



CANADIAN JEWISH ARCHIVES

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FOUNDED BY SAUL HAYES, O.C., Q.C., LL.D., F.R.S.A.
FIRST EDITOR LOUIS ROSENBERG, F.R. Econ.S., F.S.S.

Forgetfulness leads to Holocaust;
Remembering is the root of redemption.
(Baal Shem Tov)

ANTI-SEMITISM VII

EARLY ANTI-SEMITISM: THE IMPRINT OF DRUMONT

Compiled by
DAVID ROME

NATIONAL ARCHIVES
CANADIAN JEWISH CONGRESS

MONTREAL CANADA
1985

ISSN 0576-5528



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NEW SERIES 35

Forgetting leads to Myths
Remembering is the root of redemption.
(Rabbi Shalom)

ANTI-SEMITISM III

EARLY ANTI-SEMITISM: THE IMPRINT OF DRUMONT

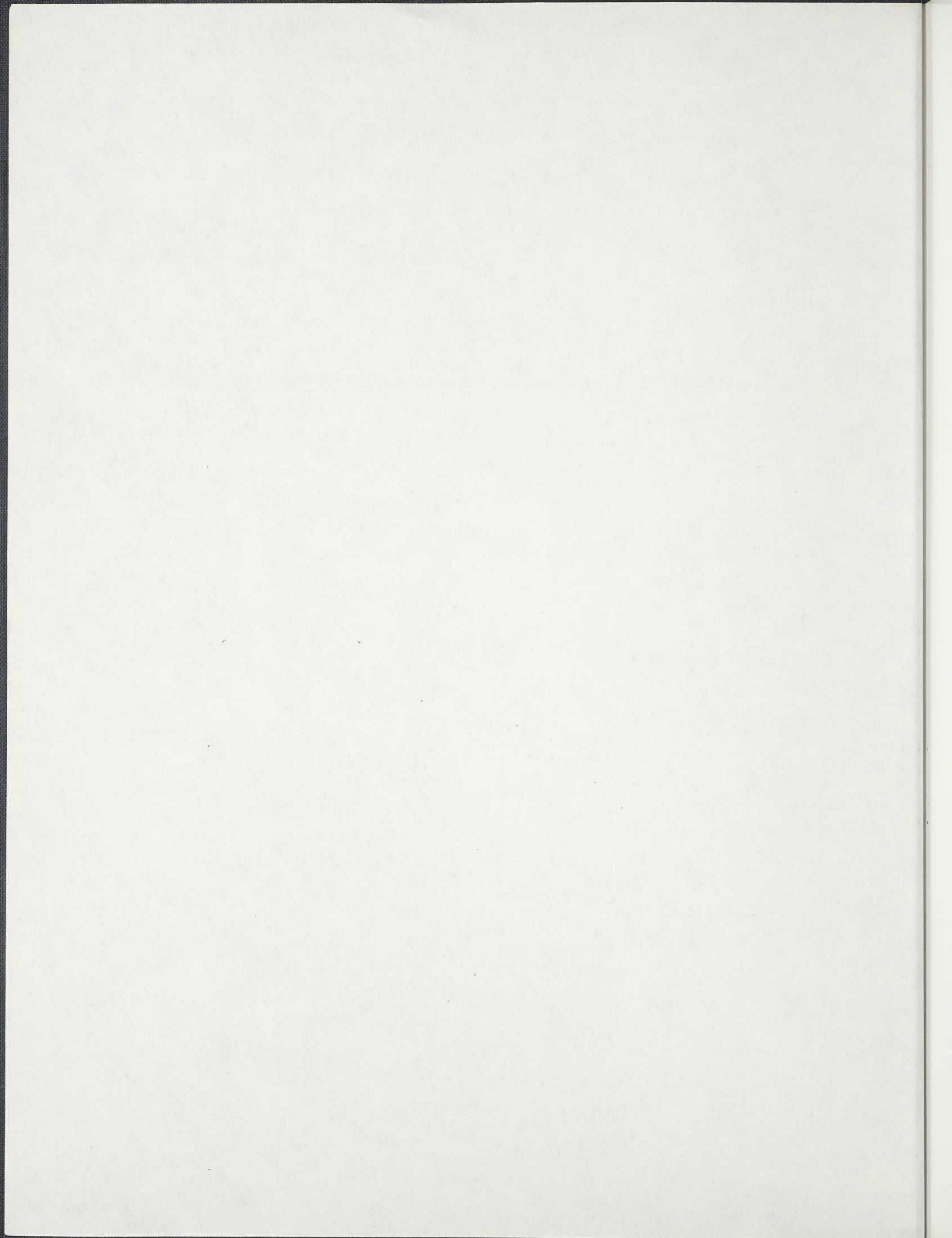
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Nous nous souvenons

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D8600209

ISSN 0576-5528

CANADIAN JEWISH ARCHIVES - Serial Publication

Founded by Saul Hayes, O.C., Q.C., LLD, F.R.S.A. (1904-1980)

Original series, edited by Louis Rosenberg, F.R. Econ. S., F.S.S.,
numbers 1-6, 1955-1962

New Series, edited by David Rome, numbers 1- , 1974-

CANADIAN JEWISH CONGRESS (Founded 1919)

1590 Avenue Docteur Penfield

Montréal, Québec

H3G 1C5 (514-931-7531)

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DRUMONT

Towards the end of the nineteenth century a personal event -- the emergence of one person -- marked a major turn in world history and Jewish history. Endless ex post facto observations explained the inevitability of that emergence. Every element of his life came to be seen as foreseeable and coherent with the known circumstances. But no one had, before the person, foreseen Edouard Drumont.

So without the benefit of prophetic prognostication, we need only note that Drumont lived and changed France; not only France, but the entire western world -- not least Canada -- because that half of France which he altered was virtually the only France with access to most of Canada and to all of Quebec; to virtually all those portions of Canada where Jews were rooted and were settling.

It is a meaningful reflection on society in general and on the fragility of the Jewish position in the western world that a nonentity such as Edouard Drumont -- later his peer, Hitler's Goebbels -- could shake Jewish fate all over the world.

By the expert, ruthless and unscrupulous exercise of special talents for the new métier applied on a large scale in a new political universe created by cheap printing, an anonymous person could emerge from mass humanity. By these manipulations he could mobilize millions, many of them more valid by any account than himself, into thought patterns of his dictate however clearly these were based on untruth, however inconsistent, however lacking in moral foundations, however totally revolutionary of earlier ideas and however disruptive of respected institutions. He found that when one of his assertions was proven false it needed only louder and more frequent repetition to be accepted. He learned to play with his own proclaimed credos as if they were children's counters; by his exploitation of decibels magnified by publicity, the truths of reason and of scholarship could be ruthlessly swept away by repetitive floods of breeding falsehoods.

Because such men barely pretend to tell a provable truth they are immune to authority, discussion or debate. Disproof is irrelevant. They almost beg unmasking and destruction as if seeking to prove their immortality by martyrdom at the hands of civilization and reason.

This technology was not limited to the political or social; it was as applicable to culture or to religion or to pseudo-religion as to opinion and judgment. It could exploit credulity in spiritualism, in

mysticism or in faith in vast conspiracies. The very existence of Jews could be a natural instrument and theme for manipulation.

From such marshes of nonentity, there thus arose Hitler and Nilus, and could arise Adrien Arcand.

Because of intellectual, social and political developments, some of which were in effect chapters of Jewish history of the second half of the nineteenth century, this otherwise undistinguished man contributed -- largely by megaphone -- to a Jewish-centered myth perception of history which penetrated into the minds and hearts of millions. Among the consequences: the brutalization of western Europe, its reversal beyond the dark ages, the launching of the greatest of world wars, the slaughter within the war of millions of Jewish victims.

But the implanting of the evil did not cease with the interment of the victims or the settling of the dust and ashes from the furnaces.

The current judiciary annals of Canada go beyond recording the persistence of anti-Semitism -- itself an unexplained phenomenon. They fix the continuity of the very wording of Unholy Writ in the weeds of Protestant Alberta and Ontario, in the toxic poisons spread by Drumont (not the first), by Father Lacasse, by the Semaine religieuse de Québec, by Tardivel, by Action sociale catholique, by Les Croix, by Héroux, by Father Huot, by Hacault.

Half a century earlier the mentors of Jew hatred urged that the medieval legislation governing Jews be implemented in Canada.

Like criminals mired in their vast lies, the persecutors and the prosecutors of martyrs whom they accused of ritual murder brazenly denied that a single Jewish child had ever died violently in Poland, that there had ever been a holocaust, an extermination of the innocents.

The Ernst Zundels and the Jim Keegstras, like Edouard Drumont seventy-five years ago, imply before Canadian courts that it is proper to renew the program of these teachings, to continue and to repeat the violent and bloody program of 1886. The arguments read into, and which thus sully, the records of the Canadian judiciary broadly imply support of the anti-Semites' attacks upon rights granted to Canadian Jews 150 years ago, as Dominican C.-M. Forest had written fifty years ago,

"They are immigrants by the same title as Asiatics and Africans. The civil equality which a law accorded them, another law can withdraw." (Revue dominicaine, vol. 41, p. 44, Nov. 1935. Pp. 273-74)

Within a few months of its publication, and of his periodical La Libre parole in 1892, the Paris predecessor of Goebbels had become one of the shapers of European history, influential in Quebec social thought.

It is a remarkable element of modern history that some creators and controllers of the new technology of hatred -- including men who had recourse to Catholic institutions and often utilized church philosophies and structures -- attached their names to basic menacing documents of hatred such as Drumont's which helped shape the Protocols, as Norman Cohn's Warrant for Genocide has demonstrated. The significant evaluation of the guilt of each of them is to be measured in Jewish blood they sought to spill. Jewish history is the mortuary record of their successes. Western cultural history is the record of their efforts.

All over the world countless persons and groups attuned their messages to such as Drumont's and rejoiced in him. Québécois were among the first of his foreign consignees. This remained true of his successors thirty years later, as when Nilus inspired the high priests of the Canadian cults of Jew-hatred and of those who affirmed and reaffirmed the Jews' alleged practice of ritual murder and of free-masonic conspiracy. This was strengthened by episcopal incitation, by the teachings of Abbé Valmore Lavergne, of Tardivel, of the Semaine religieuse de Québec, of Action sociale and of a large segment of Quebec political and religious literature. (Clouds in the Thirties, sections 1, 3)

Drumont's influence in Catholic France or in ultramontane Quebec was not diminished by his earlier years of anti-clerical propaganda, by the clear manipulative timing of his return to the church (like Taxil's timing) just before the appearance of La France juive; all this in order for him the better to exploit the Christian world during his early "conversion", to further the full flowering of his commercial, political and personal power through the distributive network of his numerous media.

The religious and moral reservations about Drumont maintained by leading Catholic thinkers illustrate the remarkable association of the Canadian Catholic conservatives and ultramontanists with the new racists who are allied, across religious lines and often to the detriment of church interests, largely by a common anti-Semitism.

Such reservations existed for Eugène Veuillot, brother of Louis Veuillot.

So the year 1886 is crucial in Quebec cultural history and in the annals of Canadian Jewry for the emergence, in the steaming political universe of France, of celebrity-figure Edouard Drumont, one

of the evil men of history, through the publication that year of his anti-Semitic book La France juive.

The history of the Jews in western Europe and in Canada was shaken in April 1886 with the appearance in Paris of this anti-Semitic book destined to poison the minds of countless thousands for many years. (Marc Angenot. Ce qu'on dit des Juifs en 1889, anti-Sémitisme et discours social. Montreal, Centre interuniversitaire d'études européennes, 1984. Pp. 11-23)

In spite of the doubts about Drumont from the Catholic point of view the Frenchman's authority was spread by the religious press in Canada, notably by Action sociale catholique, over decades.

It mattered not that within a few years of his conversion he publicly criticized the pope as Machiavelian and as "the most poorly informed sovereign in Europe"; that he attacked the pope's moderate Ralliement policy; that he ridiculed those who followed the pontiff, abused the papal nuncio. (R.F. Byrnes. Anti-Semitism in Modern France. New Brunswick, Rutgers University Press, 1950, vol. 1. Pp. 310, 334-35)

Prominent Catholic adherents of Drumont in Quebec, who were the voice of the entire church in French Canada, put his anti-Semitism ahead of loyalty to church and followed and magnified instead the French racist -- not for the last time.

IN QUEBEC

The writings of Drumont were almost as popular in Quebec as they were in Paris. From the day of its appearance in France Drumont's La France juive became a household text in Quebec.

Characteristically, the dubious Catholic Edouard Drumont was the loudest continental voice heard in Quebec, largely through Action's family of periodicals.

Tardivel's friend Jesuit Father Joseph Grenier recommended La France juive to Tardivel on August 29, 1886 as "a fine work, even though we need to mistrust his principles." (Pierre Savard. Jules-Paul Tardivel, la France et les Etats-Unis, 1851-1905. Quebec, Les Presses de l'Université Laval, 1967. P. 306)

The appearance of Edouard Drumont's incendiary La France juive was welcomed by Tardivel. On May 15, 1886 he reprinted a laudatory review from the Paris authoritative Catholic journal associated with the revered name of Louis Veuillot, L'Univers.

The work was described by La Revue canadienne of June 1888 as an "exposé of villainy in the metropolis, a work which has properly evoked enthusiasm from honest people and has penetrated the most profound levels of society as well its popular classes...full of pleasant irony and indignant eloquence." (vol. 1. P. 472)

Even an older Quebec historian who was not influenced by the new anti-Semitism, Benjamin Sulte, reacted to Drumont in his history "Juifs et Chrétiens" in which he dealt with the position of Jews in early nineteenth century Quebec. (reprinted in Pages d'histoire. P. 432),

"At this time Jews hold the attention of all Europe. My article is therefore timely.

