A black and white portrait of Adrien Arcand, a man with a mustache, wearing a suit and tie. The portrait is set against a background of a grid pattern that recedes into a circular tunnel effect.

ADRIEN ARCAND

# Biographical Sketch

## A Short Study of the Life of Adrien Arcand

"To federal Prime Minister R. B. Bennett who had offered him the Minister of Labour portfolio in 1935, Adrien Arcand replied that "blue" and "red" parties were slated to disappear and that humanity would be confronted with the choice of being cut down by Communism or of living free under a resolutely anti-Communist regime."

For the first time, in English.

Adrien Arcand Books - Free Edition



A Short Study  
Of the Life of  
Adrien Arcand

BIOGRAPHICAL SKETCH

National Unity Party of Canada

N.U.P.C.



*“ESQUISSE BIOGRAPHIQUE”*

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Exclusive English translation for Adrien Arcand Books,  
from Section 1 of *Adrien Arcand devant le tribunal  
de l'histoire: Scandale à la société Radio-Canada*  
(Scandal at CBC Radio-Canada) circa 1983 by Arcand's  
then still-existing National Unity Party of Canada.



## DEDICATION

For the men and women of the Patriotic Order of the Goglu, and then of the National Social Christian Party, and of the National Unity Party of Canada, and to Adrien Arcand's old comrade-in-arms, Joseph Menard.



## FOREWORD

This biographical sketch is taken from Section 1, pages 5-18, of *Adrien Arcand devant le tribunal de l'histoire: Scandale à la société Radio-Canada* ("Adrien Arcand before the Court of History: Scandal at Radio-Canada"), meaning the French-language CBC. The specific authorship of *Scandal* is unknown, although the writing style is reminiscent of Adrien Arcand himself. *Scandal* bears the name of Arcand's last political party as its publisher, the *Partie de L'Unité Nationale du Canada* and is dated 1983, about sixteen years after Arcand's death in 1967. Mr. Gérard Lanctôt was leader of the N.U.P.C. at the time *Scandal* was published.

The biographical sketch of Adrien Arcand is valuable, with a portrait of his youth as one of twelve children of a religious and hard-working Catholic family. His schooling, including studies in philosophy, and his background as a Lieutenant in the Royal Canadian Militia are noted. Some detail is given on his character in terms of his activities as a journalist with the daily and weekly press, as a labor union organizer, and as the founder of a French-Canadian authors' association. His trials in a Canadian concentration camp in World War II and his heroism are recorded poignantly.



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## BIOGRAPHICAL SKETCH

Adrien Arcand was born at Montreal, in the Parish of the Immaculate Conception on October 3rd, 1899. His father, Narcisse Arcand, originally from Saint-Joseph-de-Deschambault (Portneuf), was a carpenter involved in trade union organizing. His mother, Marie-Anne Mathieu, came into the world at Sainte-Marie-de-Beauce and made her name as a school directress, organist and mistress of the chapel.

This worker family had twelve children, Adrien being the fourth. In honor of his parents, Mr. Arcand wrote: "I owe to my highly intelligent and deeply Christian mother principles that I find excellent, and a special taste for writing what I think; to an energetic and quite courageous father, a love of work which has been my best heritage, and a measure of fighting spirit that some admire and others fault." (*Biographies canadiennes-française*, Montréal, 1930, p. 340)

Adrien Arcand was a student at Saint Stanislaus school. He did his secondary studies at Collège de Saint-Jean and at Collège de Montréal (graduating in 1919). He began his philosophy at Collège Sainte-Marie while studying evenings with the engineer Paul DeGuise, at the Forest Products laboratory (attached to McGill University). The young Adrien wanted to become a chemical engineer.

Unhappily, this scientific career plan was destroyed by illness.

An epidemic of the Spanish influenza hit Canada at this time, and Adrien Arcand was confined to bed for nine months. He could have lost his life, for the epidemic left 43,000 dead in Canada: 13,000 in Quebec and 3,000 in Montreal (out of 30,000 recorded cases in the Canadian metropolis).

