, the seeds of beasts, called to serve, enrich and content the chosen. [...]

Freemasonry and Talmudism

I assume, as do other specialists more competent than I, that all that is contained within the ultimate conclusions of Freemasonry, communism, and other duplicitous movements that the Jews find themselves always embroiled in, is pure Talmudism. That is to say, the teachings destined to convince the Gentiles they have no human souls, no need for divinity, that they are truly beasts without any rights superior beyond those of animals and must allow themselves to be led as a consequence, and that Freemasonry, playing such a grand role in the political direction of the Christian masses, extracts all of its ideology from Talmudic sources. [...]

The Unique Secret

One can say that, in reality, there is but one Masonic secret, a secret that is delivered to its members, in symbolic form, as soon as they enter the order, but forms the true and unique secret of Freemasonry. This is the “reconstruction of the Temple of Solomon,” the establishment of the “New Zion,” the resurrection of the defunct Old Testament over the ruins of the new and where one finds the

general plans of the Zionist Protocols so often discussed and detailed in [the works of] several hundred Jewish authors. To reconstruct the Temple of Solomon, it was first necessary to have Palestine. Two world wars provided this to the Jews, with the approval of the communist states in the East and the Masonic states in the West. It was then necessary to have possession of Jerusalem, the site of the ancient temple itself, the mosque of Omar. Plans and models of the temple to be reconstructed were made after thirty years of research and work and revealed at a kiosk belonging to Palestine at the International Fair of New York in 1937–38. The modern Jewish bibliology does not hide that Jerusalem must become the global capital of a unified world, the capital of the accomplished revolution, the capital of the “new order for centuries to come.” [...]

Judaification by Reform

Protestantism was always well received by Judeo-Masonry because it finds, contained within its first “principles,” a semblance of justification and support, notably anti-Romanism and free expression. This is due to the original affinity of the two, namely Judaism.

English researchers—a curious thing, as they are Protestant themselves—spent much time finding the veritable origin of the heresies that had afflicted the Church of Christ since its beginnings, since Simonism⁴⁹ until the most recent sect of Jehovah’s Witnesses, the Catharism of the Albigensians⁵⁰ and many others. Their research reveals that at least ninety-five percent of the deviations came directly from Jewish action. These authors presented Calvin as having a Jewish mother and father. Whereas for Luther, author of the great Reformation, they attach to him the old adage: “Si Lyra non lyrasset, Lutherus non saltasset,”⁵¹ underlining that Nicholas of Lyra was a Jew vowing the destruction of Christianity. [...]

In his book *Antisemitism: Its History, and Its Causes*, the brilliant Jewish author Bernard Lazare, wrote: “It is by the Reformation that we commenced the Judaification of Christianity.” [...]

Bonaparte and Hitler

One cannot, facing the problem of Judeo-Masonic liberalism, consider the stupendous career of Napoleon Bonaparte without acknowledging, the no less stupendous career of Adolf Hitler, with only one hundred years between them. These two corporals reigned with a truly imperial grandeur, the most majestic reigns since Charlemagne, over countries that were not logically their own. The Italian Bonaparte became a French subject by the capriciousness of political annexation; the Austrian Hitler became a German subject through his military enrollment. France and Germany owed them the greatest honors they possessed: the history of their most grandiose victories and their most illustrious militaries. One came to power by his military prestige, the other by his eloquence.

Bonaparte, the emperor of a liberal republic, and Hitler, president of an anti-liberal empire, even made the same voyage from Spain to Moscow, passing through by way of Egypt.

Financed by the Rothschilds, who grew their fortune with both his victories and his defeats, Napoleon ravage Europe in its entirety. His goal was not to dominate the world, the hostile propagandists claim, but to substitute the old existing Christian constitutions with the constitution of the “new order,” with humanism and his trinity of liberty-equality-fraternity. Naturally, the emancipation of the Jews was paired with the “new order” that was surmised by this. [...] The Masonic lodges of the vanquished nations celebrated with elation the victory of the conqueror. The alarmed sovereigns of the European states that were still Christian created the Holy Alliance to combat the peril.⁵² [...] By numerical superiority, the Holy Alliance triumphed over Bonaparte, although, defeated by force of arms, Napoleon remained the victor by the ideas he propagated, since less than twenty years after his death, liberalism completely overwhelmed Europe.

Hitler was the natural and inevitable product of his era, which marked the beginning of the global revolution, characterized foremost by the assault of international communism against the nations of Europe. Just ten years before him, Benito Mussolini, the former Marxist-socialist, saved Italy from being overshadowed by communism. He eliminated the terrorism that had begun to take over, reorganized the Italian economy and pushed the country into an

orderly and prosperous stage that it had not known for centuries and has not known since, despite all the efforts of an ultramodern democracy. This “evil” fascist committed the “imprudent folly,” not only to ban liberalism and Freemasonry in the country, but also, by the Lateran Treaty in 1929, to give back to the Vatican its total liberty, its wealth, and a few of its territories that had been stripped by the liberal democracy in 1870. Furthermore, Mussolini, in 1936 and 1939, had the “impertinence” to join Hitler to save what was remaining of Christianity in Spain. [...] Not much else was required of Mussolini to be condemned by the universality of the Masonic lodges and communist organizations and to be later revoked of his powers and punished by death.

Fanatic in the Inverse Sense

Within the anti-communist Axis, Hitler was considered the supreme leader because he had at his disposal many more powerful methods, a greater population, and more considerable resources. This man, whose phenomenal ascension in a nation that was not his own, who only had as his parallel the ascension of Napoleon in France, was indisputably a mystic and a fanatic. He practiced temperance and abstinence until he was medically counseled to take lightly alcoholic beverages and, toward the age of fifty, to find a wife. The great English money theorist and author of *The Banker's Conspiracy*, Arthur W. Kitson,⁵³ wrote to a Canadian associate after a fifteen-day internship with Hitler at the Berchtesgaden:

I have lived fifteen days with Hitler on very strict but intimate terms. He is undeniably a genius. There is no reason to dig into the details, enumerating the great lines is sufficient with him. There is one thing that I do not appreciate with this man: too many Madonnas (the Virgin Mary) and crucifixes in his private apartments, it smells of Papism.

Kurt-Wilhelm Ludecke, an attaché of Hitler from the very beginning, declared in Montreal in 1932, well before Hitler was in power:

I was in his intimate circle and I heard his confidants. I can speak at ease because I was there. Hitler had a divine muse just as all great men do. His was the Virgin Mary. He believes that it was Mary who saved him when he was injured in the trenches during the war, that he had seen her, that she had said to him he had the mission to save Europe.

In 1936 and 1939, back from having visited Hitler, Winston Churchill did not hesitate to commend the prodigious talents of reconstruction by Hitler, remarking about “his competence, his disenchanting smile, his powerful personality, his strange magnetism,” even going so far as to say: “If ever England was vanquished and fell as low as Germany tumbled, I would desire that Providence would give us an English Hitler to revitalize her just as quickly” (Step by Step, 1939). In September and October of 1936, the English journals reproduced even more commentaries by Lloyd George on the “admirable” personality of Hitler and the works that he had accomplished, which drew consternation by the Jewish, Masonic and communist newspapers of Great Britain.

Hitler was truly a fanatic, but a fanatic in the inverse sense to Napoleon. He spoke of himself as “being charged with a providential mission,” the mission of eliminating Europe of high Jewish capitalism and Jewish Marxism. He knocked on the doors of everything that came from liberalism, socialism, communism, Atheism, Jehovah’s Witnesses, Freemasonry, and Zionism with great rigor. Once in power, he had all the ministers of his cabinet sign the famous declaration of Potsdam, that recognized only the Christian denominations as “the moral and social foundations of Germany,” denying all non-Christian sects to a status of exclusive privacy. His fanaticism incited the German youth to publicly burn all accessible books of the communists, socialists, and liberals, of Voltaire, Heinrich Heine, Rousseau, Condorcet, etc. He went as far as to open a “Museum of Horrors” where works of sculpture, painting and print by modernists, abstractionists, Dadaists, cubists, etc., were piled up to better stigmatize what they called the “decadent works of the Jewish spirit.” A great part of the global press was thus scandalized. Above all, he remilitarized Germany with extraordinary dynamic intensity after the beginning of the Spanish Civil War, and he believed that he must stop Moscow from taking over Europe. All his

writings, all his discourses indicated, without doubt, that he believed he was “an envoy of God” sent to rid the world of Judeo-communism, the man predestined to crush Soviet Russia and high Jewish international capitalism. [...] Just as Napoleon desired that liberalism become the universally adopted political formula, Hitler desired that National Socialism, liberated of all Marxism, all Judaism, all liberalism, and all Freemasonry, be adopted in Europe. This is because Hitler was quintessentially European, and perhaps the last of the great modern Europeans. He desired to extend Europe to the Ural Mountains, to protect it from the growing push by the Asiatic masses into the West, and to ensure that the White race had prolonged predominance over the direction of the world.

The Useless War

Mussolini, Hitler, Franco, Salazar, Metaxas, momentarily Cuza of Romania and Prince Konoe of Japan, all affirmed the national sovereignty of their countries. The communist International and Masons expected the end of national autonomies. When these national powers marched toward the defeat of communism, all that our world knew of leftism, Freemasonry, Marxism, and Internationalism was set on fire. Unfortunately, they were not successful, and communism emerged the victor, resulting in a century and a half of conspiracy, and the decline of nationalism. With Yalta and Tehran, the Masonic powers of the West gave Moscow the privileges of political hegemony throughout the Balkans, the Baltic states and in China. This gave communism power over half of the human population.

The Common Front of the Lodges

If religious Masonry desires to supplant the existing religions to re-establish (unwittingly or not) the Old Covenant interpreted as the messianism for a single people, political Masonry desires to destroy all existing states and turn them into a universal republic with a one world government, the great dream of

international Zionism. [...]

The publications and accounts rendered by Freemasons in all disciplines demonstrate clearly that political activity casts a constant shadow over all that the faithful obedient call “universal Freemasonry.” Still, all boast about having contributed to the formation of the now defunct League of Nations, then the United Nations, that are essentially political bodies. One can read in their publications the efforts deployed by Freemasonry for the instigation of a European Parliament, then a global Parliament, the subordination of national sovereignty, the amicable coexistence and cooperation of the West with the East, and the reorientation of the general economy (production and commerce). [...]

The Perfect Triangle

Since the French Revolution, each anti-Rome proposition has corresponded to an anti-national proposition, such that it is almost no longer possible to disassociate the two domains. Certain propositions that are purely political have taken on an importance that is as grand as the anti-religious propositions. This has provoked, by incessant repetition of Masonic Zionist propaganda, a terrible confusion of the normalcies affecting Nationalism and Internationalism, along with the civil and religious ones. With the final destruction, when the nations are consumed by the revolution, one will perceive too late that the phrase, “separation of Church and state,” was only the seed of destruction or the dominance of the Church by the state by groups and individuals that neither belong to the body nor the soul of the people.

Freemasonry is an instrument in the hands of Jewish globalism. It appeals above all to the superior classes, the bourgeoisie, to employers, patrons, and intellectuals; in short, the faction entitled “Capital” in the artificial division of society. One is attracted to Freemason principals by ambition, the rush to arrive, the desire to reach more quickly and more easily than others material prosperity, and political and social advancement. To attract the lower classes to communism, the faction called “work,” one proceeds in exactly the same manner, by stimulating the most powerful spiritual instinct of the human being: to elevate oneself in the quickest manner possible and to the highest degree

possible through ambition. The message is as simple as it is seductive: “Until you have removed dictatorial capitalism, which has brought you wars, miseries, injustices, exploitation, why not try the dictatorship of the proletariat, the dictatorship of yourselves? It will be your turn to become the masters, to rejoice in power and what it brings, and the situation cannot be any worse than it is today.” Therefore, capital and work are wheels on the same Jewish chariot, making people believe they are at war, but in reality, they are just destroying one another on a national scale for profit and the constant expansion of the Jewish internationale in finance, economics, and politics. They are all running simultaneously toward the same final goal [...]: the reversal of God and the nation, of the sacred and social hierarchies of the Christian world, of sovereign nationals, of family, and the right to property.

Above Freemasonry and communism there is International Zionism that is at the same time religious, intellectual and national. Zionism relies on the high Jewish global bank, together with the Jewish international bankers. Zionism, communism and Freemasonry have always formed the perfect triangle of evil. [...]

Eliminate the Christ of the Earth

[...] Zionism, Freemasonry, and Marxism, all issue from the same source and feed at the same trough: the Talmud. They are foreign bodies that have infiltrated the great Christian armor, toxically agitating against Christianity. In their essence, as in their spirit, they are radically opposed to the Christian ideal; they seek not only to eliminate the name of Christ from our earth, to destroy His work and His church, but also to destroy the order desired by God on earth and to substitute it with a materialist, godless “new order.”

The Power of the High Bank

If these three great movements, with Zionism at the head, are powerful and

fearsome, the force upon which they rely is even more fearsome. This force, also of Jewish control, is the high bank of the Jewish internationale, the mistress of gold, international credit, and currency manipulation. It has imposed her cult of the golden calf on a world that is becoming more and more a barren wasteland when it comes to faith, morality, and patriotism. This force agitates everywhere, it influences every exchange, it has a decisive say in the fixation of the prices of every product, it controls the conditions of international commerce, it commands governments of nations, it organizes and sustains global monopolies. If one believed the most eminent Jewish writers, what we teach today under the banner of “economics” in our schools, colleges and universities is but a gigantic fiction founded on the sophisms that serve to justify international finance. Furthermore, what we frequently call the law or the game of “supply and demand,” is but the result of capricious interests of the “church of the golden calf” that solely profit the selfish pontiffs to the detriment of the ignorant human masses. The “non-Jewish beast” that the Talmud refers to with so much disdain, is he not to be used by his master, the chosen people? It is global Jewish high finance that, since the first Rothschild of the Frankfurt bank, has presided over the formation of all the global trusts of foodstuffs, commodities, precious stones, precious metals, semi-precious metals, industrial metals, innovations, the distribution of news, the monopolies of theatre, music, cinema, and television, etc. They run the great schemes that non-Jews are not able to combat against with definitive success in these domains, at least on a global scale. The Jewish Encyclopedia proclaims that this uncontested power of the Jewish high bank, was also responsible for citing innumerable Christian and Jewish authors, diplomats, financiers, economists, sociologists, and political men all of the revolutions of the modern world, all its local and general wars, all its economic collapses, all its social perturbations. [...]

The great world organizations are not unique in pushing humanity toward this deadly devastation under its final goal, and one cannot but proclaim it “Jewish Materialistic Messianism.” They have served themselves, through their actions that know neither pause nor respite, through innumerable movements of which the general characteristic is to be, not supra-national, but fully international.

Of these movements, there exists one for all tastes, all weaknesses, all penchants, all “specialties,” all interests, all pastimes. There exists one for the timid spirits, for the mediocre, for the neutrals, for the hesitant, for the skeptics, for those attracted to sociology, finance, economics, pure sciences, history, theology, philosophy, ethics, psychology, even the arts. It is normal to think that, if there

exists a “mystical body of Christ,” than there necessarily exists a “mystical body of Satan,” if one seeks to push the word of the Savior to its logical conclusions: “those that are not with me are against me.” The societies and international clubs, organizations of philanthropy or fraternity against the organizations of “charity for sanctifying grace,” movements for a paradise on earth in opposition to movements for a paradise beyond, movements of occultism and spiritism, atheism or free-thinking, of theosophy or mysticism, Gnosticism or magic. For each well-known Christian thesis, there exists an antithesis that is anti-Christian obstinacy. These antitheses are well funded, disseminated with patience and stubbornness, cloaking the appearance and hiding the true form from the milieu that they must penetrate. Furthermore, when one must examine the human race in all of its aspects, especially social and institutional, one must ask what milieu has not yet been penetrated by this terrible virus? [...]

Freudianism

Freudianism, or psychoanalysis, constitutes the materialization of psychology as it is instructed by the scholastics. Its initiator and prophet is the Jew, Sigmund Freud, who desired to prioritize the sexual instinct in all conscious or unconscious activities of man. For Freud, it is neither the brain nor the heart that is responsible for our thoughts or our acts, but our sexuality. Intelligence and sentiment are subordinated to an animal function, head and chest are submitted to the stomach! In our modern times, where the grotesque error is swallowed quickly, they add insult to injury by proclaiming Freud as a demigod and erecting his sophism as a “scientific” system. It is back to this system that one must go to find the principal source of paganism, immorality and criminality that surges in our world today. Before reaching the bottom of the social ladder through popular publications, books of vulgarization, “comics,” etc., Freudianism was being regurgitated by those in higher social spheres, such as university professors, academics, moralists, sociologists, and judges. [...]

Dignity of the Woman

When the message of purity and renunciation of sin under Christianity arrived in a Greece conquered and Latinized at its pinnacle, it was the masses, gnawed by the bitterness of disgust and shame, who welcomed it like a refreshing dew, a message of beauty, consolation, relief, and hope. Women, who have been treated like chattel by some in the past, sense truth and reality in their souls, the nobility of their new status. It is they who, by their numbers and influence, by their new ideal and sacrifices, shall birth new believers and finally bring about the triumph of Christianity. Christianity, in exchange, will exalt the sublime grandeur of maternity to a higher degree than what beauty and youthful purity had ever known, and will justly emancipate the female. The dignity that the female has acquired in the West is due to Christianity, and she must show devotion for it alone.

The Despoilers at Work

[...] The two Jews who, in the last century, directed the high sale of Masonry under the names of Nubius and Little Tiger, circulated instructions detailing the way to destroy Christianity to all of the lodges.⁵⁴ These instructions are founded on three main principals: “render the Christians impure, which will make it so that they are no longer Christian,” since it is above all that purity must distinguish the true Christian from the pagan; “corrupt women by every imaginable means, which will simultaneously corrupt Christianity and topple the Church”; and “interest the priest in all sorts of occupations that will separate him from the sanctuary.” Nubius, in the true spirit of a Babylonian Jew, insisted above all on the following directive: “see that the Christian develops a taste for vice, see that he always returns to it, that he absorbs it with all five of his senses, until he absorbs it with every pore of his skin, until he becomes saturated.” This decadent and vicious piece of literature orchestrated by an invisible hand and covering all nations of the West, more audacious and corrupt, sustained by the Jewish theatre and then the Jewish cinema, and by the progressive orientation of clothing toward nudism, has been unleashed upon the Christian masses. [...]

The human being, by consecutive concupiscence following the original sin, was already enfeebled, incapable of getting up by himself. To these powerful natural penchants, albeit that they are of an intimate and personal nature, a daring

conspiracy added public, social, institutional, and universal degradation to counterbalance the public and institutional effects of redemption.

During the Middle Ages, the kings and Christian princes should have hanged, without any hesitation, the despoilers of their peoples. The leaders of modern states, especially since they are Freemasons and often Jewish or Marxist, must submit to the orders of destruction issued by their unnamed masters. The ocean of mud in which their masters desire to submerge their victims might not be so deep today if historical events had been different. [...]

The “Confessional of Materialism”

Freudianism has become through the imposture of its psychoanalysis, the “confessional of materialism.” It is to its followers that unbelieving souls, feeling the need for a release, will empty their consciousness. [...]

Moralists of Immorality

Freudianism, the unproven theory that almost all universities of the world gobbled up and celebrated in academic science in order to benefit from the lavish budgets of the wicked materialist foundations of America, brings every human manifestation back to a sexual origin. He had, toward this end, imagined an impressive lexicon. Those that wish to remain chaste become victims of sexual repression, frustration, complexity, inhibition, sublimity, etc., because they violate Nature and its necessary urges. If he initiates an incident, commits a theft, assaults or kills, it is uniquely because his “repressed natural functions” suddenly exploded despite himself and, in a manifestation of disorder or violence for which he is not actually responsible, they find an outlet, a way out that re-establishes the normal balance of the individual. [...] It is, therefore, purity, chastity, and victory over temptation that are evil, a violation against Nature; and it is luxury, vice and the “satisfaction of natural functions” that are good! [...]

To believe in these moralists of immorality, is to believe that paganism was right, and Christianity was wrong, that all personal responsibility or notion of right and wrong no longer exists, that virtue is a disorder and evil is good, and the subjugation of senses is an error that detracts from one's "natural functions."
[...]

Darwinism

The evolution or transformism of Darwin is another theory used to litter the minds of Christian elites, and to define the Goy just as the Babylonian Talmud defines him: an animal without a soul. Universities throughout the West afford this idiocy the honor of pompously occupying [the educational system] and the great American foundations pay a huge amount financially for its dissemination. Darwin was the only non-Jewish person that the Protocols made particular mention of. They underlined that his works must be propagated, which is quite significant. [...]

The unique goal of transformism is to contradict revelation. Revelation instructs us that the Creator, after having created ALL aquatic, aerial, and terrestrial animals (including the monkeys), crowned His work by the particular and intentional creation of man, whom He made in His own image, giving him a soul with conscious intelligence and free will. This definition of man in revelation is the only—at the exclusion of all others—one upon which the dignity and fraternity of all human beings can rely upon. [...]

Scientism

Science is essentially a human affair. It exists only of man, by man, and for man. If man recognizes, discovers and applies, it has nothing to do with the reality of laws that he had not promulgated, of forces he had not created and which he himself must be submitted to. Science is above man, and human production must serve it. To make it the object of a cult is simply to replace a spiritual divinity

with a material divinity, which further demonstrates that it requires a religion, whatever it may be to the human being, even if it is an idol that came from his own hands. [...]

Christian Revolution

Like lightning striking the human spirit, Christianity throws hearts and souls into a [state of] awakening and a path that constitutes a veritable revolution. If Saint John the Evangelist, the gentle, gives a definitive solution to the problem of the substance and essence with his “In principio erat Verbum,”⁵⁵ then Saint Paul the Violent penetrates above that substance and catapults the human spirit into the realm of the movement of energy, of the divine dynamic. He puts an end to the long pre-Christian era of spiritual status quo, of this “inertia of the present,” of the “passive wait,” of the contemplation of the realizable promise at any moment,” to plunge into the torrential waters of the “realization already commenced that must be propagated.” The essentially Christian notion of sanctifying grace, of divine life, creates a spiritual vision entirely new, producing a sensation of internal life never before known. The human soul is not contained, fixed and immobile, in a simple vision of beatitude or nirvana. It is thrown into impetuous movement whose dynamism has no limits. Fifteen centuries of this spiritual activity, that ultimately influenced all of the West, must infallibly determine a parallel action in the observation of the material world. If it is true that man is made in the image of God, it can be equally true that the laws of nature can be an image of other laws operating in the supernatural world. It is this assumption, consciously or subconsciously emanating from Christianity, that is the foundation of all scientific works of movement-energy-dynamics of the modern world and would never have come to fruition without Christianity. [...]

A Movement That Animates All Domains

With Christianity, all becomes alive, mobile and dynamic. The old mathematics have awoken from their slumber and become animated by formulas that

antiquity would never have suspected; the primality of astronomy threw itself into complex and glaring developments; geometry was put into high gear; mechanics captured and mastered living forces; chemistry revealed one secret after another. The science of man almost generates other sciences, and techniques birth new techniques. This is true until we arrive at the vision of pure energy, the last layer in which one can only find God. In arts, [we see] the same intensity and enthusiasm of the liberated soul. The long ogive, as two parallel lines meet at the horizon, shows shape, pattern, and curvature that were until then a mystery.⁵⁶ Music soared to strange heights and, with the fugue of a uniquely Christian spirit, gained access to an elusive fluidity. The Christian conception of justice paved the way for a common right and a jurisprudence of incomparable beauty. Painting and sculpture were no longer content with simply reproducing the exterior aspect with fidelity; it was the soul and the interior pathos that were ripped out and revealed. All the splendor of living philosophy incorporated within the unwavering scholastics that all external opposition could not dare chip away at. Then, as the apotheosis of human genius that bathes in the light of God with joyous exaltation, it is the summation of Catholic theology and its finest commentaries that responds to all questions, calms all doubts, annihilates all objections. All this because the Western world, thanks to Christianity, can live a new life of humanity and share in the life of He who vanquished death. There are only two phases in the entire history of human spirituality: a phase of death and of humanity not redeemed, and a phase of life and of humanity redeemed. Of the same history of scientific development and artistic development it can be said there are also two parallel phases. These are the phase of status quo and inertia of the pre-Christian era, and the phase of movement and dynamism of the Christian era. [...]

A Desired Malaise

If Christianity is at its low point in a significant part of the world, it is not because of weak doctrine, the anemic principles or the expired character of its creed, but due to the violent intervention of tyrannical forces, the conspiracy of sub-terranean forces, the beatific tolerance of political and social control over Christian masses by anti-Christian or extra-Christian elements. If it was true that this Christian civili-zation must disappear, one must admit that it would be the

last one in all of human history, that no others would exist since it is not possible to imagine any others, and that the human race would fall into a chaos that would totally destroy itself.

This malaise that anguishes the actual world is assuredly desired. It is desired by a voluntary consciousness that aims at a precise goal: the reversal of the Christian order. It infiltrated the entire body of this order as a poisonous germ, with a unity of direction and action and it weakens all the organs of the great body so it can subjugate it completely. All that one sees today is nothing in comparison to what the third and final phase of the global revolution will bring if the first two phases are successful through the deliberate betrayal or weak complicity of the leaders of Christian states. One cannot delude oneself. The enemy will not renounce the colossal power he has acquired within the Christian body and will not cease the struggle that he has undertaken to crush us. He is himself swayed by the vertiginous currents that have spread over the globe. The demon-apprentice is no more the master of his experimentation than the sorcerer-apprentice. If, for the Christian, Christ is everything, is for everyone, is everywhere and has rights over all those who submit to Him, spirit and all, worlds and men, individuals and collectives, then the anti-Christian germ tolerated within the Christian organism has the unique task to eliminate Christ from everything and everywhere. This is where the reality of the great final battle initiated in 1914 and undertaken with diplomatic, militaristic, and economic undertones has led. With diabolical seduction, the anti-Christian enemy wins even Christian legions to its cause through the cleverness and power of its propaganda, convincing them that its hateful battle against the Cross is...a crusade. [...]

Evidence and Truth

Scientism, a grander form of naturalism, is the new religion that leftism desires to impose upon the world. [...] This grotesque falsity originates from complete omission of truth. It is blatantly obvious that any demonstrations under this type of “science” cannot bring truth. Evidence of nature and its phenomena are accessible even to animals: light, shadow, pain, color, heat, cold, height, distance, touch, smell, taste, lightning, wind, smoke, vapor, vibrations, etc. All

that man can make that animal cannot, is to be able to analyze and measure these phenomena, to observe the laws that guide them; but neither nature nor human reason can explain the origin, the beginning of these laws, that had imagined and imposed them. The truth, however, while inaccessible to all beings lacking a soul, has the same superiority over evidence that the spirit has over flesh. The truth does not concern itself with the spiritual world and the functions of the human spirit, even when it is required for humanity to appreciate the proof. The truth identifies with God just as evidence identifies with the material world. That is why materialism, which denies God, cannot know and cannot have truth. This explains why, in our era of the most prodigious material developments, man is separated from the vision of God in the sense that he rejoices when facing human discoveries, he darkens with spiritual and moral scarcity in proportion to the more exclusive faith that he accords to the deployments and transformations of matter, he errs in confusion and disorder when he imagines that his science and his realization are the foundation of order on earth.

Scientific evidence cannot bring anything but a gleaming wave, by the feeble means of induction, of the spiritual realities; whereas truth, known to us by revelation and accepted by faith, shines a glaring light over all the faculties of the soul, bringing it knowledge of the striking and lively realities more so than all those of the material world, providing the material world with proportions and real sense. [...]

Truth is unchanging, eternal, and universal. It is why it is infallible and remains the unique source of certainty. If truth applies only in one area, one particular circumstance, one determined period of time, it is because it is not truth. Throughout the human world, endowed with spirit, the one and infallible truth cannot rely solely on one man, and be controlled by one authority, authority that transferred to Him alone who could say: "I am the truth."

Universal Materialization

The materialization of truth in metaphysics, substituting it with "scientific evidence" as the only source of certitude, destroyed authority. It is what the infiltrating enemy desired for the Christian organism. Still, this was not the only

materialization realized. All other authorities that depend on truth in the physical domain suffered the same destiny. They are gradually being replaced by usurpations supported by terrorism, prejudices, hatred, the proud in revolt, and the traffickers of consciousness.

One has emptied charity of her substance, love; in its deep shell, an inert dose of “humanism” was injected, the atheist and liberal fraternity that is not superior over the simple, instinctive and fragile solidarity of animals of the same species. Love, no longer a part [of charity], left the way open to indifference, the hardening of the heart, and cruelty. [...]

On the stage of global theatre, justice has made way to arbitration, demonstrated by the sad state of numerous enslaved peoples, the ignoble farces that were named “international process” and the aberrations declared in the United Nations. The Right took a unilateral sense and became, as in the case of the violent usurpation of Palestine, evil glorified. Two opposite conceptions of life, society, and all that is attached to these, are engaged in a combat to the end. At the solemn affirmation of their man-God: “You cannot do anything without me,” the Western Christian peoples, through their political leaders, responded pretentiously with their anti-Christian humanism that is the exact formula of their very own enemies. [...]