"After Drumont's book, which calls for a European crusade against the Israelites, comes the ukase of the Russian emperor in regard to this race; constantly persecuted but never crushed, dissipated like dust among the peoples of the globe, scattering before every swirl raised by the hatred of the sons of Jophet.

"Even before the fall of Jerusalem the sons of Shem had come to see themselves as persecuted. As persecution has entered into their very nature, I believe that in the end they will disappear, or rather will melt into our diverse elements, if we leave them quiet.

"There is no danger that we will become wise enough to understand this."

The works of Drumont were sold in the influential Quebec ultramontane bookstore of J.-A. Langlois as early as 1890 and were recommended by the Semaine religieuse de Québec.

Fraternal relations were established between La Vérité and Drumont's La Libre parole in Paris in 1892, encouraged by the approval which the eminent Veuillot gave to the French journalist.

The views of Drumont on the internal difficulties of L'Univers in Paris were eagerly reprinted by C. Rondat in La Vérité, particularly as they included a gratuitous attack on the Académie for being too complaisant towards Jews. (June 10, 1893)

C. Rondat told the readers of La Vérité on December 8, 1894 that Drumont was right in saying that France was in the hands of the Jews. "Scratch a Jew and you will always find Judas." One proof: the Jew Dreyfus sold French mobilization secrets to a German army officer.

Drumont was frequently cited in La Vérité on a variety of subjects of Jewish concern such as the accusation of ritual murder, Zionism, the Dreyfus case, or freemasonry, although Tardivel did have some reservations about Drumont's attitude to the faith. (Canadian Jewish Archives, no. 33, P 79, 87 et passim)

Another of Drumont's admirers who quoted him was Raoul Renault. Drumont reciprocated this warmth from "a valiant colleague."

Among the channels through which Drumont reached Quebec readers were the various La Croix periodicals, such as La Croix du Canada. (Canadian Jewish Archives, no. 31)

The Montreal La Croix (1903-30) included contributions from Drumont, its Parisian master, as did Le Nationaliste and Le Devoir. (M. Brown. Pp. 266-67)

Drumont's article on crime rampant in Paris appeared in Action sociale of February 5, 1908.

Drumont responded to the appeal issued by Henryk Sienkiewicz on behalf of the suffering Polish people in an article "The Polish Protest" in which he compared the Polish victims of injustice with the French,

"The truth is that since Jewish ideas have prevailed over what has remained of Christian civilization, all moral sense has been

abolished among peoples and among people... The protests in favour of the Jews of Russia are intended only to advance anti-Russian policies... The greatest deed that you could perform would be to write a second Quo Vadis to portray Christian society half submerged by the passing triumph of the Jews who begin again their war against all that carries the sign of the cross, the war which they had waged against the ancient world." (La Libre parole, reprinted in Action sociale, Jan. 11, 1908)

This return to the darkest medievalism is echoed time and again in the Québec anti-Semitism of this period.

L'Action catholique reprinted with pleasure the long proposal of François Veillot from La Libre parole that French Quebec reactivate all institutions which would perpetuate French traditions and values. (May 15, 1919)

Significantly, Maurice Dupré, addressing the 1908 congress of the Association catholique de la jeunesse canadienne-française on "The Good and the Evil Press," cited Drumont rather ambiguously to the effect the "French no longer think and no longer have the time to think; they think only through their newspaper."

At the same congress Armand Lavergne also cited Drumont's La France juive in the opening of his address on "The Rights of the French Language." (Le Congrès de la jeunesse de Québec. 1909, Pp. 304, 345)

On his part Drumont was appreciative of his North American colony on the St. Lawrence. As early as 1890 he foresaw in La Dernière bataille that Quebec was doomed to be the victim of its Jewish immigrants. (Clouds in the Thirties, section 2, P. 76; Canadian Jewish Archives, no. 26, P. 22)

The La Croix of August 1897 complimented Drumont by aping Drumont's La Dernière bataille.

The historical observances in Quebec in 1908 were reported in the Libre Parole of Paris, in the form of an interview with Pierre Gerbier by H. de Rauville. Action sociale reprinted this interview August 4, 1908.

Drumont himself turned his attention to Quebec, to the great joy of Action sociale, on July 27, 1908 when he commented on the public observances of the ancient capital. Word had got about that distinguished Frenchmen, among them the Rothschilds, might be present at these festivities. This breathed new life into the anti-Semitic lore centering on this wealthy Jewish family. Drumont asked what his own French government of freemasons and Jews are

doing at this festival of Quebec patriotism, this apotheosis of the faith and tradition.

In his view there is a confusion of terms. Quebec is the Old France, the land of idealism and of heroism, where the Jacques Cartiers and the Champlains met, where the Montcalms and Levis and so many other noble sons of our race fought; this is the ancient France recalled by the parades and cavalcades of the fêtes. The New France of today is a hideous caricature of the old; it is the land of oppression and servitude where the Jew rules and the freemasons govern. It is the fallen and debased nation which no longer knows great names; only the Reinachs and the Dreyfuses!

Drumont imagines that the envoys of the French republic, Jewish and masonic as it is, must be embarrassed at the Catholic nature of the historical manifestations, which mark the coming of the nuns and the priests to Laurentia. (Action sociale, Aug. 6, 1908; infra P.112)

La Croix of Montreal quoted a Japanese who told La Libre parole,

"Long ago the Jews have become masters of the information agencies. They have become essential for activities on the exchanges. But, not content with fat profits, they abuse the situation by preventing the circulation of all news that may be disagreeable to them. Furthermore, these agencies have long been creating conditions of opinion that are favourable to them.

"The major strength of our army is that in Japan we have resolutely barred the way to the Jews. Let us see what the Jews have made of France and what they are making of Russia."

La Croix adds, "This Japanese man is far-sighted. They benefit from the misfortunes of others to keep these catastrophes from reaching their own country. We trust that he and his compatriots will maintain this fear of the Jews solidly; it is the only way to preserve their homeland and their national vitality.

"This should serve as a lesson for Canadians. Watch out for the Jews." ("Les Membres de la synagogue", in La Croix, Apr. 27, 1909)

Henri Bourassa contributed to the Libre parole of Paris an article hostile to the Irish of Canada. (Montreal Star, Dec. 14, 1910; Action sociale, Dec 15, 1910)

Drumont's views were cited in wartime L'Idéal catholique as it dealt with "English Jews and Conscription" in January, 1917 and revealed that Jews were not called up at that critical period.

DRUMONT'S FRIEND IN ACTION

Probably the most intense propagation of Drumont's views in Canada came with the establishment of Action sociale catholique, and the most useful, unquestioning Canadian friend of Drumont was the distinguished journalist and consistent anti-Semite, Omer Héroux (1876-1963). (Clouds in the Thirties, section 10, Pp. 410-15)

The journalist was born in St-Maurice, Champlain County and was educated in the Seminary of Trois-Rivières. He entered his profession in the Trifluvien and thence in Le Mouvement catholique, La Patrie, Le Journal and Tardivel's La Vérité.

Journalist Héroux left a strong mark in Quebec journalism, not least with his memoirs on a number of teachers and leaders of Quebec nationalism. He has entered the history of Canadian Jewry for having spread Jew hatred across the pages of every important Quebec periodical from La Vérité to Le Devoir. (Clouds in the Thirties, passim esp. section 10. Pp. 411-12)

Le Devoir director Andre Laurendeau recorded that during more than forty years with the daily Héroux "more than anyone else had exercised the most discreet and continuous influence. Thousands have read him every day since their youth. He was part of the texture of their lives." (Le Devoir, May 6, 1963)

Héroux married Alice, the third daughter of J.-P. Tardivel, and became a member of the classic anti-Jewish family of Quebec. (Canadian Jewish Archives, no. 34, P.81)

Héroux' place in Quebec anti-Semitism was not confined to his role as Drumont's North American sounding board. For decades he was the authoritative Jew hater who missed no opportunity of blacking the name of Jewry. He was Drumont's Canadian disciple, but a master of the Jew haters by his own right.

Héroux utilized the occasion of the 1907 Canadian Zionist convention in Ottawa to express his distaste at the presence of Jews in the country as he concluded that "the Jewish element as a whole is the least desirable one we could receive." (Canadian Jewish Archives, no. 34. P. 29; La Vérité, July 6, 1907)

Héroux based an attack on the French freemason Jean Bidgain, author of Magistrature et justice maçonnique, in accord with Drumont's opinion. (La Vérité, July 13, 1907)

He chose as his authoritative text on Jewish history La Condition des Juifs en France depuis 1789 by Henri Lucien-Brun who proposed that the medieval conditions under which the Jews lived should be restored. (Ibid.)

His biography as an anti-Semitic writer with La Vérité reached its peak at its vicious period, largely after the influential Tardivel senior had passed away, under the editorship of Tardivel junior. Héroux' name appears as editor in the final weeks of the life of Tardivel père, to be precise in March 1905.

Héroux praised the Jew-turned-priest Ratisbonne for recalling the medieval limitation on the freedoms of the Jews. (La Vérité, July 13, 1907; Canadian Jewish Archives, no. 34)

While he was in Rome Quebecker Omer Héroux was informed that his too friendly relations with extremist ultramontane Mgr. Fèvre, who was later to write Tardivel's biography, actually shut many doors to the publisher of La Vérité. (Savard. P. 159)

Groulx recalled Héroux' early days when he first came to know the journalist. "As a young seminarian at Valleyfield I could read a newspaper and subscribe to it for the first time. It was La Vérité of Quebec, Tardivel's weekly, the only independent paper in the country; the others were partisan sheets dedicated entirely to the pious maintenance of the idolatry of the politicians... I remember my pleasure in reading, at this period of 1900, the writings of his assistant editor; his lively prose brought back to the old paper the air of conquering youth. I met Héroux often since at the congresses of the Association catholique de la jeunesse canadienne which was formed in 1904.

"At about this time he sought to bring me to his paper. I sent him quite long reports from Freiburg, where I had gone to study; quite a long report on the summer courses I was following given by truly inspiring teachers. It was the beginning of a long collaboration between us which lasted as long as he pursued his journalism. He encouraged me to write many articles.

"In return he became my publicist in Le Devoir. I never had to request anything; he always anticipated me. I came to Montreal in 1915. Archbishop Bruchési at once entrusted me with a public course on Canadian history. When he heard of this, Héroux began a relentless campaign which even disturbed me. He was making such daring promises; could I ever keep so many? Clearly, the nationalism of 1900 was seeking a support in history." ("Sur la tombe d'Omer Héroux")

During his pilgrimage to France in 1907 Abbé Lionel Groulx had sent impressions of the country to Héroux for publication in La Vérité (Mes Mémoires. Montreal, Fides, vol. 1. P. 126)

Héroux greatly admired the person of Abbé Groulx and sought to advance the causes and the methods of this militant nationalist, particularly at a period when Bourassa lost control of his own newspaper to such more violent writers as Pelletier on this issue of militancy.

This devoted Groulx-Tardivel-Héroux relationship demonstrates the educational and inspirational process at work in Canadian religious and national development in early century Quebec and in the political development of Abbé Groulx. Mes Mémoires very fully and impressively traces his spiritual direction of the young, and tells in fine detail how he applied it in the making of the decent, religious, moral citizen.

It was a moment in a long and profound friendship that left its mark in Quebec history. Certainly the columns of Le Devoir and of its almanachs and sister publications remained the more open for the priest even when relations between Groulx and the director of the daily, Henri Bourassa, were somewhat tense; Héroux was publicist and defender of Groulx at all times. The priest acknowledged Héroux' "all too generous friendship...always faithful with his free advertizing." (Ibid., Pp. 302-3) It was, of course, a humorous understatement, for Héroux' press clippings constitute a sort of diary for Abbé Groulx, so close were they. A phrase in Groulx' obituary acknowledges that Héroux, "by the wide horizons of his spirit, made Le Devoir the true newspaper, the loudspeaker of all French Canada." (Ibid., vol. 4. P. 354)

Héroux' frequent appearance in Action sociale from its earliest issue is a major part of the history of Drumont in Canada.

Just before the appearance of the daily the organizing committee pondered whether Héroux, who signed political articles in Tardivel's Vérité, could write such articles in Action sociale. This was decided in the negative and it was suggested to him that he not sign his articles in La Vérité so as not to prejudice his future readers in Action sociale. He was appointed to the organization committee and to the committee on press and propaganda of the Quebec daily. He came to be recognized as the intellectual leader of the publishing venture, together with Mgr. L.-A. Paquet. (Louis-Philippe Roy, in Le Devoir, Dec. 21, 1957)

Héroux was named editorial secretary of Action sociale in September 1907, three months before the newspaper appeared, at the salary of \$1500 per annum.

Omer Héroux, who stamped the journalism of La Vérité and of Le Devoir, also put his mark on the first pages of Action sociale when one of his Montreal friends reminded him -- and Héroux passed this on to his readers of Action sociale on February 28, 1908 ("Aidons nous!") -- that it does not suffice for French Canadians to aid each other by trading among themselves. "Do you not find it strange, even scandalous, that French Canadian institutions bring their moneys not to English Canadians; I could make peace with this. But to bring these treasures to a Jew who will use this money to ruin those who encourage him today.

"To someone who will say that my ideas date from the crusades I respond simply, 'The crusades are forgotten only by us; the Jew retains the same hatred of the Catholic Frenchman which he entertained during those heroic days. If you want proof of this: have a Jewish neighbour; let your children play with his, watch them and tell me about it.'