As of 1920, he earned his living as a journalist at *La Patrie* (a daily), at *La Presse* and at the *Montreal Star* – mastering English as well as his mother tongue. In 1923, he was one of the founders, and vice-president, of the Society of French-Canadian Authors.<sup>1</sup>

In 1924, after basic training, he obtained the rank of Lieutenant in the Royal Canadian Militia with the Châteauguay regiment, whose official emblem he designed with his brother, Major Louis-Georges Arcand.

On April 14, 1925, he married Yvonne Giguère of Quebec City. They had three sons: Yves-Adrien, Jean-Louis and Pierre.

While employed as a legal and theatrical columnist at *La Presse*, Mr. Arcand founded the Union of Catholic Journalists of Montreal<sup>2</sup>, assuming its presidency. Management of the daily looked askance on the matter and moved to annihilate the union. Mr. Joseph Bourdon, a veteran in the profession, tells the story of the events of 1929 as follows:

“(…) Not having lived in proximity to Mr. Arcand in those years, there was a period when we saw one another, when we talked together daily. And I always appreciated his great qualities of heart and spirit. He was an honest man. And I can cite another fact for you:… He had been fired from *La Presse* along with Hervé Gagné (…). Now, Hervé Gagné and Adrien Arcand wanted to organize a journalists’ union at *La Presse* and were fired because they refused to sign a document stating that they would not take part in a union. But Adrien Arcand and Hervé Gagné told

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<sup>1</sup> Translator’s note: *La Société des Auteurs canadiens-français*

<sup>2</sup> Translator’s note: *Le Syndicat Catholique des Journalistes de Montréal*

their colleagues: 'Sign it, sign the paper, and don't leave ... you don't have the means to leave your jobs!' That shows, a little, the heart that Adrien Arcand had: he didn't want people to find themselves in the street because of him. Because at that time, trade unionism wasn't very strong." ("He was an honest man, he was a great Christian!" *Serviam*, 7-8/1982, p. 9)

Mr. Bourdon then explains that Mr. Oswald Mayrand was falsely accused, in 1955 (and by a trade unionist), of having caused the loss of the Union of Catholic Journalists:

"Then Adrien Arcand got wind of it and he wrote a long letter to Mr. Mayrand to tell him that this was untrue, that all that had just been written about him was defamatory, that he had never contributed to the destruction of the Union or to his [Arcand's] firing. And he told him, it's Mr. So-and-So – he named the person – who was a trustee of *La Presse*, who engineered all that, who required the signatures and all, while Mr. Mayrand had only quite correctly followed orders, had never done anything to prevent the formation of a union. So, here we clearly recognize Adrien Arcand, his spirit of justice."

Fired by *La Presse* after a decade of loyal service, reduced to counting on nothing but his talent and his work, Adrien Arcand launched a humorous and controversial weekly, *Le Goglu*<sup>3</sup>, whose first issue appeared on August 8th, 1929, almost the whole content of which he wrote, signing "Emile Goglu".

The success of the paper was mind-boggling. It quickly achieved the phenomenal print-run of 85,000 copies sold. It was snatched up in the most remote villages. Old folks, for whom the name of Adrien Arcand means nothing, nonetheless re-

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<sup>3</sup> Translator's note: The French word *Goglu* means Bobolink in English, the name of a songbird.

member the *Goglu* with enthusiasm.

Conservative in orientation, *The Goglu* hardly feathered the nest of Alexander Taschereau's corrupt Liberal regime. Its pages were ornamented with sizzling caricatures which thrilled the public. But not the paper's adversaries, who, on the Sunday morning before the elections of August 24th 1931, sacked and burned the press and the workshop that produced it.

Meanwhile, Adrien Arcand engaged in battle against the creation of a Jewish school system<sup>4</sup> with a confessional committee

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<sup>4</sup> The story of this battle is told in 1930 by Adrien Arcand in his 42-page pamphlet, *Chrétien ou juif?* (Christian or Jew?); meaning, who will run the Quebec Legislature, the Christian or the Jew? In 1930, at the request of his beloved Catholic Church, Adrien Arcand launched a political battle against this early demonstration of "multiculturalism". However, if something is illegal, meaning unconstitutional, and you fight it politically, you therefore treat it as an option. You give it room to expand and to embed itself.