Words changed their meanings and terminologies took inverse significations, which constantly propagated the confusion that already existed in the great Christian body with the presence of a retarded and deforming parasitism. Taking as our example the word “democracy,” that in human society (on both sides of the Iron Curtain), has become the supreme imperative and has replaced all divine authority thanks to a single and same propaganda. What could this global password thus signify, this all-powerful word? Anything, from the moment it goes against the truth, the just and the beautiful. In Russia, democracy justifies the enslavement of twenty million men in concentration camps, the destruction of religion, family, and property rights. In Palestine, democracy exemplifies the most virulent and savage racism. In France, it glorifies disunion and instability. In England, it confirms abandonment and abdication of a historical role called “vital” only one decade ago. In China, it sanctions usurpation, tyranny, and despotism. In the United States, it canonizes plutocracy, socialism, race-mixing, and the destruction of morals. When a monarch eats a hot dog in the White House, he is proclaimed “democratic.” When a prince or princess laughs off the sacred laws of marriage and self-identifies with the most scandalous characters

of an epoch, they are a “good democrat.” The anti-Christian propaganda that gives the tone of modern life, on the “democratic” way of life, would believe itself culpable of anti-democracy if it attempted to elevate the moral or intellectual level of people. Its role is to erode all culture through brain-washing, on both sides of the Iron Curtain. [...]

Two Creeds in Conflict

Tolerance, that once applied only to evil and error (since good does not require tolerance) was elevated to the same pedestal as rights. The internal and essentially spiritually free arbiter, conscious and voluntary option of evil or of good, loses more and more of its reason for existing when faced with a liberalism that accords an equal public respect toward evil as toward good, to lies as much as to truth. [...]

Two creeds are disputing over the adhesion of spirits in the world: the materialistic creed and the spiritualist creed. Both have their dogmas that form and complete logic, just like the rings of the same chain. It is impossible to break or subtract a chain link without rupturing the entire chain itself. In both, the destruction is final and the same: the beatitude for the human being, a paradise of justice and fraternity, happiness and equality, peace and equity.

The Christian creed proclaims that man is born with evil inclinations, that the world is “a valley of tears,” that the paradise of beatitude exists only beyond this world and cannot be obtained but in redemption through Christ. The materialistic creed proclaims that man is born good and is only corruptible by his closest friends, that the Earth can be a pleasurable place to live, that the paradise of beatitude is uniquely accessible in this world (since there is no such thing as an afterlife).

Both of these creeds define the conditions of admission to paradise. The materialist creed enumerates its conditions, as being the same ones in Marxism, in Freemasonry, and in Zionism: elimination of the idea of God, of a spiritual world, of a human soul, of the nation, of all religion, of the right to private property, of all personal initiative, of racial differences and of national borders. Paradise will only arrive, after all of these are destroyed by the global

government of a universal republic that will not know opposition and shall reign over the world with justice, peace, fraternity, equality, hygiene, modesty, prosperity, and the same comfort for one and all. [...]

The final result will be a super-government of a global republic, as proposed by the Marxism of Moscow, the Masonic-communism of the United Nations, the Zionism as defined in the Protocols, and now being proved by all contemporary events. This is why we ask ourselves how it came to be that Christians, unaffiliated to the three aforementioned organizations, could ever preach the necessity, opportunity or possibility of such a global government of a universal republic, how it is possible that disciples of Christ could prescribe such a solution proposed by the disciples of Lucifer, how the orthodoxy of Christian doctrine could ever arrive at the same conclusions as the anti-Christian doctrine? This is to ask oneself what section of Christianity, no matter how minor, had yet to suffer the corrosion by such a liberal-socialist-communist acid?

Conditions of Unity

Global unity, the unity of all humanity and its conditions, already exists in Christianity. It is the plan to realize the veritable internationalism of justice and peace, for all domains and all activities. [...] Internationalism can only be imposed and founded upon a spiritual basis: common ideal, common doctrine, common ethic, common conception of justice, right, equity, and peace, all freely accepted by all men; and, contained within this, whether it be through a global code of exchange of the spiritual activities of men, of discoveries or realizations of religious, philosophical, scientific, artistic, moral, legal and social natures. This is why Christianity guided the world for fifteen centuries. [...]

What is Nationalism?

[...] Nationalism, through its political expression, is the material and physical body of a state possessing a spirit and an ardent sentiment that is named

patriotism. This patriotism envelopes the totality of the traditions and aspirations of a people. Nationalism exercises the right of a people to direct their own destiny, to conduct themselves, to make their own decisions, to rejoice physically and morally in their heritage and history, to choose their allies, to refuse to submit to external pressures, to affirm their financial and economic rights inside of their borders, to proclaim Christ as sovereign and legislator if it pleases the state, to see that their heritage profits foremost, and above all, its children and its institutions, to push back all parasitism that comes from the outside, to impose their faith and their desires as the rules of order over their very own territory. [...] What Nationalism got right is that it can ask the citizens for sacrifices, up to and including dying for the nation. Uni-globalists see this as too narrow, and they desire it expand to include the necessity of dying for revolutionary, anti-Christian and anti-national whims. Nationalism requires, as a condition of its dignity and authority, complete sovereignty. [...] It does not impede nationalism to use this sovereignty to contract alliances, agreements, and supranational engagements, to freely associate up to the limits required by general interest. This is how the families of the same village rely on common requirements, without which they would lose their internal sovereignty. [...]

The Collapse of Liberalism

Christian Messianism includes a supernatural paradise in which all distinctions of sex, family, language, race, nationality, social rank, fortune, liturgy, origin or terrestrial prestige shall disappear. Judaic Messianism, that has not the merit of any original suggestion, is the grotesque materialization of the Christian spiritual ideal; a deformed, hideous ideal throughout the sensible world. Utopian and deceitful, it wishes for the disappearance of the distinction between the sexes, families, languages, races, nationalities, classes and hierarchies in a world unimaginable to us. Yet these distinctions constitute reality, not by the reason of man, but by the harmonious combination of the natural order with the divine order, the supreme realization of Christianity. [...]

The parallel overlap of these two messianisms, one spiritualist and the other materialist, one of truth and the other of sophistry, one divine and the other diabolic, requires the disappearance of these distinctions, and has created a

confusion that has seduced many Christians. We have even observed doctors with untimely zeal, desiring anticipation over the spiritual order, preaching for the disappearance of capital distinctions, while being necessary to human order as much as they are superfluous in the spiritual order, within this world; especially the collective distinction of the great number that incorporate what we call national sovereignty. When Pope Pius XII said, quite recently, that “doctrinal formation is the most urgent actual necessity,” one may understand, among other things, that it requires this doctrinal formation to be capable of instantaneously deciphering the seductive sophisms of the false messianism, the attractive traps of the anti-Christian creed. This doctrinal formation will protect the authentic Christian from false tolerance, from the softening of zeal, from the decline of the “gift of force,” from nihilism and quietism that liberalism has spread throughout without ever being capable of weakening any part of the Christian dogma. By playing on the natural weaknesses of human beings, this old echo of the original sin has taken it upon itself to impose upon humanity, in equal consideration, the recognition of good and evil. This doctrinal formation must permit the Christian militant and soldier, by his august title, not only to resist the assaults of the enemy, but also to take the offensive, and, by powerful arms of its doctrine, sweep the sophisms away, just as light chases away the shadows. [...]

For the originators and directors of the high global bank, the system has been successful, eliminating many religious, national, ethical and social barriers that closed the road, and assuring a bizarre centralization of riches by the systematic financial exploitation of peoples. It was a system of villainous usury of unparalleled proportions and of a dimension on a global scale, the levers of global propaganda and abject submission of national leaders prostituted to money.

For the peoples to be reduced into servitude, liberalism had to bring (for the unique profit of a conspiratorial minority) minor, major and universal wars, revolutions of all sorts, the misalignment of natural life, decadence and demoralization, and the sudden stop of the prodigious rise of Christian culture. With Judeo-liberalism, economic collapse and growing pauperism faced the constant centralization of the super-rich and became, not the effect of natural cyclical phenomena, but the consequence of human maneuvers always egotistically repeated. It is Judeo-liberalism, having a direct Talmudic origin, that leads the world through those bought by the Jews like Oliver Cromwell, Voltaire, Rousseau, Mirabeau and other evil men who combined their efforts

with the Reformation and Renaissance to dislodge Christian orthodoxy from the public sphere.

Observing their uninterrupted successes, the grand priests of the global golden calf acquired the unwavering conviction of their definitive triumph because a passive and tolerant humanity had not yet made important decisions to defend itself adequately from parasitism. Despite the great cacophony written on the Hitlerian episode, the conspirators believe their own prideful “wisdom” is iron clad, founded on their belief in the inherent folly of the Gentiles (like the Talmud affirms in so many excerpts). They believe—seen in the premature exuberance displayed in their writings—that their reason and their money have vanquished human nature and even subjugated Nature itself. How great will the day be when the world, in triumph, shall destroy their false golden idol, topple their temples and squash their terror alongside the terrorists themselves? There will remain but a few survivors who, in a move of desperation, will give their loyalty to the rest of humanity; just enough to contemplate the “quota” of the 144,000 scrupulously accounted for during the end times in the Book of Revelation. When they see with their own eyes that all may collapse, both institutional and human conspiracies, they will believe that even the worlds can pass away, and disappear, whereas His “words shall not pass away.”⁵⁷ The plenitude of the disillusion and the pain will offer His Word as the last arbiter and hope. [...]

The Disunion of Christians

It is Christian culture and civilization that the global revolution wants to eliminate from this world. If the confusion spread by propagandists is too difficult for us to see, at least one can understand the intentions a thousand times repeated by the leaders of the revolution. It is combat to the death, a combat to the end between a spiritualist culture that gathers all its lifeblood and substance from Christ Himself and a materialistic anti-culture that desires to eliminate all spiritual consciousness from the human sphere. The scope of combat is our entire planet, and it is pursued with an implacable fierceness wherever there are men. Where the revolution has not yet furiously toppled and trampled the organism betrayed and poorly defended by our civilization, it has at least infiltrated every milieu, with its agents, expanded its poison in all groups and

spread its traps at every junction. While the serpent digests the last of its prey, its steely gaze fixates on the Western dove that, terrorized and troubled even by its own instinct for self-preservation, does not even know if it must react to avoid danger.

Martyrdom for a cause that one only desired to defend when it was convenient, for which one only made sacrifices for when victory was imminent, is an ignominious death, a punishment richly merited.

If all the Christians in the world desired, for even one month to make common cause and make the power of their opinion and their means felt, it is the global revolution that would topple itself, but the divisions are too large and the infiltration by the enemy too deep. If only the Catholics of the world desired to simply speak and act without concern or care, in one solid bloc, evil would retreat and disappear for at least a century. Yet, one sees among them so much disunion despite having the same doctrine, the same catechism, the same apologetic; in certain circles there is so much indifference, compromise, and incomprehension of their sublime heritage; so much rebellion of spirit and so much pride in personal opinions, when there is not even one single pastor of the same flock or one single authority that possesses the true power to legislate and lead. One asks if our modern Jansenism merits more than salvation by grace which depends on the conviction and combativeness of men, but who hope to receive the gift of Providence in reward for their inaction.⁵⁸

Eight crusades, which exalted zeal and sacrifice, were undertaken eight centuries ago, against a faraway enemy that is still an “infidel.” If ever a crusade was necessary, it is today in the West, not far from home, against a theocracy that operates day and night in all of our institutions and exerts great harm such as that witnessed in the moral pathology of our society. What should be done to fight the malaise that anguishes the actual world? There must be a crusade, more grand, more total, more urgent, a crusade of ideas and actions, as intense and ubiquitous as the “crusade” of the enemy against Christianity.

Since, all may be summed up through the admission of our enemies and by following the blinding evidence of contemporary facts, of a global struggle—unremitting, without mercy, against Christ and His work—the first thing to do in this crusade is to categorically declare a position: for or against Him. Nobody in the Christian West may be exempted from this choice. If there are any that are lazy, weak or indifferent, then it is better to catalogue them in the enemy camp

immediately because they are but deadweight, harmful to the besieged and useful to the assaulters.

The True “Crusade”

The choice can hardly be made without faith, the basis of everything in the Christian world. Why is it the basis? Contrary to charity and hope, both of which are merits since they require personal acts, faith is predicated on He who offered it as a pure and free gift, just like life itself. Who can boast of having given himself life? Yet must he that has received faith not sacrifice life itself for it? It was said: “He that will believe in me and will observe my commandments....”⁵⁹ One must believe it. If charity is the source of personal merits, it is nothing without faith. Can one love what one does not know? Charity without faith becomes inert philanthropy, humanism without life, of solidarity that could be transformed into cruel savagery with the least provocation.

Awakening, propagating, and affirming the Christian faith is the first defensive and counter-offensive measure to take in the indispensable crusade of our time. Facing deceit and evil, faith must also be as intransigent as He that gives it; it must not know compromise, since it passes before life itself. It must be brought to its primitive purity and light, stripped of all the layers that the false modern deceivers have used to cover it, cleansed of semi-doctrines and semi-capitulation that have overloaded the timid and the feeble, who have imagined “wholesome” evil by its intimate coexistence with good. There are not a thousand sources of doctrine to guide faith, there is only one. For almost two centuries since the revolution was set in motion, the Roman Pontificate, has provided the most informed and most enlightened leaders throughout the history of the world, warned humanity of all the evils that have afflicted it since, indicating through a vast amount of wisdom and ardent charity, the tribulations that would come upon men, their origins and their causes, offering at the same time the means to protect and spare the victims. The actual state of things demonstrates what little progress the Christian world has made. The wisdom, however, is still there, like a beacon of light toward justice, and, whether we desire it or not, the ship of humanity must navigate a safe course if it prefers to arrive at a proper port rather than flounder in the sea. [...]

Where faith has been well implanted and sanely nourished, virtue is more [easily obtained] and society does not endure the open corruption of public morals. The weaker the belief in the recompense of good and the punishment of evil, the more the sense of sin and personal responsibility is stretched, and the more social confusion expands. This is a simple reflection of spiritual chaos.

The Orders Are Inverted

In war, it is the youth, above all, that are sacrificed and suffer. It is not without reason that since the start of the great revolution all of the phalanges of the Judeo anti-Christian forces have worked to secularize society and secularize education in the nations of the Christian West, in order to circumvent all that can be suggested or affirmed by faith and Christian morality. [...] Laicism⁶⁰ has been globally propagated and both the faith and morality of the Western youth has been corrupted by an ever-expanding sea of degenerate literature, images, spectacles, songs and erotic radio, incitements to violence, and disrespect for human life and property that knows neither pause nor respite.

It is time that the Christian masses impose, with the severity that is necessary, reverent respect for their soul, faith, morality, and traditions, over the territories that they have populated and cultivated. The cowardliness of Judeo-liberal tolerance has wreaked too much havoc. It is not a few postulates within the body that must be attacked, but the cause of the postulates themselves. [...] The corruption inserted into institutions cannot be disseminated if the sources are depleted.

The race for money was imposed upon the masses as the first necessity of life, thanks to the economic deception the masters of global finance imposed. [...] Through the cult of the Golden Calf, the principles of the great institutions of order were inverted. Politics desired to enslave religion in order to better manage the souls of people. Finance, by its determinant power in the democratic game desired to control Politics, to free itself from the orientation of people themselves. This formula could only be successful through materialism and an immovable domination of people. It will be, in short, a “theocracy of money,” as the super-capitalism of the state camouflaged under the name of “popular

democracy” has proved on the other side of the Iron Curtain.

On our side of the Iron Curtain, we have the same image, although less precise, camouflaged under the term “capitalist democracy.” Both types affirm, by their appellations and actions, that it is no longer the spirit, nor the conception of life, nor culture that the fate and orientation of men depend on, but the simple systems that have originated from the hands of men. Democracy, in its ideal sense, has never truly existed. [...]

Corporatism

The reality of democracy—and it is better that we always mention it more frequently in order to make it react—could only come from one single formula: Corporatism. Corporatism covers under its authority not only finance and politics, but also economics, work or professions, legislation and social aspects. It crowns itself with direct representation in the executive branch of the nation. Only Corporatism could give people the means to finance their own development without ever permitting them to be enslaved by anonymous external banking, could spread between all participants in economic activity a reasonable part of what they produce, could seamlessly provoke decentralization, the multiplication of initiatives and fortunes, the self-discipline of classes and activities of the nation, and finally could give what we have boisterously discussed for a century, even while constantly distancing ourselves from it: social justice. [...]

The corporatist order contains [...] all the conditions and all the elements of social justice without which one cannot hope for real peace between men, classes, peoples, or continents. When the social frameworks built by materialist orders—always for the primordial advantage of minorities or small interest groups—have crumbled, the corporative order long ago repressed, will surge forward as the new social framework and appear to the world, emerged in despair, as the great gift. It will be like the apotheosis of Christian genius in the realization of a human spiritualist order giving justice to the small just as to the big, and to the humble like the most powerful of Adam’s sons. [...]

It is contained within their Christian principles and must first awake and reform

the peoples sharing Christian culture and civilization. The rest will come by itself. Blanc de Saint-Bonnet wrote: "All political error is a theological error realized."⁶¹ [...] Furthermore, not only is it not indifferent, but it is extremely important that the Christian peoples must not be directed, represented and legislated by leaders that are hostile toward Christian truth, whether they be Freemasons, Marxists, or Zionists. The political chaos that accumulates year after year, is the result of the tolerance of directives, programs, manifestations, slogans, charters, and declarations pushed through the same truly anti-Christian sources and were forcibly swallowed by the masses, incapable of discerning the contradictions to their beliefs and aspirations.

Death and Renaissance

High politics is in the hands of the global bank of gold that determines its course using three international systems: Marxism, Freemasonry, and Zionism. No Christian capable of rational thought has the right to be disinterested. Whatever this monstrous organization decides to hasten the deadline of its political plan, to declare a general economic decline or a new universal war, local governments and administrations are left stricken as hard as the citizens themselves and see themselves all subjugated under a global dictatorship that fashions to its will their financial, economic and social life. [...] The frightening tremor under which the conspirators believe they are able to complete their definitive domination of the world could just as easily have them breaking their claws that grip tight so many monopolies and allow Christians to regain their ownership over the West. This is what will inevitably arrive, since a world so entwined between money and soul, flesh and spirit, illusion and reality, and human work and divine creation, can only have a result created that is, without a doubt, one that favors the strongest in this struggle. [...]

The world will be built by the youth of today who will not allow themselves to be swallowed up by the insane ideas of decadence. They are capable, in the deafening tintamarre⁶² of modernity, of living a worthy life that is serious and thoughtful; that, for the strongest of nerves in war, disdain the fear created by terrorism; that are apt to abnegation⁶³ and sacrifices for serving truth; that have solidly rooted principles; that discern the error hidden under the most seductive

sophisms; and that have a sense of urgency regarding their time, especially within the realms of artistic creativity. Political art consists of orienting men and people groups toward a better life, more peaceful, more natural, more aligned with their destiny. Tomorrow belongs to the truly strong, and to their responsibilities and magnificent possibilities being fully realized.

The final phase of the global revolution will bring about its own death, through the exhaustion of its lies and its disorder. This death is of such a necessity that one almost wishes more for it than the Second Coming! There cannot be a renaissance without a preliminary death: death in a religious sense, death in a moral sense, death in a patriotic sense, death in a social sense, death in a sense of justice and equity. This ensures that new life may be reborn over the old, just like the shrub that grows, vigorously and aggressively, over the rotted, old fallen tree. [...] The Gothic culture that marked the scholastic apotheosis free of all errors of the pre-Christian era, finally continues its ascending march, free from the parasitism of corruption and anti-Christian zeal.

The inspiration that materialism chased away with its esthetic did not find, as its last refuge, an application in machineries and in the creation of utilitarianism that will reanimate the progenitor spirit of a livelier clarity than in any other époque. Thinkers, authors, and artists will take as a starting point the highest summits attained by the most illustrious geniuses of Christian culture and will push them to even greater heights. The great and glorious civilization that directed and molded the world for fifteen centuries, the very one that truly earned the name of civilization since the fall of the first man, will restart its solemn march toward a future liberated from the artificial impediments that attempted to have it deviate from its course for some time now. Its dynamic spirit was indestructible since its divine inception, allying its principles of order with prodigious scientific developments that it had itself generated, giving to our world, after so many failures and misfortunes brought about by materialism, the era of appeasement and justice that nobody can provide except for Him who said before ascending to Heaven: "I leave you my peace." Christian civilization, all things considered, is but in its beginnings, containing treasures still unexplored and limitless possibilities. If one day it should disappear, it is because the last man disappeared as well.

LIBERALISM : DIABOLICAL POISON

Article

Early 1960s

Liberalism is the greatest mistake of modern times in that it inevitably leads to materialism, to the practical negation of original sin, of good and evil, to state socialism, to atheistic communism. [...]

Liberalism is the error that comes from misunderstood freedom. For liberalism, freedom is the power to choose between good and evil. If this is freedom, yes, because I can choose between good and evil, if God has given me this power, then He cannot condemn me if I choose evil. It is He who makes my freedom; it is He who is responsible for my choice. [...] Sin is acting against the will of God. If He willed to give me the right to choose between good and evil, then I could never go against His will. So, there is no more sin with such a notion of freedom. You cannot blame anyone if you accept this meaning of the word freedom.

Now, liberalism admits this meaning of the word freedom. It therefore destroys the notion of good and evil and removes original sin. Redemption becomes unnecessary with liberalism, as does Revelation. With liberalism, man is given over to reason, which becomes independent of God, and then practically becomes God. Liberalism destroys all religion, all relationships, any connection between the Creator and the creature. Liberalism puts good and evil on an equal footing, leaving as much leeway for evil as for good. What then happens if we put good and evil on the same level? We Christians know that it is evil that will triumph if we give evil as much chance as good. Why? It is very easy to understand: it is easier to do evil than to do good just as it is easier to go down than to go up a staircase. To do evil, nothing could be easier: we only have to

follow our instincts, our tendencies, our passions, the inclinations of our body. To do good, we must fight our body, which does not know God.

Liberalism is this error of misunderstood freedom. “Allow the same freedom to choose evil as to choose good”: This principle, which is applied in a democracy, can only cause great harm because most people are not saints. [...] And in doing good, we must suffer the persecution of those who do evil, since the people are not holy—“And all that will live godly in Christ Jesus, shall suffer persecution” (2 Timothy 3:12)—this weak people will be influenced by the occult powers of money and error and it is the evil that will triumph.

Christians must get rid of liberalism, of this error which gives as many rights to evil as to good, because evil has no rights and because we must prevent the masses from corrupting themselves. Otherwise, we give strength to evil, we weaken the good by disarming them, by removing their conviction of superiority over those who do evil, by giving them an inferiority complex which leads to a vague respect of all people and their choices, leading to a false sense of shame to do good. Since liberalism has settled among us in its stronghold, democracy, many good people are ashamed to do good and often hide the fact that they do so. The wicked, themselves, without any shame, seem to be proud of doing evil; they are not afraid, and they do it openly. [...]

With liberalism, we make freedom synonymous with license. Evil has as many rights as good, not only from an economic point of view but also from a moral and political point of view. Democracy is a product of liberalism. [...] Everything has rights under liberal democracy: good as well as evil, errors and lies, like the truth.

Liberalism does not fight against evil; it does the work of Satan, because Jesus said: “He that is not with me, is against me: and he that gathereth not with me, scattereth” (Matthew 12:30).

Can we follow two masters: one in our public life and the other in our private life? The Son of God, Jesus Christ, at the Last Judgment will not make a special judgment for the private life and another for the public life of every man. Each of our acts, even if they are carried out in a social framework, constitutes for each of us a personal act for which we are personally responsible, and Jesus will judge people and not groups or societies, because He will reward or punish them as people and not as groups or societies. [...]

We must work for God in each of our actions, even in our public life, in politics. Politics must be under the control of God, under His authority; without this, God is no longer God, but politics is God. [...] There is one and only one God, Master of each of our actions, even in our public life. Otherwise, the public life would not be under the control of God, but of another, and this other is Satan. [...]

True freedom is the power of the will to choose between two or more things, provided those things can lead to God whom I must know and love in order to be truly happy in my soul, the most important part of my being. [...]

DOWNWITHHATRED!



July 1965

Hatred is the Daughter of Deceit

[...] Deceit, of which Satan himself is the father (John 8), is as temporary, local, opportunistic, compromising, and tolerant as the truth is eternal, universal, integral, intransigent and intolerant. The truth does not allow for misunderstanding, sullenness, shadows or darkness. The truth is the mother of comprehension, understanding, order, justice, and love, the latter of which engenders true peace.

Lies create false news, theories, and erroneous history. In our époque, more so than any other, it has become a fabrication that arouses the chaos of ideas by the perversion of words. Dialogue, which is talked about often enough, has become impossible since the same words have a different meaning following the spiritual doctrine of those that use them. There are only two possible doctrines sought after in this dialogue, and they are only possible after the definitive fall of one of the two: that of trinitarian Christian spiritualism, and that of the fiercely anti-Christian Judaic materialism. As repeated by so many Jewish authors, there exists between both doctrines a bottomless and impassable pit that nothing will ever be capable of bridging. [...]

Deceit, by its products and sub-products, inevitably engenders quarrel, revolt, disorder, war, and homicide. It is the father of this hideous daughter one calls hatred. Hatred cannot come from the teachings of Christ since they are only about love. When Saint John spoke of “the devil...a murderer from the beginning, and he stood not in the truth; because truth is not in him,”⁶⁴ he describes properly enough how deceit can produce only homicide. Like Jesus Christ proclaimed, by irrevocable decree, “I am the truth,”⁶⁵ it follows that all those that are against Christ and His Christianity are liars and originators of homicide. On our earth, for over nineteen centuries and even in this moment, Talmudic Judaism is what is most fervently anti-Christian, all the more since Judaism has at its disposal global control over finance, propaganda, politics and diplomacy, i.e., the primordial controls to propagate lies. [...]

Since the actual world lives almost entirely submerged in an ocean of Jewish lies, errors, half-truths, sophisms, and brainwashing, it can only live within hatred, as opposed to Christian love. It has passed the point that true Christians, the orthodox, the integrals, and the conformists have become objects of hatred for the charismatic, Judaizing doctors. The new “doctors” of Christianity, that proclaim themselves as “Leftist Catholics,” are so engaged in dialogue with the enemies of Christ, that they have abandoned love and married the hatred of their inspirations. They now treat those that do not desire to let go of their blind obedience to Catholic dogmas and their submission to the Holy See like dogs. [...]

Hatred is the daughter of deceit, just as violence is the daughter of hatred, just as homicide is the son of hatred. To abolish hatred, deceit must first be abolished. Deceit is everywhere in our age, because of the methods of propaganda controlled by anti-Christians in our Christian world, whether it be through news agencies or published journals, through control of paid advertisements and donations which maintain the journals, cinemas, radio, television, political campaigns, diplomacy, and universities, high schools, and normal or primary schools (especially those under the influence of Judeo-Masonic-Marxist ideology under UNESCO.⁶⁶) [...]

A Forbidden Subject

It was a long time ago that the Jews demanded, in Western nations, exemption and discrimination laws forbidding the Gentiles to have any discussion on the Jewish Question or to mention the Jews and their work of destroying Western and Christian civilization, or to state the truth on the major responsibility the Jews had in the organizations of Marxism (socialism, communism, anarchism, nihilism, etc.), revolutions, civil wars and global wars. [...]

These people that speak interminably of “dialogue” on all imaginable subjects no longer recognize the right to dialogue once it comes to the Jewish Question. These leftists who are keen on dialectic and logic, psychoanalysis and rationalism, tolerant civil rights, reveal themselves for who they are the moment the word “Jew” is spoken. They close their eyes and ears hermetically, they push

back against the most factual evidence, they deny the truth, and they refuse to accept the reality of facts. With the congenitally spiritual hysteria of Judaism, they begin to hurl the entire lexicon of insults that their masters have made them learn by heart: mean, intolerant, cruel, racist, close-minded, obsessed, persecution, anti-Christian, hateful, subhuman, etc. that one can regularly read in the books, pamphlets, and journals of Jews and leftists. It is the classic mark of leftism, the inevitable result of brainwashing. The rationalists have just damned reason! Note that all of the Judaized leftists, many of whom were born into Christian culture, Western civilization, and the White race have become the most vociferous detractors and the most blind enemies of Christianity, of civilization and the race that gave the world all that it knows of liberty, prosperity, advancement, grandeur and majesty. Those who had little natural aptitude to lead or build became, due to this brainwashing, professional destroyers bought by international conspirators.

Democracy

The Jews cry everywhere, interminably, that democracy must be respected. We always believed that democracy was the law and will of the majority. How we were wrong. We now realize that it is the law and will of a Jewish minority. [...]

From Pharisaic to Rabbinical Judaism

The Jews were totally incapable of practicing the religion of Moses, destroyed forever by the pagan armies of Roman imperialism. This religion, however, had no more use, since Christ realized all of the prophecies, having established a new and eternal covenant, and had, by his divine authority, replaced the Lex Talionis⁶⁷ with the law of pardon, as well as having promulgated the precepts of the Sermon on the Mount.⁶⁸

Now bereft of true vocation and religion, they surrendered themselves to a sect, that of the Pharisees, that of Judaism. The Pharisees existing two thousand years

ago, had a very particular teaching that was called “the tradition of Pharisees.” It is a de-spiritualization, and materialization of the Holy Books interpreted to their will. [...]

Of all those who passed through this world, Jesus was the humblest, the gentlest, the most patient of beings. Yet, when He heard the Pharisees and saw them at work, He abandoned all gentleness and all patience. He fulminated against them such divine judgments of extraordinary severity as His own authority as the Word of God could justify. [...]