"We have already said that French Canadians should assist each other on all legitimate grounds. Money is an instrument of considerable power. Why put in the hands of our opponents a weapon which they will use against us?

"The Jew in particular uses his wealth to fight all that we love and, at the very least to develop an influence radically different from ours; why should we strengthen those who, by atavistic instincts and by all that constitutes their ethnic personality, can only be our rivals and adversaries?

"There is apparently unmistakable evidence of this. The Catholics of France have enriched their Jews, and we are doing this for ours. The Jews are practical, and you will not find them encouraging French Canadians. 'We never buy from our own,' a Montreal Jew told one of our friends, a journalist."

He continued: "The Jew in particular uses his money to combat all that we love, at least to develop a radically different influence than ours. Why should we ourselves strengthen those who, by their atavistic instincts and by all that constitutes their ethnic personalities, can only be our rivals and our adversaries?"

His prime positive suggestion: to support the program of the Caisse nationale d'economie which "invests its capital in school commissions, in parishes, municipalities and in religious congregations, and thus provides jobs for people of our race."

Omer Héroux early discussed the importance of the press and of Adolphe Cremieux "who combines in his person the qualities of a Jewish leader and a freemason." (Feb. 7, 1908)

On the 25th, 26th and 27th of February, Action carried his articles calling for war on the Jewish press. "The Alliance israélite universelle (led by Adolphe Cremieux) has set out to ruin Christianity by this instrumentality of the wicked press," he wrote.

The association of Jews with freemasonry persisted long in the minds of French Canadians. As early in its history as June 1, 1908 Action sociale was identifying Jews with that order. (Omer Héroux. "Une Répertoire maçonnique.")

The Quebec daily reprinted Drumont's article on the Jews in France and on the Dreyfus case in November 1908.

Reinach followed Dreyfus as the secret villain of France in the perception of the anti-Semites, and this was carried over from France to Canada by other Jew-hating periodicals such as La Croix from their siblings in the European metropolis. So we find Eugène Taverniers' writing on Reinach in L'Univers in this vein reproduced in Joseph Bégin's La Croix of June 8, 1909. ("La Revolution dreyfusiennne.")

When it became known that French Jewish scholar Reinach, of the distinguished banking family and member of the Académie des inscriptions and belles-lettres, had supported the award of a 20,000 franc prize to Father Loisy, the occasion was perfect for Drumont. Loisy was not well looked upon by the Vatican. The anti-Semitic journalist wrote an article on "Solomon Reinach and Loisy" which Action sociale called "superb" as it reprinted it on March 23, 1908.

Drumont seized on this award to recall that the papal encyclical against modernism and tolerance had warned Catholics against such contacts with heretics as, obviously, Father Loisy had developed. (L'Action, March 23, 1908)

In his view the incident illustrated the constant persecution of the humble Catholic church and its suffering communicants by the Jews ever since the crucifixion.

Omer Héroux was deeply upset when Drumont failed of election as director of the Académie française which, instead, chose the novelist Marcel Prévost.

"Drumont is the first French journalist of the age... His works reflect a literary talent of the first order...can claim a place among the leaders of the French spirit... One of the pillars of the spirit and the tradition of France.

"His defeat brings tragic evidence of the perspicacity of this historian and sociologist.

"Prévost has been an active supporter of Dreyfus. His deliberate choice is a marked victory for the adversaries of Drumont's La France juive.

"Drumont had said, 'the Jew is a stranger to the French temperament, essentially a corrupter and anti-social. Scarcely a day passes without our finding the hand of a Jew in some villainy or scandal, in some anti-Christian or anti-patriotic campaign... Not to say more now; sufficient unto each day is its Jew...'

"Those most aware conclude that Frenchmen, shaped by fourteen centuries of Christianity and their heritage of western civilization, cannot reason and feel as the Semites do; these Jews being without a homeland, misshapen by the Talmud and by parasitic practices.

"This is a truth that collides with all theories. People free from any religious or ethnic prejudice say that, since these people are of hearts and minds different from ours, it is absurd to treat them as if they were Frenchmen from France. Let us not oppress them, but we cannot permit them to trouble the sources of our national life.

"Drumont asks for nothing else, and the steady -- if slow -- progress of his ideas, at least of what is essential and lasting among them, should console him fully for yesterday's defeat. Many who are triumphant today will be forgotten forever when his work and others like his will be called upon." (Action sociale, June 9, 1909)

A summary of Jewish population studies reached Action sociale (Jan. 7, 1908) from the Jewish Year Book through La Libre parole.

Drumont's article "Le Pamphlet et l'opinion" appeared in Action sociale of April 23, 1910.

The French anti-Semite was the final authority for Action sociale during the Beilis case of 1913 when this Kiev Jew was accused of murdering a Christian child. Drumont's support of this horrendous libel in his La France juive bolstered these views which Action reiterated continuously for many years. (R. Jones. L'Idéologie de l'Action catholique. 1974, P. 72)

Drumont's article "Les Origines de la guerre de 1870" in La Libre parole, about Napoleon III was provoked by the historical work of Joseph Reinach. It was reprinted in Action sociale of September 1, 1910).

FROM FRANCE

During a stay of several months in France in the winter of 1908-9 Héroux, editor of both Action and La Vérité, fed anti-Semitic H. de Rauville of La Libre parole of Paris with a well-informed and largely balanced summary of the increase of the Jewish population in Canada, their influence, and of Bourassa's anti-Jewish statements, adding his own comments on what he perceived as Jewish-masonic connections. (Reprinted in La Vérité, Jan. 30, 1909)

De Rauville called him "one of our most distinguished confrères in Canada...because of the clarity of his views and his intellectual activity...he shares all our ideas."

La Libre parole solicited his views on the activities of the Jews in Canada. Héroux told him,

"Yes, my God, we have Jews in Canada.

"There are some 35,000 in Montreal. They engage largely in commerce and already control the jewelry, tobacco and garment trades.

"Nor do they neglect real estate, and they are in the course of acquiring one of the finest quarters of Montreal, the St-Louis section. One of them said a year ago: 'During the past three years we bought three times as many houses and building lots as any other ethnic group in proportion to our population.' I do not believe he was exaggerating. The most recent arrivals peddle and work in factories, but they already have eight or nine lawyers, several doctors and some students among them. Of course, they are also in secondhand trade and in money lending.

"So much for Montreal. In Quebec they are nearly all in trade. I have no information on Winnipeg or Toronto, but I imagine that the situation there is much like in Montreal.

"They have arrived mainly during the past decade. We have had some in the province for more than a century, but they have come in large numbers only in recent years. Most of them come from Russia, and all Russian agitators who have come through Montreal these years received a most enthusiastic welcome from them.

"These immigrants make up the bulk of the socialist element in Montreal and when the red flag was carried through the streets of

the city for the first time, it was they who constituted the largest group of demonstrators.

"They are perfectly organized. They have all sorts of societies ranging from the Zionist to labour unions. They are in constant touch with the Jews of Europe.

"I remember a Jewish immigrant who arrived in Quebec totally unknown, and who believed he had a complaint against a certain official. Within twenty-four hours the Montreal representative of an international organization had come to take up his case. I do not believe that there is another race as well organized.

"Also during the disorders in Russia they succeeded in calling protest meetings, and our Prime Minister Laurier himself felt it necessary to express his sympathy publicly for the Jewish victims.

"A member of the Commons from Toronto who has many Jews in his riding even asked the House to show its sympathy for the Jews publicly. But I believe the plan failed. A French-Canadian member, Henri Bourassa, used words in the debate which resounded strongly throughout the country. He invited his colleagues to inquire into the situation in Russia before putting their signature to such a document; whether the victims were all Jews and whether the Jews did not themselves provoke reprisals.

"This simple speech called forth a veritable storm in Jewish circles. One quite well known Jew some time later told a doctor of one of my friends, 'If Bourassa ever stands for election in Montreal we would spend a million to keep him from winning.'

"They are preparing to exert political influence. One of them was a candidate at the last provincial election. They hurry to have their people naturalized; they organize clubs to train them for political activity and to exert pressure on members of the legislature and on candidates. There are at least two such clubs, Liberal and Conservative, and the leaders of these parties are glad to visit them.

"The Jewish vote is already a force to be respected and courted. I do not believe that there are two or three political men in our province who would admit publicly to anti-Semitism.

"They are a real force in the Montreal constituency of St-Louis. The provincial representative of this district, Mr. Godefroy Langlois, editor of the daily Le Canada, is very friendly towards them. When it hears a single unpleasant word about them Le Canada protests indignantly. Furthermore, Mr. Langlois does not hide his admiration for the system under which you have been living for a quarter of a century. His philo-Semitism may be both interested and sincere.

"Yes, we have very many freemasons; hundreds of the English rite and at least one, L'Emancipation of Montréal, which belongs to Le Grand Orient of France and which is very actively anti-clerical.

"The Jews and the freemasons get along very well. Just before leaving the country I saw a list of members of one of the lodges. It included some forty or fifty Jews, among them some who are quite well known. I gather that there is now an attempt by the Jews to penetrate into the lodges."

The Paris journalist concluded that "Canadian Jews apply the same tactics which have been so successful in France; they acquire business at first, become rich by stock-jobbing; then they put their hand on the freemasonic organization; they organize in political groups to influence the government of the nation."

IN ACTION

One of the sensational incidents in the annals of Quebec anti-Semitism of this period developed when two prominent political figures -- one of them the Hon. A. Weir, the anglophone provincial treasurer, the other, Langlois, a member of the legislative assembly and distinguished francophone champion of the liberation of Quebec -- dared visit the Liberal Laurier Political and Literary Club in February 1908 and addressed the members, most of them Jews. Not surprisingly they said some kind things about the Hebrew people.

The explosion in the Catholic and conservative press was so intense that the documentation makes incredible reading three quarters of a century later. Héroux contributed to the tumult.

He responded to Provincial Treasurer Weir who had said, "All that Christians possess comes to them from the Jews... the Jewish mission is to implant peace, harmony and principles which lead infallibly to progress and the well being of peoples around the world."

The Action sociale journalist saw it differently. "The historical and nearly brutal truth is that the presence of Jews is always the occasion of troubles from one end of the world to the other, and that the immigration which brings to the minister so much joy is the least desirable that we might receive. It is already at the root of the socialist moments in Montreal." ("Etrange declaration," Action sociale, Feb. 21, 1908)

In June 1908 Héroux addressed the Congrès de la jeunesse on masonic infiltrations, following immediately after L.-C. Farly who delivered one of the classic anti-Semitic diatribes in Quebec history. He was followed in the same vein by Abbé J.-A. Balthazard and Amédée Denault. (Canadian Jewish Archives, no. 26, P. 36)

In an article on the craft, "Un Répertoire maçonnique" (Action sociale of June 1, 1908) Héroux wrote,

"Wherever, in whatever country we find the anti-Christian manoeuvres, we find the hand of the freemason linked with that of the Jew..."

"A masonic register would also reveal another interesting fact which cannot fail to have important consequences: the invasion of the English lodges by the Jewish element. We have before us the membership list of one of the principal lodges of Montreal. In the last four or five years some fifty Jews were admitted; and not ordinary individuals but men who have already attained a position in

the city. Possibly the lodge may not have been a club of any particular importance, even though bad in principle and in its 'possibilities'; but under the pressure of Jewish elements it will not be slow in becoming an active and powerful factor."

The anti-Semitic Canadian journalist followed the liberated Captain Dreyfus in Paris who continued to suffer persecution at the hands of his sworn enemies, among them Action française and its ideological allies in Quebec.

When an attempt was made on Dreyfus' life -- following the similar wounding of his lawyer during the trial at Rennes, Héroux devoted a leading editorial to the benefits the Jewish officer will gain in public sympathy and to a defence of Action française which was blamed for incitement against Dreyfus. (June 8, 1908, "Encore Dreyfus")

Drumont rejoiced, as did Action again on December 9, 1908, at the acquittal by a French jury of one Grigori who attacked and injured Dreyfus. This was written in connection with the French film on the case being shown in a St. Roch theatre. The film is a landmark in the history of film.

In Action sociale he wrote the following winter on the Affaire continuing to retain public interest, ("L'Affaire Dreyfus; L'incident André Gaucher," Feb. 4, 1909), and a few weeks later, on the 27th, "Encore l'affaire Dreyfus," and so forth for decades. ("Sur l'Affaire Dreyfus," Mar. 13, 1909; Canadian Jewish Archives, no. 34, P. 142)

Action sociale devoted a long editorial, "Deux points de vue" to an exposé of Drumont's analysis of the Dreyfus case and of the activities of Jews in France. (Nov. 6, 1908)

In Québec the Associated Press reported the conviction of one Ullmo for espionage against the French navy, making no reference to his family. (Feb. 21, 1908) But a few days later Action published a further story without naming any source, stating that Ullmo was a member of the Dreyfus family. (Feb. 25) It informed its readers that a kinsman of Adolphe Dreyfus, an ensign, had also been condemned for treason. (Feb. 28, 1909) On March 13, 1909 it wrote The Dreyfus Case to announce, in objective terms, the appearance in Paris of a book on the case by H. Dutrait-Crozon.