The "legal" approaches of that day were also addressed to the symptom, and not to the root cause. Constitutionally speaking, it is never too late to address the cause. This is because Confederation was done in large part to guarantee self-government to each of the founding ethnic majorities. The old Province of Canada was divided in two; Upper and Lower Canada became Ontario and Quebec in 1867. In other words, the founding peoples of Canada each secured self-government under a local or provincial Legislature with their own legal, political and cultural institutions for their own cultural preservation. That is a constitutional purpose. The French language, the Catholic faith, and the legal system of the Civil Code of Quebec are the inheritance of the French-Canadians, preserved in Quebec. These institutions are for them to develop; not for foreigners to develop as they see fit.

The scission of the old Province of Canada had therefore completely separated the local ethnic majorities to exclude mutual interference of the Provinces in one another's local ethnic affairs. This local independence being a constitutional purpose, underscored by the Long Title of the British North America Act of 1867 which controls all action, both federal and provincial, no measure can be legally implemented which harms the interests protected by Confederation. Nevertheless, perhaps in the early rush to complete the Union of 1867 by peopling the West to prevent American annexation, constitutional purpose was overlooked in the course of immigration. And then, in a thoughtless manner at

inside the Council of Public Instruction. At issue was a bill tabled by the Provincial Secretary, Athanase David, under the zealous care of MLAs Cohen and Bercovitch.

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the turn of the century, a flood of Jews under wealthy Rothschild aegis began to pour into Canada. The Jews gravitated largely to Catholic Quebec. They stubbornly refused to integrate. They refused to adopt the culture of the founding ethnic majorities. They insisted upon seats in the Quebec Legislature, a Catholic Legislature, while setting up their own Jewish institutions on Quebec soil which naturally exclude all non-Jews. In other words, de facto, the Jews gave themselves local self-government in the precinct of the Catholic Legislature, as though they had their own Province! Under a Liberal-Jewish-leftist alliance, anti-Catholic, anti-Christian legislation began to issue from the Quebec Legislature. With foreign money, French Catholic assets built over hundreds of years were rapidly bought out by Jewish cartels. The French-Canadians increasingly found themselves as hewers of wood and drawers of water on the soil of their forefathers. They became the servants of immigrated foreigners in their own land.

In other words, a conflict was created in Quebec by the imprudent use of the immigration power. It was a conflict far more grave than the Protestant-Catholic struggle in pre-Confederation Upper and Lower Canada, which severance of the two Christian divisions was enacted to alleviate in 1867. In other words, for the French-Canadians in Quebec, who had won Confederation to protect their own local interests, the mass immigration of a non-assimilating ethnic group who were not even Christians, who were opposed to Christians, who had commandeered the Catholic Legislature for their own use, would eventually spell the death of French Canada. The immigration policy which led to this recreation in Quebec, on a more disastrous footing, of the very problem Confederation had solved, was unconstitutional. Mass-immigration of non-assimilating groups into Canada violates the constitutional rights of the founders, to whom the Legislatures belong for their own self-government. Multiculturalism violates the rights of the founders; it dispossesses the founders of all their institutions, which they need to survive. These become, once again, joint institutions as before Confederation. In Canada's constitutional system, there is no doctrine of *laches*; meaning that there is no time limit to remedy or put right a constitutional error which violates constitutional rights. In other words, unconstitutionality can be stopped with a proper legal challenge. It should have been stopped in 1930.

Monsignor Georges Gauthier, Archbishop Coadjutor of Montreal, had unequivocally denounced the bill in Saint Joseph's Oratory. He expressly asked Mr. Arcand to alarm his readers on this danger, which he did (this fact is confirmed in tome xxxi of (translation: *History of the Province of Quebec*<sup>5</sup> by Robert Rumilly, p. 176).

After taking this position, Mr. Arcand found in his mail a growing flood of correspondence from overseas, in particular, Great Britain. He studied this documentation and acquired a solid conviction on the deep causes of the decadence of our western Christian Civilization, on the origin of the crises, wars, revolutions and tyrannies ravaging the world, on the root of the evils being spread by High Finance and Communism.

