



ADRIEN ARCAND

What is a French-Canadian?

A Pamphlet from 1963

For the first time, in English.

ADRIEN ARCAND BOOKS - Free Edition

What is a French-Canadian?

ADRIEN ARCAND

"Qu'est-ce qu'un Canadien-français?"

by Adrien Arcand, 1963, was translated into English
on 20 April 2018 for Adrien Arcand Books.
The first free html edition appeared on 20 April 2018.
This is the first PDF edition.

In this little pamphlet dated March 1963, Adrien Arcand
describes the unique character of the French-Canadian,
comprised of the best features of French and Saxon
religious and legal heritage.

Copyright © 2018 Adrien Arcand Books

Exclusive English Translations

All rights reserved.

ACKNOWLEDGEMENTS

The front-cover photo is of Adrien Arcand, from his political manifesto entitled *Fascisme ou Socialisme ?* (1933).
The back-cover photo is of Sir F. E. Smith, newly created Lord Birkenhead, on his appointment as Lord Chancellor, the highest officer of the British Crown who is head of the judiciary and who presides in the House of Lords

DEDICATION

For Yvonne Giguère Arcand of Quebec City,
and for Yves-Adrien Arcand, Jean-Louis Arcand
and Pierre Arcand.

What is a French-Canadian?

*From the pen of Adrien Arcand
in March 1963*

FOREWORD

One day, about fifty years ago, the Chief Justice of the Privy Council of England, who was passing through Montreal, put this question to his audience in a room at the Ritz-Carlton:

“What is a French Canadian?”

A young journalist employed at La Presse, whose name was Adrien Arcand, gave this admirable reply:

“Sir, the French-Canadian is the only man on Earth who has the genius of the two greatest civilizations, carried to the highest degree: the Latin civilization and the Saxon civilization.”

Lord Birkenhead, astonished, replied:

“Young man, I now understand why your lawyers are so brilliant when they plead before the Privy Council in London. I wondered where their beautiful balance of spirit came from. You have given me the explanation I was looking for.”

WHAT IS A FRENCH CANADIAN?

In the lower class, at home, when we hear a Parisian speak, we say: "Here is a real Frenchman!" And if we hear a thick-tongued Englishman, we say: "Here is a hell of a bloke!" Where does this reaction come from? — This reaction comes from the confused feeling that distinguishes the Latin from the Saxon ...

The French-Canadian is not entirely French; nor is he, either, completely English. He recognizes the ties which bind him to his mother country; but in present-day France there is something he does not like: the conception of FREEDOM. With the English too, there is something that annoys us: the conception of PROPERTY... That is what sets the French-Canadian apart.

In a man's life, there are two things to which he clings: his skin and his shirt. Meaning: his freedom and his property! The first takes priority over the latter. For, it is by one's vision of life that all his vital acts are translated. Now, the French-Canadian, who has undergone two dominations, the French and then the English, has absorbed what was most valuable in one and the other. He has made principles from this with which he is unwilling to part.

We have absorbed the greatest product of Latin genius: its Civil Code. There, one finds a correct conception of property, which leaves to the individual the most latitude possible to dispose of his goods as he wishes, and this, up until his death.

From the Saxon genius, we took the Criminal law. Here we find a CATHOLIC conception of freedom; it was the Catholic barons who established it around the year 1000, when England was called THE ISLE OF SAINTS. This is why we still read (in French) on the coat of arms of Albion: "God and my right — Shame on him who thinks evil of it."¹ In this English Criminal

¹ *Honni soit qui mal y pense* is an Anglo-Norman phrase. It is the motto of the Order of the Garter, the most important order of British chivalry. The verb *honnir* is a verb of the French language which today is hardly used any more

law the principle is posed: everyone is free and presumed innocent until proven guilty.

A wealthy Englishman who disposes of his fortune, usually bequeaths a share, either to the college where he studied, or to a hospital or a library, and he establishes scholarships to help students or the poor, etc., after his death; otherwise, his family would no longer be well regarded and would be disgraced. But that is not one of our habits... For we have maintained France's attachment to the familial domain.

On the other hand, if we are quite fond of France, we do not admit its conception of liberty: in that country, if the police arrest an individual, he, himself, must prove that he is not guilty.

Take good note that the French-Canadian was able to choose what was best in these two civilizations, and he rejected what he disliked. Which has helped to make him the most balanced man we know. The INNER SENSE OF BALANCE: that is what strikes foreigners who visit us or meet us; and that is also what qualifies our people for ideological or spiritual struggles.

It is therefore obvious that the hard-headed (who are simply those minds weak in logic) are fatally mistaken, who go to France, to the Masonic lodges, to get materialist, existentialist, or atheist ideas, only to return here to try to corrupt us with these misconceptions.

Our History proves that the French-Canadian has always fought for spiritual ideas: our faith, our language, our customs, our system of education, marriage and the family, etc. And we have always fought against heresy, impiety, apostasy, national betrayal, materialistic education, divorce, and Malthusianism. We have left to others the pursuit of wealth and economic power (to an excess that we are correcting).

IT IS BY THE SPIRIT THAT WE CONQUER. For exam-

and means to blame someone by shaming him, by subjecting him to public contempt. A contemporary translation of the phrase would be "Shame on him who thinks evil of it".

ple, here are two victories of the French-Canadian spirit: our Temperance Crusade, and our struggle for the Autonomy of the provinces.

Temperance: At the start of the century, the United States enacted Prohibition Laws against the trade in alcoholic beverages. In the Province of Quebec, after some hesitation, we ended up adopting a Temperance Law: a victory of common sense, of balance ... A few years later, all the other Provinces of Canada and then the American States subserviently copied our Temperance Law (obviously, it can be perfected in its drafting and application, like any human law). Now, that is a conquest!