Héroux dwelt again on the triumph of Action française over Dreyfus. The enemies of the Jewish officer see "the case as the key to French politics of the last decade and will therefore not allow this grave affair to close on a Dreyfus victory." (Action sociale, May 21, 1909)

For years L'Action sociale analysts saw the complex political affairs of France turn with Dreyfus as their pivot; for Dreyfus, their Joesph Denoir wrote, had vowed that his race would avenge itself on the French race. ("Lettre de France," March 11, 1911; "L'Action française," May 1, 1914)

A quarter of a century later, when Dreyfus died, in 1935 -- even as Hitler was demonstrating the horrendous consequences of anti-Semitism but a few hundred kilometres from the Paris he was threatening -- the Montreal L'Illustration was commenting on the Dreyfus case in terms which the prosecution at its harshest might have used: "Dreyfus represented republican sabotage of the national defence and of the idea of Fatherland, violent anti-clericalism by government, the secret rule by Jewish-German bankers over French politics, Zolaism, all filthy with what the lodges had splashed over the name of France. The Associated Press obituary is clearly Dreyfussard, in accusing the clergy and the patriots of all that is evil." (July 15, 1935)

As late as November 1937 the film Life of Emile Zola, the leader of the French movement to reinstate Dreyfus, was banned by the Quebec Board of Censors. (Gazette, Nov. 4, 1937)

Héroux reflected the thinking of the entire anti-Semitic school, not only on Jews but on the fate of French Canadians as well, in a 1910 article in Le Devoir on the proposed school for advanced commercial studies in Montreal,

"It will simply be the commercial seminary for the Jewish colony.

"In fact it will be a completely neutral school. There is not in the law a single word to indicate any confessional character in the institution.

"Do you believe that, in our circumstances, any of our parents, except for a few hotheads, will tear their children from the present confessional schools -- where they are raised in an atmosphere which conforms to our traditions and under a surveillance which is a guarantee of moral health -- to throw them into that large governmental school?

"And the Protestants will not wish to send their children; they have their own schools, and their majority is satisfied with them.

"There remain the Jews. These are not as completely organized in regard to education as are the Catholics and the Protestants. They will have no objections to attending a school without any Christian teaching and which will give them what they seek above all: an opportunity to develop their commercial aptitudes.

"The clearest result of the creation of this Ecole des hautes études commerciales will, in all likelihood, be to provide the Jewish colony with a better outfitted school which will cost them virtually nothing.

"You will see if I am a bad prophet." (Reprinted in La Vérité, Apr. 30, 1910. See Joseph Levitt, Henri Bourassa and the Golden Calf. Ottawa, Les Editions de l'Université d'Ottawa, 1969. P.88)

Early in the history of L'Action Héroux introduced its readers to the leading anti-Semite of Europe, Viennese political leader Carl Lueger who had just died. (Mar. 12, 1908 and Mar. 27, 1908):

"All his life he fought the powers who create opinion, who exert more or less direct control of most of the great newspapers and who seem to inspire the wire agencies... Almost alone and without resources he undertook to snatch Vienna from the Judeo-liberal coalition which had the press, money and nearly the entire instruments of power at its disposition."

Omer Héroux drew conclusions about Jewish immigrants from press reports in his own Le Devoir on demonstrations in front of Montreal's city hall,

"Yesterday it was the unemployed who denounced the publicity of the Canadian government and charged that they had been brought under false pretences... We can see clearly the links between this policy, the overcrowding of the cities, and the rising cost of living... The daily parades on Champ de Mars are instructive. The socialist meetings yesterday," he wrote on May 2, 1914, "are just as eloquent.

"There was a handful about the French-speaking orators; a few more about the English, but the immense majority were grouped about those who spoke in Italian, Polish and Yiddish with frenetic gestures denouncing capitalism and praising social democracy.

"Most of these people who understand neither of the official languages of the country are at the mercy of a few leaders of their own race; they are the product of our extreme immigration policy. Heaven only knows what their complete ignorance of the state of our country, and their alienation from the feelings and from the thoughts of the old Canadians holds for the future."

BRIDGING THE DECADES OF EVIL

When Henri Bourassa established the Devoir in Montreal as the metropolitan *bonne presse* in 1910 he took Hérroux and Georges Pelletier from Action sociale as his editors. In that role Hérroux played a leading part for many years. His was the great voice sounding out against the Jews on every arena that was vital to Jews, from Sunday observance, *achat chez nous*, Zionism, etc.

Like Georges Pelletier who also left Action sociale to join the Devoir and become its editor-in-chief when Bourassa was forced out by the extremists, Omer Hérroux was also to join Le Devoir.

Historians of contemporary Quebec summarize the Catholic-Jewish condition,

"While relations between Protestant and Catholic religions are no longer marked by open hostile manifestations, relations between Jews and Catholics are difficult. The integration of an important Jewish group of Jews evokes incidents of anti-Semitism which increased towards the nineteen thirties, strengthened by the anti-Semitic climate which was spreading rather widely in the western world. This attitude was also true of relations with Protestants, but these were more discreet." (Paul-André Linteau, René Durocher and Jean-Claude Robert. Histoire du Québec Contemporain de la Confédération à la crise, 1867-1929. Quebec, Boreal express, 1979. P. 520)

In June 1933 Hérroux was unhappy that "a powerful and intense movement had arisen against the anti-Semitic acts of Hitler." (June 29, 1933; Clouds in the Thirties, section 3, 1977)

Hérroux justifies the reprinting of the anti-Semitic statements of Mgr. Paquet and of the pro-Hitler Bishop of Linz whose anti-Jewish proclamation touched off the racist drive in French Canada. (Le Devoir, Jan. 17, 1934)

He strongly backed the scandalous initiative of les Jeunes-Canada when they sponsored a protest movement in April 1939 against such political figures as Sen. Raoul Dandurand who expressed sympathy for the Jewish victims of Hitlerite Germany. (Le Devoir, Apr. 24, 1933) Later the head of Les Jeunes-Canada, André Laurendeau repeatedly expressed his regret at this initiative. But the summer of 1933 saw the mobilization of Quebec anti-Semites, attacking Jews on every peaceful front -- short of violence.

Hérroux found his own front: Spain. He spelled it out in a front page editorial in his Devoir on June 29, 1933 headed,

"Spaniards and Jews; the Formidable Control; a Matter of Information" (Clouds in the Thirties, section 3, P. 17),

"It has been possible to give the anti-Hitlerites a certain attraction. But what was done about the Spanish persecutors (of Catholics)? How can we compare the few resolutions adopted here in this case with the manifestations in Montreal where eminent Catholics joined the Jewish protests?"

The legal arrangements for Jews in regard to Sabbath observance instituted in 1907 in the province was one of Hérroux' targets.

The special arrangements which, in effect, permitted some Jews to work on Sundays were instituted by Henri Bourassa, M.P., as an element in his parliamentary effort to keep Quebec different from other provinces and to preserve the Quebec mode of life. But it failed to please the Catholic anti-Semites in spite of all this because it also served the observant Jews by permitting them to rest on the Biblical Sabbath. (Canadian Jewish Archives, no. 14) For two decades it was a constant subject of their anti-Jewish propaganda.

Several years later the head of the provincial opposition Maurice Duplessis led the movement to abrogate the privileges accorded to Sabbath observing Jews, an arrangement that came into existence through the efforts of Henri Bourassa. (Canadian Jewish Archives, nos. 14, 8)

But by now the founder of Le Devoir had been driven from the newspaper he had established, and Hérroux found it possible to support Duplessis. In a long front-page editorial on May 3, 1935 he managed to narrate the history of "The Jewish Privilege" without mentioning the name of his devoted friend who was the 1906 author of the law, Henri Bourassa. The name he thus omitted was that of the father of the Devoir who had brought Hérroux into Montreal journalism nearly a third of a century earlier. He did so without referring to the motivation of Bourassa, at that period a harsh anti-Semite and the defender of the Russian pogromists; a motivation which was profoundly Québécois nationalistic, an element in the promotion of the French Canadian mode of life then threatened by Anglo-Protestantism.

In the declining months of the Liberal regime Hérroux was glad to support the emerging Duplessis in the case of the Jews' Sabbath observance and in due course he cheered the opinion of the provincial appeal court that it did indeed lie within the powers of the provincial legislature to abrogate the 1907 clause regulating Sunday work for Jews under certain conditions. Hérroux had urged such action by the legislature without prior reference to the courts. (Le Devoir, Dec. 5, 1935)

Héroux was prepared to sacrifice French Canadian traditions and of their lore before this opportunity to attack the Jews; the years of friendship with his protector Bourassa faded.

Héroux found every occasion to obstruct the Jews from taking advantage of this law, including permission for their housewives to buy their High Holy Day needs on a September 1930 Sunday when the festival requirements made it convenient, not to say necessary. So he entered into a controversy on this on September 27, 1930 with City Councillor Bray.

On March 26, 1936, he retold the story of the enactment of "the Jewish privilege," again omitting the role of Henri Bourassa, and taking no pride in Quebec's unique freedom and equality which the founder of Le Devoir had enshrined into federal and provincial law.

Héroux admits that this history contains useful lessons; he draws his own:

"Jews do not enjoy this privilege anywhere else in Canada. No province other than our own dreamed of conceding it. During the revision of the federal Sunday observance law in 1906 the Jews specifically requested it from the Ottawa parliament. The federal legislature refused it following a very interesting debate.

"After this failure the Jews, who were but a handful in our province, so to speak, succeeded in having it inserted in provincial law. It is an example of tenacity and clever tactics from which other minority groups -- our own to begin with -- could benefit from time to time."

When Canadian Jews sought to unite in the face of rising anti-Semitism and to establish the Canadian Jewish Congress he sounded the alarm as if the nation was in danger (Clouds in the Thirties, section 1).

During the first month in the life of the reorganized Canadian Jewish Congress Héroux signed the remarkable Le Devoir attack on the institution.

Day after day he presented Congress documents which reflected the Jewish concern over the anti-Jewish campaign in the province -- not least by the Devoir itself. The newspaper treatment was by the instrumentality of typesetting: streamer headlines across the front pages and inside pages evocative of revelations of crimes; the substance of Héroux' discoveries: were H.M. Caiserman's circular letters supported by his officers? (They were). (Jan. 18, 25, 1934)

It was a blatant attempt to prevent the Jewish community from defending itself against organized hostile forces armed with

instruments of expression such as Héroux'. (Clouds in the Thirties, sect. 3)

Le Devoir was also accusing Jews of publishing yellow journalism. The pages of Le Devoir of January 18 and 25, 1934 "revealing" the organization of the Jewish Congress were at least as contemptible.

In any case this revelation was another occasion to hit out at Jews.

RIGHT TO A LIVING -- AND TO LIFE

Tardivel had urged an economic boycott of Jews and of others not faithful Catholics as early as 1907, for which he was criticized by a reader of Le Canada, consistent battler for liberal and Liberal principles. (La Vérité, Dec. 21, 1907, Jan. 11, 1908; Le Canada, Dec. 28, 1907) Tardivel was seconded by La Croix. Like Le Devoir thirty years later, the proponents of the boycott argued that Jews also practise the boycott -- against French Canadians.

Héroux was backed morally as late as 1940 by Chanoine Groulx on the boycott movement when he spoke to young Clifford M. Sifton of the Winnipeg Free Press about the Achat chez nous. He called it "a form of economic solidarity" more common among Anglo-Canadians than among French Canadians who "are probably the most indifferent to economic solidarity of all the peoples in the world." (Mes Mémoires. Montreal, Fides, 1974, vol. 4, Pp. 135-36)

Héroux was the most articulate antagonist whom H.M. Caiserman met in his battle against the long continuing Achat chez nous boycott of the Jews.

Typical of this propaganda was the paragraph in Bulletin paroissal of April 1928, "We often hear talk against the collections by the priests, against their requests for money; we never hear a word against the millions which our good Catholics give to Jews, to freemasons, to strangers for a thousand expenditures on luxuries, on so-called amusements, on alleged toiletry, cars, furniture and simple sweets. Nevertheless this money which goes to strangers will often be used against us, while the monies given to the parishes would do us good."

In a remarkable article, "M. Joseph Cohen et la 'Saint-Jean Baptiste'" on January 5, 1934 Héroux blew the cover of the Achat chez nous mouvement which pretended to have only French Canadian mutual aid functions; its symbol was the corner groceryman, and racism seemed to form no part of its program.

Héroux cited lengthy portions from a circular issued by the St. Denis circle of the Société St-Jean Baptiste. Its president Bruno Côté had said that "the officers of the section never considered -- leave alone intended -- a campaign against the Jewish merchants in our parish. It is quite simply to invite the unemployed of the parish to encourage our 'corner grocer', our local merchants, the very ones who came to their aid when there was no direct assistance and who gave their most entire cooperation to the Société St-Vincent de Paul

in its work of charity... Our national life is too precious to spend on hating and decrying those strangers to our race. Instead of this, let us act; this will best prove the sincerity of our patriotism.

"Nevertheless we are not ready to renounce our legitimate rights for the benefit of those who object to the fine work which the St-Denis section is doing. We want to let all live, but will not let anyone contest our right to live as well.

"We have no complaint against anyone. We wish only the welfare and the success of our people, and we propose to work energetically without trespassing our rights acquired during centuries, nor the limits of the justice which we owe our fellow citizens."

Héroux directed himself to jurist Joseph Cohen, MLA, who at this time was proposing legislation against the publication of anti-Jewish materials. He continued the citation, "This should reassure Mr. Cohen,

"Much has been said of anti-Semitism. We sincerely believe that the most effective and practical means of combatting anti-Semitism is to encourage our corner grocers, our merchants. That is frank patriotism."

The Jewish corner groceryman and the Jewish local merchant is not to be included among the beneficiaries of the mutual-aid-movement.

It was a racist movement after all, an anti-Semitic movement.

"Mr. Cohen knows as well as anyone that Jews practise it without need to say so nor to put it in circulars, not even on electoral grounds. Let us put the question squarely. We do not preach anti-Semitism. We propose positive action. We are only anti anything insofar as it is necessary to open the way to whatever we think is useful, to fight something. We do not wage war on anyone because of his race. But who can blame us for seeking some order in the economic situation of our country?....