Hence, after two thousand years, it is those same Pharisees damned by Christ, who are at the core of the Judaic sect of today. [...]

The Talmud

The Talmud is, for the Pharisaical Judaism of the past twenty centuries, the interpretation and the practical codification of the Torah books (Old Testament). It is “the tradition of the Pharisees” put into writing over five centuries, the entirety of commentaries, decisions, and recommendations; in short, the jurisprudence of the Pharisees and Rabbis.

One must admit that contained within the pages of the Talmud there are some sections of wisdom and beauty. There are also hundreds of pages of disconcerting vulgarity, degrading vileness, incomprehensible hatred, blasphemy and crimes against divinity, racial vanity without limits and fanatical intolerance. The idolaters are devoted to all condemnations, especially the worst Christian idolaters that adore the Eucharist; and Jesus of Nazareth, object of this adoration, is proclaimed an impostor, blasphemer, bastard child, son of a prostitute and a Roman soldier, as in the Sefer Toledot Yeshou (The Book of the Life of Jesus), worthy of the most punishing torments. [...]

A Natural Reaction of Defense

In the book “Antisemitism: Its History and Its Causes,” the Jew, Bernard Lazare, attributes to the Talmud, and to the spirit he would develop as the “in-sociability” of the Jews, a great number of repressions they suffered throughout the ages. For this historian, antisemitism derives from the Jews themselves. He claims that where the Jew enters for the first time and antisemitism has not yet existed, it is the Jew who brought it with him because of what he is and what he wants to accomplish. He is the seed itself of the anti-Jewish defensive reaction.

If anti-Gentilism, or a fierce hatred of non-Jews, is of a religious origin and essence due to the teaching of the Talmud, one can claim that pro-Gentilism, what the Jews call “antisemitism” is of the same Jewish religious origin, but by way of reaction. Samuel Roth went as far as to say that “antisemitism,” the spontaneous defense against an attack, is as normal and natural as the blinking of the eyelid when an object, like a mosquito, comes into contact with it. [...]

Only the Jews have a soul, only they are loved and cherished by God, only they are the elected people called to dominate the world, to reign over the Goyim or non-Jewish Gentiles, to exploit their persons and their possessions as one would with an animal. This is the teaching of the Talmud. [...]

The Jews speak without cessation of anti-discrimination, anti-racism, and anti-this and anti-that. Yet, with the Talmud, are they not as furious, ferocious and intolerant as their so-called discriminators? Are they not what is most fanatical, extreme, radical, obsessed and savage on our planet? The history of the most backward ages, of antiquity, of the Middle Ages and modern times have not given an example other than Pharisaical Judaism. It is the most barbarous, the most animalistic, the most satanic. It is the secrets of vileness that would sink what had—for the twenty centuries before Christ—brought glory and the most illustrious wisdom. It is the ultimate mystique of hatred, anti-charity, and anti-civilization. [...]

Hatred attracts hatred, and contempt engenders contempt, mostly with deplorable physical consequences. The largest source of hatred, contempt, intolerance, and racism in this world resides in the Talmud of the Pharisees, the founding book of Judaism. Jewish encyclopedias, historians, doctors and scholars unanimously affirm that without the Talmud there would be no Judaism; its pharisaic [nature] would be null and void.

When the Talmud disappears from among the Jews, and when only the holy

books of the Old Testament remain, anti-Gentilism will automatically and immediately disappear, as well as antisemitism. There is no reaction without a cause. In the case of the Jewish-Gentile relationship, the cause is the assault of Talmudism against the right of homeland belonging to the Gentiles; the reaction is the natural, normal, automatic, autopathic defense by Gentiles against a code that puts them in a state of being as low as animals. [...]

When the Talmud teaches Jews that the non-Jews are animals without souls, beasts of burden to be exploited without mercy, beasts who have “the best merit of being killed,” etc., it is their right to believe this folly or not. It is also a strict, natural, and national right for the Gentiles of all races to defend themselves against this pretense and especially against any maneuver inspired by this pretense, in every single domain of human activity. Talmudism is the “hatred and contempt of the Gentiles.” Antisemitism is love and sacrifice in the defense of the attacked, persecuted, defamed, exploited Gentiles. [...]

Persecuted and Persecutors

To listen and read the Jews from every century and location, it will be them that have suffered, the scapegoats of our planet. The peoples of all continents and epochs are but mean, malicious and sadistic beasts making the Jews suffer—with pleasure—through pure racial and religious hatred. In summation, it is the eternal refrain of the Talmud: the Jews are good, the Gentiles are bad, the Jews are right, the Gentiles are wrong. [...]

Why do modern Jews, “the only humans possessing a soul,” desperately reject with so much parasitical insistence, the sacred books and Christian rituals? Just like the pharisaic leaders in the times of Christ, they cannot suffer the truth. As our compatriots of the English language claim: “They cannot take it.” Then, there is the fact that the Jews, through their global racket, desire to forget that the Talmud condemns still, and forever, Christ as an impostor, seducer, blasphemer, and worthy of five burning penalties. The Jews wish to be absolved of their crime of deicide, but they refuse to absolve Christ Himself of the crimes they accuse him of!”

It is evident that Jesus came to suffer His passion and to die for the sins of all

men, even those of the Jews. It is the general cause of His death. What is the next immediate, local, and near cause? There is but one answer: the Jews. To deny it is to deny history and the holy books. [...]

It is neither the evangelists, nor the Christian rituals, that are the cause of “antisemitism” in the West. To study them, the Christians had only immense pity, an inexplicable compassion for the Jews, for whom they do not cease to pray for in order that their fantastic and incomprehensible blindness would end. The cause of antisemitism, in the West as in the East, in the North as in the South, is the Talmud that shows the Jews for what they are. It renders them intolerant toward Christianity in Christendom, toward Islamism in Islamic nations, that proclaims them the only human beings having a soul and having complete rights over the Goyim or animal non-Jews without souls, rendering them parasites and anti-socials throughout all peoples of the earth. What Jews have neither been capable of, nor will ever understand, is that the non-Jewish peoples cannot, and will not, accept this status of being simply evolved beasts. They will push, resist, and react to all Jewish attacks. [...]

Judaism and Communism

[...] communism is a blight on our Western civilization, and Judaism is the carrier of this illness. Communism is a barbarity, at war against civilization. Communism is Jewish Messianic materialism unleashed against Christian Messianic spiritualism.

Wishing to combat tuberculosis while deliberately ignoring the bacteria would be folly.⁶⁹ It is, however, what our doctors, our intellectuals, our great orators that have appeared as the professional champions of anti-communism do all the time. The more they fight against communism, while also closing their eyes to its origin and causes, the more communism makes progress. They desire to appear as respectable gentlemen, as “well-civilized” individuals; they fear the epithet of “antisemitic” or personal defamation, and they have only been able to assist the enemy by creating advertisements for him “for the suppression of the truth.”

Certain individuals that denounced this “malaria” with eloquence, that piously

lowered their eyes in front of the clouds of mosquitoes spreading the disease, that accorded their first charity to the mosquitoes in their ardent desire to see that they abandon their toxicity, ended up contracting the disease themselves; and it was now their turn to become vectors of this malarial fever. [...]

communism is a total negation of God, the human soul, the world above our own, revelation, the necessity of religion, the illuminating natural morality revealed, the sacred rights of the family, private property, personal initiative, free enterprise, and free market.

In regard to these formal precepts of communism (social Marxism), Western Christian civilization upholds their opposites, the positive and constructive affirmations of these realities and necessities.

What does communism, anti-civilization, the barbarous Jewish spirit, in opposition to the affirmations of our Western civilization, proposes to replace them with? Nothing but terror as it applies to animals, held in state-sponsored prison where everyone is equal in their poverty and animalism, and where they cannot escape without receiving a bullet in the back. [...]

All the negations of anti-civilizational Judeo-communism, of Marxist barbarity, are the perfect spirit of the Talmud. They address these beasts, these animals without souls that are the Goyim, the Gentiles. [...] It is not surprising [...] that so many Jewish publications have so often reproduced that the highest ideal of communism is in perfect harmony with the high ideal of Judaism, and acclaimed Karl Marx as “the second Moses,” who must lead the Jews into the promise land of modern times. [...]

Western Christian civilization no longer seems to have any logic, probably because so many of its leaders have swallowed and digested the sophisms of oriental Jews and non-Christians who have made their way into this civilization. In and of itself, since the Jews demand it and wish to please it, this civilization is secularized, laicized, socialized, Judaized, Communized, and materialized. Instead of combating its mortal enemy, it leans toward him with a false and grimacing smile; like a terrorized beast, it copies, mimics, and accepts, acting like a white dove that does not wish to be swallowed whole by the serpent. [...]

The Judeo-communism of Marx and his compatriots does not consider the Gentiles as simple animals. We know that animals do not have a religious life, an

intellectual life, or a cultural life. They only have an economic life: living and reproducing, that is to say to be fed, lodged, defended against the cold, heat, storms, and enemies, and to have babies. It has come to be that this no longer works, it is “kaput” in the paradise of workers. The common good and forced communities sound like positive things, but when everyone works for everyone else without ever having the opportunity for personal advancement, Stakhanovism⁷⁰ disappears immediately and everyone looks to get what they can for themselves while working the least amount possible, by producing the least amount possible and because it is not for the self. We have learned that the human being has something more than the animals that live in a society, like the bees and the ants. Humans have their “me” that consists of a person, a being that situates himself in the center of the world since everything else is part of his surroundings. [...]

Wars and War Crimes

[...] During the centuries, Western and Christian civilization attempted to eliminate horrors and reduce the rigors of war, to render it less inhumane and cruel. One attempts to inject the spirit of chivalry and a sense of honor. To dishonor oneself in combat became one of the things that was feared most by the Western spirit. This led men onto the battlefield bearing the laces of gentlemen while screaming: “Shoot first, gentlemanly Englishmen,” and “After you, Messieurs Frenchmen.” Then there is the spirit of Breda, so well-illustrated in *La Reddition de Breda* or *Les Lances*,⁷¹ where one sees the victorious General Spinola amicably lifting his vanquished foe, Justinus van Nassau from off his knee and signifying to him that the war is finished, and it is now peace that reigns. Since this was the international convention, forbidding harm to civil non-combatants, the Geneva Convention related to prisoners of war and other agreements between civilized peoples.

All this fell with the beginnings of the global Revolution in 1914, the date of a war that has not yet ended. In 1943, Churchill said, “It is the war of 1914 that is continued.” This first phase of the global revolution (1914–1918) immersed the West into an abyss of hatred and savagery, an inevitable thing since it was all a lie, a lie that engendered hatred, a hatred that engendered ferocity. Of all the

goals of war proclaimed, without exception, not one was attained; of all the solemn promises, without exception, not one was realized. All the belligerents were losers, even our ally Russia (1914–1918). The only winner was Judeo-communism that appeared to the great stupefaction of all and declared itself at war against the culture and civilization of the Christian West. Those who had spent millions of dollars in investigations and research to understand the origins and the causes of Judeo-socialism installed in Soviet Russia discovered that not only was international Jewry the most responsible, but even more so that it was responsible for this First World War by leveraging its riches, power, and control over all international media outlets of propaganda. On that subject, there exists an abundant bibliography of the precise facts entered into the history books and one can no longer deny it. [...]

The Second World War was necessary to enlarge the conquests of the global revolution by Judeo-communism well established in Russia. When, in 1938 and 1939, I was writing without respite and I ran all over Canada to say that a Second World War was inevitable, desired, and deliberately conspired to topple the European empires of the White man and to spread Judeo-communism throughout the world, and to destroy Western Christian civilization, Judeo-Zionism and Judeo-communism were in league to denounce me as an alarmist, a prophet of evil, a national troublemaker, an obsessed and “evil, antisemitic Nazi.” [...]

The one that can best explain the why for the war is indisputably the one that declared the war. The war of 1939–1945 was declared against Germany, in the name of France and England, by the Prime Minister Sir Neville Chamberlain, on September 3rd, 1939. When the American ambassador in London, Mr. Joseph P. Kennedy (father of John F. Kennedy, the President assassinated in 1963), asked Sir Neville the reason for this war, the English Prime Minister responded that he did not desire this war; that without the constant harassment of Washington (Roosevelt and his Jews) this war would never have taken place; that Poland was not a cause for war for France or England; that England was forced to declare war by Washington and by global Jewry. [...]

The greatest criminals of war imaginable are, therefore those that imposed a useless global war upon peoples that did not desire war and when there was no cause for war. These criminals are responsible for all the deaths, whether they be Jew or Gentile; of all those killed and injured, civil as well as military; of strategic bombardments and field battles, villages annihilated, atrocities and

spoilation; the uprooting and displacing of millions of refugees; of sanguine dictatorships imposed in thirty nations that the war was supposed to deliver from tyranny and despotism. It is to be asked if all of this global destruction caused by the Jews with their victims of war had the unique goal of killing sixty million Gentiles, making one hundred million wandering and homeless, creating tens of millions of widows and orphans of war, leaving millions of veterans of all nations duped and tricked regarding their ideals of war, cities annihilated, hundreds of billions of dollars wasted from pure loss and debts (especially to the Jewish international banks) in a...“useless war, without a cause, imposed by global Jewry” (if we are to believe the two Prime Ministers Chamberlain and Churchill). [...]

What’s more, if one must believe the most impartial of English authors, if Pope Pius XII was forced to denounce the “crimes of war,” it was first England and then the United States (well before Germany and Russia) that he should have been condemning before the universal consciousness. The English jurist, F.J.P. Veale, in *Advance to Barbarism*, the English Major General, J.F.C Fuller, in *The Second World War, 1939–1945*, and the English Naval Captain, Russell Grenfell, in *Unconditional Hatred*, affirmed that it was first the England of Churchill that decided to set aside all laws and principles of civilized war to bombard defenseless civilians and non-combatants in their residential sectors in order to break the morale of German soldiers and workers, and finally pushing Germany, who protested for months on end, to respond. They also affirm that the global decline was without precedence, a propaganda campaign of hatred and super hatred (that was in the hands of the Jews) calling for all to hate, execrate, condemn, kill without mercy, massacre survivors, etc., and was neither the Germans nor the Russians in the first few months of war. Since the beginning of May 1940, it was a war of barbarity, savagery and ferocity unique to the annals of the West. Women and children were scorned by abolishing centuries of customs and civilized jurisprudence. General Fuller dedicated an entire chapter to this entitled “War and Morality.” In short, it was a war of anti-Western and anti-Christian spirit, a spirit estranged to Europe.

Germany and the Jews

When the Austrian corporal Adolf Hitler ascended to power in Germany by the regular elections of January 1933, and was invited to form a government by Paul von Hindenburg, the nation was at its lowest state of misery and desperation, at the brink of the abyss of Judeo-communism. Berlin was the global capital of communist propaganda. The country counted more than six and a half million unemployed. The Jews controlled almost all of the means of propaganda: press, radio, theatre, cinema, publication houses, a large share of banks and university chairs, commerce, certain specialized industries, seats in the magistrate, and a large portion of medical positions in hospitals. The country was completely disarmed, and small neighbors, like Czechoslovakia, armed to the teeth, could have invaded at will and vanquished Germany almost without effort. Hitler assumed that Jewry held Germany in this state in order to influence it toward Judeo-communism. He assumed that the Jew, generally anti-Christian, was incompetent and incapable of imposing his vision of things and his conception of life upon Western Christians, especially through ultra-specialized positions in finance, justice, and education at every level, legislation or the interpretations of laws; that, the day when Germany and German activities were to fall under the control of Germans, the nation would rediscover, as if by magic, its vigor, prosperity, consideration and honor among the other great nations of the world. Hitler dismissed the Jews from all positions of control and from all specialized organizations, with the result being that in less than four years almost all unemployment had disappeared. There was, instead, a shortage of labor. The new German prosperity made the nation the envy of the world, especially by a United States well entangled by its twelve million unemployed; had doubled its international commerce, despite a global Jewish boycott; had elicited cries of admiration from even Winston Churchill, who desired the coming of an English Hitler in London if ever England were to fall as low as Germany had fallen. [...]

The Jews dreaded the coming of a strong national government in Germany more than anywhere. As early as 1928, the great Zionist leader, V. Jacotinsky, wrote that it was necessary to impede the coming of a stable and strong government in Germany, adding that “the Jews could not live in a prosperous fashion in a state of strong national spirit.” On September 4th, 1939, the day after war was declared, almost all of the Jewish publications across the world began to announce that it was “a Jewish War,” that the Jews “were at war against Germany since the first day of Hitler’s ascension,” that “all the Jews of the world were enemies of Germany,” etc. [...] Samuel Untermyer, a New York Jew, was the first to announce, as early as 1933, the “holy war” and “the global economic boycott” of Jews against Germany. On August 7th, 1933, The New York Times

consecrated more than a page to declaring war against Germany, and this declaration was repeated by many American radio broadcasts.

On the financial and economic scene, the world saw a war of titans begin between the Western spirit and the Jewish spirit. The more Jewry accentuated its boycott, the more Germany established methods to circumvent and increase its prosperity, by replacing everywhere, across the world, its old agents or correspondents of Jewish commerce with Gentiles. With so much success that had been deemed impossible, several nations of Europe began to criticize Germany, and reproach the nation economically and politically, since it was becoming dangerous for the nations under Jewish control.

This was especially dangerous for the anti-Christian and anti-Western communism that was preparing its phase of grand expansion, the second phase of the global Revolution.

There was a lot of talk about an armed or hot war, to prepare the minds of the people where war would be inevitable. The propaganda of the time, especially in the great publications of Jews or under Jewish control, fitted this narrative with consummate art, with a frenzy that indicated panic facing the menace of Messianic materialism. [...]

For several years, more and more authors published documents attesting to Germany's desire to avoid the war at all costs, that it had been rearming to demonstrate to the world that its system could, in fact, produce in abundance and in prosperity. Since 1937, Hitler put global Jewry on guard against the desire to ignite a Second World War, adding that if it were to arrive, he would see to it that the Jews pay their tithe in blood as much as the other European peoples. Still, before dying, he wrote in his testament that he had clearly warned the Jews that, by provoking and bringing a new global war, he would not shy away from applying the Jewish Lex Talionis: life for life, blood for blood. At what point had he given this political warning? We might never know. What moral justification could be brought, in a war where all the laws of humanity were violated on all sides, where, for example, more than 120,000 non-Jewish women and children were incinerated in a single night by hundreds of airplanes dropping incendiary bombs in an open city proclaimed as a refuge (Dresden), and atomic bombs annihilated more than 200,000 non-Jewish civilians in a vanquished Japan, who had asked Russia to make offers of peace? [...]

The Church and the Jews

The Church should have fought the Talmud that disfigured the spirit of the Old Testament; it should have promulgated, for over ten centuries, that the baptized do not fall under the control of the circumcised. Instead, the Church decided to be the greatest protector of the Jews against the violence of the exasperated masses, whether it was the Roman Church, the Orthodox Church or the Protestant Baptists. It seems that the Church requires the survival of the Jews until the end of time itself, in order to have forever, in this world and until the moment of last judgment, the true apostate witnesses of its legitimacy, authenticity, veracity, and the “Word that will never end.” [...]

The Mohammedans

I must admit that, as a Christian, I have a certain sympathy for the Mohammedans. While the Talmud of the Jews qualifies Jesus as an impostor and a blasphemer, and Mary, His mother, as a prostitute, the Quran [...] honors Jesus, proclaiming him to be the greatest of prophets and affirms that Mary, His mother, was truly a virgin. Where the Judaic Talmud shows an enraging hatred and a truly pharisaic disrespect for the sources of Christianity, the Mohammedan Quran offers high praise and great respect. [...]

The Post-War Trials

The great post-war trials, those of Nuremberg, Tokyo, Jerusalem and others, were held for diverse reasons. One reason was to prove that the enemy was wrong, that they were solely responsible for the war, and that they were uncivilized barbarians. A second reason was to punish such great criminals, who

were deemed such because of their defeat.

In pagan antiquity, individuals were too honest and respected truth too much to sully justice with a simulacra of trials, to hide their own responsibilities and to justify their joyful vengeance. *Vae Victis!* as was proclaimed long ago as the slogan of the winner,⁷² provided the occasion to rejoice from an easy triumph and to kill the vanquished without need of judicial form.

In our twentieth century, however, there accumulates mountains of revolutionary jurisprudence, a judicial trial required instead of killing a vanquished enemy. [...] When they hanged the defeated state leaders, marshals, and admirals at Nuremberg, the wise and thoughtful Senator Taft, leader of the Republican party of the United States seriously declared: “[that the] hanging of the eleven men convicted will be a blot on the American record, which we shall long regret.” This phrase alone cost him his presidential candidacy during the next Republican convention.

Like everyone else, Taft recognized that the trial at Nuremberg was nothing but a judicial circus, a grotesque farce, where every element of justice and equity was ignored. The tribunal of Nuremberg was formed in light of the Convention of London (1943) that clearly stipulated that the crimes imputed against enemies could not in any way be imputed against their conquerors. This was already a negation of justice, since to be just, a law must be applied to all, especially if it is a criminal law, and it must be applied to whoever violates it. This fundamental injustice led to an entire series of other injustices.

The victors, taking up the “judicial” cause, declared themselves accusers, judges and executioners. They set up a tribunal that was neither international, neutral, nor impartial, but was uniquely and exclusively a tribunal of overtly biased victors.

They accused the Germans of crimes that did not exist as law in any part of the world, that were never, and are still not, defined in any criminal code. For example, the accusations regarding aggression, war crimes and, crimes against humanity. For these so-called crimes, there was never even the chance for appeal, procedure or sentence. [...]

During the Nuremberg trial, the accused were not even afforded the right to contest the jurisdiction of the tribunal circus, as permitted in the laws of Western

jurisprudence adhered to by civilized nations. They were not afforded the right to select defense attorneys of their choice, and the time allotted to their own defense was strictly limited (especially when speaking of justice ex post facto). [...]

In 1948, the World Jewish Congress (WJC) had redacted, patented, published, and distributed a book entitled *Unity in Dispersion*. In this book, the WJC describes itself as a sort of global government for the Jews throughout the world, with what resembles a sort of cabinet of ministers. The WJC extols themselves as having been accredited by the United Nations, [...] and for having obtained the exclusive monopoly over the proof of atrocities to be submitted for any future trials for war crimes. [...]

By an anti-Western and anti-Christian decision of justice at Nuremberg, thousands of Western and Christian Germans were hanged, due to this “exclusive monopoly over the proof of atrocities” provided to the WJC. Then, those in high places learned that these proofs were just inventions, fabrications, perjuries, and confessions obtained through extortion and torture. An official investigation was launched by the West German government of Adenauer (who was favorable to the Jews) that revealed that, throughout the entire German territory, there were never any gas chambers or cremation ovens, that the gassing and the cremation of Jews was displaced toward Poland. As of today, for just the Auschwitz camp, almost four and a half million victims of gassing and cremation have been accounted for. With the methods claimed to have been used at this camp, it would have taken at least 120 years to kill and cremate that many Jews, according to the most precise calculations done by expert scientists in the matter! [...]

Any servant of truth could bring up from the Library of Congress, Washington, D.C., the report of Judge Edward L. Van Roden, chief of the three-man committee to investigate the anti-Nazi trials, that justified the death penalty for thousands of innocents in Germany. One can read how the Jews and the Jewish spirit rendered them “justice” in the period that immediately followed the Second World War. Hundreds of young German officers were kicked in the testicles until they were rendered permanently impotent, in order to force them to sign false confessions of their guilt. In other cases, false priests were sent to their cells to have them confess. They tried every method to extort a confession. In other cases, the accused were forced to suffer trials in complete darkness. They were declared guilty and were condemned to death. Then shortly after, they

were told, “you have one chance to save your life and those of your parents that morally share your crimes. Sign this written confession that we will provide, and your parents will not be questioned and you yourself will have the greatest chance of having your sentence commuted. If not, you will be put to death as early as tomorrow...” For the love of their parents and in the spirit of saving their lives, some of the condemned signed the confessions prepared in advanced by their accusers. A few days later, the accused suffered a public trial and, on the evidence of his own confession (extorted by either psychological or physical torture), he was condemned to death and executed. [...]

Am I an Enemy of the Jews?

Personally, as a Christian, I have nothing to forgive the Jews for, since I do not see them as having offended or harmed me. What they have done, they have done in pursuit of their goals and causes, not as inimici (personal enemies), but as hostes (supra-personal public enemies). It has been a good and fair war, except that their methods are based in lies and deceit. I have given them fair lashes, always leaning on their great thinkers; they have given me unfair lashes, leaning on lies and accusations of non-existent intentions. It is their nature to fight with such armaments. I knew as much and cannot complain, since in all war, especially the defensive war for culture and civilization, one must expect to suffer lashes and to make sacrifices. The true Christian cannot be hateful since his religion possesses a charitable foundation. As soon as hatred enters the heart, he lacks the principal commandment of our divine Master, the love of God and the love of others. When the spiteful ceases to act as a Christian among the baptized of Christ, he cedes to the hatred and the violence that it brings. He essentially becomes Jewish and moves over to the synagogue as an enemy of Christ. [...]

The Reasons for the Myth of the Six Million

Global Jewish propaganda does not cease to harp on its myth of the six million

Jews massacred during the Second World War. They wish that we would blindly accept, without discussing or opening our mouths, this new dogma of intangible and untouchable faith. For over fifteen years, as the crosses began to disappear in Western schools under Jewish influence, we see monuments, headstones, plaques, parchments, films that have appeared everywhere to the unforgettable memory of six million Jewish victims!

Why so much insistence on doubling down on the global uproar, like obsessing over an incantation that they wish we would absorb? It is to make the Gentiles forget the responsibility and culpability of the authors of a war without cause that was useless; of a war imposed uniquely to cause Western empires to crumble and to expand Judeo-communism across the globe; of a war that cost the lives of more than sixty million Gentiles that the Jews claim possess no soul; of a war that cost the limbs and health of so many military veterans and civilians; of a war that ruined tens of millions of Gentiles who lost their goods and their homes. All this in the name of a utopian dream that is called Jewish Messianic materialism. In the darkest of caves, the most somber of nights, it is sufficient to have but one small candle to vanquish the darkness. This is the force of truth. [...]

Kol Nidre⁷³

[...] A rabbi once told me, “It is like for you, Christian, it is the pardon of sins. You go to confession, and you are freed.” I told him that a Christian recognizes his sins after having committed them and that he only feels free through remorse and repentance, by having the firm resolution to not sin again, and by trying to repair the harm he may have committed against his neighbor. The Jewish prayer of Kol Nidre absolves and pardons sins, and frees the individual of all effect, twelve months in advance, even before they are committed, and it does not lead to any obligation of regret, of firm resolution and of reparation. The rabbi only responded to my beliefs with a smile. [...]

With no other example throughout the world, this prayer does not make mention to any divinity, but is an act of self-pardon, without any concept of repentance. It is an act of unique repudiation. It is a prayer in complete opposition to all-natural

morality, to all Western and Christian morality, and it is just empty words that render suspect even the best of those that recite it. [...]

The High Culture and Civilization of Christianity

Christian and Western civilization have provided the most goodwill, advancement, and progress throughout the entire world. Without the high culture of Christianity, this civilization would never have existed. All Western peoples share in this high culture, where each one has made his contribution and where each has expressed himself in his own language and followed his own temperament. [...]

Our high culture and civilization of Christianity constitutes a messianism of charity, devotion, and liberation, like millions of occidentals have demonstrated for a thousand years through their creative works in all nations of the world.

Certain Jews invented, financed and propagated a negative and destructive barbarity to reverse this high culture and civilization and to replace it with a Messianic materialism of slavery under a yoke of terror.

It is not possible to topple the high culture and civilization of Christianity without first toppling the pillars that hold it up: faith and morality. Organisms [operate in] the shadows and in daylight, like Hollywood cinema (global capital of moral syphilis), the great networks of radio and television (CBS, ABC and NBC whose presidents are all Jews and Radio-Canada-CBC, also under Jewish control), communist newspapers, socialists and leftist pseudo-Christians, enterprises of Judaification called “Judeo-Christian,” the university chairs and professors of “Evolutionary or Transformist” anthropology, Freudian psychoanalysis, economics and sociology marinated in Talmudism, political sciences misleading professors and students down a thousand different paths that diverge them from the best one and make them ignore, in total ignorance, the only truth. In short, the entire non-Christian or anti-Christian arsenal and the enemy of Western ingenuity that works without cessation, night and day, in good and poor weather, to smother the souls of young Western Christians who are the seeds of high culture and civilization of Christianity in the West. Without definitive real results, since, if one could sully a soul (culture) and distort its

body (civilization), it is not possible to kill one or the other, unless they are no longer capable of a defensive reaction.

The Jews, generously and charitably admitted into the living organism of Western and Christian high culture and civilization, has acted like a deadly germ of corruption and degeneration in the body of culture and civilization. [...]

Conclusions

Facing the current global situation, facing the affirmations of Jews who believe that the hour of their materialist messianism has arrived, all of Western Christianity that believes in the spiritual messianism of Jesus Christ, instead of the material messianism of Talmudic Judaism, must pause and accept the final conclusions, the victory of Christ over antichrist, of truth over error, of good over evil, of justice over injustice, and of love over hatred.