Autonomy. Here, one man championed this cause: Duplessis ... Only blind fanatics refuse to appreciate him. At the start of the struggle, Duplessis was alone against the Federal Government and the other Provinces, proclaiming the FRENCH-CANADIAN idea of Autonomy. So he was made fun of! In less than twenty years, Duplessis had conquered them all. All the Provinces of Canada, without exception, claim their autonomy, and the Central Government is bound to make concessions. The Government of Quebec is bound to follow the same path traced by Duplessis. Yet another conquest by the genius of our race.

The people of Quebec (the French-Canadians), ruined by the English Conquest in 1760, gradually reconquered their rights and freedom. After 200 years of effort, they now have a standard of living higher than that of France after 2,000 years, or Italy after 3,000 years... A victory of balance!

Finally, let's consider an overview. Observing the maneuvers and diplomatic meetings at the United Nations, we find that THE GREAT MATERIALIST ASSAULT is in preparation ... In our country, our Catholic positions are under direct attack from claims by agnostics, from secular propaganda favoring the neutral school, civil marriage and divorce, from infiltration of communists into our public bodies (in particular the press, radio, and television); contamination of certain social clubs by socialist or Marxist ideas; and betrayal by some academics who

knock our secular traditions and work to demolish our religious and national edifice ... The battle is thus engaged: we must fight !!

The French-Canadian must maintain his equilibrium. He must defend his faith and his so-noble traditions, which have been the strength of his people, and ensured their survival. He is armed to fight materialism and win the victory of spiritualism. He can count on the help of God to remain faithful to his mission.

At the time of the Vatican Council, unity among Christians was recommended ... we must avoid discrimination among cousins in our High Christian Culture. Rather than dividing, let us unite to defend Christendom against the enemies of Christ.

When atheists and agnostics want to secularize or neutralize everything: schools, hospitals, courts, universities, broadcasting, etc., let us walk together, French Canadians and English Canadians, to plant the Cross everywhere and establish the Rule of Christ the King in our homeland.

"O CANADA! ... your arm can raise the sword, it can carry the Cross and its treasure, steeped in faith, to protect our homes and our rights.²

Adrien Arcand

March 1963

² Translators Note. Arcand's final paragraph is an abridgement of Canada's national anthem in French. For those unfamiliar, here is sheet music with both the French lyrics and the English lyrics of that song. There are differences between the English and the French, because they are not translations of one another. However, in Arcand's abridgement, I have indeed translated his French. The sheet music is not a part of Arcand's original pamphlet. Hope you enjoy it.

O CANADA!

O Can - a - dal Our home and na - tive
O Can - a - dal Ter - re de nos ai -

land! True pa - triot love in
eux, Ton front est ceint de

all thy sons com - mand With glow - ing hearts we
fleu - rons glo - ri - eux! Carton bras sait por - ter l'é -

see thee rise, The True North strong and free! From
pé - é - e, Il sait por - ter la croix! Ton his -

far and wide O Can - a - da, we stand on guard for thee.
toire est une é - po - pé - é - e Des plus bril - lants ex - ploits

God keep our land glo - rious and free!
Et ta va - leur, de foi trem - péé,

O Can - a - da, we stand on guard for thee.
Pro - té - ge - ra nos foy - ers et nos droits.

O Can - a - da, we stand on guard for thee.
Pro - té - ge - ra nos foy - ers et nos droits.

ABOUT THE AUTHOR

ADRIEN ARCAND was born at Montreal in the Parish of the Immaculate Conception on October 3rd, 1899 into a worker family of twelve children. He was a career journalist. As of 1920, he earned his living at La Patrie (a daily), at La Presse and at the Montreal Star, being fluent in English as well as in his mother tongue, French. Most of his known writings are in French.

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.

Arcand launched a humorous and controversial weekly of his own, Le Goglu, whose first issue appeared on August 8th, 1929, almost the whole content of which he wrote, signing it "Emile Goglu".

In November 1929, in the pages of The Goglu and other papers he emceed, (Le Chameau and Le Miroir) (translation: "The Camel" and "The Mirror"), 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.

Mr. Arcand founded the National Social Christian Party in October of 1933. At the national convention in 1938, this party was replaced by the National Unity Party of Canada and Mr. Arcand was elected leader by acclamation of the delegates of eight provinces, no other name being suggested.

Five months before the war of 1939-45, Mr. Arcand announced the inevitability of this war, "which would only result in the overthrow of the European empires and the expansion of Judeo-Communism over the world, solely to dechristianize the western peoples and judaize them."

On 21 June 1940, his movement was declared "illegal" and Mr. Arcand was sent, together with his principal Canadian lieutenants, to concentration camps, under pressure from Jewry in America and England. He would be deprived of his liberty for five years and five weeks: the longest internment of its kind in the whole British Empire. He only left the camps three months after the end of the war. He could have been set free had he wanted to "do his loyal share for our glorious Soviet ally", which he persistently refused to do, every six months.

Adrien Arcand died on August 1st, 1967. He was buried in a modest tomb at Lanoraie, Quebec.

Adrien Arcand was a mentor to the noted Ernst Zündel.

Adrien Arcand delivered the public lecture, *Le Communisme Installé Chez Nous (Communism Installed Here)*, at Montreal in 1966, the year before he died.

Visit ADRIEN ARCAND BOOKS online for more exclusive English translations.



Lord Birkenhead

"One day, about fifty years ago, the Chief Justice of the Privy Council of England, who was passing through Montreal, put this question to his audience in a room at the Ritz-Carlton:

"What is a French Canadian?"

A young journalist employed at La Presse, whose name was Adrien Arcand, gave this admirable reply:"