"Surely Jews, so clever in playing their financial influence to bring them all it can, will not challenge the consequences?

"Nor will they, master practitioners of the boycott, who at present pursue it everywhere even at the risk of troubling the political and economic conditions of the countries where they live, contest the legitimacy of mutual aid among citizens of the same race?

"Yet, this is the feeling which basically inspires the campaign of the St-Denis Circle. Nor will the Jews contest the nobility of

another sentiment: the gratitude towards the small merchants during times of severe testing who provided the unemployed with their essential needs.

"If foreign merchants suffer the effects of this very simple policy, which their comrades carry out, what can they say? After all there is no law or even principle which guarantees them a tight monopoly on the French Canadian clientele."

Héroux continued this attack upon the economy of the Jewish community -- simultaneously with his attack upon the newly reorganized Canadian Jewish Congress -- with an elaboration of his defence of the boycott.

"There are parts of this city, overwhelmingly French by origin, where the small French Canadian merchant is disappearing before the drive of the foreign merchant -- particularly the Jewish merchant," he wrote on January 19, 1934 under the title "The House is upside down".

"One of the causes of this condition is that the French Canadians do not follow in daily life the example of their fellow citizens of origin other than French -- of the Jews to begin with -- who, and no one will blame them for it, practise mutual economic aid without even thinking of it.

"There is no implication of hostility towards others in indicating to French Canadians the usefulness of this practice; others do not need to be reminded of this since it is part of their very lives. Nor is it a sort of act of war, such as the boycott which Jews preach against the purchase of German goods.

"It is a matter of restoring the normal play of natural forces when they are falsified by external forces.

"It is strange that neither English Canadians, or Canadians of Italian, Polish, German or other origin appear to take umbrage at this Achat chez nous campaign. Apparently only the Jews are scandalized by it. Only they speak of persecution and race war in this context.

"Do they refrain from lending a shoulder fraternally and solidly to each other; (and we do not blame them for this)?

"If in a city three quarters Jewish a group of French Canadians consisting of a sixth or a twelfth of the population was about to secure a share of the city's commerce and industry beyond its population, would the Jews not affirm that these French Canadians are taking too prominent a position? Would they hesitate to say that logic and good sense demand a more just relationship in economic influence, which generates so many consequences?

"But our hypothesis is fanciful. It cannot be imagined that the Jews would permit others to take the place which logically belongs to them -- a fact which deserves admiration and emulation.

"To restore order we must state and establish certain principles which are so elementary that other groups -- to begin with the Jews -- do not need to be reminded of them because they are part of their intellectual and moral substance.

"This is the aim of a campaign long followed here, without hatred, without animosity.

"The customers must also know where to locate their suppliers, which is why Annuaire are being prepared, the first to appear within weeks in the Cote des Neiges parish."

"Is it being anti-Semitic to recommend that French Canadians be as sensible as the Jews, and to practise the same mutual and economic assistance that all groups, beginning with the Jews, practise now without needing to state so or even to think about it?" (Le Devoir, Jan. 25, 1934)

Le Devoir's Library Service sold pamphlets developing these ideas at \$4.00 per thousand, and large posters in two colours at \$7.25 per hundred.

The deep roots and implications of the anti-Jewish boycott thus proposed in Quebec are revealed in a pietistic article promoting the Catholic cooperative movement, on its face a positive ideal which can be helpful for the advancement of the people.

But several churches in June 1938 distributed in L'Action paroissal a message on "Economie familiale et patriotisme pratique" which spelled out the intentions and the successes of this Catholic campaign. This article chosen for the faithful of St-Jean-Berchmans and Immaculée-Conception parishes, among others, drew attention to the Polish model where society was engaged in "the white pogrom" against the Jewish ten percent of its population.

A European journal, the Action paroissal reported, announced well before the coming of Hitler that "there will soon not be a Jewish question in Posen (former German Poland). Whoever had breathed the anti-Semitic air of Posen, whoever can hear the horror echoes of "resolutions of Jewish questions" will shiver at the predictions placed before the Quebec public. The Catholic cooperatives which are very powerful in the region, have dried up the sources of livelihood of the Jews by suppressing commercial intermediaries. They emigrate en masse.

The identity of objectives, not to speak of the bonds of sympathy between these Quebec and these Polish Catholics who would rid themselves of the Jews by boycott during those scores of decades, is self-evident.

The literature of this form of discrimination against Jews has a Canadian folkloric phase which is rooted in the caricature of Charlebois and in the Goglu and in such episodes as those narrated by Paul Auger. (Le Devoir, Apr. 18, 1933)

A sample may illustrate the genre: a Jewish storekeeper with experience in merchandising in a provincial town -- and therefore fluent in colloquial French -- operated a store identified by a French name. A customer who bought some merchandise sought to return it the next day. He was duly refused the refund. Angry, he vowed never to buy from a French Canadian again. "If I am to be cheated, I would rather a Jew did it."

By the same token the Devoir journalist records that some French Canadian merchants operate under English names to benefit from the reputation that anglophone businessmen enjoy among Quebec consumers.

ANTI-SEMITISM MEASURED IN LIVES LOST

Héroux bridged the anti-Semitism universes that reigned in Quebec from the days of Tardivel to Hitler's bunker-graveyard. Of these anti-Semitisms the most menacing and costly came with the rise of Hitler. (Clouds in the Thirties, section 1).

The activities of Canadian anti-Semites for a century, conducted on so many fronts, was in effect most murderous when it was directed at Jewish refugees applying for admission to Canada. Here we can measure, in lives lost, the effectiveness of the democratic press mechanism which made it possible for their agent, civil servant Frederick Charles Blair to decide that, in regard to Jewish lives to be saved, "None is too Many". (Irving Abella and Harold Troper. None is Too Many. Toronto, Lester and Orpen Dennys, 1982. 336 p.; Clouds in the Thirties, sections 1, 6-13)

At this point we are on a level beyond forgiveness, historians' sang froid, academic coolness or suspension of judgment or detachment.

Héroux was not the least among the many activists in rejection. In this voluminous accusation one lengthy document stands out: his editorial "Mr. Jacobs too..." in the Devoir of October 26, 1933. It was evoked by a report of an address by S.W. Jacobs, M.P., president of the Canadian Jewish Congress, before the Bnai Jacob Young People's Society on Canada's immigration policy.

Héroux commented,

"Mr. Jacobs' speech will surprise no one... It is in harmony with the feelings of many people, the sentiments and the profound interests of the ethnic group to which the speaker has on occasions proudly declared allegiance.

"Mr. Jacobs is a partisan of the open door immigration policy, the only policy which could permit the admission of a considerable number of his co-religionists. For no one will dispute in their defence that they will not add to the already excessive population of our large cities and that they would increase the numbers and powers of our urban population.

"On the other hand, it is clear that our anxiety to preserve the traditional character of our country as much as possible does not interest Mr. Jacobs. As the ancient French proverb has it, he is not of our parish.

"We wish only to note the development of a methodical campaign which, as we can see, finds adherents in most diverse spheres in spite of conditions which ought to paralyse it.

"Private interests, racial interests, false or incomplete views are coalescing to renew a policy whose failure has spoken with sufficient eloquence.

"It is up to those who desire a population policy which will accord with the highest interests of the country and with its lasting and far-reaching interests to organize and to stand on guard."

Héroux was alarmed when the League of Nations Commission for Aid to Refugees proposed to set up an information office on the migration of such unfortunates. It would negotiate with various governments and with Jewish associations to find homes for refugees. He was concerned when the Canadian Jewish Congress undertook responsibility for the proper maintenance in Canada of such German refugees as the Ottawa government will consider it appropriate to admit; when Rabbi M.N. Eisendrath told the reorganizing Plenary Session of the Canadian Jewish Congress that Canada should receive these Jewish refugees which are capable of raising our prosperity and extending our culture, and when he recommended that the Congress set up a national committee which will study the absorptive capacity of the dominion.

Héroux reacted, "When we bring these facts together, and when we consider what has happened here during the past thirty years, and when we recall the natural reactions of the Jewish people, is it too much to believe that a new migration is being prepared, if it has not already begun? We must admire the energy, the solidarity of the Jewish people, the care with which they protect their own people.

"But whatever feelings the events in Germany may inspire, we must also look about us...

"Do not bring us immigrants who will prevent our own people from resuming their own places back in the economy of the nation; immigrants whose presence will force our people to wander in search of work, ever receding.

"For in truth, it is no more pleasant to have no work in your own country than in Germany; to be deprived of your needs by an economic crisis than by political crises... We must remember that well-ordered charity begins at home." (Le Devoir, Feb. 1, 1934; Clouds in the Thirties, section 10)

LA LIBRE PAROLE (1893)

A new chapter in the Drumont epic in France opened in 1892 when Drumont began publication, with a subsidy from the French Jesuits, of his daily newspaper La Libre parole; the president of its Board of Trustees had managed the large enterprises of the Society of Jesus for a decade. (W. Herzog. From Dreyfus to Pétain. N.Y, Creative Age Press, 1947. P. 21)

This periodical initiative was soon followed by his Libre parole illustrée.

The very title of the Paris weekly became a useful phrase to be exploited for reader attraction by any publisher, regardless of his editorial interests. So it is not surprising that in March 1893, one year after the Libre parole began publishing in Paris, a Montreal weekly, basically separatist, under the same name was established by Dr. P.-J. Bédard.

This periodical was favourably received by La Patrie and La Presse, as well as by the American L'Avenir national of Manchester, N.H., and by La Tribune of Woonsocket, R.I., as a "new brother."

The first issue of La Libre parole carried in its "Poet's Corner" the work of Jean de Reguiny, "The Jewish Soul" which begins,

"Whoever says Jew says miser, egoist, curmudgeon;
"Whoever says Jew says cunning, subtle and ultimate
swindler."

and so on for a score of lines, to conclude,

"The Jew has sold God and sells his country.
"All is for sale; the purpose of industry;
"Honour, feelings, duty, friendship.
"He must turn them all to folding cash."

But this Libre parole had only a brief existence: two months. It expired on May 13, 1893.

LA CROIX DE MONTREAL

The evil that was brewing in Catholic France at century's end bore more than one name; Drumont was not alone. The church had several such cauldrons steaming bile that would take decades of exorcising to restore respectability.

Early in the 1890s Quebec was blessed with the first of a pair of periodicals which borrowed the name of La Croix, a title which furthered an extremist anti-Semitic tradition in the religious-political life of France -- and now of Quebec.

La Croix du Canada (La Croix de Montreal-Canada), edited by J.-M.-Amédée Denault under the nom de plume of Jules St. Elme, was "perceived at the time as the voice of the bishop of Montreal. However, nothing is less certain. It seems rather the work of a group of young Catholics who aspired to bring about a ferment in their environment and reforms within the church. It had its enemies: the French freemasonry and the Reds of Montreal." (La Presse québécoise. III. 303-4) It appeared from May 30, 1890 to July 28, 1894 when it changed frequency of appearance and continued to Feb. 18, 1895.

Denault had also utilized the pseudonym of Jules St. Elme in L'Album universel or Le Monde illustré in 1900. He had also been director of Le Glaneur in 1892.

Gustave Vekeman, the Belgian who became the Canadian Jean des Erables, together with his anti-Semitic colleague Amédée Denault, formally renamed the weekly edition of their paper La Croix du Canada in an effort to add popular circulation to the élite readership of La Croix.

After publishing La Croix for a year, Denault and Vekeman also began to publish Le Journal populaire and Le Journal du peuple which continued for another year -- as long as La Croix.

The effort failed and both Journals ceased publication in May 1895, together with his Journal du peuple.

The printery which issued Le Journal populaire and Le Journal du peuple was the Maison de la bonne presse, an early use of a term which became ominous in the history of anti-Semitism in Quebec and in Europe.

Chanoine Lionel L. Groulx, the eloquent teacher of a generation dedicated to French Canadian interests and Catholic concerns,

recalls in his Une Croisade d'adolescents, (Quebec, Action sociale, 1912. Pp. 9-11) that "In the spring of 1893 some students of Laval University in Montreal met to discuss problems of the country. The first Jewish invasions, the founding of suspect journals, the resounding attacks on the church had moved them deeply... The Gentlemen of St. Sulpice came to their aid, and on May 30 one of them, a 22-year-old law student, launched the first issue of La Croix de Montréal, with the help of three or four friends... The program of their newspaper was written by the superior of St. Sulpice, M. Colin... In 1901 the Pionnier of Montreal was revived."

Chanoine Groulx probably refers to this earliest of the series of Quebec periodicals which bore the title La Croix du Canada or La Croix de Montréal-Canada.

La Croix was welcomed by Semaine religieuse de Québec on December 2, 1893.

Following the La Croix de Montréal venture Amédée Denault became associated with the catastrophic fraud of Le Pionnier (Canadian Jewish Archives, no. 11) which Groulx mentions not unfavourably.

The embarrassments caused the bishopric of Montreal by Denault's involvement in amateurish -- or worse -- social security projects became a familiar pattern as we find his associate L.-G. Robillard editing briefly a monthly Le Protecteur in 1895 for the Société protectrice des malades, a sort of health insurance organization. (La Presse québécoise, vol. 3. P. 345)

One of the contributors to Album universel (Le Monde illustré), which was also edited by Denault at this time, was Raoul Renault, an avowed anti-Semite. (André Beaulieu and Jean Hamelin. La Presse québécoise, vol. 3. Pp. 95)

It is of some general interest that for its first four months of publication La Croix made no reference to Jews. Suddenly, on September 12, 1893, it sprouted "a conversation," "Freemason and Jew," reprinted from La Croix du Lattoral.