In November 1929, in the pages of *The Goglu* and other papers he emceed, "The Camel" and "The Mirror"<sup>6</sup>, Mr. Arcand suggested the idea of organizing a vast nationalist movement. This is how, a few weeks later, the Patriotic Order of the Goglus went into operation, to spread the doctrine that Mr. Arcand had elaborated.

Since the task of defending our Civilization against anti-Christian assaults seemed finally in straits within the framework of a simple movement, Mr. Arcand founded the National Social Christian Party in October of 1933. This was a bitter disappointment for a number of traditional political formations, who had tried to woo him and attract him into their ranks.

The N.S.C.P. took up the ideas of the preceding Order, it advocated corporatism, the social doctrine of the Church and participated in the current of the right which crossed the West, from the England of Mosley to the Belgium of Degrelle, from Hitler's Germany to Mussolini's Italy.

At the end of five years, after the necessity made itself felt of merging all the nationalist forces of the right in our country, the National Unity Party of Canada was formed. Meeting at King-

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<sup>5</sup> Translator's note: *Histoire de la Province de Québec*

<sup>6</sup> Translator's note: *Le Chameau and Le Miroir*

ston on July 1st,<sup>7</sup> 1938, the representatives of eight different Canadian provincial political formations (the tiny Prince Edward Island was not among them) elected Adrien Arcand, unanimously, as leader of the new party. Mr. Arcand did not see this post of leader as his exclusive privilege, but as a duty he would voluntarily have entrusted to another; circumstances were such that he retained it until his death.

A party national in scope, the N.U.P.C. broke definitively with the astringent political jousting of the past. To federal Prime Minister R. B. Bennett who had offered him the Minister of Labour portfolio in 1935, Adrien Arcand replied that "blue" and "red" parties were slated to disappear and that humanity would be confronted with the choice of being cut down by Communism or of living free under a resolutely anti-Communist regime. The N.U.P.C. embodied the option of a Canada free from the Communist threat.<sup>8</sup>

It was under the banner of the torch that the N.U.P.C., with intensive recruitment and numerous meetings, was feverishly preparing for the coming elections, when war broke out in Europe in September of 1939. However, a few months earlier,

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<sup>7</sup> Translator's note: that was "Dominion Day", now called "Canada Day", the effective date of Confederation, enacted to preserve our local nationalism.

<sup>8</sup> Translator's note: It is really too bad that Arcand never studied constitutional law; he might have learned that the British North America Act of 1867 prevents a communist takeover by virtue of its oath of allegiance. Communists cannot sit and vote laws for Canada, because the Communist system they pursue would overthrow the Parliament, which is permanent. Arcand's attempt to implement Corporatism instead of Confederation was also a coup d'état. Had Arcand taken the Labour portfolio, he might have learned something about the Constitution and made some important changes from within the system, including barring the federal immigration of non-assimilating peoples. Constitutionally speaking, Communism isn't an "option" for Canada. The Long Title of the British North America Act, among other features of the British parliamentary form of government in Canada, makes the Union of 1867 permanent. A Communist, or anyone opposed to the Parliament, or to a Legislature, cannot swear a valid oath to sit and vote laws for Canada or her Provinces.

Mr. Arcand had predicted it and had explained that it would be caused by antichristian forces, intending that the great western nations, Germany, France, Great Britain and Italy, tear each other to pieces to the advantage of international Communism – which in fact happened.

Faced with this cataclysm, Adrien Arcand demonstrated his unflinching loyalty to his country. To the government, he offered to incorporate his legionnaires into the Canadian Army, which was declined. And as of February 1939, as reported in a newspaper hostile to the N.U.P.C., *The Gazette*, Mr. Arcand had stated that the French Canadians would like to defend Great Britain if Italy attacked her unjustly.