I will sum up these conclusions in the following postulates, as much in the interest of the Jews that I love as much as anybody else, as in the interest of the Gentiles that I defend:

THEREVOLTOFMATERIALISM



Discourse given in Montreal

1966

Summary of Truths

The struggle to finish what is occurring in our times, over the entire extent of the earth, is truly the struggle of materialism against spiritualism, the implacable battle of flesh against spirit. Communism, that follows the will of Moscow in all territories, affirms itself openly as the cult and organization of materialism. It affirms that everything is material only, that there is nothing beyond us, neither divinity nor human soul. There is, therefore, no other necessity, no other faith, no other hope but in the material.

The majority of non-communist nations are controlled by the invisible hand of Freemasonry, whose supreme leaders possess exactly the same convictions and aim for the same goals. Their methods are more deceitful, more hypocritical, shrouding all of their movements in such a way that are as diabolical as they are clever.

Therein lies the summary of truths, that any researcher could find in very little time. Nevertheless, it is but a parcel of truth, a first overview regarding the overall question, and it is not sufficient to fully understand the peril that threatens us, or to liberate us from it, and finally vanquish the enemy. [...]

The Hidden Truth

The Jewish international plutocracy, that is to say, the High Global Finance of Gold, is the supreme authority that leads the financial and economic life of the world. It is regarding this group that Henry Ford said, in 1921, "Eliminate fifty

of the most influential Jews, and you would no longer have wars, revolutions, economic collapse, crises, unemployment and communism.”

This Jewish plutocracy of finance reside on Wall Street, having as much influence over the Kremlin as they do over the White House. This is what explains why, regarding the advancement of the global conspiracy, Washington and Moscow have aligned their actions since 1933. Their misunderstandings and public quarrels are all orchestrated by Wall Street to influence the global opinion of the masses, these illusions of opposition are harmless when it comes to the progress of the conspiracy. [...]

This plutocracy exercises supreme authority and influence over communism, Freemasonry and any other associations and sects that it controls.

Men “Without Souls”

The supreme global leaders of the great materialist conspiracy are not materialists. What the ignorant call “good Jews,” are the Jews of the synagogue that sustain the synagogue, and, when necessary to achieve their goals, they will support Christian institutions. This makes them appear harmless.

What one calls “the good Jew” is more dangerous than the non-practicing Jew. The Jew of the synagogue is completely saturated in Talmudism and he believes in the teachings of the Talmud, and that it prevails over the Torah and the Old Testament.

The Talmud, even in its modern editions, teaches that the personal God of the Jews, Jehovah, recognizes and loves but one people that he elected, that they are a saintly people because only the Jew possesses a soul. All other human beings, the Gentiles or the Goyim, are beings without souls, created uniquely to be useful to the Jew, to serve him, to enrich him, to be directed and led by the Jew. According to the Talmud, all religions of the Goyim are idolatrous and must be erased from the earth, so that Judaism, the true religion, universally survives. When Judaism is the only surviving religion, the Goyim must finally recognize the unction, the royalty of Israel, and must acquiesce by accepting their fate as servants of the chosen people. [...]

False religions, atheism, communism, and other organizations are only intended for the Gentiles, in order to subjugate them better. Once communism takes power within the religions and temples of the Gentiles, they are no longer a threat to the synagogue. Quite the contrary, as they actually become assets. [...]

The Domination of the World

In short, the struggle of materialism is the struggle of Judaic spiritualism against all other spirituality, particularly Christian spirituality. It is the cadaver of the Old Testament that desires resurrecting and imposing itself over the ruins of the New Testament. If, for us Goyim, it must be an irreligious and atheistic affair, for the Jews it is an essentially religious affair, a push from all of their forces toward a terrestrial messianism, toward the domination of the world by Jews, the domination of Judaism over human thought. Therein lies the truth of the communist conspiracy, the truth that must be silenced, and I know what it costs to have the courage to say it.

If the Talmud told the truth, if it was true that we had no soul, that we were only beasts, then I would be the first to admit that the Jewish plan is justified, that Israel is right and has the authority to act in the way it does, that its supremely logical conspiracy with its premises has the right to exist and be imposed.

Despite Israel's pretensions, however, we do have a soul, we have a spiritualism, and it is what will cause the failure of the Jew, so convinced of the opposite. It is what will abort their conspiracy and reduce their power and efforts to nothingness. Since we indeed do have a soul, there is, in turn, a spiritual world and life, there is a supreme being who has our souls, our creator God, seen through His revelation and His Word.

Quantitative and Qualitative

All too often, we confound the spiritual with the supernatural because the

supernatural is of purely spiritual essence. What we agree to call natural law encompasses the spiritual and the material all at once. We are almost always led to conceive of natural law as a law guiding the substantive things of our planet and visible world. This is an error. There is only a real fundamental distinction between the eternal and the created, the infinite and the finite, the divine and the non-divine, the creator and the created. It is the nature of angels, of purely spiritual beings, and there is consequentially a natural law that guides them. It is the natural order for men to temporarily exist on earth as both body and spirit, and they fall under natural law, as much for their spirit as for their body. Natural law, which we regrettably cite all too often as the general law guiding the entire domain of the created, whether it be spiritual or material, is the law guiding the nature of everything and everyone.

According to the evidence that permits us to see into the human domain, this law establishes an equilibrium, an equivalence that nothing may interrupt, between the spiritual and the material.

This law clearly indicates for us that the material cannot be evaluated only by the quantitative, and that the spiritual may only be evaluated by the qualitative. Therefore, a man is much richer than the quantity of his great riches; he is much more just than the quality of his justice is refined and intense. As it is true that the spirit dominates over flesh, it is similarly true that the intense quality of spiritualism always triumphs over the quantity of materialism. [...]

All action, all physical movement put into operation by forces that react in the physical world by their indication or otherwise, influences the spirit. As such, all action or movement of the spirit is put into operation by forces that can react in the physical world.

When the Equilibrium Is Interrupted

There is, contained within the human being, a type of equilibrium in the action and interaction between the spiritual and the material. When this equilibrium is interrupted, the being suffers in one way or another. Since the spirit is of a superior essence over flesh, it always maintains the pre-dominant authority. When the physical, by its requirements and actions, succeeds in taking priority

over the spirit, the latter, without losing any of its primal possibilities, becomes paralyzed, asphyxiated by the rupture in the equilibrium. There must be, for the imbalanced individual, an effort of will, an effort of heroic and almost superhuman spirit, for his spiritual side to overcome his material side. Generally, affliction and pain are principal agents that may generate such efforts.

It is the same for a people, for society in general, for humanity, just as it is for the individual. The only weapon that can defeat materialism is spiritualism. When I tell you this, it is uniquely considering the nature of man himself, his composition, truly independent of all notions or religious teachings. The existence of the spirit is, above all, a question of fact. It exists or it does not.

When communism directly counters the familial sense, the national sense, the right of property, it attacks natural law in several of its most evident manifestations or requirements. It further violates natural law when it attempts to extinguish spiritualism in man, whose nature is at the same time both an imperishable spirit, and a perishable physical body.

If, as the Talmudic Jews believe, the Goy or Gentile has no soul, nothing could stop the triumphant march of communism, nothing could prevent the complete and definitive victory of the plans of the Masonic lodges. Their capital error is to deny that the Gentiles possess a soul, that they have a spiritual life, and especially a spiritual pathology that constitutes the greatest power that ever existed in the world.

All materialist assaults against spiritualism automatically set in motion, by inevitable reaction, spiritual activity. This activity is as effective and powerful, as its quality is intense.

The Catholic Church evidently understands the game of equivalence of these forces, when it sets in motion prayer, penitence, willful sacrifice, and acceptance of trials that are powerful movements of the spirit. It is not my place to comment on the grand supplementary forces they add through the intervention of the supernatural by grace. That is another affair entirely.

Compelling and Constant Necessity

[...] From natural law, the material could never defeat the spirit on this earth, unless man deliberately renounces his own spirit.

In all times and in all places, the necessity of spiritualism is as compelling in man as his material necessities, and it has manifested its consequence. The necessity and its manifestations were revealed with much constancy and permanency. To deny the existence of the spirit in man can only occur because of mental deficiency or the aberration of blindness, which only the Talmud can produce.

The Most Prideful Assault

The terrible struggle pursued against the spirit, against the very nature of man himself, constitutes the most prideful assault that ever came against natural law. The latter, which is nothing but the expression of the will of the Creator, has never been defeated, except by Jesus Christ, who resurrected Himself. The more one violates it, the more natural law cruelly avenges itself. The harder and longer one compresses the actions of natural law, the more violently it explodes in the very faces of those that defy it. By the spectacle the world has offered us for some years, sane reason permits the belief that the point of oversaturation that should not be surpassed will be shortly reached and exceeded if it has not been so already. Every day, the reaction of spiritualism attains a livelier degree of intensity, and this response of the spirit greatly surpasses, by its quality, the sum of materialism within this struggle.

When it avenges itself, it is not ideas that natural law strikes; it will be real beings that shall fall under its domination, such as man. In comparison, money, organization, propaganda, and conspiracy are absolutely nothing. Soon, we will see natural law topple, like a house of cards, the entirety of these organizations and internationales that believe they are all powerful and invincible.

The Reaction Will Be Global

Never in our movement have we believed in hatred, vengeance, violence, or brutality, despite having been the victims of such many times. It is immensely insufferable to see human beings, whoever they are, suffer and groan, even when it is the result of their own actions. Yet, what can we do, when Nature itself unleashes the inflexible and inexorable justice of its laws?

Those that organized and propagated the global revolution will have their revolution, but in its last phase, it shall turn against its creators. If the creator of wind cultivates a storm, those who sowed disorder and revolt will bring about anarchy and a blinding stampede against their very selves.

It is not without impunity that humanity is entirely overwhelmed by wars, revolutions, orgies of blood, persecutions, financial usury, economic imbalances, false theories and lies. It is not without impunity that one hundred million human beings are immolated in thirty years upon the altar of covetousness. The Law desires that we cultivate the harvest.

At the time of judgment, the terrible hour of the rendering of accounts will ring, and an entire people who never prepared to listen to any authority will suddenly open their eyes and see the entire truth. There will be upon this earth neither religious authority, nor civil authority, nor military authority that can make the masses listen and stop them from engaging in a tumultuous assault against the conspirators who tortured humanity.

For as the lie has reigned everywhere at the same time, so has the conspiracy been simultaneously universal and global, and so will be the impetuous and uncontrollable global reaction against the lie. Dies irae, dies illa (day of wrath, that day), and not a person can do anything about it!

The Spirit Shall Sweep Up Everything

In the meantime, all that can be produced is of relatively minor importance. What counts is the final victory of truth over error, of good over evil, of order over disorder, of spirit over flesh. To doubt for a single instant this victory, is to doubt God Himself and His laws. Whatever the price may be, whatever peril we are exposed to, it is necessary to continue to serve and proclaim the truth. We are

assured of our triumph with it, which is all that matters. The rest has so little importance. To stop for a single instant is to diminish our rightful stature as men, and to descend to the level of the enemy. The entire apparatus of material powers will be zeroed out by the Spirit that can, and will, sweep up everything. The more the materialist opposition in front of us is great in quantity, the more we must refine our spiritualism in quality and intensity, especially through suffering, through our suffering and the suffering of others already immersed in the burning crucible of history. When the final stroke comes down, we shall be the best armed and the strongest. We shall see, as favored witnesses of all the epochs of humanity, the spirit topple, in one fell swoop, the miserable accumulation of flesh in which other men, although still sons of God, misplaced their faith, hope, and love.

OTHERSOURCES



Syrup Worked for His Race and Homeland

Excerpt from Popeline,

A novel appearing in print in The Goglu

July 25th, 1930

Syrup⁷⁴ had accomplished with a joyous zeal his modest task, conscious like the rest of the people, that he helped write one of the greatest pages of the history of Canada, a chapter marking the definitive economic liberation of Canadians and the beginnings of their financial independence. One foreboded that the vote would be everywhere crushing and decisive, since the entire proud and noble soul of the Canadian homeland spread throughout the masses, raising their energy, inflating their hearts, directing their spirits toward deliverance from the yoke of Jewish and American financiers. It was a rejuvenated people who rattled the foreign domination and became their own master. The red horde, enraged, offered gold corrupted by Jewish interests in vain, and uselessly spread streams of alcohol to attract the attention or sympathy of patriots. They had, however, suffered too much, they were too unemployed, their wives had cried [for too long], their children had whimpered too much, and too many of their daughters were exiled that these devilish offerings had no effect. The sovereign people were inflamed with a spirit of inexorable justice and without bitterness. On small pieces of paper, they made the sign of the cross and used these to scare the tyrants that had oppressed them. They delivered them to Jews and to strangers. Syrup worked, worked, and worked for his race and homeland.

I Will Not Serve

The Call of Blood

Circa 1933

What is the original sin? It is the sin of Lucifer, better defined by his cry of “non serviam” (“I will not serve”). As a collective people, the Jews desire to be free and emancipated from God and humanity, from revelation and from natural law. They wish that all would serve them. They have fallen into the shadows, into absolute materialism. We should pity them, like we pity the serpent, without hatred. Yet, if the serpent we do not wish any harm upon comes into our homes and menaces the lives of the occupants, there is only one thing left to do: protect the house and the blood. The Jews are a deadly menace for the body and the spirit of all people, and they must leave.

Race Mixing

The Call of Blood

Circa 1933

To mix a White with a black, or a black with a Semite to create the non-distinction of races, which is the goal of the liberals, is a crime against Nature and the will of God.

The Swastika

1933

Facing the Jewish assault against the White or Japhetic races (issue of Japheth),⁷⁵

these races tend to gradually align themselves in a great defensive movement. It is not owing to German propaganda since all are conscious of the same attack and feel the same danger. All nations lean simultaneously toward a protective antisemitism. This is because of what each nation saw and observed in Germany. Furthermore, we observe the spectacle of an immense collaboration, in all nations of the White race, to protect themselves from a peril whose existence can no longer be denied. The descendants of Japheth, in a greater general movement and under certain unconscious aspects, are standing up to respond to the offensive of the descendants of Shem.⁷⁶ [...]

The swastika is neither a Hitlerian symbol, nor a national emblem. It is a generic banner that assembles under its shadow all the members of the Indo-Aryan race, to which all Whites belong. [...]

The antisemitic fascists of all nations adopted the swastika as their emblem, as the symbol of their race. While fascism may be energetically nationalist, one finds in the swastika the key to an internationalism that must respond to Jewish internationalism, since combat cannot be won otherwise. As such, while the antisemitic fascists are positively Christians, they do not wish to be dragged into combat under the Christian cross, a religious symbol, since this is not a religious war.

The swastika is, and will be, the rallying symbol of the White race, in its global effort to remove the Jews from economic and political domination. Just as the Jews are inspired by their Star of David, are displaying it, are making it a watchword within their race, the “Japhetic” must sport their swastika, draw inspiration from it, and make it their watchword, in order for the peoples of the White race to stop tearing each other down, fearing each other, allowing themselves to be divided by the Jews, that they may finally understand each other, get along with each other, listen to the voice of their blood and their common instincts, and reach a true global peace. Let the swastika be waved proudly and victoriously wherever!

Mit Brennender Sorge

Letter by Adrien Arcand to the priest of Saint-Joseph-de-Lanoraie regarding

Pope Pius XI condemning National Socialism in the encyclical Mit Brennender Sorge⁷⁷

November 27th, 1961

I have read, perhaps one hundred times, in his German, Latin, English and French texts, their encyclical letter, and I have never seen anything that condemns National Socialism. Certainly, there are allusions made against Alfred Rosenberg and his 90,000 Wotanists⁷⁸ (against eighty million Germans), but not one [allusion] against Hitler. In better times, I have written to a very high authority to ask—as a Catholic and for the eternal salvation of my soul—that they instruct me on what may be [worthy of condemnation] in Mein Kampf and in the speeches of Hitler. They could not indicate anything that was [worthy of condemnation]. Hitler had lawfully banned “communism, socialism, atheistic and free-thinking clubs, Jehovah’s Witnesses, homosexual clubs, and Freemasonry.” These are all things that the Church has always condemned. As the only true leader of the Western world, he had the immense honor of throwing his armed forces against the USSR. He implemented the Port de Brassard upon the Jews, copying the popes of the Middle Ages who imposed the wearing of badges upon the Jews of that time.

Law of Pardon

Interview with Jean Côté

Between the Lex Tallonis “Eye for an eye, tooth for a tooth” and the law of pardon, “love one another,” it is the latter I have chosen, since it speaks to the most profound fibers of my being. For a Christian, spirituality is the fuel that feeds his soul and engages him in the undertaking of works that are assigned to him on earth.

The Truth Is Intolerant

Excerpt from a Recorded Conference

1965 or 1966

[...] They have told me that I am violent; I am radical.

They accuse me of “extremism.” Could it be that there may exist extremism in virtue, truth, and good? Can a judge be too just in rendering justice? Can a merchant be too honest in conducting commerce? Can a saint be too saintly? There is no extremism in good and in truth. Yet, the smallest lie, the smallest theft, these already [belong to] extremism. Extremism only exists in evil. [...]

Righteousness, truth, and justice have rights in and of themselves. But evil, error, and deception, have no rights. [...] The truth is intolerant, it is brutal, as God Himself said: “I am the truth.” He also said—and that it is of extreme intolerance according to what the leftists tell us—“Those who are not with me are against me.” Many say they belong to the middle ground. Tell me, where is the “middle ground” in being for Jesus Christ or against him? He shall vomit the lukewarm among them out of His mouth! [...]

“Antisemitism”

“Antisemitism” and “anti-Semites” are polemic words of propaganda that were invented and propagated on the occasion of the Dreyfus Affair in France.⁷⁹ These words have but one goal: to hide the anti-Gentilism assault against Western and Christian civilization by Judaism, to create a diversion, to forbid one to speak. What is called “antisemitism” is nothing short of an act of love and loyalty for the Gentile in the defense of his spiritual and material values being attacked by the Jew.

The Common Good

Date unknown

Published in Serviam in 1981

[...] The common good is but a utopian and dreamy collectivism [...], it is a harmonious ensemble comprised of all personal responsibilities, duties, obligations, rights, and imperatives.

If one admits the abstraction of the common good as a reality “in se” and “per se,” one inevitably falls into collectivism and one becomes ready, like so many of our small theologians, to fall into all the traps of Karl Marx.

The common good is the unique result of duty accomplished by all human beings, governed, or governing, leader or subject, rich or poor, etc., that respect the laws of God, the laws of Nature and the laws of human legislature. The common good is nothing in and of itself; it is the summation of all good activities of each human being who makes up a society.

Always, always, always, one must come back to the human person, created in the image of God, and centered in God. He is not just a simple anonymous number in the anonymous society of materialism. It is exactly why our God did not institute the sacraments for the collective or society, but for each particular soul. [...]

Never Slacken!

To the members of his political party,

Four months before his death

1967

In 1933, Hitler was the first politician in the world to face the global bank of gold. He told these bandits, "Henceforth, Germany shall control its own money!" Instead of being based on gold, money was based on production. The more the nation produced, the more its money took on value. In less than two years, seven million unemployed were put to work. Hitler completely transformed the game of international commerce.

Keep your spirits clear and lucid, tear off the masks of your tormentors, and fanatically serve the truth. Our struggle began long ago, and what we have sown will not be uprooted, since the children of our children will reclaim the torch for the great glory of Christ. Remain strong and united. Do not fear death or your adversaries. Human works are temporary. This senseless and demented world shall end by being crushed under the weight of its own turpitude. [...] Do not preoccupy yourselves with what shall fall upon your heads. You will feel alone, [...] but never slacken!

ESSAY

REGARDING CERTAIN CENTRAL THEMES

CONTAINED IN THE THINKING OF ADRIEN ARCAND:

A FEW DEVELOPING OUTLINES



By Joseph Mérel

If there is one merit that requires particular attention in recognizing this anthology, delicately elaborated by Paul Beaumont, it is that it highlights the different aspects of Adrien Arcand's thinking and manifests the reality of this thinking in a radiant manner.

Ideas, religious theses, philosophies, politics, and histories, whose expression were not possible until recently, except within the sphere of what is conveniently called the "far right" or "radical right." They have tried, since the beginning of the millennium as well as under the physically tangible pressure of our times, to bring about the interest and voice of a non-negligible, disenchanted, but also disillusioned fringe of the larger public. Influenced more during youth and sobered by the violent lashes suffered under the full whip of their drunken, decadent, self-righteous elders, they are bombarded by a heritage of politically correct confusion, false candor, treacherous tepidity and modernism. Unlike the self-righteous, constipated by a spirit that renders them pathetic, Adrien Arcand is not "moderate."

The polymorphic lie that engulfed the European world (and those of European origin) since the advent of the spirit of 1789 and since the American-Soviet "victory" of 1945, primed it to produce its ultimately destructive effects. The presentiment of this fact, tied to the instinct of survival, revitalizes perhaps this sane, critical spirit undermining all expectations—that is to say not skeptical, but rather methodical—in service of a dogmatic, critical spirit which nourishes the right to search for truth and to demand revisions regarding:

the judgments resulting in the notable events of the Second World War, its most determinant actors, and the discernment of real causes of the last two global wars;

condemnations, formulated by paid "intellectuals," of theses contemptuously named "conspiracies"; the sobering spirit of victims of globalization have come to understand that generating contempt in regard to these conspiracy theories are

in reality a part of the conspiracy;

judgments regarding the identification of absolute truths of economic, cultural, social, and political powers, as much on the national level as on the global scale;

the reconsideration, in a more doctrinal than eventful perspective, of the myriad of prejudices cemented in the naive spirit of agents branded in the Western cultural heritage; in particular the reconsideration of this idea in which, with fascism and National Socialism in one part, and with Catholicism and the best of traditional monarchism in another, would be incompatible in essence.

Adrien Arcand intended to be a man of action but distanced himself from activism. To this end, he applied himself to a religious, metaphysical, and political doctrine, while always taking care to cultivate a sense of intellectualism in the formulation of his general judgments, and exercising prudence in practical decisions. As a man of action, he was in a position—with a vast and profound understanding of the past—to discern the great, diabolical forces at work in both the present and in the future. Therefore, if it were permissible to measure the pertinence of the political action and doctrine that inspired him, in terms of a prospective lucidity of their author, then it must be noted that Adrien Arcand was a first-rate political thinker.

Arcand pronounced himself a precursor over all the aforementioned themes. As a necessity, one must add the original criticism of liberalism as the objective and dialectic bringer of communism (Arcand precedes Claude Rousseau and Claude Polin⁸¹ in discussing this), in addition to a criticism of the democratic spirit.

With obstinate gentleness, Arcand demonstrates, in his current work, that the most radical refusal of the Jewish vision of the world is nothing other than the Catholic faith and its vision of the world. Against the representative passionate, irrational and non-conceptual dichotomies, operated by the anti-Christianity of the Wotanists (almost always Marcio-nites⁸²), Christianity transfigures what is best in paganism and shows that:

If the Catholic Church took it upon itself to deny Judaism, to be the very result of this negation, it would be essentially relative to what it contests, it would be obliged to call for the permanent existence of the latter to declare itself as a Church. If, on the contrary, the Church recalls what it is within Christ, the origin

of what had proceeded it, then by declaring itself as the negation of Judaism, it is not relative to it by being solely relative to itself, since it makes of the latter a moment of its true life, or even the sacrificial matter of the advent of its concrete and historic existence. It is reliant only upon this condition that Judaism is effectively dead, absorbed and expired. By declaring itself as being derived from Judaism, however, the Church imposes upon itself to remember that it is the very result and origin, which is why the entirety of the Catholic liturgy is legitimately laced with reference to the Old Testament. The anti-Christians do not understand this discourse and declare Christianity as an offspring of Judaism.

Arcand described all of these things before almost anyone else and warned of the influence of Judaism at least fifty years in advance. The Catholics (Pius XI and Pius XII, in particular) did not listen to Adrien Arcand, just like they had not listened to Léon Degrelle.

These are the themes that are dear to Arcand. He saw an urgent necessity of developing and hammering them into the minds of his fellow men since the beginning of the 1930s. What would he say today when these are now a grueling reality? It is suitable that all that he went up against and alerted us to has given him the sad privilege of being right, against the pusillanimity of his contemporaries. Arcand was sincerely and wholeheartedly fascist and National Socialist, and in this vein, it is not just that these doctrines are revealed as compatible with Catholicism, but more so because he was a Catholic that he recognized in his political engagements the expression of the order of things. We would fail to recognize this enough today in order to salute the audacious lucidity of Adrien Arcand.

The analytical, politico-theologian virtues of Arcand are not limited to his courageous lucidity related to the Jewish Question and to the opportunity to uphold, without reticence, the forces of the Axis. He perfectly understood, albeit alongside others who did not have his aptitude to propose the remedies that he imposed, and to begin withdrawing the theoretical and practical consequences, that the liberalism of the French Revolution was the expression of a radical subjectivism having the vocation to be consumed in the deification of the human person, and that the subjectivist objectively finds the conditions of its realization consumed in communism. Today, few would think that this obsession of the communist peril is dated. As we shall soon see, it is more relevant than ever.

We desire, in order to render the reader more sensible to the doctrinal riches that

Arcand's work contains, to expound on several points of his thinking:

I. Liberalism Is Intrinsically Perverted

Anticipating the pertinent yet tardive observations of the sociologist, Jean-Claude Michéa, and of the Marxist philosopher, Michel Clouscard, Arcand demonstrated that it is logically impossible to disconnect economic liberalism from philosophical and moral liberalism.

The well-thinking Catholic, scurrying to reconcile the interests of his wallet with those of his soul, is justified in the name of his fear to see an “estatolatry” (pagan deification of the state) as soon as one speaks of social justice, and when one calls to the state to regulate the conflicting relations between individualist appetites weaving the tapestries of civil society. He does not feel politically at ease in the conservative governments, still more or less oligarchical, that desire to reconcile a paternalist capitalism; that is to say, a supposedly moderate capitalism because it is moderated by charity and good morals, with a society of true order recognizing the reign of Christ the King. Such is the lure of the well-thinker, the cause of his impracticality, he that wishes himself to be “realist” by the zealous hatred of the ideal and the undeclared taste for mediocrity. Such is also the point upon which the realism of fascism—because it is idealistic—triumphs. Fascism does not compromise with justice, especially when facing those that accommodate themselves to injustice in the name of an obligated imperfection of human things, and of the Sulpician theme of terrestrial life reduced to a valley of tears, of iniquities that must be indefinitely suffered with a stern countenance to conduct his salvation in a spirit of resignation. That the Christian votes for the resigned attitude while facing the iniquities that he knows are incapable of being changed, and that he offers them to God with a spirit of sacrifice, does not imply that he will be capable of attempting to actualize the order of things and the requirements of justice every time that he can. This is false and revolting to an idea according to which the only compatible social climate with the Christian spirit should be the condition of a loser and a slave, or if he cynically had to accommodate to it with a soft violence and false repugnance of egoism and vice. Note that the Catholic capitalist is readily satisfied, in the name of the regrettable “rallying” of 1892, with a central

democracy, always more or less oligarchical, provided that it is called Christian.

The “Catholic Action,” corollary of the spirit of this “rallying,” is the supposed pious work to reduce the political activities of Catholics to those of the low clergy serving to supplement to their clerics in the exercise of the apostolate operating in a civil society that aims to win, from the inside of a “good cause,” by becoming indifferent to the form of the state. Such an absolution of responsibility from the secular world in the name of apostolate is a measure that derives from supernaturalism, an opponent of naturalism, and it does not conceive of a rapport between nature and grace or the supernatural that is the mode of obligated frustration of the natural order itself. There is a definite frustration since man is, by nature, a political animal. In such a context, the prideful will of the clerics to obtain power is satisfied (the theocratic spirit loves that democracy weakens politics, and ostensibly expects a greater availability regarding grace from this weakening). Capital interests act as to render one indifferent to the political question in the name of the interests of individual salvation, as well as to subordinate politics under morality, and the common good from the “virtuous” private good. The citizen would become that much more docile, regarding as much his patrons as his clerics, who would be easily satisfied in return, in the practice of a piqued silence, given that the coffers of the bishopric remain full, of a trivial realism of the economy dictated by patronal and banking interests.

Therefore, it is therein the small-scaled calculation of Machiavelli,⁸⁵ a catastrophic approach for the Catholic cause itself, that we desire to succinctly demonstrate.

There exists a logical and metaphysical convertibility between the following affirmations: good in general is diffusive in itself; good is better the more it is spiritual; the greatest good of man is a good to which man is connected to, and not a good that he connects to himself. It follows that if one of these requirements is forgotten, the others are as well.

A good is said to be “participle” and indivisible if it can be completely whole in each of the members of the same multitude without being diminished, in opposition to the material good, divisible and “non-participle,” that would not know how to live without the multitude without being diminished. The possession of a truth, or a virtue, is possible by all, without this latter being truncated, but a bowl of soup could not fill every stomach without being divided.

This is what, by definition, is demanded for the participle good to become spiritual. Furthermore, a spiritual good is as much enriched as it enriches its possessor by the fact that the former communicates its good to others: one does not possess his good but through its teachings, one does not truly possess a virtue but by communicating it through its exercise and example. Therefore, the more we give of our good the more we are rich, instead of giving the gift of money, a material good, with the effect of obligatorily impoverishing the giver. A spiritual good multiplies through communication since it is multiplied by those to which it is given. It regenerates and enriches itself in and by the act of being given. That is why the spiritual good is diffusive in itself and is that much better the more it is spiritual. In this way, it is not communicable but by being diminished; a material good is potentially a factor of division, of hatred and of disorder between men. It does not remain a good if it is desired in the same manner a spiritual good is obtained. This being said, a spiritual good is necessarily a common good: it can only be possessed in its integrity (without diminution) by itself alone.