This phenomenon of a periodical suddenly "discovering" the Jewish theme as central to its programme, dwelling on it for a time, and then sometimes setting it totally aside is not unique with La Croix in the annals of Quebec anti-Semitism. Some periodicals, among the most virulent anti-Semitic periodicals in the country, appeared for some time without referring to Jews at all, and then, at a certain moment, not always explicably, began their anti-Jewish campaigns. This was true of La Semaine politique, of La Semaine religieuse de Québec, La Vérité and even of Arcand's weeklies. However, the

anti-Semitic program was central and consistent in Action sociale from its first issue.

In La Croix de Montréal, like in Semaine politique, even when much space was allotted to hostile treatments of the Jewish theme, this seemed to have taken place on the initiative of some of the contributors but not of all of them. For instance, "Franc-Maçon et Juif" (Sept. 12, 1893) identified freemasonry with Jews, as did other items in the pages of La Croix. In this front-page article affiliation with the craft put the citizen under the influence of Jews, for "freemasonry is a Jewish institution." However, the periodical continued simultaneously to carry many more other items about the craft in which Jews were not mentioned.

La Croix de Montréal of January 16, 1894 wrote of the speech of Rabbi J. Silverman before the Temple Emanuel in New York, as reported by the Boston Pilot,

"Speaking against the proposed bill for confessional schools in the United States, the Rabbi had said the Catholic religion is a great force for good in the world. It has greater power to ensure peace than all the arms of Europe."

La Croix commented that "the expulsion of nuns from France has come about because France no longer belongs to Frenchmen. It is now in Jewish hands and in the hands of their allies the freemasons who have sold out to the foreigners. Until Frenchmen regain their country, there can be no truce with this universal anarchy which calls itself cosmopolitan Jewry, and which seeks only the enrichment of its followers." (May 19, 1894)

At about this time a word in defence of the Jews came to be heard, barely, from Ste. Scholastique where the Echo des Deux Montagnes fled the interdiction of the bishop of Montreal. There it was reborn under the name of La Liberté.

It quickly earned the attacks of Father Zacharie Lacasse who called it an impious paper. "How can those who receive it approach the sacred table? Readers, remember that you will die one day!" (La Quatrième mine)

The mild comments of the Echo in defence of the Jews brought the thunder of La Croix du Canada on its head,

"We have never suggested that Jews should be treated relentlessly or uncharitably. Far from it. But we say that we need to take the necessary precautions against them which have been recognized as necessary by universal experience.

"It is known that nowhere have Jews found a more secure asylum than in the Rome of the pope-kings. But even as it welcomed them with charity, the pontifical government knew how to protect Christian society against them. Since 1870 the ghetto, free of all restraint, has become master of Rome and of the Italian government and, as always, it has sown shame and ruin. On the brink of bankruptcy, Italy is wallowing in turpitude and corruption.

"This is what we must tell the peoples which are not yet completely within the power of Israel.

"A journalist who seeks to serve his country must not lull the public at precipice edge, but to help it and to point out the abyss. This is what such brave fighters as La Vérité, Le Courrier du Canada among others are doing, and La Croix du Canada will aid their noble efforts to the full extent of its powers."

Renault reprinted the comments of La Vérité in La Croix du Canada (Jan. 8, 1895),

"The provincial government was wrong to give Jews the same advantages which other religious denominations enjoy."

La Croix du Canada continues,

"We can point to this abyss no more usefully than by making known the principles which are the rule of conduct of the sons of Israel. The Courrier du Canada has done this in an article which we reprint from its pages."

The revelation which the Courrier had brought its readers was the classic anti-Semitic work in which Augustin Rohling shamelessly

distorted the contents of the Talmud. This book became a major forgery and falsification of Judaism, a basic instrument of central European and French anti-Semites. ("Le Code juif") It was later to reappear in the courts of Quebec in the second decade of the twentieth century during the Ortenberg vs. Plamondon trial. (Canadian Jewish Archives, nos. 26-27)

A week later the Croix du Canada added further excerpts to this "Code juif" which it culled from La Croix de Paris. This anti-Semitic paper had added,

"Jews observe these precepts of the Talmud rigorously. It is thus that we shall always recognize the son of Judas. We shall continue to use this touchstone." (La Croix du Canada, Jan. 15, 1895)

La Croix du Canada commented, "It can be said with clear and proven certainty that it is the code of ferocity, cruelty and criminality."

"Some of our readers might object that Jews do not in fact practise these abominable and bloody precepts. This would be the mistake of these optimists. All Jews are Talmudists and apply the precepts of this book whenever possible."

"Is it not incredible, may it be said in passing, that Goym (sic) in general, and French in particular, give their vote to these Jews who despise them, rob them and seek their harm unto death? Can suckerisme (gogotisme) go any further?" (Jan. 9, 1895)

It is interesting that some twenty years later Action sociale was using the same arguments and even the same term, "gogo," in describing those who doubt whether Jews practise ritual murder.

La Croix de Montréal reprinted from a Brussels newspaper an article on "The Legal Murder of Jean d'Arc." On the basis of an anonymous contributor La Croix de Montréal concludes that "Cauchon was a freemason and Jewish."

"The Jew like the freemason, has two hatreds in his heart. He hates Christianity and he hates the house of France. If Cauchon was a Jewish templar, as appears to emerge from historical document, we can understand the ferocity with which he prosecuted Jean d'Arc who represented all that the members of his sect and of his race detested: the church, the family of Capetians and the French fatherland. It was a Jewish crime and the execution was set up by the descendants of those who raised the gallows at Golgotha." (La Croix de Montréal, June 9, 1894)

The special St. Jean Baptiste day issue of La Croix de Canada, a supplement to La Croix de Montréal of June 23, 1894, discusses "How a Christian can Checkmate a Jew."

In a discussion entitled, "Why Catholic?" this newspaper writes about the Catholic press. "The indifferent and the hostile press has been infiltrated with wicked doctrines which they preach freely, and has brought about complete demoralization in the modern society to the point where every moment threatens us with total decomposition.

"It is the Jewish idea that inspires them and which they proclaim: 'Money is God, pleasure is the ideal, egoism and the cult of the eye alone have droit de cité; morality and its teachings no longer have any right, or at best are secondary. We live for this world only. Faith is an empty word. The very notion of God frightens backward people.'

"This is the immense evil which the anti-Catholic and hypocritically Catholic press have done and are continuing to do. This is the evil against which it is high time for a vigorous reaction."

In its issue of July 6, 1894, La Croix de Montréal recalled the Jewish part in the crucifixion of Jesus Christ and continued, "In our own centuries, unfortunately, the Jewish school still has many disciples. The great flaw which brought about the fatal losses to the people of the murderers of God still lives among their disciples. They continue to appeal to true Christians, the non-Judaisers who are stubbornly on the side of good, now that the attack against good by evil has become so intense.

"These true Christians declared themselves squarely on the side of God against the devil, for the integrity of Christian and Catholic teaching against the more or less hidden attractions of impiety, of error and of falsehood. They consider the interest of the soul above that of the body, concern for the eternal life as eminently more real than the short and miserable existence here below. They courageously stand on the side of suffering, and will never display cowardice in proving that the good God has infinite rewards for those who suffer temporal miseries patiently.

"They would bring back God into our present society which has driven it out. They would have the Christian idea prevail which proclaims suffering and hope against the Jewish idea which responds in joy and forgetfulness.

"They consider that justice is not an empty word, that it has imprescriptible rights, that conscience is not dead; they hope for better days beyond the disarray of contemporary style.

"The Jews consider all this exaggeration in the midst of their madness and in their drunken joys in the pleasures of this world: money, honours, debauchery. They continue their vain efforts to discourage the elite soldiers who still fight against the iniquitous stream.

"There is nothing surprising in any of this. For 1900 years the same combat is being fought out between the friends of God and the sons of Belial.

"But what is surprising is to find good disciples of Christ lending a hand, without sufficient thought, to these renegades of sincere Christianity, traitors to the sacred cause.

"Catholics who are of good faith but who are imprudent believe in appeasing and conciliating these refractory obstinate persons by making concession to them.

"Take great care; the serpent whom you warm in your breast is only waiting to bite you, to inoculate (sic) you with his poison. The Jewish idea has spoiled the world by endlessly weakening it. The Christian idea must save it by firm reaction of unreserved sacrifice."

La Croix du Canada of August 14, 1894 had a short item about the large number of Jewish students and business men in Europe. "In Vienna there are 2500 Jews out of 6400 students at the university.

"In Vienna out of 680 lawyers, 394 are Jewish. Out of the 54 lawyers before the Appeal Court in Berlin, 36 are Jewish.

"The Jews are also the masters of the great international commerce. At Hamburg and Antwerp and Havre, they maintain large export and import houses and are the masters of the cereal trade.

"Another important fact is that the Jaffa-Jerusalem highway has in recent months become the property of a Rothschild."

RAOUL RENAULT

La Croix de Montréal was associated with one of the very active anti-Semites in Quebec history. He has helpfully bequeathed historians of the province with an elaborate record of his own efforts in this direction. Together with his anti-Jewish comments and press reports, this remains an illuminating archive in the files of Canadian periodica.

Renault had a long career in Quebec journalism. During a quarter of a century this recurrent anti-Semitism was his signature.

He contributed to many end-of-the-century Quebec periodicals such as Le Monde illustré (L'Album universel) and La Science populaire in 1886. In 1892 he edited Les Noces d'or to mark the fiftieth anniversary of the ordination of Cardinal Taschereau. He attempted to publish a regular digest of the press, La Semaine, but this lasted only three months of 1895. Three months later he made another effort with Le Bibliophile canadien, but this was of even shorter duration.

In the middle 1890s he passed through a period of obsession with the Jewish menace and sought to draw public attention to it, with but very mild success.

His lengthy but not necessarily accurate history of this Quebec campaign in La Croix du Canada of February 16, 1895 states,

"My first article against the Jews, in L'Événement, is dated February 1894.

"It came to the notice of the Ontario press, and the Hamilton Spectator, the fanatical newspaper par excellence, in its desire to suppress the anti-Semitic movement at its beginning, wrote,

"'A fine, grand and generous Christian spirit animates these articles. Those who complain thus against the Jews are precisely those who never cease from crying injustice and intolerance in regard to their schools.'

"The Spectator continues to praise Jewish enterprise and to affirm, as the Chronicle did recently, that Jews are good citizens, and it concludes,

"'The Canadian people are not prepared to return to the barbarous ways of ancient times, or to banish any class of citizen on religious grounds.'

"It is well to note before proceeding, that if we make war on the Jews, it is not because of their religion but because of their tendency to seize all remunerative trade. They have financial traditions which do not fit ours. Their illicit commerce, their large scale usury and other sins which are particularly their own force us to rid ourselves of them by every means. They do not assimilate with any nationality. They are despoilers by virtue of their laws; they consider theft praiseworthy. They remain united wherever they come and conspire to ruin their neighbours and the lands that tolerate them.

"Since the cowardly treachery of Alfred Dreyfus the French press has increased its attacks on the Jews. Some journalists who had been quiet in the past have now written fiery articles against the God-killing nation.

"We have gone far in European countries since the appearance of Edouard Drumont's La France juive. The anti-Semitic idea has made great progress. At first it had been accepted that Drumont should be put under anathema and the work which he had so courageously undertaken should be crushed at its beginning. Since then several other studies have appeared: La France juive devant l'opinion with an infectious and passionate preface, Le Testament d'un antisémite which suffers from *ecarts de plume*, Dernière bataille and Les Secrets des fourmis.

"La Libre parole followed these propaganda books. During its three years it has succeeded enormously in its propaganda. It has achieved a tremendous circulation from the first day of publication. It has had many imitators, and I mention the brave little La France libre of Lyon which follows the footsteps of La Libre parole. It is the voice of the anti-Jewish and anti-masonic youth of Lyon, with the young talented F.-J. Mouthon as its editor.

"Another newspaper has just declared itself squarely against the Jews. In one of its recent issues La Légitimité of Bordeaux we can see the perspective of the royalists,

"'At this time our unhappy country is in the hands of two powers of unquestioned strength: Jewry and freemasonry which combine marvellously to exploit France. It is high time for Frenchmen to become masters of their own home (*maîtres chez-eux*) and to make France their own.'

"Algiers, this French possession which had cost the motherland so much, is now at the mercy of the Hebrew race. It was quite a revelation when the work of F. Gougemon was published. La Domination juive en Algérie provides heart-rending details on the Jewish omnipotence in that country.

"The anti-Jewish cause is gaining a growing number of adherents in Germany, Austria, Roumania and, I need not add, Russia.

"It is not only Catholics who wage war on the Jews. The greatest German anti-Semite is the Protestant minister, Dr. Hoecker (sic). In 1880 Henrice delivered an anti-Jewish speech when 5,000 men and 10,000 women had to remain outside the lecture hall for lack of space. In some German centres anti-Jewish clubs stem from the Deutscher Anti-Semitenbund in Berlin. Incidentally, the true author of the Kulturkampf, this ruthless war against the Catholic religion, is a Jew by the name of Laskner whom Drumont describes. Leroy Beaulieu gave his name in the Revue des deux mondes of February 15, 1891 as the instigator of this war against clericalism. Some German newspapers now fight the Jews the more vigorously since an author recently wrote significantly in a history of the new German literature that 'in the mercantile phase of literature, in journalism, Jews now form the vast majority.'