A responsible leader, concerned with the welfare of those who had placed their confidence in him, he demonstrated the same attitude, in the war, as during the conflict with the management of *La Presse* in 1929. He ordered suspension of the activities of the N.U.P.C. so as not to attract persecutions. In the same spirit, he left his functions at *L'Illustration Nouvelle*<sup>9</sup> so the paper would not suffer the wrath of censure and be compelled to close its doors. Mr. Arcand went on vacation in the Laurentians in September 1939 and only returned to the editorial department of *L'Illustration Nouvelle* for a social occasion, dressed in a shirt like those worn in the woods ... and lumberjack shirts were not fashionable at the time ... It would be needless to indicate here that at the height of his political career, Mr. Arcand never stopped practising his profession, which his great capacity for work allowed him to do. "He was — what was called in the field, at the time at least — a "producer".<sup>10</sup> He was a guy who could sit at his typewriter and type for hours and hours, always at the same rhythm (J. Bourdon) Through the pre-war years, Mr. Arcand directed *Le Fasciste Canadien*, *Le Siffleux*, *Le Combat National*,<sup>11</sup> whose content he almost entirely wrote himself.

<sup>9</sup> Translator's note: *L'Illustration Nouvelle* was a weekly newspaper.

<sup>10</sup> Translator's note: The noun used in French is "*pondeur*", from the transitive verb "*pondre*", meaning "to lay", as in "produce an egg".

<sup>11</sup> Translator's note: *The Canadian Fascist*, *The Groundhog*, *The National Com-*

And in addition to his regular work at *L'Illustration Nouvelle*, he still found time to collaborate on several other publications.

The more the war advanced, the more it was evident that the agents of belligerency had the last word against those who sought to conclude a peace. When the "funny war" turned to disaster for the Allies, in the spring of 1940, a wind of panic blew across the countries of the Commonwealth: the alarm was sounded for the "Nazi fifth column". Even *L'Illustration Nouvelle*, whose administration had been remodeled on February 15th, 1940, threw itself into the atmosphere of hysteria, inviting its readers to obtain labels marked with the slogan: "Be patriots! Protect us from the 5th column".

The scapegoats of the defeated Allies were all singled out: the parties of the nationalist right. Mr. Arcand knew in advance that he would be picked up. Hector Grenon moreover wrote: "In silence the lists of suspects had been extremely well prepared and this, apparently, for some long time. Nobody has been insulted by being overlooked." (*Notre peuple découvre le sport de la politique*<sup>12</sup>, p. 111.)

Mr. Arcand could have fled, but he did not, because he had strictly nothing for which to reproach himself, as likewise his political adjuncts and his followers. Citing baseless rumors, they arrested him, rumors skillfully spread by the enemies of the N.U.P.C. since before the war.

Here's one example, concerning the leader of the legions of the N.U.P.C.:

"A Toronto weekly, by the name of *Hush*, a little scandal sheet, wrote one day that Major Scott is a spy in the service of Germany. Mr. Scott replied with an action in damages and he won, the Court sentencing *Hush* to pay him \$2,000. This did not prevent Major Scott from being interned, just like Mr. Arcand." (J. Bourdon, *Montréal-Matin, son histoire*,

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*bat.*

<sup>12</sup> Translator's note: translation: "Our people discover the sport of politics".

*ses histoires*<sup>13</sup>, p. 92)

Adrien Arcand and Maurice Scott were picked up the same day, May 30th, 1940, when the former was visiting in the Laurentians 60 miles from Montreal, and the latter was in the city. Once again, the accused expected to have trouble, since on the preceding 23rd, federal, provincial and municipal police had carried out a series of searches. Incidentally, on this same day, Sir Oswald Mosley, leader of the English fascists, was arrested in Great Britain.

During a preliminary inquiry without tail or head which was adjourned *sine die* (the equivalent of an acquittal), the N.U.P.C. was decreed illegal by Order in council on the 4th of June. After which, with retroactive effect and without trial, the leaders of the N.U.P.C. were sent away to the Petawawa concentration camp.

Adrien Arcand stoically endured the test; he would be deprived of his liberty for five years and five weeks: the longest internment of its kind in the whole British Empire.