The material good is by essence a private good, instead of the spiritual good, susceptible of being whole in all, having the obligatory effect of bringing men together, to uniting them, to make them love one another by having them take communion in the same good (love is good “*vis unitiva et concretiva*,” is a uniting and concreting force, according to Saint Thomas of Aquinas). To integrate them all in a whole whose proper good would precisely be this unity itself, which, properly common to all because of its factor of peace for all, would make the spiritual good a common good, even better if it is common because it is much more spiritual the more it becomes universal. The more it responds to a more profound and grand desire, the more a good is worthy; therefore, only spiritual desire is virtually infinite, because it is reflexive; “*ipsum velle quoddam bonum*,” the act of desire is itself digestible and good, but, consequentially, it is without end. No matter how perfect the coveted good, the reflexive desire is unsatisfied and could still find desire in the fact of reflecting upon oneself; and, by revealing itself to be infinite, the reflexive desire, thus spiritual because it is reflexive (the eye does not see the act of seeing, the act of eating is not digestible, while the act and knowing is recognizable), cannot be satisfied but with a spiritual good capable of relaunching it into the action of fulfillment, to revitalize it in the action of being extenuated. A similar good would be desired for itself, such as a good that one loves, that one is attached to, and not one that attaches oneself with.

A good that one is attached to is necessarily an imperfect and finite good, because it is by definition a good that is not loved by itself but loved only at the titular level as a means, for the one who desires it, of loving oneself, which is supposedly better than the means itself because it has reason of failure. Or the one that craves could not be for himself his own ultimate good, since, at the same time that he craves (and cannot be not satiated) a good exterior to himself, he reveals ipso facto that he is not perfect, that he is missing something. Therein lies his confession that, by not being perfect at the rate of himself, he is also not perfectly appetizing, and is excluded from having ultimate reason; when, if every good that one attaches to himself is not the ultimate good, however the one who craves excludes being for himself his own ultimate good, it is why the ultimate good of the one who craves is a good to which is he attached. This signifies that, having not been its final, personal end (it would be able to nourish from himself and to find his beatitude in the knowledge of the self), the spiritual creature has an end that is other than itself and that is its good, in sorts that it recognizes the method of this end (ultimately, it is the glory of God), and that it finds its natural beatitude by democratizing its ontological status by the following: “unum-quodque suo modo naturaliter diligit Deum plus quam seipsum,” (in his own way, he naturally loves God more than himself.)⁸⁶

Therefore, as we have just demonstrated, there exists one convertibility between spiritual good (1), common good that is stronger the more it is spiritual and common (2), truly diffusive by itself (3), and well-loved so long that one attaches oneself to it (4), then, if one of these four determinations related to the coveted good is lacking, the others are also necessarily lacking.

Thus, one must remark that liberal society, as defined by economic relationship, as well as capitalist society, is a society that cannot mechanically have commercial activity as a final end goal of such a society. There could be no other object of commerce but the material (the love of benevolence, truth, virtue, excludes by their very nature of being objects of fee-based exchange), when the end of economic liberal society will necessarily derive sooner or later to consist in the search of a material good at the detriment of all other goods because what has reason to be an end is without limit, having been desired for itself. Since the material good is not participle, it can neither be common nor diffusive in itself, it will be a potential factor of hatred and disorder, it will be private and non-common, and society, deprived of a common good that constitutes as law its end and its *raison d'être*, will become a “dis-society,” an anti-political human aggregate enjoined to man to consider himself as an end, to exacerbate his

subjectivism, to wallow in exclusively sensitive goods ablative of all morality, of all ethical, and religious retinue. This is truly the philosophically liberal society.

Recall what is meant by a capitalist society in order to establish our premise. It is a society in which [the laws of exchange] obeys a cycle of the “AMA” type: merchandise is but a means to pass from a capital A to an elevated capital A, and, therefore, money has become the ends of the exchange. Conversely, organic societies in which [the laws of exchange] obey the cycle “MAM,” have money or capital as a means and not an end to a commercial relationship. An economically liberal society, by that we mean capitalist, is therefore a society that—refusing, in the name of the Smithian⁸⁷ dogma of the “invisible hand,” all intervention by the state aiming to end exchange, by limiting the techno-commercial competitions exercised in the “Kampfplatz⁸⁸” of the sacrosanct “market”—leads to the deployment of unlimited and virtually infinite agnostic behaviors, subjected to what Clausewitz could call the law of reciprocal action generating to the ascension of extremes. This would render these agnostic behaviors inflationary and infinite. The capitalist is constrained, under the pressure of competition, to seek in conquering an ever-increasing share of the market, to the point of being in a position to aim for acquiring all possible goods by suppressing all competitors, which would have the effect of erasing the market and with it these exchanges themselves. It is in this that Marxism, which announces the extenuation of capitalist society under the weight of its own contradictions, plans to render null and void private wealth by the fact of its own asymptotic concentration abolishing the possibility of this very parity between players necessary to all forms of exchange. One cannot subsist, in the capitalist regime, but by forever growing more, therefore by destroying, at the risk of retreating and even dying, but of sorts that never could reach the logical term of such a competition ever being attained, and this supposes that the markets are indefinitely aggrandized. Therefore, they could not be such, geographically, since the Earth is round and finite. They must therefore be, by indefinite renewal, thanks to the means of technical prowess generating “gadgets,” of types of produced goods, and with them by artificial creation, inflationary from new needs. What is inflationary, or infinite, has purpose over an end, since only a limit assigned to it could confer the status of a mean ordered to an end.

Clouscard and Michéa, in our times, demonstrate that the libertarian, collective and leftist spirit, inspired by the cultural revolution of 1968, merged the liberal capitalist and globalist spirit to the point that they were molded by Michéa, who had anticipated leftism would make it erupt. Individualist consumerism claimed

it had slaughtered all moral barriers that still subsisted, all residual and uprooted communal structures that had still resisted to the diverse industrial revolutions. What was obtained by the “liberation” of the moral pushing for the argumentative mode of left-wing thinking, benefitted the liberal cynic (women subtracted of their vocation as mothers of families henceforth salaried, globalization of trade, unprecedented heightening of hedonism, the outburst of sensible appetites, migratory invasions, etc.). In light of what will precede, and that is contented to develop the intuitions of Adrien Arcand, one could add that, in return, by realizing the hedonism of the libertarian spirit, liberal capitalist, even “Reagano-Papist,” even well-intentioned nationalists in the veins of Franco, prepared for the event of a new totalitarian form of communism that, if it were not of the Soviet type, would not be any less coercive. This will be addressed here in a further sub-chapter (III).

Therefore, all economic liberalism necessarily induces a moral and political liberalism, which is incompatible with the Catholic morality and its dogmatic spirit by essence. It is only by becoming fascist that society adequately appropriates to the supernatural requisites of the true religion. As such, it was the courageous conclusion of Arcand, exclusive of all concession: one could only dream of a new feudalism, or of a return to Middle Ages before the event of the modern state. First, it is the irreversible progress of techniques that are accompanied by a complexity of social reports and of an interdependence accrued between men, that exclude whatever possible to pursue a common good beyond all stately structure that is strongly centralized and mistress of the renewal of these elites, non-reducible to the fidelity of a princely family or dynasty that are nothing but the sovereign of its provincial vassals, that would be contented in a hierarchical edifice in which it is not the origin. Secondly, one cannot turn back because the decadent aristocracy before 1789 was primarily responsible for the event of the French Revolution, in the sense that it was by the foundation of a new aristocracy, in the proletarian and fascist context, that it would be possible to make the conditions of a new Catholic monarchy erupt. Thirdly, one cannot return to before 1789, because the structural dysfunctions of the Ancien Régime⁸⁹ were too loud (as Antoine de Rivarol observed with such force⁹⁰), such that one could make the economy of a revolution. In opposition to the thesis of Joseph de Maistre, it was not by the method of contradiction of the Revolution that one subtracts from the disorder and decadence of the Jacobine Revolution. One could reach it only by a contrary revolution, fascist (at the national level) and National Socialist (at the European level). Finally, one cannot return back to a more profound reason that is simply of the concept of the

common good that itself excludes it of this fact.

II. The Common Good and the State

The “common good” is the common good of each member of a community, not by the manner in which the appearance could be called a common good for all those that live under the same sun, which reveals that it is not a materially common, but that it is common by the fact that it is lovable, formally common. That is to say, it is as much the good of the other, recognized as good in its communicability itself, such as virtue or truth, that could be complete (although not totally, being in others as well) in each of the members of a multitude, possessed by each of them without having the need of being divided, therefore partíciple. In more technical terms, the common good is said to be of a community that is not only of predication, but also and foremost of causality. What can be in entirety in all, in each member of a whole, is what is inherent in each of them, not at the manner of a part of all those that constitute each, but in the manner of a common cause, a reason of many, is made immanent to which it is the cause. In short, in the manner that a specific form subsists in the singular in which they individualize each time of an ineffable manner. The common good is revealed, under the explicit rapport, such that this good that all desire so much so that he has reason in cause; it is the good of human nature, which subsists entirely and non-totally in all. Therefore, what has reason of an efficient immanent cause, in the living, is also what has reason of its end: the nature of the being is its essence (or form) itself, as an enabling principle of its genesis, growth and operations, but to this title itself is its final cause, since the individual exists in order to be realized to the best potentialities of his nature. Since then, as a good of human nature, the common good has reason of being an end for the individual. If the hammer could desire as a hammer, it would desire nothing other than being good and being able to hammer nails, and it would intentionally consecrate itself to this notwithstanding the fact of being depleted, of being used and being sacrificed to the point of being corrupted. It would love such a good, and such an end, in desiring its good, and to attach itself to it. If all appetite in a being is to generate in itself by its essence, if the more desire is missed, when missing consists of being sick, inadequate to its essence or concept, it is clear that all desire is the implicit desire of adequately achieving its essence. All

appetite proceeds from essence and returns to it; but by the fact itself, all desire (of essence) is fundamentally desire (of the self) of its essence in itself, to the point that this desire that inhabits it comes from outside him, is anterior to its individuality, and in return, becomes subordinate to it.

Each man carries in him the full mark of the human condition, as Montaigne said,⁹¹ but no man is habituated of actualizing, in his singular manner of being a man, all the potentialities of human nature, and that is why he is naturally inhabited by the tendency of exceeding. This operates in two methods: of a diachronic point of view, he engenders (law of all living being), communicates his essence by procreation; of a synchronic point of view, he enters society in which he makes himself a subordinate, because only a society is capable of being realized in all the virtuality of human nature, certainly inside of a historic community of any given destiny (nation). Therefore, one sees the conclusions that are imposed be drawn: the common good of politics is that the good of all taken as a whole, and of the city⁹² considered as a whole, but as much as this good is also the most precious or beloved of goods that the individual could devour; it is the best good of the good of the individual. When good itself is not of substance, it has no vocation of being reduced to an instrument of research by the individual of his own good, it has reason of end, not of an ultimate end (it is not divine), but simply as an end of the individual. This is why the virtuous citizen loves the city as a good to which he is attached. He is sacrificed for it like the spontaneous hand, naturally and without deliberation, sacrificed while facing an aggression to preserve the face, an instrument of the spiritual faculties. He loves the city in the manner in which a part loves the whole to which it is a part of. Therefore, precisely, in an organic whole, therefore living, more unified than a full mechanism whose unity is only accidental, this reciprocation of causality between parts and all is accomplished in the profit and under the aegis of all that is dependent upon the parts in which he anticipates but for subordinating and ranking it.

Henceforth, there is no common good if the instance leading to hypostatize the whole, thus the agent of authority (namely the state personified in the leader), does not finalize the parts until he masters their position in the whole. In other words, there is no common good if the state is the master of the determination and renewal of its own authority. This occurred in the Ancien Régime by inchoative means. There is no common good unless the politically organized multitude makes conscious effort in constituting a community of destiny, that is to say a nation, a paradigmatic method of being human, which again, in the

Ancien Régime, was not yet thematic as such. That is why the theoretical requirements of the common good require an organizational mode of society explicitly organic, analogous to that of a living being. It is in the measure where man respects this natural requirement of organicity—that desires that it be part of the whole like its part ordered to it—that marrying the profound desire of its communitarian nature, it empowers the former, in the search of the sovereign good that exceeds politics, to surpass the service of the common terrestrial good. It is by dying to himself as citizen of the terrestrial city, by ordering oneself to it as an end (recognizing oneself as being ordered to an end, that is to say giving his life, by dying, that this death be either physical and brutal just like the fallen soldier on the field of honor, or spiritual and discrete like that of the virtuous citizen accomplishing his noble and obscure duty), that the virtuous man sublimates the citizen of the terrestrial city into the citizen of the celestial city. The citizen dies himself, becomes perfect in an act that suppresses him as a terrestrial citizen in order to convert him to the status of a celestial citizen; refusing the ordination of the self to the political good under the pretext that one is promised the highest destiny of that of political order, by which the most appropriate means is to lamentably miss this sublime vocation. Therefore, concerning oneself with finishing with the false principles of globalism and individualism, it is not by literally returning to the Ancien Régime (by answering to the fallacious idea according to which fascism would be “leftist,” under the pretext that it is not conserving all that is from the past, and rebels against the tares of the past), but to render one honest to the spirit of principles that animated it by radicalizing their organic requirements laden with the common good, in order to revive these principles starting with a human material having survived the bitter forgotten fruits. This is, in essence, to become fascist.

There is no such thing as an idealistic and unique “superior régime,” because this ideal should conjugate two things that are incompatible with this terrestrial level of reality that is political in general. A human society is composed of beings, and is therefore itself lively and, by holding this title, it is occupied by movement and diversity: is lively out of the principle of its movement (in particular that of its genesis and regeneration which conjures quite the lethal entropy), but of a spontaneous movement regarding its origin and immanence in regard to its term. As realization in action, as far as possible, of the ideal potentialities of the human soul, the city is like a great man that will be stabilized in the immobility of his essential perfection; in the same order of ideas, the city is harmoniously comprised of different beings all the more complementary (guaranteed of the solidity and the unity or identity of the self with all else) than more differentiated

(necessity of difference), therefore it is the identity of identity and of difference. Yet, the unity of static hierarchy and of dynamic organicity cannot be effectuated in the political element, which is realized in a necessarily spatial-temporal frame, which excludes for it to identify its identity and difference, because the particular of a sensible or material reality is to be incapable of being held, having inside of the self its own exterior. Only the detached spirit of gravity of the body could actualize the concrete identity of organicity (that is life and movement: a reciprocal action between the whole and the parts that engender and regenerate in its bosom, but in which it arises, and it must depend upon) and of immobility (that is the immutability of perfection). The action of thinking is to think that we think, it is contained within this same act that the spirit objectifies the recognizable and reflexively returns on itself, arising to the process of thought and emancipation of its processes by objectifying the self. In other words, thinking or knowing consists of intentionally identifying the self to the recognizable—“cognoscere est fieri aliud in quantum aliud” (to know is to become one thing inasmuch as something else), as taught by Cajetan⁹³—to become the other so much that it is different, therefore without reducing oneself of a unilateral manner, and without merging by it, the real that one knows under the rapport of the form or essence of the former, inasmuch that he identifies to him, without ceasing of him remaining identical, and the requirement is satisfied by the act, operated by the intellect informed by the recognizable, by objectifying the self (that is to say, in a manner of speaking, to itself what it has become). From this fact by the act of recognizing oneself as having become the other, the result is that it is in the same act that he recognizes the real and he knows himself to having recognized the real. Yet, to know oneself is a reflection by this a circular process. Henceforth, the act of knowing is always the act of objectifying “oneself as having become the other,” and to reflect in this process of reflexive self-identification, what is truly a concrete identity of identity and of difference, or of internal externalization, including—we have seen—what material reality is incapable of. Politics, which is not entirely of spirit, attains its maximum of perfect without sublimating in a mode of being that transcends it, therefore is capable of maintaining in its political being, by consenting to oscillate between a point emphasizing the hierarchical fixity of rigid societies being content, in their acquired perfection, with proroguing itself, and a point emphasizing the organicity where hierarchies are reshaped. Therefore, the perfect society is the one that oscillates between the monarchical point and the Fascistic point. It is having been incapable of risk in a reshaping organicity that the society of the Ancien Régime crumbled. In return, it is by giving itself the means of stabilization through monarchy that fascism habituates in not

degenerating toward democratic anarchy.

III. The Reality of the Communist Threat

Is it not laughable to speak of the communist threat when one knows that the Soviet Union, bastion of global revolution, had collapsed less than thirty years ago? Is it not contained therein the proof that liberalism had been victorious over communism, and that the latter was henceforth but an obsolete stage in the project of global conquest led by the global bankers, the sole true threat? Under this report, the analyses of Adrien Arcand, still traumatized by Stalinism, are they not out-of-date? Let us take a closer look.

As the contemporary French philosopher (alas liberal and Modernist), Claude Bruaire, demonstrated, man is free (capable of self-determination) without being of his own origin, since he does not decide to exist, supposing much sooner his existence to decide whatever it may be. It is an act of existing which one is not the author and that always precedes our decisions, that we borrow to act and to decide for us, which is to decide to no longer exist. When one hears the revolutionaries, unsatisfied with themselves and their condition, declare with a knowing and pretentious expression, with fractious adequacy, that all is permitted thereupon that they have not demanded to exist, that thus they have no contract to respect, or that they were placed in front of the accomplishing fact, one is horrified but also indignant as soon as one thinks in taking note of the fact that this fallacious reasoning supposes a principal absurdity. I would have duties with accountability, says the revolutionary. If one had asked the question of my future action of existing from what had not yet occurred, I would feel loosed of all moral or social engagement in regard to whatever it may be. By doing so, the revolutionary does not perceive that he supposes, in his reasoning, the act of existing as one to deliberate upon the opportunity of the decision that caused him to exist, which is contradictory; it is more so the act of existing that one calls into question, and that by that the other aspect of the same contradiction in actu exercito (actually exercised). In that respect, free without being of his own origin, man disposes of himself (so much that he is free). As not being of his own origin, he possesses as possessing something that he is not given to, but that one gave himself freely. Being free without being of his own origin, it is being

given to the self, in a gift that identifies the gift and the giver moyennant (by means of) the act of giving a gift and not as an exchange or as a synallagmatic⁹⁴ relation, an extreme discretion of the giver that, by this, hides or erases himself in an act of giving, to dispense of his goods, and such is God in hiding. To be given to the self, is to be congenitally in debt to oneself, and herein one finds the foundation of moral obligation, which has the double consequence of, on one side, not being at its essence a veritable moral obligation without any implicit reference (at least toward a divine giver dispensing existence), and, on the other side, of not being a true liberty that is not immediately assumptive of moral duties. What renders me free is also what compels me. It is to reason of the fact itself that I am free, that I have duties. Not only does liberty have the duty to choose good and to avoid evil, but again, liberty is not veritably as such, so much so that it chooses good. As Adrien Arcand reminds us, whatever works toward disorder and evil does not merit to be called liberty. Through this perspective, one understands the nihilist as well as the satanic logic of Kirilov, the hero of *The Possessed* by Dostoevsky. By revealing himself as such a being bearing a gift that, by knowing him to be in debt to himself in regard to a giver, I refuse the gift in order to owe nothing to the giver, but by this I commit suicide. Nihilism is inspired by the disheveled subjectivist, by the radicalization of the latter culminating in the affirmation of the absolute freedom of man, as well as by the deification of his liberty.

The problem is that this solution does not satisfy the candidate in self-deification. He expects still to rejoice in his deification, as well as to exist to rejoice in it. Thus, this may possibly be the revealing source of the hidden essence of materialist communism, the equation which it desires to be the resolution. Regarding this subject, we should not pursue, in the name of a second-hand Aristotelian worldview, in condemning Plato in the name of his communism, and to condemn through him all politics with totalitarian inclination (Yet what is totalitarianism and is it by essence or by accident?) aiming to relativize the value of sacrosanct private property and “rights of the human person.” Platonic communism, although worthy of criticism, is the strict antithesis of modern materialistic communism. For Plato, virtuous and sagacious men have so little love of material goods that they make them common, since such utilitarian things do not have any grand importance. For the Moderns, however, men love material goods so much so that, by conferring on them a practically absolute value, they demand the equal distribution of the *fac*. All men being equally men as specifically equal, when, material good being the true or specific good of man, all men must be equal men in the order of want.

Give us a consequential subjectivist. He does not recognize human nature because the very nature or essence is to assign it limits and ends that its liberty is invited to marry without being given to them and is what offends its pretension to absolute liberty. Still, it refuses to be nothing for all indeterminate regards (of an indeterminate having yet the privilege in its eyes of being a principle of self-determination) because it must be something. To be of a pure existence (relating to liberty), disconnected to all essential manner of existence is equivalent to oblivion. Therefore, would such an animal born of chance in the struggle for life produce potentialities of eternal matter (as it is subtracted to the causality of a divine project)? Such an animal, endowed with the negativity given to it, in and by praxis—as well as by work, by the transformation of nature—to pose itself as opposing, to give its nature by contesting Nature, to naturalize by humanizing it, and to make cause the freedom of the self. In doing so, it enters into determined rapport with Nature and with other men, rapport of collaboration or of conflict (class struggle), rapport of production transcribed by modes of property, social rapport which complexification would be the objective expression of the nature or essence that man gives himself. It is why, for Marxism, human essence is the ensemble of social rapport: man has power over the society it makes and, contained within this fact, holds demiurgic power over himself. Because individual man is not humanity (he is unique without being the unique, in the same vein that the individualist and nominalist anarchism of Max Stirner are different),⁹⁵ there are men called to live together and to create together their own humanity, thus the work should necessarily be collective. As Marx said, in this perspective, all history of man is nothing other than the process of self-engendering man by human work.

When the ensemble of objects produced by man, Nature as having been transformed by man, Nature as having been the generic body of man (it is common to all men), are nothing less than the objectivation by man to the humanity he gives himself, they are his essence, the objective reality of the fruit of the negativity of his subjective life. That is why every salaried person is, according to Marx, intrinsically alienated, therefore dehumanized, since what the worker sells is nothing less than his essence. The liberation of man passes the liberation of the salaried person, of the exploitation of man by man objectively transcribed, in economic terms, by the most valued. It remains that man creates by giving his essence through work, an essence specifically identical (Marx speaks of a “generic man”) in all men (one speaks of the “human condition” to the default of Nature), entirely in each of them, such that if the human essence is the fruit of a collective labor, it must have value of the fruit of individual labor,

to the point that every man must be, for himself and for all, the generic man, or the entire society, without ceasing to be a man for all men. This requirement is obtained by the suppression of private property, by the collectivization of the means of production. If nothing belongs to anyone, everything belongs to everyone; therefore, all belongs to everyone so long as he recognizes his essence in the whole, and he does not pretend to have an essence beyond the whole. If everything belongs to everyone, everyone is the possessor of his essence which is the essence of all and master of his essence that he gives. Under this very connection, collectivization takes on the meaning that every individual is decreed as possessor and sovereign master of the universal operator of the transformation of Nature (the means of production), and from this fact is recognized as the master of the instruments of donation of its very essence. Under another connection even more expressive of the same fact, collectivization is a liberator because if all of society is the essence of every man, he could well remain an arc welder or laborer all his life without having the need to change his condition and occupation every hour of the day, since he would not be any less so and would be an artist, and philosopher, and engineer, and chess player, etc. He would be like the other men to which he knows to identify with by the fact that all know as much and are as much of determinations of the same social substance of substantial and divine society. More brutally, the collectivization has this as liberating, for the subjectivist, that it actualizes his desire to see society, which he is conscious of, become substantive because by this. If society is truly the ultimate overtaking of contradictions of material or real nature, that is to say the being itself (there is nothing in the materialistic Monism of Marxism other than materialistic Nature), it is Nature and the being itself inasmuch as it is reconciled with itself. In return, each private man of singular or private being—he would be of an “abstract privacy” according to Marxists—is reduced to a hypostasis⁹⁶ of a substantial society. Nonetheless, society itself happens to take consciousness in itself. Communism reveals then the condition of reason which is the subjectivism that provides the means to realize, without being contented with dreaming them up, according to the utopian socialists and existentialists, its wishes for self-determination; that is to say, to realize its subjectivism. Through this, it is revealed that materialism is the innocent mission of a Satanist metaphysics, that of the “eritis sicut Dei” (You will be like God).

Further, economic liberalism necessarily induces philosophical and moral liberalism, which, in its essence, is the veritable inspiration of the first, its immanent driving force. The entire question is to know if hedonism, rendered

possible by the liberal abundance could fall to the logic—which was just sketched out—of egalitarian and totalitarian subjectivism, and, to state it otherwise, if this immanent force of consumerism is *sui generis*, or underlined by subjectivism, and by a subjectivism which could only find in itself an inadequate realization? Contemporary history seems to suggest that subjectivism invested in liberalism, and by this we mean in the radicalization that is global banking. It is more satisfied and embodies its concept better than when it undertakes communism, since it is global banking that seems to have won out recently, in the moment that Russia, ruined by seventy years of Soviet communism, searches (or appears to search) beyond the democratic spirit, in an attempt to return to the natural order and the conditions of its survival and revival.

Consumerism in its liberal version is a subjectivism positing that with the ego being an absolute, all of its desires are legitimate, of spiritual origin, and reflexive, but also infinite and inflationary. As Plato reminds us in his *Philebus* that “there is no such thing as corporeal desire,” in the sense that the desires which are exercised in the body do not have contained within them their first origin, since they could destroy it. It is within the soul that they take root, which is by nature ordered to spiritual goods; the inflation of sensible desires favored by liberalism are but the effect of an investment, in the element of the body, of a spiritual appetite that transcends the materialistic order. That desire is of spiritual essence does not render it *ipso facto* virtuous because liberty gives it the regrettable power to decide the manner in which to self-actualize that it holds vocation over. If it obeys the injunctions of nature, it tends toward the spiritual good that, as it has been demonstrated here, are goods that we love as much as we are attached to them. This obedience to the injunctions of one’s nature are not done without the plebiscite of abnegation, since the ego, in this case, naturally aspiring to stand on its end, is recognized here as the means to this end, to the point of consenting to sacrifice in the service of the latter. The vanity which deifies the ego is evidently incompatible with this vocation of sacrifice and to the omission of the self. That said, if the sensible desires are inflationary and tending toward the infinite, they are required in the possession of everything by everyone, which establishes between competitors (and there is necessarily competition since it relates to sensible goods, to which we add divisible and non-participle) a climate that is obligatorily hostile and hateful, a concern always more pronounced when differentiating oneself from the other by supplanting him. Meanwhile, between the simple words that everyone recognizes as an absolute—and the other recognizes as a penalty of not being recognized by him in return—only an egalitarian relationship could be consented and supported by

them. There is, therefore, a contradiction here between the necessity to produce and to aim from inequality to make advent of a society of abundance, and the requirement of equality attached to what is supposed to justify the instauration of a society of abundance. For as long as a society has the means to indefinitely renew its gadgets and capacities for enter-tainment, by technical prowess, it gives itself the means to satisfy the consumerist impulse by short-circuiting egalitarian impulses. To suppose that a lasting dysfunction in the wheels of economical techniques of production comes to rise, it is the egalitarian impulse that takes over, that makes equality in the scarcity of inequality of abundance preferable, but this always susceptible to scrutiny and of being deceptive, instead of the equality in the scarcity so perfectly accessible without drastic technical conditions. One may retain from this short analysis that the egalitarian pathology, objectively the generator for communism, is intertwined with pathological consumerism, liberalism and global banking, inasmuch as it is in solidarity with the subjectivist principle inspiring consumerism itself. Since then, and precisely because consumerism has never thrived as much as it does now, it is to be determined whether the communist dream has since been eradicated from the hearts of our contemporaries. It is under this relationship that the anti-communism of Adrien Arcand remains an actuality.

To support what has preceded, allow us the following development inspired by Louis Lavelle.⁹⁷ As we see in Lavelle's *Evil and Suffering*, he observes that it is right to oppose physical pain to moral pain, what he names suffering. Physical pain eclipses the resources of intelligence, experienced passively, and does not concern but one aspect of ourselves. Suffering, on the contrary, develops the resources of consciousness; "I suffer" is an act and not a passion, and the ego is engaged entirely in it. Undoubtedly, consciousness wishes not to suffer, and still, by a sort of contradiction, it is what nourishes suffering, by imagination, recollection, etc. Retain here from this observation that what is valued by pain and suffering is valued, *mutatis mutandis*,⁹⁸ for physical pleasure and moral joy; it eclipses the resources of consciousness and exalts them. A physical pleasure that would be solely physical would have something innocent as its base. It would not engage all of humanity if it were but physical; it would know pain in becoming sinful. Maladjusted flesh is not innocent because it is necessarily in solidarity with vanity, or of a free will that is invested in and subordinated to it, as well as to subjectivism itself; the climax of a purely physical pleasure would coincide with unconsciousness.