"In Belgium the leader of the anti-Semites is the lawyer-journalist Edmond Picard. In Italy two newspapers campaign vigorously against the Jews: L'Osservatore cattolica of Milan and La Civiltà cattolica of Rome. In England anti-Semitism is in its infancy. In Roumania, Russia, Hungary and Greece Jews meet enemies everywhere. In Italy their association with luciferian freemasonry draws upon them an undisguised and perfectly justified hatred.

"To summarize, Jews have formidable enemies in growing numbers who mobilize in all countries among adherents of all faiths and all sects."

On March 12 Renault returned to "The Jews and the Canadian Press."

"The anti-Jewish campaign in Canada, if it may be called so, does not date very far back.

"The Événement of Quebec deserves the honour of having first raised the cry of alarm."

On another occasion Renault recalled what he had written in L'Événement in February 1894,

"We are threatened by a Jewish invasion. It has already begun, and it is very important that all French Canadians be aware of the Jewish type and of his tendencies and of the danger of his warming in our bosom," he recalled.

"In later articles, I have told of the Jewish type in all his aspects, and I shall speak of his aptitudes and predilections; I shall discuss briefly, on the basis of unquestioned authors, what he is

doing at this time here and whether we need to put a stop to it." (La Croix du Canada, Jan. 8, 1895)

"But the ardour of L'Événement for battle did not last long. Its several judicious comments aroused general interest. But a man arose -- lance in hand and shield on arm -- weapons that had lain dormant since the death of a certain newspaper. Now he stood up as defender of the Jews against such 'tub thumpers' as Drumont and Cassagnac -- that was the term he applied to such great journalists -- and for this apotheosis of the Jews he searched the works of the new free thinkers. This defence of the Jews appeared in L'Événement. At this point I dared approach the editors for some space to refute the insinuations of the Jews' Don Quixote.

"Ever since L'Événement has been as silent as a fish on this subject. Probably this was because of a little threatening note sent to the editors.

"The Moniteur of Lévis soon after published some good notices on this matter, one of which was reproduced by the Montreal Herald.

"La Semaine politique lived as long as a rose, but I had a free hand there. I continued to publish there to warn my compatriots against the Jewish type. Some of these were reprinted in Vérité of Quebec.

"Thanks to the patriotism of La Croix du Canada which, with La Vérité, is the only journal that has opened its columns to me since the premature end of the Semaine politique, I am still able to sound the alarm that threatens us at present. Otherwise we shall need to put greater effort to combat it later.

"In the meantime I have knocked several times on the door of L'Événement with no success.

"Now the fire is lit everywhere. Nearly all the French newspapers except La Presse which is silent -- and that possibly for a reason -- have joined to warn their readers. La Vérité, Le Moniteur, Le Moniteur du commerce, La Semaine commerciale and several others have published many comments denouncing Israelite practices and recommending the necessary legislation to prevent their mode of doing business which is ruinous for honest, tax-paying business."

LOOKING AT CANADIAN JEWS

In view of the paucity of contemporary documentation of Canadian Jewish history of this period, the scraps of information, even in the press which kept a hostile eye on the Jews in the province, are of interest. Many such fragments derive from the courts and from labour records.

This interest in the concrete realities of life, however distorted, marked a step in Quebec anti-Semitism. The province moved, in this regard, from theory and theological abstraction and from importation of foreign perception and experience, to the recording of the Canadian Jewish society, and from traditional religious teachings to conclusions based in Quebec sociology, economics and politics; a Québécois step from religious to nationalist centering.

There was also the demographic fact that the immigration brought living Jews rather than myths to the field of observation.

L'Electeur of October 2, 1894 records that a Quebec Jew, a Mr. Sabin, was severely beaten by coreligionists outside the rue d'Auteuil synagogue for denouncing other Jews who were operating without permits; one of the few cases of Jewish violence recorded in the Quebec police annals for the period.

La Croix de Montréal reported on the strike in the cigar factory of S. Davis and Son. The company announced a reduction of wages from \$5.00 to \$4.00 per thousand cigars made, an offer which was not accepted, and the strike ensued. The workers reported by telegraph to the Central Committee of their international union in Chicago to ensure that they would receive the \$5.00 a week of strike pay allotted in such cases.

"The Davis company say that as conditions permitted, they had already increased wages two times, and that under present terms they could be earning \$9.00 to \$10.00 a week. Since the agreement between the workers has not yet been completed, and as there is some failure of confidence in the brethren on the other side of the line, the strike will probably not be of long duration." (La Croix de Montréal, June 7, 1894)

La Croix de Montréal of July 20, 1894 tells a curious story about a soldier who was about to sell a uniform to a pawn broker, the Jew Moss of Notre Dame Street. In the eyes of the law the unauthorized sale of military uniforms was a very serious offence.

"This Mr. Moss (the son of Jacob) displayed exemplary severity. Not only did he refuse to lend money on this uniform but, with the help of his employees, prevented the young man from leaving the store while he called the police. It so happens that the uniform didn't belong to him but to his sergeant, which made the offence still more serious."

Renault notes that "We will likely hear more about this case in the future, for the Jews are both cowardly and treacherous in their crooked business affairs."

R.R. continued his report in the case on June 30, 1894. He noted that these Jewish men failed to appear for hearing in the case at which the Honourable Mr. Flynn, administrator of crown lands, was to appear.

Renault continues his report on "The Jews and the Canadian Press,"

"On the 25th of the same month the Electeur wrote again to denounce Jewish tricks; on November 27, another trick was unmasked. Again on December 26 another notice to denounce the Jews' business methods. Soon after it wrote, 'Good Riddance' for 'a tax officer has informed us that he noticed the departure of several Jewish families from Quebec.'

"But the Electeur is inconsistent. Early in January it wrote, not in the spirit of its own comments earlier,

"'The Jewish peddlers are not upset about the government attitude towards them. An effort was made to empower the municipality to tax them \$100. That would spell ruin for them. Mr. Girard of Rouville took the matter in hand and succeeded in preventing any action on this for the present session...'

"I do not know how Mr. Girard will explain his conduct to his voters. They are entitled to explanations and I am certain that he was not sent to the legislative assembly to safeguard the interests of the Jews who infest our country and who must operate in Rouville County as in other counties in the province.

"At present there are only two newspapers that concern themselves with the Jewish question: La Croix du Canada and La Vérité. But I hope by the next session of the legislature we shall have precious additions, and that the law forbidding peddling in the city and in the country will no longer be postponed ad infinitum. I hope also that there will be members sufficiently interested in the welfare of their electors to destroy utterly the pleas of all the Girards in the assembly if there is more than one of the species.

"As we wait, it is our duty is to have the Jew understood in all his forms so that no one can plead ignorance. To fortify us in our campaign we may adopt the proud and patriotic device of La Libre parole which shall be,

"'Canada for Canadians.'"

Renault's references are to Alfred Girard who sat for County Rouville from June 17, 1890 to February 27, 1897. He did not sit again in the assembly until December 7, 1900.

"Le Monde commented that indeed it was scarcely worthwhile to be upset by these people. Several days later, on January 18, 1895, it approved my article in La Croix.

"I have gone into these details to show the position of the French Canadian press in regard to the Jews. The capitulation of L'Electeur and the silence of La Presse on everything that touches the God-killing race closely or at a distance do not bid well and should lead us to fight with greater zeal lest these roaches find defenders among our compatriots. They had a champion who dared defend them in L'Evenement. They now have another in the deputy for Rouville, and probably several others who dare not speak out openly."

Assembly member Jerome Adolphe Chicoyne, member for Wolfe, asked whether the government proposed to introduce a measure which would empower rural municipalities to impose a high tax upon peddlers. The Hon. Mr. Taillon replied that the question was under study. (Journals of the Legislative Assembly, Dec. 21, 1894)

"I.-N. Belleau and others, L.-C. Crevier and others, Pierre Collins and others, François Crevier and others, J.-B. Richard and others, L.-E.-S. Choquette and others" petitioned the legislative assembly for changes in the law governing peddlers (Jan. 2, 1895) as did "A. Allard and others of Wotton, Napoléon Lamontagne and others of St-Flavie (Dec. 21, 1894), E.-A. Paquette and others of Coaticooke, J.-B. Brosseau of Iberville and others, C.-J. Gervais and others of St-Constant, J. Sénécal and others of Montréal, Henri Lapierre and others of St-Antoine in Verchères, Rev. J.-Bte. Dequoy and others of Contrecoeur, Victor Beaulac and others (Dec. 20, 1894), L.-O. Pépin and others of Arthabaskaville, Rev. P. Dubé and others of Leclercville, Vincelas Dionne and others of St-Paul de Chester, H. Pépin and others of Warwick in County Arthabaska, L.-J. Levasseur and others of Matane, F. St-Jean and others of Montréal, T. Béland and others of Québec, and T. Marchessault and others of St-Damase (Dec. 19, 1894), P. Letendre (Dec. 2, 1894 and Joseph Vincent, mayor of Ste-Perpétue (Ibid., Dec. 4, 1894), Edouard Juillet and others of Pont Chateau; O. Bissonnette and others of Côteau du Lac in Soulangue County; Rev. J.-A. Rainville and others

of St-Valier, and Joseph Jacques and others of St-Joseph in Beauce County" petitioned for a law to protect them from peddlers. (Ibid., Dec. 17, 1894)

The Hon. Louis Beaubien, minister of agriculture (1891-97), member for Nicolet (previously for Hochelaga), formerly speaker of the assembly (1876-78), sponsored the petition of Rev. A.E. Raiche and others to the same effect.

A few days after L'Electeur and L'Evenement urged limitations on the Jews of St. Roch (Canadian Jewish Archives, no. 34, P. 144) the Hon. Mr. Taillon introduced Bill 12 "Concerning licenses, containing amendments to the law in effect." In due course it passed through two readings in full committee, third reading, and eventually royal sanction. (La Croix du Canada, Jan. 8, 1895)

This anti-Jewish measure was introduced and piloted through the legislature by Louis Olivier Taillon, premier of the province; it was the only legal measure clearly aimed at Jews -- as the public discussion about it shows -- that was ever passed by a Quebec legislature, and it had the highest sponsorship behind it.

The 1895 measure replaced the existing provisions in regard to peddlers (Revised Statutes, article 995) by providing for the arrest and detention of any license holder who refused to show his license to authorized persons. It stated that such license holder may be detained for two days and fined for each refusal; it provided for the confiscation of his merchandise and for its disposition by private auction sale. (57 Victoria, chap. 13, section 21)

Taillon (1840-1923) was provincial premier and treasurer pro-tem from 1892-1895. He had served in the cabinet from 1891 to 1892 without portfolio.

He had begun his legislative career by representing Montreal East in 1875-86. For two of these years, from 1882-1894, he was speaker of the assembly. After representing the Montreal constituency he held the seat for Montcalm to 1890; while representing this county he acted as attorney-general of the province (1884-87) and, for four January days in 1887, also as premier. In 1892 he attained the foremost political position in the province.

After retiring from provincial politics he entered the federal field and served for two months, from May to July in 1896, in the short-lived Tupper government.

Renault remained active in journalism in Quebec for many years, and appears in 1898 as publisher of the important reminiscences of T.S. Brown, 1837, My Connection with it. Quebec, 1898. (Canadian Jewish Archives, no. 19)

Renault wrote on American bibliophiles in the 1898 Album de la Revue canadienne.

His Courrier du livre, which he founded and edited in 1896, was more durable, lasting as it did for five years.

He supplemented this Courrier in 1900 with an English language monthly, North American Notes and Queries, until both folded in 1901.

Renault founded and edited Le Franc parleur admittedly to avenge himself on William Price who dismissed him from his post as secretary-treasurer of the Harbour Commission; but it became an established, though extremist, nationalist periodical which lasted, with interruptions, from 1911 to 1934. At the beginning of the 1920s he published many articles against the immigration of Jews and other "trash" from Central Europe.

In 1918 he joined several colleagues to found the satirical Le Terroir which continued publication until 1940.

Renault owned the Imprimerie nationale which printed Le Franc parleur and the Gaspésien. In 1918 it also printed the Basse-court (The Poultry Yard), a monthly devoted to chicken raising, which he also edited until 1921.

We hear of him in 1928 when he founded Les Affaires in partnership with L.-A. Belisle.

LA SEMAINE POLITIQUE

Another short-lived weekly, La Semaine politique, encouraged by the spirit of La Libre parole of Paris, made its appearance in Quebec under the sponsorship of Alphonse Bernier, L.-Omer Beaubien and Thomas M.-W. Pampalon. It appeared from March 17 to August 9, 1894.

Beaulieu and Hamel describe it as "the humorous voice of young Conservatives, dissatisfied with the attitude of their elders, reassured neither by the men who lead nor by the press that would represent them. Hence the need for a newspaper which is vigilant, aggressive, independent of the chiefs of the party and capable of calling into question its men, its programme and its strategy. The team of the Semaine has the passion, the prejudices and the intolerance of youth. It subscribes to Catholicism and to anti-Semitism." It wrote, "Only recently the first Israelites were sown in Quebec, and we already have a strong tribe of them. Their central quarters are on Henderson Street, the peddlers' district." (La Presse québécoise, vol. 3, Pp. 309-10)

During its first months La Semaine politique seemed unaware of the existence of any Jewish issue, but on April 7, 1894 it discovered -- and hailed -- the anti-Semitic La Gazette des campagnes and La Croix de Montréal which it described as, "edited by young talented people who vigorously fight in defence of good principles. It now announces that it will become a daily newspaper. We congratulate our colleague and we wish him all the success it desires."

In this issue it introduced R.R. (Raoul Renault, 1863-1940) who remained in its columns with his sustained anti-Semitic attacks to its last issue.