The Canadian concentration camps, happily, have never had the rigor of the Communist system of extermination in Siberia, which caused the death of more than 60 million persons since the triumph of Marxism in Russia, in 1917. Nonetheless, Petawawa and Fredericton were no vacation stays for the militants of the N.U.P.C. – the Germano-Canadians, the Italo-Canadiens and the other detainees who found themselves there. They were tossed into barracks, up to 85 prisoners lodging in buildings with a capacity of 48. There were no sanitary installations, only two big cauldrons near the camp beds. The barracks were constructed from a row of floors nailed to posts. They were poorly heated: by three stoves which roasted the occupants nearest. The windows were barred. After the morning wake-up, the de-

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<sup>13</sup> Translator's note: The *Montréal Matin* was a newspaper. The name means "Montreal Morning". The title of the document by J. Bourdon translates as: "*Montréal Matin*, its history, its stories".

tainees went to forced labor, and if they refused, they were locked in cells. On the back of each (detainee), there was a red disc. The installations visibly had been improvised, which made the pain of incarceration doubly intolerable. The Canadian Red Cross never intervened in favor of the Canadian detainees in these camps, deeming them stateless. When they wished to donate their blood, they were boldly refused! Only the Germans shared their own packages with them.

The detainees were the targets of endless harassment, above all when Ernest Lapointe was Justice minister. The guards carved to pieces those packages the prisoners were able to receive, supposing espionage activities that were utterly impossible. A medical examination took place every month, and they had to present themselves butt naked as if men were cattle. During the first eighteen months of his internment, Mr. Arcand was not allowed to see his wife; when this became possible, the conversation, under supervision of a guard, mandatorily transpired in English. Detainees who did not speak English (or their visitors) had to stay silent. At the same moment, war propaganda screamed to the French Canadians that they were fighting for the liberty to speak their language, to profess their religion, etc. The printed matter distributed by the Canadian government was primarily more or less obscene American magazines, whereas "the German government sent to its detainees prayer books, Lutheran or Catholic, according to the religion of the prisoner. The books were of fine paper and profusely illustrated." (*"Adrien Arcand n'a pas abandonné ses combats"*<sup>14</sup>, *Almanach-Éclair* 1956-57, p. 166)

In spite of the terrible injustice of which he and his party comrades were victims, Mr. Arcand's conduct was always exemplary throughout his long internment. He strove to comfort desperate souls, innocents felled by judicial errors, the fathers of large families whose wives, considered as "untouchables", cru-

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<sup>14</sup> Translator's note: (Translation:) ("Adrien Arcand has not abandoned his battles").

elly suffered the absence of their husbands. The inexhaustible spiritual and moral resources of Mr. Arcand saved many a prisoner from a suicidal *cul de sac*. He even managed to convert a Protestant pastor to Catholicism. He collaborated with the penitentiary authorities to speed up the release of a number of detainees.

On leaving the camp at Fredericton, Mr. Arcand established his residence at Saint-Joseph-de-Lanoraie, a village skirting the Chemin du Roy 40 miles North of Montreal. To clear his reputation of all suspicion, Mr. Arcand wanted to pass the test of a trial, the very one that had been promised to him but never instituted. His motion was dismissed. But Mr. Arcand's lawyer, Maître Saluste Lavery, continued to work the file; a suit for \$3,500,000 was directed against the federal government, which was backhandedly brushed off, because "His Majesty can do no wrong".

Then, Mr. Arcand reactivated the National Unity Party of Canada. He was a candidate in the federal elections of 1949, in the riding of Richelieu-Verchères. On this occasion, Mr. Arcand was banished from the air on State Radio, as he explains here:

"The applicant (Adrien Arcand) alleges that in 1949, when he was a candidate in the general federal elections, at which time Radio-Canada gave free radio air time to all the candidates, even Communists, the applicant was not only denied free time but he was denied the right to buy less than an hour, distributed over several broadcasts, to transmit his patriotic and Christian program, even at double the ordinary price, the Radio-Canada official replying that the applicant's name was the first on a blacklist of personalities forbidden on the air of Radio-Canada." (Handwriting of Mr. Arcand, 1963)

Mr. Arcand tried a second time to enter the House of Commons, in 1953, running in Berthier-Maskinongé-DeLanaudière. The N.U.P.C. campaign was magnificent, unforgettable. How-

ever, the enemy inundated the riding with alcohol, provided by a distillery under Zionist control, and Mr. Arcand had to concede defeat by a margin of 3,000 votes.

In no way discouraged, Mr. Arcand set out to publish a monthly paper, *L'Unité Nationale*, as of December 1953.