What is truly a pleasure for me if I had no consciousness? It seems that under

this relationship that sensible delight that is only sensible has a naturally superior limit that is easily experimental, excluding that it could by itself pretend (Was it not in this manner entirely subjective and beyond all moral consideration?) to be the statute of reason of a terrestrial life, or a final cause of individual and social life. If physical pleasure, if sensible delights offer this aptitude of renewable and indefinite growth that renders the technicity and hedonistic atmosphere of liberal society possible, it is that, beyond the physical pleasure erected in the horizon of human hope, something more profoundly anticipated, that is nothing else but enjoyment, approved by the ego, consisting of celebrating its divinity. Physical pleasure cannot, by a spiritual being, be approved as physical—such is the ultimate end of life and the supreme being—but because it is experienced by this spirit, as the sign, (diabolical) sacrament and exterior expression of spiritual delight persevere consistently to rejoice infinitely in the self, to feast on the self. Therefore, an approximation of this impossible autarchic and ascetic delight is much more accessible by egalitarian subjectivism than by consumerism itself, that requires, as its technical condition of functionality, the requirements of work, effort, consensual suffering, and ingenuity, in which the painful character goes beyond trivial hedonism itself. The consumerism supposedly inhabited by uniquely hedonistic and materialistic impulses is only possible if it aims itself, in its own manner, at a rogue sort of spiritual delight, what is called subjectivism, liberty taking up the position of an end and celebrating itself without end. Therefore, one goes further beyond the logic of subjectivism that conducted it more surely toward communism than toward liberal society. When the Judeo-Satanic bank, Judeo-Protestantism and Judeo-Masonry (or Masonic-Satanism, as one wishes), finished draining the coffers of all worldly riches by subordinating the states (and their fiscal systems) to which they delighted for a long while in their regal right to forge money, it must be that it was the fault of a state in the shadows from which it could proliferate as a corrupting parasite. It inducts itself in the global state and the communist state (for the immense majority of the population), since, having sucked all fortunes dry, it shall render this condition of the possibility of commercial exchange that is the economical parity of traders impossible. If liberalism had eclipsed the “communism of one sole nation,” it is probably not to substitute it definitively, but to overcome it and to enjoin itself within it, in preparing its return and making itself become global.

IV. The Necessity of Corporatism

In an audacious formula made to scandalize the conservative bourgeoisie always focused by the fear of preferring the lesser evil to the cause of the truthful good, Adrien Arcand teaches, without a taste of paradox or chimeric idealism, but with true realism, that fascism is more fanatically anti-liberal and anti-Capitalist than collective socialism itself. He understood well before others the solidarity principle which unites liberalism and communism, of the attempts to underpin, with great care, the reasons that must invite all consequent Nationalists to not see within Corporatism a mode contingent and/or historically dated organization of the economic life of a nation. The corporative organization of labor, as Saint Pius X instructed, is an actual mode truly opportunistic for the organization of labor, simply because it designs an essential concept—by this we mean intemporal—to the political philosophy relative to the conditions of obtention of true social justice.

The city previously discussed is not without man which causes it to exist by subscribing to it, but man is nothing without the city outside of which he would have shortly withered under the weight of an indigent and short animalistic life. This causality or reciprocal implication of the part and the whole make it such that they are equivalent to one and the other; or two things are equivalent when they are identical under a certain relationship; therefore, being dissimilar under the relationship of their respective matters (the body of man is not the social body), the part and the whole are identical under the relationship of their form. The form of the city is that of an externalization of the structure of the human soul, as taught by Plato (Republic IV) and as Georges Dumézil reminds us: “oratores,” “bellatores,” “laboratores” (orators, warriors, laborers).⁹⁹ Leave it to the rest as to why man is “at home” in the city, interior to what is an externalization of himself. If justice, called “general justice,” or moral virtue, perfects the soul by assigning its true function to each of its faculties by the hierarchical structuring of these [faculties], one must expect, within this context, to what corresponds to it a social requirement of justice, that it would the search for a common good, a final cause of the city.

Recall the passage that the material cause of the city is the existence of a people bound by race, history, language, a will to live together, conscious to inherit a common patrimony, conscious to have common destiny by incarnating and having the vocation to incarnate an identical paradigmatic manner of being human, and that all of this constitutes the nation. The formal cause of the city is

the state acting—by this we mean communicating—throughout the institutions that it founds and the laws it promulgates, and that from this fact the nation is to the state like power is to action. The efficient cause of the city is the political nature of man, immanent to all men but specially gathered in the leader, where it takes consciousness of itself by unifying in personal intelligence and will.

General justice, in its political version, is then the justice which orders to the common good the acts of the members of a society. However, in this communal optic, general justice necessarily particularizes in the complementary forms of distributive justice and commutative justice, that constitutes here the two forms of particular justice. Distributive justice is this justice that is exercised by going from the whole to the part, that concerns the relationships of society with its members, and that operates a distribution of goods and public charges proportional to the merits, talents, and aptitudes of the individual. When one says that it concerns the goods and public charges, one must not forget that all private charge have a public vocation, since the common good is the final cause of private activities, in that distributive justice immediately concerns all activities of society, even the most private. There is almost no private act that lacks a public repercussion. Commutative justice, that operates in private exchanges, concerns the relationships between the part to the part; distributive justice is founded on the principle of geometric equality, commutative justice on the principle of arithmetic equality. These two great forms of particular justice spell out and actualize from general justice. They must be distinguished because the relationship of the part to the part is not, in reason of itself, generating from the relationship between the part to the whole, thereupon the city is not of substance. In a living substance, the relationships that hold the parts together are immediately accorded to the relationships that each holds in regard to the whole because it is life itself, to the whole, that is exercised in each of them. All parts live of the whole because it is engendered by the whole that, in return, is made to exist in and by them. It is functionally the same for the city, since, as we have seen previously, the reason for being for the city is to have all the potentiality of human nature actualize in synchronization to each man but that no particular man would be able to master by himself and cause to happen to themselves. It is not functionally the same for the city, since, strictly speaking, the city is entirely of order and not of substance, is not generating the individuals that compose it. It actualizes their faculties, but it does not cause them to exist.

If the state is organic (to promote the common good, the final cause of society) without being a substantive reality, it is because it lives off the life of its parts

more than they live from their own existence. Not excluding to cease to finalize them, it does not know to create them beginning with itself, and that it would not know, in applying distributive justice here, to dispense itself to allow the parts to freely weave between each other social relationships heightening from private order that the public sphere has no vocation to create. It enters into a position to finalize and to be structured by laws. This signifies that, in economic order, the state does not have the vocation to substitute itself to private initiatives. These do not, however, have any other vocation than to promote the common good, which is the good belonging to the whole, as well as the state. Against a “right-wing” anti-Fascistic prejudice, the state is not limited by this functional instance that is executive power, or that would be the government and its different ministries. It is foremost the form of society, its formal cause, and under this relationship it is immanent in all its parts. The state must define the limits to which the free and spontaneous constitution must live, which Hegel names civil society (the entirety of private relationships), in that, in the free exchange of professional activities and private commerce, regulated by commutative justice, may cause the rise of order defined by distributive justice. There, it is up to the professional corporations, referred to as semi-public organizations (mediation between the private and the public) that define, logically as well as historically, the modalities and the detail of this limitation. The world of labor, production, and also of exchanges, must be a priori structured in such a way that, from the free exchange of private initiatives regulated by commutative justice, it could make the political order benefit from what consists of the distributive justice that precedes from it and its reason. The professional corporation is the mediator between distributive justice and commutative justice, common good and individual good, and to this end it is a political category fundamentally independent of the contingent conditions in which it was born.

Adrien Arcand was a vigorous defender of corporatism, and of Fascistic corporatism, that is to say of a conception of the corporation wishing that it would become materially constituted by individuals and private moral persons, but that it formally ends in the administrative instances of the state. That is the sole, adequate method to fulfill the role as mediator between the private and the public for the corporation.

To proceed otherwise was folly, as François-René de La Tour du Pin¹⁰⁰ seems to have well-conceived, following the line of the fatal “Social Doctrine of the Church” (fatal because it is one of the men of the Church already gangrenous since the “Rallying”), as he was a type belonging to the “third position”; that is,

happy in his intention but unsuccessful in his facts. Confining the corporation to the private sphere by restricting the state from collaborating in its management reduces the state to a role of arbiter of private initiatives and frustrates it from its essential vocation as guide and consciousness of the self of the organized social whole; that is to say, of the common good. To forbid the common good from acceding to the singular consciousness of itself is to condemn it to always search without ever finding, within a precarious and indecisive coexistence, the particular goods more or less virtuous. It is to have already fundamentally ceded, regardless of what was said, and was in the name of the most pious intentions ostensibly dripped in holy water, to liberal temptation. The staunchly Catholic Adrien Arcand is of those who had understood that to be well served, the Church, in its human dimension and for the domains that did not concern faith and morals, sometimes requires that one disobeys. If natural order is, in the end, finalized by the supernatural order, this does not make agents of the supernatural order—that is the men of the Church—the efficient cause of natural order itself, in that a respectful political regime of the natural order better serves, objectively, the true interests of the Church. This was in alignment with a diplomatic plan that a Masonic and/or negligent government, when necessitated by natural order, develops excellent diplomatic relationships with the princes of the Church. One remembers, regarding this subject, the diplomatic reservations and condemnation of Pius XI in the tragic affair of the Cristeros,¹⁰¹ and the regrets of Pius XII after the defeat of 1945, of which it was stated:

*Malachi Martin, whose abundant writings on the Church tends more toward fiction than toward reality, has possibly well revealed nevertheless in his book *Decline and Fall of the Catholic Church*, significant facts, when he described the conversations between the elderly Pope “Pius XII” and the cardinal Béa, even more elderly. Malachi Martin was a young expert close to Béa during the first phase of the Council, and it is likely that the old German Jesuit would have liked in his old age to evoke the souvenirs of his life with those that belonged to his collaborators. According to Martin, Pius XII never ceased, until the end of his life, to ask Béa that he respond to this haunting and terrible question: Béa, thinking that he, the Pope of the Second World War, had committed an error in judging that Hitler represented a graver menace for the planet than Stalin? Had he, at the end, chosen the wrong side of the war? Had he committed a horrible mistake? Béa attempted to console him: “How could we have known that the Anglo-Saxons would permit the Russians to go too far?” But this did not console*

Pius XII, who repeated: “We should have known. We should have known.”¹⁰²

Yes, as Pius XII was also incapable of predicting the danger of global and Anglo-Saxon banking instead of that of communism, the liberal-thinking, monarchist and Nationalist Germano-phobes should have known, and the reading of Adrien Arcand invites us to remind ourselves of what they should have known at the time when the Pacific recovery of the West was still possible, in order to not renew the same errors. In terms of dreadful tribulations thus inescapable that our poor Western peoples prepared to suffer, and of which the guilty blindness of these same liberal thinkers are responsible for, the time for combat by arms shall make its return.

This observation (better for the Catholic to respect the natural order and be angry with the people of the Church, then to be submitted in an exemplary manner to them in pursuing an anti-natural politic under their injunction) could evidently have had another field of application than that of misunderstanding between Fascistic corporatism and the corporatism inspired by the Social Doctrine of the Church.

We should content ourselves in ending these succinct remarks related to the professional corporation, to observe that the general manner in which economic activity has not and could not have had in itself the sufficient principles for its own regulation because this forces the confession—with the liberal creed—that the research by each part of its egoistic interests necessarily engenders the common good. This would not be possible if the life of the part was immediately and strictly the life of all, that supposes that society was of substance, strictly and not only analogically. It is in the name of the “dignity of the human person,” supposedly transcendent of the interests of the state, that the personalists, conscious or unconscious, exclude the state to interfere in the function of its corporations. When they are corporatists, they exclude in the name of an anti-totalitarianism and denounce this totalitarianism resulting from a substantification of the city. The person could be ordained to the common good of politics as his end, and with this accomplished, is in full contradiction because of successful economic liberalism (generator of a political order) supposing that society was of substance. In return, all liberalism, whether short-term or long-term, would come to substantify the city.

Functionally impotent under the pressure of its mechanical logic, other than by convoking the dynamism of consumer hubris, the economically liberal society cannot consequentially rid itself of natural differences, either racial, cultural (by recourse of immigration and indifference in regards to all that is outside the quantitative domain), familial (each man must be reduced to an individual without attachments to deracinate and to render it vulnerable to solicitations of advertisements), even sexual (all deviancy must be favored and rendered legal by conferring upon them a moral legitimacy because they are the bringers of an exacerbation of sensible appetites), in order to homogenize the population by reducing every single one of its members to the pure consumer. If no other part can find itself capable of maintaining the very nature of the principle of his difference, it is up to the whole to receive its difference, which supposes that the form of the whole becomes substantial, and that this whole, by growth, is no longer regional or national, but global because liberalism can only function by growing and expanding toward the infinite. Capitalist society is finalized by the expansion of capital, and therefore trivially by money. Therefore, money is by its nature an undifferentiated principle. As Aristotle observed in *The Parts of Animals*, flutes must be given to flutists instead of having those who find themselves in possessions of flutes learn to play the flute. As such, a Percheron (a draft horse for work) is attributed to the laborer and a destrier (a war horse) to the knight, a library to a philosopher and a weaving loom to the weaver. It would be in vain to attempt, in a society of order, to sell tractors to a priest and chalices to a cultivator, but all changes when the end of trade is no longer social order and common good, but the maximization of profit, which supposes that every man is persuaded that he has need of anything and everything, that he could be assigned to whatever type of task or leisure. It is upon this that societies founded on money come to homogenize the population in a mechanical manner, with the effect of abolishing any natural differences. They seek to render all men interchangeable, to qualitatively equalize them to the point that all necessary inequality that is complementary between parts requires the functionality of a society and a state that would keep the undifferentiated masses in check. It is paradoxically the “totalitarianism” of fascism that constitutes the best safeguard to preserve private initiative, to respect personal differences, and to promote the true dignity of the human person. Let us add that, in an entirely theoretical manner, the liberal state must, to efficaciously exercise its role as arbiter (the philosophical liberalism of Locke recognizes no other end to the state than that of enforcing contracts between particulars), be one that is strong. Therefore, as nomocratic and teleocratic, the liberal state forbids by essence of assignment to the social bodies any other end than that, private and even egotistical, resulting

in forced relationships that weave into civil society. Given that it is of a finality that is anything other than arbitrary, and without moral project, such a state has no other legitimacy than that of rendering the unsociable sociability or unsociability of a sociableness formed to essentially rival individuals. If the finality of social life is, however, essentially private, if one enters into society for no other reason than to find his interest (that can only be founded by a contract), it is because the state is reduced to an instrumental role that would necessarily be the prey of the covetousness of the most powerful rivals present. The supposed guarantor of rules governing conflicts would necessarily become the object or stake of the conflict, and it is why such a state would be, sooner or later, democratic, since democracy is a weak regime easily manipulated by the powers of money. Since the power is supposed to belong to the people, it would become its master by money, of all that can influence the people. It is why the state, reduced to the role of arbiter, would be incapable of conserving its power and would finish as a less glorious function of the factotum of financial power that would come to buy it. It is what is occurring today in the totally liberal state, and it does not recognize any other justice than commutative justice, when the communist state ignores the question of social justice by suppressing the existence of the free market. The unique manner to have serve the dynamic invested in commercial activity to the common good is truly, as a last resort, the corporative organization of work, careers and industry. It is truly this corporative organization that—precisely because it is subscribed to a regime that is not democratic, except in the interests of private instances—rehabilitates the democratic ideal in what is legitimately possessed and comforts the organicity in favor of a praxis actively having the parties participate toward the good march for all. In all domains where they have equal competence, it is the professional domains where all members of a people have the equal vocation to participate, under the aegis of the state and toward this consultative end, but solemnly to the determination of the rules of labor.

V. Racism and Historical Truth

Before we touch upon the rare theses of the political philosophy of Adrien Arcand, they obviously require, with the passing of time, certain nuances that we must succinctly underline and attempt to show the diversity and the actuality of

certain other rich intuitions of the author that might have been poorly understood in the past.

Against all the sweeteners and euphemistic reserves of the Conservative Right, even those of Catholicism, Arcand declares himself honestly racist. It goes without saying that this position offends, in some manner, his Catholic morality. We must today be grateful to this franchise because the problem he denounced on this subject attained a degree of gravity that had only been scrutinized in his time. Because he is faithful to the Thomist doctrine of the individuation of the form by matter, Arcand knows that the mixing of bodies necessarily implicates that of the spirit, that the spiritual identity of a people is in part dependent on its biological identity. That one must be historically revisionist is also a theme dear to our author, as an extremely courageous precursor in this domain as in others, who has a double reason to promote revisionism. First, because only the truth on the homicidal gas chambers question may permit, according to him, to ensure this serene intellectual climate necessary to the study of facts and doctrines relative to the powers of the Axis. The most enraged propagators of the myth have made no mistake in knowing that the dissipation of the lie of the six million killed by a group of bloodthirsty Christian Germans necessarily results in an awakening of the abused and politically paralyzed people for seventy years. With it there is a toppling of the pretension to destroy Christianity, nations and the integrity of the races on earth in order to take the latter into a direction that exploits it until the end of times under the watchful eye of its destroyers. Furthermore, Arcand understands that one could not consequentially be at his core Catholic without being revisionist, and this for properly religious reasons, since the “Shoah” is not only a controversial subject of history, but it also pretends to have a theological significance. The Talmudic plagiarism of Sartre and Emmanuel Lévinas,¹⁰³ evokes the “Passion” of the Jewish people with Auschwitz. This leads us to say that the Jewish people are their own messiah for themselves, that it is not substantial to God, that it is the divine immanence of history, that it is the “mystical body of God” (as said by André Chouraqui), and that it died in the Golgotha of Auschwitz to be resurrected in the land of Israel by buying the world. It is useless to insist upon the enormity of this Jewish decapitation of Christian heritage.

As such, Arcand reminds us with much rigor, that it is impossible to be Catholic without condemning Zionism in its very essence. To reclaim the land of Palestine in the name of the Old Testament is to consider that one is member of a people having an actual reason for being. The reason for being of a people is

either natural (incarnated in a certain manner of being man, actualized in an ideal aspect of human nature), or supernatural (being a temporal, national, ethnic and political prefiguration of an institution of timeless vocation that is international, trans-ethnic and ecclesiastical), but when it is of this people, it is why the Jewish people is, theologically speaking, a people of the living-dead, which logically forces upon it the destiny of a vampire. A people without a reason for being has no reason to have a territory. Recognizing the right of followers of a dead religion to have a land that is anything more than a ghetto, that reclaims the status of sovereign state, is a teaching that the Catholic Church has unfortunately embraced, making it a proverbial impostor.

To evoke the question of anti-Semitic racism here would permit us to express a modest reserve in regard to two minor points of the doctrine of Adrien Arcand. Regarding the rest, these reserves concern more of a reductive reasoning of the work of this author than his thought itself. Arcand demonstrates in his work that he predicted the origins of the evils he himself suffered while interned in a prison camp, in particular a certain castrating supernaturalism that rendered the zeal of too many Catholics impotent, and revealed their propensity to carry their enemies to the hypertrophied dangers of the responsibility of their failures and their stagnation.

VI. The Jews Are Not a Race

To illustrate our comments, we shall reiterate certain passages from a work recently published (*Présentation de l'Institut Charlemagne*).

If the Jewish community had a specific biological patrimony, it would be endowed with a materialist dimension permitting it to potentially reclaim a national mode of existence, since on the natural level (by opposition to the supernatural order), race is a constitutive element of the national identity, as its material cause. It must therefore be said that Judaism, as a supernatural determination, is abolished by Christianity, but that, as a natural determination, is living and perennial. A Catholic convert is a “Jewish Catholic” (as one may speak of an “Arab Catholic” in regard to an Arab Muslim converting to Catholicism). How could it then be possible to maintain the destiny of the Jews

at the same time, if they were faithful to their vocation, having been chronologically constituted in the recruitment pool of the first priests belonging to the Church, the first bishops that had spread throughout all nations to evangelize, which would suppose that they amalgamated with all nations and lost their ethnic identity and their vocation to a national life? In reality, as the Israeli historian, Shlomo Sand, recently stated the Jews are not a race, but a people artificially forged by divine art. Shlomo Sand demonstrated, in spite of the evidently comprehensible hostility of his co-religious colleagues, that the current Jewish people is not in any way formed by the descendants of the Old Testament people.¹⁰⁴ The Jews who were persecuted by Titus (whose numbers were much lower than reported by the Fathers of the Church, Saint Justin in particular) after the fall of Jerusalem, had made many proselytes in Europe and in the Middle East, as well as in Gaul, Spain, Italy, and central Europe, who were simply (if one does not take into consideration the familial alliances which occurred after their conversions) Europeans of Christian or pagan origins who converted to Judaism.

The Ashkenazi race descended from the Khazar race, that brutally converted to Judaism in the second half of the first millennium, and that did not have a single drop of Semitic blood. The sole authentic descendants of the ancient Jews are, by a bitter irony of history, the current Palestinians who have been assimilated into Arabic culture and Islamized for more than twelve centuries. The current Jews are a mixing of peoples derived from all nations, less than half Semites, that claim a national identity founded on a religious belonging (for the Jew, the national reality and ecclesiastical reality are conjoined). The Judaism is foremost and exclusively, objectively speaking, a personally spiritual engagement, a mentality, a spiritual state that may be summed up by the ideal of a chosen people determined to dominate the world by iron, by lies (“By the Way of Deception,” according to the motto of Mossad), and by money. Subjectively, the Jew claims to be a member of a real people founded upon a history and claiming definitive ethnic roots, in order to caution his pretension to possess Palestinian land. One cannot reclaim a historical right to occupy a territory unless the people is a veritable nation. It is between the revolt of the Maccabees (second century B.C.) and that of Bar kokhba (second century A.D.) that the Hellenism propagated by Alexander the Great “injected a vital element of anti-tribal universalism in the Jews and augmented, therefore, the thirst of massive conversions by the sovereign “Jews,” making them forget their exclusive commandments in Deuteronomy.”¹⁰⁵ Sand also states that “the Jewish religion had taken shelter under the protective wing of the Hellenes,”¹⁰⁶ and “as an

essentially peasant people, that turned their backs to the sea and that had not created a vast empire, how could it have produced so many immigrants?”¹⁰⁷ The only possible response, already outlined by Cicero, Tacitus, Flavius Josephus, Don Cassius and confirmed by Mommsen and Renan is that it was not a question of immigration but of converts, before and after the destruction of the second Temple.

Judaism no longer has any vocation in the supernatural economy of Christ's salvation, except in the head of those who declare themselves Jews. The Jews of today, and for two thousand years, have the vocation to convert to Catholicism and to melt into nations because they remain parasites for as long as they remain Jews, and by putting themselves into the service of the Church and by renouncing their fictitious identity, they hope to hide in plain sight. Because the Jews are not a true people (they have no natural ethnic identity; the formal constitution of their identity is of religious or supernatural essence, but this vocation is today obsolete), they no longer have a natural vocation. The state of Israel has, according to the traditional Catholic point of view, that is to say within Catholicism, the vocation of being destroyed.

VII. The Jews Are Not the First and Sovereign Cause of All Forms of Anti-Catholic and Anti-Natural Subversion

What precedes should dispose the reader to understand that the author of this essay has no intention to make the Jews innocent of their responsibility of the accusations by Adrien Arcand in the process of decadence of Catholic peoples. It remains to make the Jewish community the primary and quasi-exclusive force of the process of decadence and degradation of the Christian world. At its essence, this is to grant much honor to those who one expects to fight, by giving them an importance they do not deserve, albeit an importance that is evil.

One too often believes, in the milieu of this question of interest, in the name of the adage “*corruptio optimi pessima*” (the corruption of the best is the worst) that the Jews, supposedly endowed with particular natural talents correlative of

their past supernatural election, would be regrettable of the fact of the natural and supernatural excellence itself that was conferred upon them in virtue of the vocation which had been confided to them by Providence, and that they had refused. In that one forgets that there is an incommensurable relationship between nature and grace, that elsewhere it must be that they do not use any particular natural excellence for their sublimation remain foremost Christian would not become the inverse of the sacrifice of a natural excellence. This is to again forget that the Jewish community—as history attests, and through some effort this community has made to see itself expand in this world composed of geniuses and to persuade itself that it is the salt of the earth—characterizes itself with a remarkable sterility in the intellectual and artistic domain.

The Jews are capable of producing great interpreters and “first class” geniuses but not creators. They are all occupied in meriting their election (in truth nullified, and supernatural when they believe it to be natural), obsessed (as are the Calvinists in regard to material signs of their predestination of the heavens) by the fear of giving the tangible proofs of their intellectual excellence, as well as to climb the echelons of society that they assimilate to. They are incapable of constituting this popular obscure breeding ground from which they could grow the flowers of their creative individual exception. They are contented with being good imitators, excellent assimilators (their history has constrained them in such a way for over two thousand years), and to forget their imprints and to act as innovators. Aristotle and Plato were not Jews, nor was Plotin or Proclus, Saint Augustine or Saint Thomas Aquinas, Duns Scot, Shakespeare, da Vinci, Raphael, Julius Caesar, Leibniz, Hegel (who Emmanuel Lévinas recognized with regret- Hegel, the greatest philosophical genius of all time, was only philo-Semitic), Archimedes, Lagrange, Henri Poincaré or Heisenberg.

Let us evoke, to illustrate this proposal with one sole example, the emblematic case of Albert Einstein. The theory of relativity did not exit from his brain entirely by itself. In his letters, Albert speaks of “our work,” evoking the memory of his first wife who he impregnated before their marriage (the child probably died, and she abandoned her studies), and to whom he gave the money from his Nobel Prize in 1921 (they were divorced in 1915). As much an excellent mathematician as she was a distinguished physician, Mileva Einstein, a Bulgarian goy of central Europe (Serbia), had followed the courses at the Polytechnic School of Zurich, and her companion knew very well how to profit from her talents and genius intuitions. The marriage contract between Albert and Mileva is a work of art of abjectness: it stipulates in advance that all the

discoveries by Mileva would be attributed to Albert. Of genuine objective fact, it is regarded in certain well-informed circles that the true discoverer of the theory of relativity was Henri Poincaré, who died in 1912. During a conference held in Zurich, he had announced: “Absolute space, absolute time, geometrical geometry even, are but the conditions that are imposed on the mechanical. One could renounce the facts by relaying them to a non-Euclidean space.” Einstein, by admission of guilt to his biographer and classmate, Maurice Solovine, had read Poincaré’s *Science and Hypothesis* (1902), well before 1905. One finds within the writing of Poincaré the formula for “the law of relativity.” In other texts, he evokes the curvature of space-time, the “postulate of relativity,” the idea of a fourth dimension of time, as well as propagation of the gravitation of the speed of light. Recently (in the 2000s), Professor Umberto Bartocci, of the University of Perugia, revealed that it was an industrious young man of Italian origin from Vicenza, Olinto de Pretto, who was the first to formulate the famous equation “ $E = mc^2$,” in an article published in 1903 by the scientific magazine *Atte*. Michele Besso, of Italian-Swiss origin, had attracted Albert Einstein to this formula, whose paternity would soon be—albeit incorrectly—attributed to Einstein (the “Great Albert” would use the formula in 1905). After having drafted the original manuscript on relativity, he rewrote it, but this time to have it sold. Jews, such as Baruch Spinoza (who still had to give credit for the bulk of his pantheist doctrine to Giordano Bruno), who have tried to prove that they hold a certain innovative spirit, are for the most part revealed to be frauds or ashamed anti-Semites.

Furthermore, to render any great homage to the Jews by recognizing their primacy in the order of subversive power, is to adopt a mode of thinking that systematizes the conspiracy theories to the point of acquitting the peoples that were victims from all responsibility. It would be really grotesque to pretend that the conspiracies do not exist, that the official history is honest and complete, that the diffusion of evil, in human phenomena, is an impersonal event explainable by universal laws devoid of all intention that had ripened in the minds—identifiable and hidden—of the greater public. In return, it seems reductionist to think that a physical or spiritual body, such as a civilization, does not contain within it the immanent means for its own destruction, and that the reason for its maladies would always be extrinsic. The problem is not to know if all conspiracy theories reveal some fantasy. It is clear they reveal none, and the myriad of them bring an illumination singularly precious to the number of phenomena and historical events. It is to know whether such conspiracies are sufficient in explaining the decadence, or if they do not require, to be efficacious, an

abdication of the self-defensive forces of the body against which these conspiracies are directed. It is therefore to know if the conspiracies are first or secondary causes, principal or instrumental causes. Our opinion is rather that it convenes to recognize them under the status of secondary and subordinate causes. This diagnostic concerns the maneuver of the Jewish internationale, Masonic internationale, or the Satanic internationale, if it would otherwise exist in less folkloric and anecdotal forms than those of sensational journals and television shows.

As transcendental, the being is a convertible concept with the good, the beautiful, the true and the whole. Evil, whether it be physical or moral, is generally, considered in itself, as non-being; all being of blindness is the non-being of sight, its privation, and this does not constrain it to have a being of non-being, in as much as a terribly real and painful deficiency. Evil has the ontological status of privation, which “is,” but as relative to being that it contests. All evil, so long as it exists, is a certain being, therefore a certain good, but it is really an evil in as much as it obfuscates what it effects of a grander good. It should have perfection in virtue of its nature, and that is why the concept of absolute evil is intrinsically contradictory; evil would destroy itself by becoming absolute. Henceforth, having no existence by itself, evil has no unity, which leads us to say that it excludes from having in itself the principle of unification of its forces. It is, alone and charged against itself, divided against itself, weakened through the reasoning of itself and already vanquished by itself. In the same way, the first root of all revolt is vanity: the immoderate, deregulated, disordered love of the self, whose expression is subjectivism.