Mr. Arcand simultaneously continued his many activities as an author, a journalist, a political leader and an expert on world problems consulted from all parts. But his health had been permanently undermined by his stay in the concentration camp. He became very sick and spent the last months of his life confined to a hospital bed. Here are his last words, recorded at his bedside by our current leader, Mr. Gérard Lanctôt:

"Be true to God, be true to Country, true to Family ...  
Don't be concerned with what befalls you ... Fear nothing ...  
... You will sometimes feel you are on a stormy sea ... You will think you have been thrown off a bottomless precipice ...  
... You may feel you are alone ... Don't give up!

"Defend the Truth, proclaim it, shout it loud!

"God has given us the greatest of possessions, life ...  
and it is necessary to give one's life in order to keep one's faith ...

"Ask God to inspire you ...

"The battle is so beautiful ... The Cause is so great ...

"Persevere ... Do not give up!!!"

Adrien Arcand rendered up his last breath on August 1st, 1967.

Reflecting on the loss of this great Canadian, Mr. Lanctôt wrote, in the Party review:

"The tabloids, to sell their papers more easily, have announced that he died forgotten and that he hated Jews. Prestige is acquired by blowing in the same direction as the wind, and spreading lies makes money. Mr. Arcand pitied these people, for they know not what they do. Those who

are conscious of their actions, he forgives them as he has always done to those who caused him harm.”

It is untrue that he is forgotten. Thousands of Canadians who have followed his teachings will never forget him. Those who have been his companions in misfortune in the prisons, the concentration camps, throughout his whole battle, will never forget him. Those to whom he has rendered service by his counsel and who pretend to forget him, out of fear of the Jews, will never have a clear conscience, for the memory of his kindness, his charity, his greatness of soul, his mercy, his gentleness, his love of his neighbor, his services rendered, will haunt them to the end.” (*Serviam*, 7-8/1967, p. 1)

If they interminably fabricated concerning the political ideas and activities of Mr. Arcand, nor did they hesitate to divulge his personal life and to invent character traits, always to defame him. Thus, one of the champions of the “leftist” history that is dictated everywhere, Professor René Durocher, has already claimed on the radio that Adrian Arcand was a deceiver, an intriguer, who knew how to sneak, manipulate, impose. For Mr. Durocher, Adrien Arcand was an out-and-out bird of prey swooping down on people who did not always know how compromising or dangerous he was . . .

What a contrast between the defamatory interpretations and the memory left by Mr. Arcand with those who really knew him! Read this appreciation of Mr. Joseph Bourdon, his colleague at work:

“As a journalist, he surely is one of the best of his generation. Gifted with an encyclopedic memory, he can write for hours. He alone writes all the content of a monthly paper, the organ of the National Unity party. I see him still, in his little office, seated in front of his typewriter, and drinking his regular afternoon tea ordered from the Gosselin restaurant. If he is a fiery orator in his assemblies, he never

raises his voice at *L'Illustration Nouvelle*. When he gives directives – which is very rare – he always does it with so much politeness and delicacy. He loves to have visitors and he opens his office door to anyone. I have seen street sweepers enter, abbots, doctors, foreign journalists to whom he will grant all his time. Being responsible for the publication deadline of the paper, I am sometimes anxious, given these interminable visits, about when he will submit his article or articles for the editorial page, and even from time to time for the front page. Nonetheless, unfailingly, he hands in his copy at the agreed-upon time.” (J. Bourdon, *Montréal-Matin*, . . . , pp. 91-92)

Questioned about his first meeting with Mr. Arcand, Mr. Bourdon replied: “It’s very vague, it’s very vague... Because Adrien Arcand, first of all, was a self-effacing person, very unassuming. He was even a – I am going to say it – timid, is that not so? As to the deep motivations of Mr. Arcand, Mr. Bourdon tells us: “There was a certain mystique in his life, and, in my view, as I knew him, he was also a great Christian. It may seem strange to say that, the word mystique has just been used, but he was a great Christian. (...)” (*Serviam*, 7-8/1982, pp. 3 and 4)

This thoroughbred of a man, overflowing with energy, of rare intelligence and prodigious culture, served his ideal until the end, despite his failing health in the final years, and in spite of all the persecutions and attacks perpetrated against his person. Earthly goods were of no interest to him, and therefore sublime detachment really remains the most tangible proof of his sincerity, according to all those whom he greatly inspired in this world depraved by the love of money. To proclaim in the face of the universe this extraordinary renunciation is really the greatest homage that his disciples and his friends could pay to him.

Whenever we gather before the modest tomb where ADRIEN ARCAND rests, at Lanoraie, his memory lives in us again, filled with all his dignity, all his valour, and all his faith.

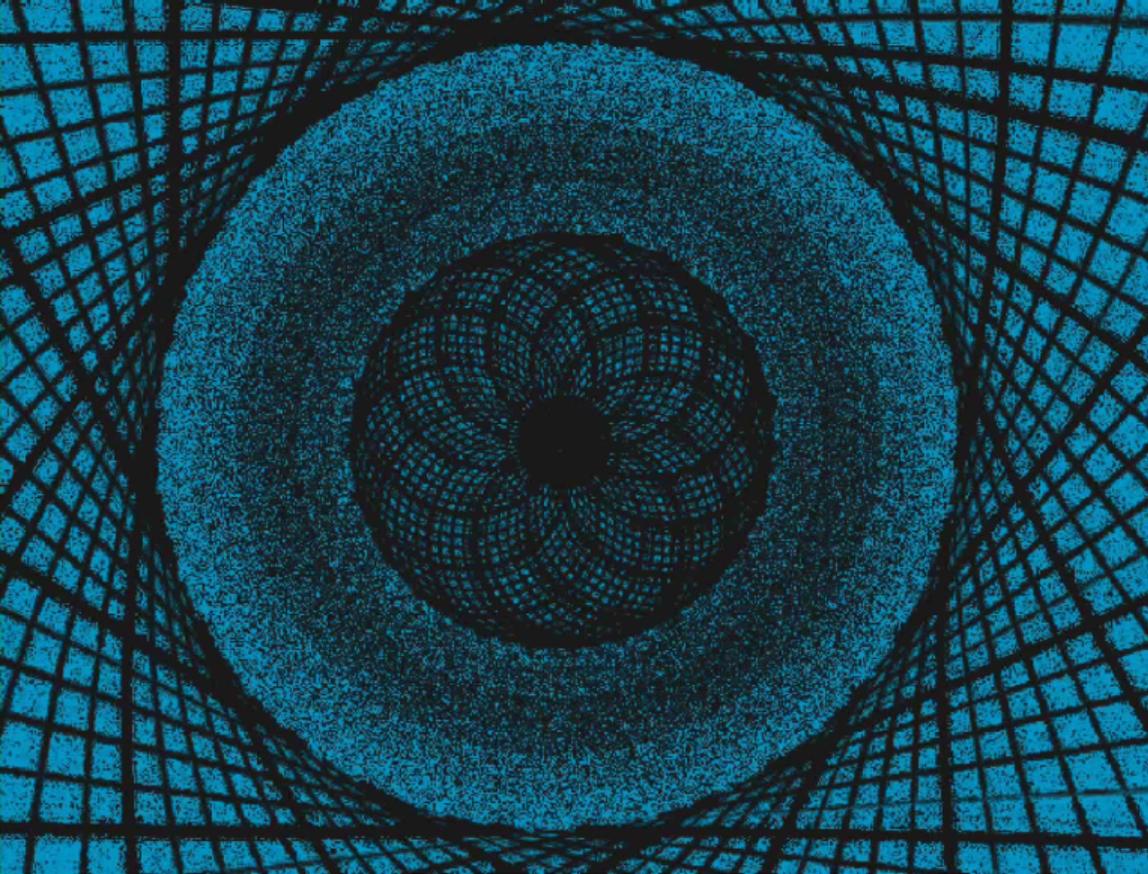


## ABOUT THE AUTHOR

Adrien Arcand founded the National Unity Party of Canada (N.U.P.C.) in 1938 to replace the National Social Christian Party (NSCP) which he had founded in 1933.







# Biographical Sketch

A Short Study of the Life  
of Adrien Arcand

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