With these two points in mind, it is therefore possible to understand why one does not see how a subjectivist could speak out against the order of things and against God its Author, to come to subordinate to a demon demanding him to also be adored, and therefore, summoning his disciple and adorer to crucify his subjectivity. If the reason for revolt is the exaltation of subjectivity, one could not see how this same subjectivity could consciously and voluntarily consume its revolt in the crucifixion of the self. The cult rendered as a Luciferian absolute, the supposed summit of subversion, and religion of a supposed “unknown superior,” is not logically conceivable and psychologically viable, at least long enough, that if it is interpreted from a Gnostic perspective, or Gnostic-Pantheist. Such a point of view, rational in its delusion, at least up to a certain point, as representative expression of the matrix of all the millenarianisms, of all the utopias, of all the constructivism, of all the inversions, does not allow itself, as

an anti-theist (position explicitly requested, in a Masonic frame, by Proudhon, for example) of being an inverse-theist; therefore, a doctrine teaching the transcendence of a principle that human subjectivity drunk by self-deification could never support it in reality. What this Luciferianism declares in man—particularly in his Jewish insiders, Freemasons or others, whatever the esoteric brotherhood to which they pretend to belong to—is not substantial to God and would not suffice. By adoring Lucifer, the initiated could give themselves the sentiment of not adoring anyone but themselves, since they confess, in the act itself of devoting to a Satanic cult, of being forever incapable of piercing the secret and accessing to the mastery of the process of their own genesis beginning with divine substance. The open truth and the exhaustive radicalization of the revolt by Satanic inspiration could be nothing other than Atheism pure and simple, according to which God is nothing but an invention, and invented by and like man itself, in a refusal consumed of all transcendence. Therefore, this position is no longer that of a praxis of conspiracies, but simply that of the materialistic and dialectical communism of Engels, the true inspiration, in the silage of Feuerbach, of the Marxist doctrine.

Henceforth, since Gnosticism culminates in Satanism thus understood, it is elsewhere the nucleus of esoteric Free-masonry, leaving us to conclude that Freemasonry, or the Jewish doctrine inspired by the Talmud and the Kabbalah (Gershom G. Scholem properly demonstrated that modern Judaism, that is to say Judaism itself, was born with the rupturing of the veil in the Temple, and is constituted by borrowing from the historical Gnosticism of a Christian and initially violently anti-Jewish environment, the fundamental schemes of its metaphysics) would not constitute the horizon of subversion, no matter how efficacious their offices may be, as instrumental causes, in the secular maneuver of decomposition of Western Christianity.

If evil is by its nature divided against itself, it could not federalize and confer the unity requiring the elaboration of a global and secular conspiracy. If evil is grafted to subjectivism, then it is metaphysically impossible that it could be endowed with this strong discipline—entirely conditional of the efficacy, but also what generates offenses inflicted upon subjectivist claims—to which are suspended its power of nuisance and its capacity to subsist for a long time; by this, once more, it is the condition of its unity that is still rendered problematic. The body, for it to contract this positive unity to which it is naturally deprived, first by the body that it attacks but that it also pursues must first confer, by the resistance to such assaults, this negative and defensive unity that would

substitute it of the positive unity that it is incapable of contracting, and, in a second moment, that this resistance be clumsy and fragile enough to succumb to its lashes. These considerations remind us to trivially recall, with Saint Pius X, that the force of evildoers is the weakness of good men, or still that the illness does not find its first reason in the existence of microbes, but in the impotence of the body incapable of resisting them.

If life is metaphysically the very thing that moves by itself, of a spontaneous movement regarding the origin (the living is not moving from the outside) and immanent regarding the term. The term of the movement of life is intrinsic to the living: the “terminus ad quem” (boundary at which) a movement of growth, or the process of self-organization or self-regeneration of the living, is well the living itself, its “terminus ad quo” (limit to where). Thus, the living is well the thing that moves and operates a reflection—and a reflection that is ontological before it is being, in the spiritually living metaphors—of the sort that the living, structurally, makes itself positional, of the “terminus ad quo” potential of a process that it is the actual result. This amounts to saying that it is of an essential manner the result of a victory over its own alienation that it assumes as the obligatory moment of its vitality: “Quanto forma magis vincit materiam, tanto ex ea et materia magis efficitur unum” (The more form conquers matter, so much the more by it and matter becomes one).¹⁰⁸ In other words, the more the form is triumphant over matter, the more the unity of matter and of form, as well as of substance, is perfect. The positivism of identity of the self of the living has the intemporal form of a negation, and this negativity operates in all living thing, so long as the living is not sinful; moral or physical evil is not so much the negative as the languish which it reveals afflicted, as well as the impotence in which it finds the sin of rendering the non-being (relative or absolute) victorious in which the perfection to which the destiny of virtuous life anticipates. All evil is negative, but not all negative is evil. This negative that refuses to be checked is deeply evil in order to dispense with thinking (to be abolished by converting as a positive). Is it therefore by the default of negativity that it is in a state of privation, as well as of evil? In this perspective, evil is not the fact of a negative against which one must struggle; it is the fact of a refusal to struggle against the negative, and this refusal to struggle against him is translated by a continuity of a negative, a teratological excrescence giving it permission to pretend to subsist as a non-sublimed negative over the positive mode of what would be the sublimation of itself. It is in this that it pretends to be of good and takes on the appearance of being desirable. This succession of physical or moral evil of this finished good that infinitizes, quantitatively, by refusing the qualitative

sublimation of itself that should be correlative to its quantitative excess; the succession of evil that is this pretension toward the absolute in the element of the finite.

Again, one is invited to understand that evil in action is the result of non-sublimation of a negative that preexisted on the non-sinful level in the heart of what is good and constitutes the suffocation of the good. For example, vanity is not at all the love of the self, it is as little the love for the self as the benevolent love for the other, a mark of forgetting of the self and natural adviser of theological virtue (supernatural) of charity. It requires this love of the self, as Aristotle proves in *Nichomechean Ethics* (Book VI): “I love myself” signifies an act of virtue; I love the manner in which my essence condescends to individualize in me; I accept myself as God made me; I love my essence in me and His work that I am, but by this, loving my essence and His works, I love the manner in which love decides to individualize in others; I love others by the love itself which sees that I love myself. The love of self, of the person, becomes sinful when it comes to forget (and this forgetfulness is always intentional) that love that it brings in itself is but the effect in itself, or a subordinated moment, of this love as well as its essence—that love is its individuation—brings to itself through itself, to come to subordinate its essence to itself, and shortly to pretend that it would be, subjectively, creative by its own essence. The person sins so much as this love of the self is its very essence. It is a form of a love exercised by its essence for the individual in which it risks contracting, but equally of a love making the individual obtain from himself to his own complaisance in itself to make it subordinated to its essence, as well as that has the form of a negation of a negation, short-circuits and comes to inverse the sense of this reflection constituted by the negation of a negation of love that exercises in it. This is not to say that good will have victory over evil; that must be assumed for there to be good, which would have the effect of a position revealing a certain Gnosticism, that would make evil an obligatory partner of good. This is to say that evil preexisted not as an evil, but as a negative to good which it is in a moment, and that this negative converts or self-actualizes in evil only when it refuses to be exercised reflexively over itself. The evil, which is exterior to us, provoking our desire for good by becoming seductive, and that aggresses us as a stranger, has no other consistence than that of the reality in an act of a non-sinful negation that is naturally immanent for us and that we are invited to vanquish. The sane man is thus constituted that he has the form of a victory over the internal of his positive excellence, and that is revealed as the seed of evil if it is not surmounted. When an exterior evil menaces us, it is not victorious over us unless we have already

capitulated in front of the native instance insubstantial to us which exterior origin is but the figure. It is not an enemy exterior to us, destined to make us sin, to make us deviate from our nature; it does not naturally preexist in us in a non-sinful manner, over the mode of an inferior good which is a superior good that we each are in ourselves the victorious result.

Peace has the form of a victory over the possibility of war (without the need for war a current approach to peace can be reached), and life has the form of a victory over death without which it be necessary to make it existentially the experience of death in action to exercise the act of life (all life would then be resurrection), as such virtue finally has the form of a victory over the possibility of vice without which it is required to recognize the actuality of vice to acquire virtue. If evil is not so much an instance opposed to good, that abdication of the pugnacity of the naturally vital energy is a struggle against an obligated moment of itself. Good in and of itself, so long as it is an obligated moment, is opposed to evil in the effect of refusal by the good of being for itself its very sacrificial matter (finished goods are to be loved but are only loved to be sacrificed). One understands, as a last resort, that evil has its radical origin in the camp of good itself, that the conspiracies could only amplify an abdication, a fissure already consumed by the camp of the good. Supernaturalism consists, as a specifically Christian temptation suggested by the “pious devil,” to dispense love of finished goods to create the economy of effort to surpass them, therefore, to shape the natural dimension of irascible convocation by all moral aspiration non-anemic and non-deviated. Henceforth, it is not so much the eradication of authors of conspiracies that hold, in what is essential, the enterprise of repair operated by the soldiers of “bonum certamen” (the good fight), but to the identification of the very weaknesses of this camp of good, of its incompleteness, its own propensity to rest on its own laurels.

Henceforth, for as long as the political philosophy of the Ancien Régime cannot achieve to integrate the organicity of fascism, it will be powerless in efficiently fighting against the assaults of mechanistic and individualist Jacobinism. For as long as the philosophy of Catholic thought will not have resolved, with its own weapons and in the respect of its own conclusions, the delicate question posed during the sixteenth century in the element of Scholasticism finalized and re-actualized by the works of the modernist Père de Lubac (inspiration for Vatican II), the Catholic community traditionalist, refusing this “hermeneutic of continuity” in the name of that which it would summon to direct the unacceptable (the modernist facts of the conciliabulum of Vatican II) that call themselves the

Church, would be incapable of, mired in polymorphic supernaturalism, of having reason. Logically, its positions and pretension (still legitimate) to be the Catholic Church in its part, still yet to have been hollowed out by modernism, or to be this instance in which the Church takes refuge in its own Catholicism. This languishing, which has afflicted the traditionalist thinking as much as the doctrinal political body in its religious doctrine, does not proceed by the subversive enterprise of the Jews, Freemasons or Satanists.

When, for example, Arcand declared that international communism and globalist Freemasonry are both directed by the Jews, which forces them into competition, as if Zionism was the resolution, in the form of overrunning the most virulent forms of subversion. Arcand gives, at times, the impression of speaking of the Jews as if they were the cause of such ills, when they are not possibly the entire cause, but the epiphenomenon, the amplifying instrument, the ghostly objectivation and the case of loud resonance. A hypothesis that, above all, denounces our own abdications while at the same time inviting us to humility, work and effort, to the reconsideration of certain habits contained in our thinking, to something more reassuring: our first enemy is not a somber conjuration that is mysterious, elusive, formidable and invincible. It is actually us.

That one finds the Jews in almost every form of anti-Christian subversion is disputably difficult, but this proves that they are attracted to vice like the housefly is to dung and excrement. This does not prove that they are the creators of these subversive forms, or necessarily their directors. One voluntarily says, for example, in anti-Semitic groups (and Adrien Arcand reminds us): “Si Lyra non lyrasset, Lutherus non saltasset” (Luther would not have danced if he had not suffered the influence of Lyre); but Nicholas of Lyre, an erudite Hebraic Franciscan who died in 1349, was not of Jewish origin, and even wrote *Contra Perfidiam Judaeorum* (Against the Perfidy of the Jews) which, precisely inspired Luther to write his *Von den Juden und Ihren Lügen* (On the Jews and Their Lies).

Conclusion

In opposition to the Nietzschean pretenses taken by fascists and pagans, Adrien Arcand—scandal for the *ubermenschen*—was, by desiring in being so, an author of naive and touching prayers, a discreetly “soft and humble of heart” Christian, and a declared reactionary. He was such without backwards-looking nostalgia, without this subtle form of subjectivism that is complaisance in a certain quietism of despair: “it was always better than in all domains, the enshrined could at least imitate, but never reinvent, and it could only be revolutionary from the inside to make it the advent of a figure more perfect than himself.” Adrien Arcand, having understood that the honest reactionary is one that knows how to conduct revolution in his own camp, and frustrating the efforts of others trying to make it against his camp, was a resigned Christian. In Christian terms (acquiescing to renounce finished goods, but to appropriate the requisites of the natural desire of God), Arcand was never detracted from this instance of critical thinking, permitting him always to distinguish between the essential and the accidental. He knew, furthermore, to exercise the virtues of this critical spirit—which is, in itself, negative as a power of a remote distance, or a power of dissipation of false evidence—by integrating it with a positive desire, orienting it toward the future of systematizing and finalization, as much on the doctrinal level as on the practical level. It is possibly for these reasons that he reached, without having the destiny to self-actualize, the level of resigned Christian that he was, that is to say according to a just anti-supernaturalist conception of humility, immune of all Jansenist pathology, a vigorous personality that could be offered as an example of courage, lucidity, audacity, tenacity and coherence to younger generations.

BIOGRAPHY OF ADRIEN ARCAN



By Rémi Tremblay

It was on Laurier Street, in a working-class neighborhood of Montreal, that Adrien Arcand was born on October 3rd, 1899, the third of twelve children. His parents had left the countryside to establish a life in the city, in an attempt to ameliorate their destiny. His mother, Marie-Anne Mathieu, an ardent woman, was a school principal, organist, and church mistress. His father, Narcisse Arcand, was a carpenter who was originally from Bordeaux and immigrated with his family to New France in the seventeenth century. He was also a dynamic organizer of syndicates, recognized for his engagement in fighting for the rights of workers and for his political involvement, even attempting to be elected under the banner of the party he had helped found, le Parti Ouvrier (The Workers' Party).

The childhood of Adrien was relatively banal. Contrary to the other workers' children, he had the chance to pursue his studies, as his parents hoped he could raise himself above the misery that they suffered daily. He entered the Collège de Montreal in 1916, at the time administered by the Sulpicians,¹⁰⁹ where he was introduced to literature and theatre, the latter being an area which fascinated him. He even joined the troupe for a play on the Vendée Wars titled *Claude Bardane*.¹¹⁰

After his secondary school studies, he entered the Collège Sainte-Marie in Philosophy, but the Jesuit school was below his expectations. He also enrolled in the chemistry course offered at McGill University night school in order to become a Chemical Engineer, but this idea rapidly left him (the call of the pen was a stronger attraction). Arcand dreamed of becoming a journalist.

His studies and future plans experienced a sudden, dramatic halt as the Spanish Flu ravaged Canada and Arcand fell ill, forcing him to be bedridden for nine months. For someone so passionate about life, this period of inaction was agony. The inaction weighed on him, and he used what meager strength he had to read, deepening his personal knowledge in a number of cultural domains. He also used his time to meditate and pray. The faith that he inherited from his mother reassured him during his recovery, and he came through this trial more faithful

than ever.

After nine months of reflection, self-study, and prayers, he started anew and set aside his formal studies to accomplish his dream of becoming a journalist.

Despite the few jobs available in this domain, he managed to gain a post at the La Patrie (The Fatherland) newspaper, a major institution of the day, and used that position to obtain a better one with the Montreal Star, a newspaper of the Québécois metropolis, written in English. From there, his career moved to La Presse (The Press), the most widely read French-Canadian newspaper, and one that is still edited, albeit online, to this day.

At La Presse, he wrote about many subjects including justice, but was an especially talented artistic and literary columnist. This allowed him to rub shoulders with the French-Canadian intelligentsia. He also met foreign artists coming to visit for work, politicians, and the French-Canadian literary elite. Yet even this prestigious post did not satisfy his thirst for life. He participated in a thousand projects, including producing one of the first French-Canadian movies in 1923, *La Primeur Volée* (The Stolen Primeur), a silent film by Jean Arsin. He participated in the first Congress of French Film Exploiters in Quebec alongside many diverse personalities, such as the future mayor of Montreal Camillien Houde,¹¹¹ and the French consul, Édouard Carteron. He also joined the Astronomical Society of France and continued to instruct himself on many new subjects.

He enrolled as an army reservist in the Regiment of Châteauguay, where he rose to the rank of lieutenant. He learned discipline, and how to lead other men. Shortly after his enlistment, the young, well-known Arcand, married Yvonne Giguère on April 14th, 1925. She was his first and only love. They had three sons: Yves-Adrien, Pierre, and Jean-Louis.

The salary he received from his position at the newspaper permitted him to live comfortably, despite the financial crisis brought on by the Great Depression. Still, being the son of Narcisse Arcand, the engaged union leader, Adrien recognized numerous injustices and decided to remedy these by founding the first union of journalists in Montreal. This venture would not last long. After his boss held a meeting with his colleague, Hervé Gagnon, both founders of the union were simply fired.

For Arcand, the blow was difficult to endure. As the father of a young family, he had to ensure that those who counted on him were provided for. This, however, was no longer a question of working for an employer that dictated his every move, word, and thought. He desired to be his own master. In April 1929, he took the risk of founding his own weekly newspaper under the name *Le Miroir* (The Mirror). To begin his project, he allied himself with the printer Joseph Ménard, a Catholic that one might qualify as an anti-Semite, who had published two brochures himself (Religious Teachings and Economic Awakening and The Clergy and the Jews). In these, Ménard warned his readers about the influence and peril of the Jew. Through his newspaper, Arcand demanded: “Canada to the Canadians.” This editorial mantra would give rise to nationalism in the near future.

With the strong initial success of the first weekly, he launched a second one in August, named *Le Goglu*. The name refers to a small bird of prey in North America, but in the figurative sense to a joker. This satirical and scathing publication became Arcand’s calling card. The tone was sarcastic and biting. He mocked both the important and the insignificant under the pseudonym, Émile Goglu. As proof of the publication’s success, the rich Jewish Bronfman family placed advertisements in it for the first few months, as did the hockey club of the Montreal Canadians.

In the pages of this weekly paper, Arcand published *Popeline*, a soap opera novel similar to what other newspapers published at the time. This novel was significant as it was the first to be written and published in Joul (the type of French spoken in Quebec). Only a handful of professors of Québécois literary history will mention that this revolutionary novel made Arcand a precursor of the genre itself.

Coming out even stronger and full of energy from this second success, he launched a third weekly journal on March 14th, 1930, called *Le Chameau* (The Camel). It was also a satirical journal, although more serious than *Le Goglu*. This publication openly supported the Conservative Party, who had aided his financing, and politically enraged his opponents. While *Le Goglu* found fame with *Popeline*, *Le Chameau* was the first Québécois newspaper to publish comic strips.

At the time, Quebec was embracing the topic of the David Bill.¹¹² This legal project aimed to create Jewish schools in Canada. Jewish children were currently

attending English schools in Montreal, where the education was managed by both Catholics and Protestants. Opposition to the project was mobilized. Monseigneur Georges Gauthier, Archbishop Coad-jutor of Montreal, pushed hard to denounce this affront to Christian rights. Christians who financed these schools with their taxes turned to Arcand, who was known for his fervent faith and nationalism. Arcand accepted the call to campaign with his newspapers against the David Bill, and he began to take an interest in the “Jewish Question” in general. The tone of his writings began to change. Not only would they henceforth attack the creation of Jewish schools, an issue that the government would finally back away from (until the 1960s), but they equally denounced Jewish and Freemason influence, going as far as campaigning for the boycott of Jewish commerce and against working on Sundays.

Arcand knew that newspapers would only have a limited impact on public opinion, so he launched the Patriotic Order of the Goglus, an organization “that would be the strongest, the most numerous, the liveliest and the most powerful patriotic organization in Canada.” The assemblies met with undeniable success, and an organization that desired an “anti-Freemasonry existence” in Canada took off.

This activism, as well as Arcand’s position, evidently did not please everyone and the Arcand-Ménard duo began to encounter serious resistance. On two occasions, vandals, probably hired by powerful enemies, set fire to the printing house Ménard had inherited from his father. The second time, on the eve of the provincial elections of 1931, the arsonists took the time to break the linotype devices and topple the ink containers before burning down the room, making any recovery of materials impossible.

Despite all of these tribulations, both men did not allow themselves to be beaten. They continued their publications that referred, on many occasions, to *Le Libre Parole* of Édouard Drumont.¹¹³ Elsewhere, international news was becoming encouraging, as Mussolini and Hitler were gaining notable success. For Arcand, they were not necessarily men to be imitated, but instead allies in the global struggle against “the Jewish Peril.” He equally received encouragement from Frenchmen Henry Coston and Monseigneur Ernest Jouin de Paris, director of the French-Catholic *Ligue* and of the *Revue internationale des sociétés secrètes* (International Journal of Secret Societies). They said that “the dynamic and courageous campaign of the Canadian, Adrien Arcand, against the forces of evil could serve as an example to our similar groups in France.”

Unfortunately, the printing press continued to be attacked and advertisers were becoming more and more rare. Although readership was high, constant loss of equipment and the lack of revenue caused by the drop in advertisements forced Arcand and Ménard to put an end to their newspapers in the winter of 1933.

This pause was, however, only temporary. Two months later, the duo relaunched a new weekly called, *Le Patriote*. Its symbol was a swastika under a Christian cross, showing the predominance of Faith over race, since the swastika was dominated by the Cross.

On February 22nd, 1934, Arcand decided to use the fascist movements that were gaining ground in Europe as his example and take the Order of the Goglus to another level. He founded the Parti National Social Chrétien (NSCP or National Social Christian Party) in front of 1,500 people who came to hear him speak. During this founding night, he spoke little of the Jews, instead discussing Bolshevism and the need to reform Canada. Thanks to his party, the national character and Christian spirit of Canadians were rekindled.

Arcand instituted a uniform for his supporters that consisted of a blue shirt—a color symbolizing the workers—ordained with two swastikas. An armband with a red swastika was equally sported. The motto of the movement, one which guided the life of Arcand, was simply *Serviam*.

For Arcand, also affectionately nicknamed “le Chef” (“the Chief”), the swastika was not just an exclusively German symbol. Unfortunately, it became too exclusively associated with the Nazi regime and he abandoned it in 1938, even denouncing all those that attempted to monopolize the symbol for nationalist ends. Just like the Jews that “unanimously unite under the banner of the Star of David,” the swastika was a “common emblem” for the white race. Arcand believed “it was a generic standard that united under its shadow all members of the Indo-Aryan race, to which the Whites belong to.”

In June 1935, the PNSC endowed itself with its very own newspaper: *Le Fasciste Canadien* (The Canadian Fascist). The party became more organized, and the number of speeches and assemblies grew exponentially. Security was also bolstered. Léo Brunet, a retiree of the federal police, directed the Iron Guard, the personal guards of “le Chef” whose members wore black shirts, and Major Scott took care of the Legionnaires, who were used to maintain order.

Yvonne, or “the Bourgeoise” as Arcand lovingly nicknamed her, was also a member of the party. Not only did she accompany and assist him during his public appearances, notably in preparing and decorating the rooms, but she also headed up the female sections. She even spoke on occasion, which was truly appreciated by spectators. Yet, the orator of excellence, the one who charmed and persuaded, as much as with his charisma as his verve, was “le Chef.” Even his enemies could not help but acknowledge his talents as an orator.

In February 1936, he became a journalist and administrator at *L’Illustration Nouvelle* (The New Illustration), the competitor of *La Presse*, which granted him financial security. He stopped publishing *Le Patriote*, and a few months later, Arcand published a brochure that brought him notoriety throughout the world called, *La Clé du Mystère* (The Key to Mystery), a pamphlet gathering diverse quotes by Jews that illustrated a global conspiracy.

Thanks to this brochure, his fame extended beyond that of the French-speaking world. On October 30th, 1937, he was invited by the German Bund to give a speech at the Hippodrome in New York. In this lengthy speech entitled *A Jewish Criminal Plan*, Arcand, who spoke excellent English, denounced both the Jewish conspiracy, and his detractors who connected him to Hitler. Despite the rumors cast by his enemies, he was not connected to the Third Reich in any way.

The rest of the world began to be interested in Arcand, and he himself had great interest in international affairs. He rejoiced in the successes of Franco, but also in the Hungarian fascist party of Csillery, the National Socialist Christian Party in South Africa led by Weichardt, in Degrelle, in Codreanu, and evidently in Mosley in Britain. In Canada, he was interested in the Canadian Nationalist Party of Jos Farr in Toronto and the party with the same name led by William Whittaker in Winnipeg. The links tightened between these organizations. Arcand encouraged the English-speaking Canadians of Quebec to join with these organizations, and in return, they encouraged Canadians who only spoke French to join the PNSC, since the party uniquely only used French.

In 1938, three parties consolidated under the National Unity Party of Canada. Arcand was named the leader of this pan-Canadian party, that included members from all provinces. The Flamme (flame) was adopted as the official symbol to replace the swastika. *Le Fasciste Canadien* became the *Le Combat National* (The National Struggle). The changes to the organization were minimal, and one could say that it was Arcand’s original party that had absorbed the English-

speaking groups.

It was impossible to deny that in that year, “le Chef” and his party had the wind fully in their sails. The assemblies had hundreds of spectators, at times thousands, and new members from everywhere continued joining the fascist group. Even Louis-Ferdinand Céline was interested in the phenomena of the organization and travelled to Montreal, where he participated in a reunion of the blue shirts.¹¹⁴ His presence was immortalized in a famous photograph of the party. Arcand equally rejoiced in the support from several notable elites and even politicians. Ottawa even became a major center for fascists. The media outlets of the world such as Life, Maclean’s, The New York Times, The Boston Globe, and The Nation showcased the success of this North American group, and Montreal became the capital of fascism in North America according to several commentators.

Regrettably, the year ended with the looming specter of war. For the public, fascist countries were becoming the enemies that must finally be fought against. Arcand knew that war was inevitable. Contrary to what the warmongers believed, it brought nothing but desolation to the world and the end of great European empires.

Nevertheless, the assemblies continued until September 2nd, 1939, the eve of the declaration of war by Great Britain. Arcand then suspended all public activities of the party and it went dormant. A few months later, he left his post at L’Illustration Nouvelle, sensing that his position was becoming more and more precarious, especially since the outbreak of the war. The far left and B’nai B’rith began a smear campaign against Arcand and other Canadian Nationalists, calling for them to be imprisoned.

On May 30th, 1940, Arcand was finally arrested, a few days after Oswald Mosley in Great Britain and the day before the arrest of Major Scott. Henri Arcand (Adrien’s brother), Marius Gatien, and other influential members of the party were also arrested.

He was first accused of having harmed war efforts, but the accusations were set aside since the National Unity Party was instead declared illegal by decree. This meant Arcand could be incarcerated without a trial. He was then sent, with many of his faithful militants, to the camp of Petawawa, where he met with a number of other notable nationalist personalities such as Mayor Camillien Houde

(incarcerated for his opposition to conscription) and the painter Guido Nincheri who had painted a fresco¹¹⁵ in homage to the Lateran Treaty in the Italian Church Chiesa della Madonna della Difesa in Montreal. Nincheri was the one who taught Arcand how to paint. Arcand, a man of action, did not waste any time in prison. He sculpted, painted, played the violin, read, maintained a voluminous correspondence, took to sports and prayed. When camp Petawawa closed, the interned were transferred to camp Fredericton in New Brunswick.

It was in this camp that Major Scott, the faithful right-arm of Arcand, died of a heart attack on March 1st, 1944. Arcand forever held the authorities of the camp personally responsible for Scott's death. He himself did not leave the camp until July 3rd, 1945, three months after the war had ended.

He was never sentenced and the accusations against him were discarded, to his great dismay. Arcand had demanded a trial to disprove the accusations brought against him, but a trial was never afforded to him. Historian Pierre Trépanier stated: "the state never dared to send him to trial because he would have left a free man. Arcand did not have any blood on his hands."

Once free, Arcand returned to his faithful Yvonne who awaited him at Lanoraie, where his family settled permanently. The nationalist network began to slowly reshape, but any kind of mass demonstrations or meetings were now unthinkable. Even the name and the fascist symbols were abandoned. The militants and members of the party were invited to give small conferences and distribute tracts and party publications in the regions they inhabited, but these small acts of activism were only possible thanks to a strong core of members who resisted defection during both the war and incarceration.

Arcand started writing again, contributing to L'Oeil (The Eye) run by Alfred Ayotte. Some of his articles were later taken by Héritage-Québec under the title Du Communisme au Mondialisme (From Communism to Globalism), and by L'Observateur (The Observer), edited by the anti-communist Federation of Canada.

In 1949, he decided to accomplish something even loftier and run for political office. As the sole candidate for the National Unity Party of Canada, he ran in the region of Richelieu-Verchères, where he obtained 5,590 votes. This placed him in second behind the liberal candidate, Gérard Cournoyer, who tallied 12,795 votes. Four years later, he ran a second and final time. He came in second

behind the liberal candidate, Joseph Langlois, with 7,596 against 10,709 votes. To explain this relatively tighter margin, one must mention that the Union Nationale of Maurice Duplessis, in power in the province of Quebec, had supported the candidacy of Arcand. Although he was ostracized in some circles because of the war and his internment, he continued to uphold relationships with highly placed members of the Union Nationale. He was even connected to the directors, albeit Maurice Duplessis and Daniel Johnson remained discrete regarding the connection. Other deputies from the federal Conservatives, as well as those from the Union Nationale, invited Arcand to give occasional conferences in their respective regions for the benefit of their electorates.

That same year, he launched a new, highly combative newspaper, *L'Unité Nationale* (National Unity), whose motto was: "God, nationhood, family, work." Thanks to donations, the publication ran for five years, but this was not enough to keep it afloat indefinitely.

The zeal and passion that characterized the early discourses of Arcand gave way to a calmer, almost, pedagogical tone. He no longer desired to stir the masses, but to spread his ideas in a more detached manner. He distanced himself from active politics to concentrate more on ideas and their diffusion, particularly with the youth, such as Ernst Zündel and Raymond Barbeau,¹¹⁶ who represented for him the future of the nation. It was time to pass the torch to the new generation. Conferences were now given in parochial rooms, schools, or public spaces.

The decade of the sixties would be hard for Arcand on every level. In 1960, he had to be operated on to remove a cancerous tumor in his stomach, which undermined his health and his energy during the final years of his life. His son, Jean-Louis, would be taken by cancer in September 1966, at the age of thirty-seven, a tragedy that devastated Arcand.

On the political and religious level, the decade was marked by the Quiet Revolution and Vatican II, two abuses that incarnated the antithesis of the ideology of Arcand.¹¹⁷ The spokesman and soldier for a Christian Canada suddenly saw his nation reject Catholicism from public life and his Church implode from the inside. It was a victory for liberalism, and a defeat for both his Quebec and Rome.

Despite it all, the faith of Adrien Arcand remained inextinguishable. His health diminished, and in 1965 he allowed Gérard Lanctôt, a Catholic patriot, to take

over the Québécois section of the National Unity Party of Canada, the last to remain truly active. In this same year, he published *À Bas la Haine!* (Down with Hatred!), his only true book and began the publication of a monthly journal called *Serviam*. It would be printed until 2001 after years and years of sporadic posthumous editions.

His illnesses were gaining ground, and he even had to cancel a conference in December of 1966. Despite his waning health, he was not bitter, and even wrote in a letter to his friend Jean-Claude Bleau, on January 14th, 1966: “I banish illness, as well as the retirement that they had permitted me to consider, reflect, and meditate upon...” During the summer of 1967, sensing the arrival of his end, he set his affairs in order and went into the hospital. On August 1st, 1966, at 10:45 a.m., he passed away, rosary in hand, surrounded by his family and faithful lieutenants. The cancer had beaten him, and he joined his son Jean-Louis in the afterlife.

On August 4th, 1966, his funeral was held in the small village of Lanoraie. His hearse was followed by hundreds of his faithful followers and friends. The church was filled to capacity. A parade in which marchers gave the fascist salute followed behind, with a band recruited from the ranks of his Italian friends who played Chopin’s funeral march. The service was reverent and memorable. He was an important figure, not only in his own time, but for generations of French-Canadians and for the history of Canada.

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Appendix A

H A I L M A R Y



Hail, Mary.

Hail, the most beautiful among the beautiful, the most pure among the pure.

Hail, the Immaculate Conception, the only one of the children of men who, since Eve, has been spared from original sin.

Hail, gentle little girl raised in the Temple, under the protective wing of the Holy Spirit, your spouse.

Hail, young virgin of fourteen, so white and so pure that God Himself had to unite with your flesh to form the human body of His Son, the Redeemer, the Savior, the Judge of men.

Hail, perfect daughter of the Father, in whom He has eternally placed His kindness.

Hail, Immaculate Bride of the Holy Spirit, Who proceeds from the love of the Father for the Son and the love of the Son for the Father: therefore from the Love of God, Himself.

Hail, mother of the Son, joyful mother of the Nativity, suffering mother of the Passion, triumphant mother of the Resurrection, glorified mother of the Assumption.

Hail, daughter, wife, and mother of God. It is the most ineffable and the most charming mystery there is in you, O Mary. No other creature was and will ever be worthy and capable of this triple role of daughter, wife, and mother of the same being, and even less of God: it is against the Law. It was therefore necessary, the personal and immediate intervention of God, author and master of the Law, to fill you with this unique glory. And it was necessary that God Himself was the object of your filiation, your union, and your motherhood for this to be possible. The Hail Mary should be taken up and completed so that you may be sung, blessed and glorified in the threefold mystery of which you are the subject, O Mary, and thus the second stanza of the sweet Hail Mary can be sung: Holy Mary, Perfect Daughter of the Father, Bride of the Holy Spirit, Mother of the Son, pray for us sinners now and at the hour of our death.

Hail, Mary, apotheosis and glorification of the redeemed creation.

Hail, Mary, revenge of fallen humanity, for it is because of you that the Savior was able to be given to us. If, when the Archangel Gabriel was sent by God to seek your answer, you had refused to serve, as did Eve our common mother, how many centuries would we have had to wait for the Promised One? Like Lucifer in the early days, Eve gave in to the temptation to become like Him, to be above creation, to no longer have to serve Him, in order to be served herself. But you, O Mary, did not hesitate for a single moment to proclaim yourself the servant of the Lord, to submit to His will.

Hail, Mary, greater than Eve in her first splendor, for you were not to fall; you yourself were to become the living tabernacle of the Redeemer, His first temple, His first chalice, His first ciborium.

Hail, Mary, who provided the Savior of men with the substance of His blood, of His bones, of His flesh, of His entire physical being; and Who, risen and still alive, is in heaven with this deified body.

Hail, Mary, with whom it seems to me that I commune when I commune with the body of God your Son; for the blood and the flesh which He feeds to those who hunger and thirst for life, is it not the blood and the flesh which He has drawn from you, O compassionate and magnanimous Mother?

Hail, Mary, who, in anticipation of your submission and your consent to serve, has been spared the stain of original sin, and has thus been raised above all humanity, races, and nationalities. Not carrying this miserable burden which afflicts all of us, your poor children, you have no atavism of blood or race, no particularity of family or nation. You are not of any race, neither of the Jews than of any other, because your blood was not of Jewish blood, but of the blood of all perfection, of the blood of the human quintessence as was that of the first Eve, who was not of any race or nation, but of which all races and nations are. It had to be so for the Savior to be, as a human being, the perfection of men. And because it was so with you, where Mary, no human being was pure and perfect enough in essence to be united with you. No one was worthy of the perfect Daughter of the Father except God Himself. None other than you was worthy to be the Mother of God. And it could not be that the Mother of God had known a husband other than God.

Hail, Mary, infallible and immortal child of the human race. For, O Mary, after your answer which was to seal the fate of mankind: "I am the handmaid of the Lord," you could no longer fail or fall into imperfection: God was in you, as Father, as Spouse, as Son. Immortal, O Mary, for, not bearing the original fault, you did not bear the sentence "You will die of death." No, that sentence couldn't hit the perfect Daughter, Bride, and Mother of God. You are not dead, for you did not need a resurrection to ascend to heaven with your triumphant body. Your Assumption, in a beatific apotheosis of all the glorified, was the living entry into heaven of a body that the fallen earth could not take. The Son was to reserve for His beloved Mother the same triumphant entry that He Himself made into his kingdom.

Hail, Mary, the only one of all human creatures who did not need baptism or forgiveness.

Hail, Mary, who glorifies the human race in heaven. Thanks to you, above the angels, the human race holds in creation, in heaven, the first place after God. Lucifer was once the first after God; by conquering him, by crushing his head, you have made yourself worthy of his place, and thus mankind is glorified by you, exalted above all other creatures. In your person, human creation is queen of the sky and of all other creation; because, thanks to you, reigns in heaven a God-Judge inseparably united to a human body.

Hail, Mary, before whom all the chosen ones, angels, prophets, pontiffs, martyrs, doctors, apostles, virgins, spotless children, regenerated souls, bow with respect and love as before their queen, their mother, and their sister.

Hail, Mary, the only chain that links the created human essence to the divine creative essence.

Hail, Mary, who are in heaven with a human body like ours, like your divine Son. It is an attestation of your elevation that, alone with the Man-God, you have the privilege of reigning in His kingdom with a human body. And there, you have human attitudes like Him, of which you are the daughter, the mother, and the wife, because you wanted to be His servant. And there you have, like Him, human ears that can hear our human voice; you have human eyes that can see our pleas, our arms outstretched towards you, O good Mother.

Hail, Mary, Mother of God but also Mother of humanity since Jesus, from the

height of His cross, gave you as Mother to men. O Mary, sister of all human beings through the descendants of Eve, my sister, common human mother, my Mother, you through whom God, Jesus, is our brother in humanity, I bless you!

Hail, Mary, gift of God to afflicted humanity. Because if God gave us His life, His grace, His flesh, and His blood, He also gave us His mother, at the hour of His agony.

Hail, Mary, perfect mediatrix between God and men. If God cannot refuse anything from His daughter-wife-mother, what certainty we have of obtaining what we ask of Him, within the framework of His will, when it is you who ask for it for us!

Hail, Mary, to whom, like Jesus Himself, I can say “My mother.” It is, O Mary, the most sublime privilege of humanity, like the Eternal God, to call you mother. It is from this position that, on the earth and in heaven, the creature can come closest to His creator.

Hail, Mary, object of the deepest mysteries, source of the greatest hopes, support of the most robust faith, pretext of the most ardent love, intermediary of all the divine benefits.

Pray for us, miserable sinners, now and at the hour of our death. Amen.

Adrien Arcand

My Book of Hours

Appendix B

TO THE CANADIAN YOUTH



Beautiful, generous, and admirable youth of our Canada today, you who are our succession, our hope, our last joy of living while your elders fade into obscurity, do not let yourselves drawn into the plots of the relentless enemy who wants to destroy your heritage; know how to discern the traps that he lays for you, the poisons in which your eternal enemy wants to drown you.

Respond to the ever-vibrant heart of your race, to the call of your ancestors who made you what you are!

Bring joy to the anguished heart of your parents!

Come back to your Faith, without debating the unfathomable mysteries which cannot be explained using mere human reason!

Beautiful youth of our country, you who are so pure and so generous and so enthusiastic, try to understand, not in your mind but in your heart, not in your education but in your baptism, that you are afflicted with and tortured by the greatest struggle of all of human history, that you must make a decisive and final choice in this battle predicted for so long: the choice between Christ your Savior and the Antichrist your destroyer, between Civilization and barbarism, between Freedom and slavery!

If my entire life of labors, sacrifices, setbacks, and tribulations succeeded only in making you understand that, then I will not have lived in vain.

Adrien Arcand

Talk given at Sambo

Montreal, October 2nd, 1966

Notes

[← 1]

An imprimatur is a license to print or publish, especially by Roman Catholic episcopal authority.

[← 2]

Ernst Zündel (1939–2017) was a prolific Holocaust revisionist of German ancestry. He was persecuted by the Canadian government for his views and was tried in court multiple times, even spending time in prison. He was beaten, vilified by the government and the media, had his home burned down, lost his business, marriage and finances because he dared to question if the Holocaust really happened the way we had been taught it happened.

[← 3]

Letter to Father Benjamin Brunelle, December 30th, 1965.

[← 4]

From the Bulletin de la Paroisse Saint-Jean de la Croix (Bulletin of the Parish of Saint John of the Cross), Father Ouellette, 1956.

[← 5]

Latin for “I will serve.” It emphasizes a commitment and devotion to serve God. In Catholicism, St. Michael the Archangel cried this out in response to Lucifer's “non serviam” (“I will not serve”) when God put the angels to the test.

[← 6]

The Bobolink is a small New World black bird belonging to the genus *Dolichonyx*. Arcand uses the technically incorrect Québécois word “Goglu,” which derives from the Medieval French word “goguelu,” signifying one that struts.

[← 7]

Arcand's use of the term "Israel" may confuse some Christian readers. He uses it only to refer to the Jewish people, not to the "New Israel," the Christian inheritors of the renewed covenant described in the New Testament.

[← 8]

The account of Delilah can be found in Judges 16; the account of Esau and Jacob can be found in Genesis 25; the account of Joseph and his brothers can be found in Genesis 37; the account of Judas betraying Jesus can be found in the Gospels of Matthew, Mark, Luke, and John.

[← 9]

Shylock is the Jewish merchant in Shakespeare's *The Merchant of Venice*.

[← 10]

Arcand refers to the Protocols of the Learned Elders of Zion.

[← 11]

Monseigneur Landrieux's L'Histoire et les Histoires dans la Bible (History and Stories in the Bible).

[← 12]

French philosopher, mathematician, scientist, inventor, and theologian, who was a staunch defender of Christianity.

[← 13]

Romanticism was an artistic, literary, musical and intellectual movement that began in Europe around the end of the eighteenth century.

[← 14]

Non serviam; this is the antithesis of the Catholic motto and prayer of Serviam (“I will serve”). See also Jeremiah 2:20.

[← 15]

Pope Pius X (1835–1914) condemned Modernism creeping into the Catholic Church. The Sillon, a society founded by Marc Sangnier in the nineteenth century, aimed to bring Catholicism into more conformity with French Republican and socialist ideals. Pope Pius X wrote a letter of condemnation of the Sillon, denouncing their intentions.

[← 16]

In the sense of “resources,” “goods,” or “means of production.”

[← 17]

In the corporatist sense, instead of private firms.

[← 18]

This critical work could lead one to believe that Canon Panneton admired Adrien Arcand, who he considered “a genius in his own right, a courageous apostle that sacrificed everything to fight in service of the Church and to establish the reign of Christ.”

[← 19]

It is very probable that Adrien Arcand would have made corrections to this text if he himself had prepared the edition.

[← 20]

The Canon Panneton proclaimed his disapproval of the last two sentences.

[← 21]

References Matthew 27:51, Mark 15:38, and Luke 23:45.

[← 22]

A title given to those recognized by the Catholic Church as having made an important contribution to doctrine or theology through study, research or writing.

[← 23]

The Canon Panneton judged this affirmation to be imprecise, notably referencing the daily readings of Old Testament passages in the liturgy (Missal and Breviary).

[← 24]

In English, there is no exact equivalent of the word Accomplissement in this context. It refers to the miracles of Christ and the washing away of man's sins with His death on the cross.

[← 25]

[Latin for “Let Us Kneel.”]

[← 26]

[Latin for “perfidious Jews.”] The prayer in question refers to the “Good Friday Prayer for the Jews” in the Catholic Faith. Pope Pius XII changed the words of the prayer. This was done after Eugenio Zolli, former Chief Rabbi of Rome and a convert to Roman Catholicism, had asked the Pope, in 1959, to excise the adjective “perfidis” from the text. The claim and excuse for doing so is that the meaning of perfidus is more related to the word “faithless” and thus takes on the definition of “unbelieving” instead of “treacherous.” This interpretation is incorrect.

[← 27]

Due to complaints from a synagogue, the ritual of Good Friday was modified, with the introduction of kneeling in 1955.

[← 28]

Reference to Revelation 14 and the remnant of 144,000 Jews that will be redeemed by Christ (12,000 from each of the twelve tribes of Israel).

[← 29]

The world's most widely spoken constructed international auxiliary language that was created by a Polish-Jewish ophthalmologist named L.L. Zamenhof in the late 1870s and early 1880s.

[← 30]

See Acts 9.

[← 31]

[From the French, *revanche*, meaning “revenge.”] Revanchism started in France in 1870 when nationalists wanted to reclaim Alsace-Lorraine from Prussia after their defeat during the Franco-Prussian War.

[← 32]

[Latin for “without which it could not be.”]

[← 33]

[Caves; Québécois term for “stupid” or “ignorant.”]

[← 34]

Town in the state of New York where the United Nations was headquartered provisionally from 1946 to 1951.

[← 35]

[Hebrew for “Children of the Covenant.”] A Jewish organization that is supposedly committed to the protection and permanence of the Jewish people and the state of Israel. It also works to combat antisemitism and was the original founder of the Anti-Defamation League (ADL).

[← 36]

Bishop Garfield Bromley Oxnam (1891–1963) was a social reformer who fought for racial inclusion in California, particularly Los Angeles. He was elected to be an American Bishop in the Methodist Episcopal Church in 1936.

[← 37]

Constantine XI Dragases Palaiologos (1405–1453) was the last Byzantine emperor. He reigned from 1449 until his death in battle at the Fall of Constantinople in 1453. Constantine's death marked the end of the Byzantine Empire and, consequently, the end of the last vestige of the Roman Empire.

[← 38]

[Italian for “mandatory” or “a persistent but subordinate motif.” Alternate spelling is obbligato.]

[← 39]

References Matthew 7:6.

[← 40]

[Latin for “pronunciation.”]

[← 41]

The materialistic worldview that is pushed by the British School of Enlightenment and Newtonian physics, in contrast to the Living Nature phenomenology of Goethe and the German schools.

[← 42]

Economic theory developed in the 1930s that considers that a state plan could reshape societies, or at least counteract the myopia of the free-market.

[← 43]

The translator prefers the term “man-animal.”

[← 44]

References the ancient Greek cults that idolized the phallus.

[← 45]

[In Latin law and moral discourse, it means illicit sexual intercourse, or more literally, sex crime.]

[← 46]

Patriot Party of Canada during the Patriot Rebellions of 1837 and 1838.

[← 47]

Reference to Genesis 3:15.

[← 48]

References John 8:1–11.

[← 49]

The purchase or sale of spiritual or sacred offices, pardons, or consecrated objects.

[← 50]

References the city of Albi, France. This is where the Cathars, a group of heretics, first gathered during the twelfth century.

[← 51]

[Latin for “If Nicholas had not piped, Luther would not have danced.”]

[← 52]

The nations that established the Holy Alliance in 1815 were Russia, Austria and Prussia.

[← 53]

Kitson was also an inventor. In 1901, he invented the vaporized oil burner. After he went bankrupt in 1925, Kitson adopted Fascism and warned that Jewish bankers caused bankruptcy and most of the world's miseries. He became an influential Fascist in Britain by the time of his death in 1937, second only to Oswald Mosely, and even went to Germany to advise Nazi party economists.

[← 54]

References The Permanent Instruction of the Alta Vendita, a document originally published in Italian (1859) under the pseudonym “Little Tiger.” The book was issued to lodges with the signature “Nubius,” a supposed pseudonym of the supreme leader.

[← 55]

Reference to John 1:1, “In the beginning was the Word....”

[← 56]

In mathematics, the long ogive is the frequency distribution graph of a series. In architecture, it is a term used to describe curves or curved shapes, such as in a diagonal arc or rib across a Gothic vault.

[← 57]

Reference to Matthew 24:35, Mark 13:31, and Luke 21:33.

Jansenism was a movement in the Roman Catholic Church that sought reforms in alignment with the Augustinian doctrine of grace. Dutch Catholic theologian Cornelius Otto Jansen (1585–1638), bishop of Ypres in Belgium, was the founder of the movement. Jansenism was strongly against Jesuit theology and argued that there is no salvation apart from the Roman Catholic Church. They held to the belief of “irresistible grace,” where humans are unable to obey God’s commandments or experience redemption without God’s divine intervention. This means that Christ only died for the elect (a belief also supported under Calvinism). Pope Innocent X condemned Jansenism as heresy in 1653, as did Pope Clement XI in 1713.

[← 59]

It is possible Arcand is referencing John 14:15, “If you love me, keep my commandments,” or 1 John 2:3, “And by this we know that we have known him, if we keep his commandments.”

[← 60]

The non-clerical, or secular, control of political and social institutions in a society.

[← 61]

Antoine Blanc de Saint-Bonnet was a French philosopher in the nineteenth century. His ideas were a forerunner to modern sociology.

[← 62]

Uproar; great confusing noise.

[← 63]

Self-denial.

[← **64**]

John 8:44

[← 65]

Arcand is probably referencing John 14:6, “Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.’”

[← 66]

The United Nations Educational, Scientific, and Cultural Organization; an agency stating it promotes world peace and security through global cooperation in education, science art, and culture.

[← 67]

[Latin for “The Law of Retaliation.”]

[← 68]

The Sermon on the Mount is located in Matthew 5–7.

[← 69]

The discovery of the tubercle bacillus and its relationship to tuberculosis was made by Dr. Robert Koch in 1882.

[← 70]

A system designed to raise production by offering incentives to efficient workers (in the former Soviet Union).

[← 71]

The Surrender of Breda is a painting by Spanish painter Diego Velázquez. It depicts the 1624 Siege of Breda, a military victory of the Spanish against the Dutch, during the Eighty Years War.

[← 72]

[Latin for “Woe to the Vanquished!”]

[← 73]

Jewish prayer for the public annulment of vows which open the services for the evening of Yom Kippur.

[← 74]

One of the principal characters of the novel, a friend of Popeline, implicated on the side of the Goglus in the federal electoral campaign of July 1930.

[← 75]

Japheth was one of Noah's three sons. There are some, like Arcand, who believe that, according to early medieval and European traditions, the European peoples are the descendants of Japheth. See Genesis and 1 Chronicles.

[← 76]

Shem was another of Noah's three sons. The Jews are the descendants of Shem, including Jesus. See Genesis and 1 Chronicles.

[← 77]

[German for “with burning concern.”]

[← 78]

Wotanism may refer to Germanic paganism in this case.

A political scandal in France in the 1890s, where French artillery officer, Captain Alfred Dreyfus, was convicted of the crime of treason. He was found guilty of communicating French military secrets to the German Embassy in Paris and sentenced to life in prison. In 1896, there was an investigation into the case and new evidence was supposedly brought to light showing that another French army officer, Major Ferdinand Walsin Esterhazy, was the one who really committed the crime. A military court acquitted Esterhazy, supposedly after high-ranking military officials suppressed this new evidence. Pressure was laid on the government to reopen the case and in 1899, Dreyfus went back on trial. The public was very divided over the whole affair. Although Dreyfus was again convicted and given a ten-year sentence, he was pardoned and released. Dreyfus was even exonerated in 1906, reinstated as a major in the French Army, and served in World War I. The entire issue divided France, poisoned French politics, and encouraged radicalization, but it did lead to a renewal of nationalism in the military.

[← 80]

For the sake of brevity, clarity and to avoid any convolution with Arcand's original works, some portions of Mérel's essay have been omitted. These omissions in no way detract from Mérel's overall exposition of Arcand's themes and ideologies.

[← 81]

Claude Polin (1937–2018) was a French political philosopher, scientist and writer, who opposed liberalism and totalitarianism.

[← 82]

Followers of the early Christian theologian, denounced as a heretic by Church fathers.

[← 83]

Joseph de Maistre (1753–1821) was a Savoyard diplomat, lawyer, philosopher and writer who believed that Monarchism was divinely instituted by God and that the Pope was the highest authority for all spiritual matters on earth.

[← 84]

Charles Maurras (1868–1952) was a French politician, critic, author and poet. Some of his nationalist ideals preceded the ideas of Fascism.

[← 85]

Niccolo Machiavelli (1469–1527) was an Italian diplomat, historian, philosopher and author during the Renaissance. His political treatise, *The Prince*, highlights his belief that politics involved deceit, criminal activity and treacherous acts.

[← 86]

Saint Thomas of Aquinas, *Summa theologiae*, Part I, Question 60, Article 5.

[← 87]

Adam Smith.

[← **88**]

[German for place of war, theatre of war.]

[← 89]

Also known as the Old Regime. It was the social and political system in France from the Middle Ages up until the French Revolution in 1789. The French Revolution abolished the monarchy and the feudal system in France.

[← 90]

Antoine de Rivarol (1753–1801) was a French Royalist who wrote and translated works during the Revolutionary era. He was a strong defender of the Ancien Régime.

[← 91]

Michel de Montaigne (1533–1592) was an important philosopher, statesman and essayist of the French Renaissance.

[← 92]

[Civitas.] Latin for the social body of cives, or “citizens,” according to Cicero.

[← 93]

Thomas Cajetan (1469–1534) was an Italian philosopher, cardinal and theologian. He was a significant theologian of the Thomist school (the theology and philosophy of Saint Thomas Aquinas) and a major opponent of the teaching of Martin Luther.

[← 94]

Imposing reciprocal obligations upon the parties.

[← 95]

Max Stirner (1806–1856) was a German philosopher who worked with Hegelian ideas such as self-consciousness and social alienation. He has been called a forerunner of theories like postmodernism, psychoanalytic theory, anarchism, and nihilism.

[← 96]

The substance or essential nature of an individual.

[← 97]

Louis Lavelle (1883–1951) was a French philosopher, metaphysician and writer, whose works discussed themes like metaphysics, morality, evil, and aesthetics.

[← 98]

[Latin for “with things changed that should be changed” or “once the necessary changes have been made.”]

Georges Dumézil (1898–1986) was a French religious scholar, linguist and philologist. His research and scholarly works have impacted Indo-European studies and comparative mythology, as well as contemporary research on ancient societies and civilizations.

[← 100]

François-René de La Tour du Pin (1834–1924) was the Marquis de la Charce, a French military officer, politician, social reformer, and devoted Catholic.

The Cristero War, or Cristero Rebellion was a conflict that took place in Mexico in the 1920s, in which the government tried to limit the power of the Catholic Church with the imposition of several laws. Mexicans in rural areas rose up against these measures. Pope Pius XI supported the rebellion and condemned the anticlerical oppression.

[← 102]

Mary Ball Martinez, *Undermining of the Catholic Church*, page 33 of the French translation, *La Sape de l'Église catholique*.

[← 103]

Emmanuel Lévinas (1906–1995) was a Jewish philosopher of Lithuanian Jewish ancestry who lived in France.

[← 104]

Sand, Comment le peuple juif fut inventé, Fayard, 2009.

[← 105]

Ibid. page 221.

[← 106]

Ibid. page 226.

[← 107]

Ibid. page 208.

[← 108]

Saint Thomas Aquinas, *Summa contra Gentiles*, II 68.

[← 109]

The Society of Priests of Saint-Sulpice; an organization that deals with Catholic education, particularly the education of priests.

The Vendée Wars (1793–1799) were uprisings that occurred during the French Revolution in the area of the Vendée. The insurrections lasted a considerable amount of time in 1793, with peasant rebels gathering forces into four armies that actually won victories against trained troops. They called themselves The Grand Catholic Army of the Vendée. From December 1793 through January 1794, the armies were routed and defeated, and the government and military began a campaign of terror against the rebels and their families. No one was spared from execution, not even women or children. The Vendéen rebels were not daunted and started a guerilla campaign that caused the regime in Paris to finally sue for peace. Although a treaty was signed in February 1795, it was broken in June of the same year. Officers of the Vendéen armies were executed and the fighting ground to a halt. The rebels again picked up fighting in 1799 due to religious freedom still being denied to them. Napoleon took power in November 1799 and showed his respect for the Vendéen people by working with them to repair relations with the Catholic Church. By December 1799, the rights of worship were fully restored to the Church in all of France. It is well documented that the Vendée Wars were Christians fighting for faith and religious freedom.

Mayor of Montreal between 1938 and 1940. On August 2nd, 1940, Houde publicly urged his fellow citizens to ignore the conscription imposed by the government to fight against the Axis in Europe during the Second World War. He was arrested for sedition by the Royal Canadian Mounted Police three days later and confined without trial. For almost four years, nobody knew where Houde was, except for a few key people, and then eventually, Houde's own family. When he was finally released from his internment in 1944, he was greeted by 50,000 roaring supporters in the streets of Montreal. He was reelected as mayor later that year.

[← 112]

The David Bill passed in 1930, allowing for a separate Jewish school board and publicly funded schools. Catholic leadership put pressure on the proposed law, stating that a Jewish school board was subversive. Support for separate Jewish schools declined, and it would not be until the 1960s when the Canadian government would acquiesce to Jewish pressure and start funding Jewish day schools.

[← 113]

Édouard Drumont was a French writer in the 1880s and 1890s. He was an anti-Dreyfusard and self-avowed anti-Semite. He was the editor of the highly popular and influential Parisian publication *La Libre Parole* (Free Speech). In his journal, he repeatedly discussed the eternal conflict between the Aryan and the Jew.

Louis-Ferdinand Céline (1894–1961) was a lecturer and physician, as well as being hailed as one of the greatest French novelists of the twentieth century. He wrote a series of antisemitic lectures in support of a military alliance with Nazi Germany. He fled into exile in Germany and then Denmark after the Allies landed in Normandy in 1944. He was convicted by a French court as a collaborator with the Nazis in 1951 but was pardoned shortly after that and returned to France to resume his medical practice and his writing.

[← 115]

This fresco, which is of Mussolini, is still visible today behind the altar and above the ambulatory of the church.

[← 116]

Raymond Babeau (1930–1992) was a teacher, literary critic and political figure in Quebec. He was a nationalist and early supporter of the contemporary independence movement of Quebec, which advocated for the sovereignty of Quebec.

The Quiet Revolution occurred in the 1960s when the Quebec Liberal Party, led by Jean Lesage, ousted the Union Nationale party in the elections of 1960. In an effort to remove what they considered outdated traditional values and a conservative ideology, Lesage and the liberals pushed through reforms that were, in essence, extremely socialistic. While the role of the Catholic Church in society declined, there was a backlash against the liberal, progressive policies being pushed and nationalism did start to grow. The liberals were almost defeated by the Union Nationale party in 1966, but Canada would not see a return to the traditional policies and ideology of the old guard.

Vatican II, also known as the Second Vatican Council, was a council of Roman Catholic Bishops, Cardinals, leaders and theologians who met to deliberate and decide on important issues pertaining to the Church, the Vatican and the Pope between 1962 and 1965. The result of the council was that it brought about controversial reforms to the liturgy, the theology of the Church, revelation and the relationship with the laity, the relationship of the Church to the rest of the world, and ideas about ecumenism. One very controversial document relates to the relationship of the Church with the Jews, with the document stating that all Christians are just as responsible for Christ's death as the Jews in Jesus' time and all Jews today. There are many Catholics who oppose the decisions made by Vatican II, even arguing that many of the changes are detrimental and heretical.