La Semaine politique carried an item under the heading of "The Jewish Leper." Under this heading La Libre parole of Paris of March 21 had published an interesting list of 22 Jewish people arrested in one of their sordid ghettos.

"The prosecution has shown that all these dirty goutres who were arrested formed a gang of cosmopolitan and Jewish crooks, in the event beggars and professional thieves." (This appears to be a derogatory Quebec term recalling the name of Doutre, a leading liberal lawyer in the province at the time.)

"All had false diplomas, identification as foreign officers, doctor's certificates, passports which were erased and super imprinted, documents of all sorts forged with extraordinary skill.

"Among them were spies from the German army. All these creatures were protected by Baron de Hirsch.

"Well, we have the same in Quebec, these people; I will inform you fully about them soon.

"You will see that it is possible to find effective means to prevent their expansion in Canada."

The item was signed R.R.

He commented on Quebec Jews on April 21, 1894 with an allusion to Passover services at century's end,

"Our Jews have begun their Easter holidays on Friday 20th of this month.

"Last year they put on quite a show in the old M. Waters store on the Rue de la Fabrique.

"All those who were on the street during the Jewish holidays noticed that approximately 100 and maybe more youths followed the ceremonies which reminded us of the hesitations of Pontius Pilate before condemning our Lord; they recalled the perfidy of members of the Sanhedrin, of the whipping and the crucifixion of Jesus Christ and the liberation of the thief and murderer Barabas to please the Jewish people.

"Barabbas, together with another thief, had assassinated a business man by the name of Hannan, a Roman, while they were robbing him of his jewels.

"He was the lover of a Jewish woman, Judith, the sister of the traitor Judas, and it was in order to be agreeable to this woman that he became guilty of the crime for which he was in jail in Jerusalem.

"Barabbas was a man of repulsive personality with the face of a bandit. He fumed for 18 months in jail until he was liberated at the request of the Jewish people.

"The census of 1890 which I have in hand gives only 45 as the number of Jews in Quebec. Like many others, it is inexact. It would be more precise to say that there are at least 145 of them. This could be an error in the compilation. In fact, whoever wants to take the trouble and opens his eyes, can clearly see that the number of Semites in Quebec goes beyond the 145.

"They multiply rapidly and, if this should continue, our country is going to be invaded soon by this class of undesirables. Let us therefore do what we need to prevent their expansion, if we

do not want them to become influential enough here to inaugurate what they have already done in Europe. In fact, they are still arriving, these kikes. They monopolize usury and questionable business affairs. How many Jews are there in pawnbroking in Montreal?

"By the choice of Lord Roseberry as successor to Gladstone at the head of the British Liberal Party, Great Britain has jumped into the mouth of the wolf. Roseberry is connected with a Rothschild woman, a Jewess. France, Germany, Austria and Italy, even Turkey, are in the grip of the vulture Rothschild. Russia was on the point of being invaded by energetic Jews when it decided to get rid of this plague of a pest. United States, New England in particular, is infested with Semites. For the past four or five years they are immigrating in large numbers into Canada. Instructed by these examples which we have mentioned, we do not need to hide the dangers which are imminent. It is urgent to take immediate measures to stop this immigration."

La Semaine politique noted the second anniversary of La Libre parole of Paris in its issue of May 12, 1894, over the signature of Raoul Renault.

The Paris periodical reciprocated by recognizing that "We have in Canada a valiant colleague and companion in arms, La Semaine politique de Québec where our friend Raoul Renault cites Drumont's La Dernière bataille." (Reprinted in La Semaine politique, June 23, 1894)

R.R. was horrified to read in the New York newspaper of a demand made by Rabbi Silverman of the Temple Emanuel there that Christians and Catholics should no longer affirm that the Jewish people killed Jesus Christ.

R.R. repeats his reference to the Jewish woman Judith Iscariot and to her role in the crucifixion. He closes with a call for the rabbi to withdraw his ultimatums, for before long he and his co-religionists will be called upon to return to Palestine where they had committed deicide.

On June 9th Renault published an item entitled "The Jews."

"A few months ago I wrote an article in L'Événement against the Jews. Since then I have published some details about this race which apparently seeks to implant itself in Canada and against which it is important to take forceful measures.

"It is difficult to realize how rapidly the Jews are beginning to influence the United States, particularly in the past five or six

years. In the New England states especially they are a real plague for honest trade.

"The campaign which I have begun against this undesirable immigration has brought me a threatening letter accompanied by a citation from the Hamilton Spectator, the fanatical journal par excellence.

"What a noble set of Christians you must be, why don't you go to Rome? This is no place for such as you. This is free America where priestcraft and Loyolas have no power. Why, even your countrymen hate you and despise you.'

"Clearly these lines were written by one of those kikes with the face of a bandit, unlimited audacity and pure cowardice.

"I have lost no sleep over this, and I assure you that this will not keep my pen back when I will consider it proper to make the Yehudim fall. Stupid threats will not stop me in my campaign which I have undertaken and which I will continue.

"The Jewish element has pushed France into the state of general disorganization from which it suffers today. It has led to the corruption of the masses and the obliteration of conscience. It is the instigator of the Triple Alliance, and doubtless upon its head will fall the weight of the ruins which it has brought into being. It has created Panama and it has benefitted from it. Financially we can see its crooked fingers in all the dirty affairs which occupy public opinion in Europe.

"It has ruined our commerce which was already not prospering before. It steals from the people by sending them merchandise of inferior quality instead of first class articles.

"St. Paul and Defosses streets are now infected with Jewish trash. Every day there are new ones.

"Scarcely two years ago we would rarely meet one of these new merchants in any corner of our city, on our roads and in the countryside. They were barely carrying peddler's packs, and they appeared to be about to be hanged; they could be mistaken for candidates for the gallows.

"Today they are completely changed. If it wasn't for the characteristic noses to help us recognize them, we would take them for Englishmen newly arrived from the crossroads of London, or for displaced freemason leaders. But their noses always tell us they are Jewish.

"Let those who have brought this class of people here have pity on our future. For me this act of philanthropy is more than I can tolerate."

On August 9, 1894, R.R. wrote about Jews and cholera asserting that Jews are responsible for the spread of this disease. He wrote, "In Quebec all Jews should be examined closely for this condition"

He wrote on July 7, 1894,

"Even as Russia is using all possible means to rid itself of the Semitic plague, even as France is on the point of getting rid of them expeditiously, even as Algeria also wishes to have the kikes leave and as the Catholics of Germany and Austria are declaring war on them -- we here in Quebec appear to be particularly complacent; which will redound at our expense for the benefit of this cursed race. The veritable social plague attacks the blood of all healthy societies of any race, even while these Semites are exploiting the naive people who may be attracted by their honeyed words and their crooked promises.

"Last January at a large meeting in Montreal they discussed naturalization and they decided to take all necessary steps in that direction.

"Only one newspaper in the Catholic press of this country spoke out in fear of this and warned that this right should not be given without conditions to cosmopolitan Jews who are making all efforts to overturn Europe, and who will overturn our country if we give them the means to do so.

"Since then the Jews have gained a point. We could read in one of the recent numbers of the official Gazette of Quebec, the following notice: 'The Lieutenant Governor has accorded the right of the Rev. Lazarus Druker, rabbi or minister of the Judaic faith in the Russian congregation of Ahavas Achim of the City of Montreal, to maintain a register of marriages, births and burials which may take place in his presence, and which he has undertaken to register in accordance with Chapter 75 of George IV, which appears in the Revised Laws and Ordinances of Lower Canada of 1844 and article 42 and the following of the Civil Code.'

(He seemed unaware that some fifty years earlier Rev. David Piza of the Spanish and Portuguese Congregation had established such registers which have continued since without interruption.)

"La Vérité of last week reported this and added its comments,

"It is the first time we believe that the civil power of the Province of Quebec recognizes officially the Judaic faith and puts it

on an equal footing with the Christian faith. It is a sign of the times.'

"In fact it is indeed a sign of the times. It is a sign that, like in the past, we have decided to continue our dangerous policy of concessions along the entire line which led to the alarming conditions which exist at this time.

"Without banishing Jews from our country we could nevertheless not give them too much latitude. We don't need to lose sight of the fact that the Jews are arriving in large groups with all contingents of immigrants, and we can already note a large number of them; and they do indeed intend to remain here, as we can see from the industries which they are establishing, the properties which they claim.

"No sooner did the official notice to which we refer appear than the Montreal Le Monde reported 'There were seventeen Jewish marriages last Sunday.' It is another sign of the times.

"I wrote in February what I can repeat today and what I will repeat as long as I can find a newspaper to print it, in spite of the sarcasm of a certain clan: 'We are threatened by a Jewish invasion. In fact it has already begun and it is highly important that all French Canadians note the type of Jew and his tendencies and the danger which he may well bring to our healthy society.'

"In my humble opinion the provincial government is wrong to give the Jews the same latitude that it gives to other religious denominations. All who know the significance of the role that the Jews have played in Europe during the last thirty years, all who have read the works of Drumont, de Cassagnac, Droulet and Gaston Maryé believe as I do and will agree in crying 'Beware'."

A week later he wrote again about the pullulating Jewish group,

"Last Sunday a Jewish marriage took place with very much ceremony.

"A crowd of curious people were drawn near the skating rink on St. Joseph Street where the ceremony was to take place. There was a large number of invited guests. That evening there was a dance at which approximately 400 persons were present. I cannot class all these people as being of the Jewish nation but without any doubt there were a large number of Jewish people there, at least half of those in attendance.

"Yet the 1890 census states there were only 45 Jews in Quebec.

"Mr. Rameau of Centaire, a Frenchman from France who is in touch with his cousins in Canada, was right when he wrote that the last census was a real fraud -- an incomparable fraud.

"What was most ludicrous in all this was the garish and brilliant toilet of the Jewish women.

"It was a fine spectacle to see the lazy Jewish women with their langourous eyes and their dazzling flamboyant plumes.

"It was really impressive and I would have been fascinated if I didn't know what type of persons are parading behind these deceiving appearances. It is a clear case of the garment not making the man, and even a well dressed Jew is always a Jew and is not the less dangerous for it."

R.R. continued his attacks on the Jews in the issue of July 28,

"'Plant a Jew and you'll reap a tribe', said Countess Orga in her recent charming work, Miel et dard. Nothing is more true than this maxim. It was only recently that the French Jews were planted in Quebec and already we see a strong tribe of them. Their headquarters are on Henderson St., the center of the peddlers.

"Most of these Jews have been in Quebec only a short time. When they first came into our parishes they had nothing but their bare hands and their two feet, some sacks on their backs and quite a colony of lice. Today I can state that one of them has considerable wealth.

"All these Jews, Russian or Polish, are very repulsive and look like bandits, as we see them with packs, on the streets of the city or on the roads of our countryside with their stock of varied merchandise which they picked up at their centre. There they buy their odds and ends which they sell on terms to their customers.

"Myer Vineberg does good business. He has several thousand dollars saved. You will not be surprised within a year or two to see him open a large store on St. Joseph St. or in any commercial part of the city."

R.R. continued,

"It would be impossible to make a complete list of them. L'Indicateur de Québec à Levis only gives the names of some of them. For one whom L'Indicateur lists there are 25 others. There are several parts of the city where many of them live in one house, 25 or 30 in disgusting promiscuity. You have to see them in order to form an idea of the filth which strews these ghettos. It would be

appropriate for the officials of the Health Department to raid these infected holes, veritable centres of pestilence which can engender all sorts of epidemics. The cleanliness of our city and the health of the tax payers are certainly endangered, and demand a continuous surveillance by the authorities."

A news item in its issue of June 23, 1894 introduces an anti-Semitic genre which was to flower some two decades later in Action sociale under the inspiration of L. Trepanier: portraying the Jewish community through police records. La Semaine politique reported, among many other news items, an interesting Montreal criminal case, citing the Montreal Herald.

Regarding the F.-X. Lessard case, the Herald had reported that Isidore Boileau had pleaded guilty to an accusation of blackmail, but Boileau vehemently denied the charge. As reported on June 9, 1894, Mr. Boileau had seized \$400 worth of fur from the shop of Joseph Younghart, manager of the firm Hirschel and Mayer, charging that the skins came from animals killed during a prohibited season. Later he met Mr. Younghart and told him before witnesses that if the fur merchants would pay him \$2,000 a year they would not be troubled further. Certain small seizures would continue but that would be all. That is one of the versions.

The version of Boileau was that he met with the merchants to discuss the simplest procedure for the seizure; if there was any talk of money, it was only to discuss the amount the fines fur inspector Lessard incurred.

"It is said that a number of merchants accused of trading in illicit furs had combined their resources to bring the case before the courts and, if necessary, to take it even to the Privy Council. But Lessard said that he would continue to follow the instructions which he had received from the government and fulfill his duties to the end; since he had been accused of incompetence, he would demand an inquiry, and was ready to submit to an examination." (La Croix de Montréal, June 14, 1894)

Consequently F.-X. Lessard, fur inspector, who was accused of corruption, instituted action for damages of \$2,000 against the Herald which had accused him of blackmail.

Mr. Lessard explained that, as detectives, they were permitted to use subterfuges to put their hands upon the guilty and at the same time to protect honest trade. When the case began seven warrants had been signed by Judge Sicotte for the arrest of the guilty and they were proceeding to make further seizures.

Mr. Lessard also intended to institute proceedings against Joseph and Edward Younghart and S. Harris. According to Lessard, Boileau used the absence of these proprietors to establish that an infraction of the law had indeed taken place.

J. Younghart appeared, accompanied by a reporter from the Herald claiming to be the son of Vineberg, where a seizure of furs had already taken place. Lessard argued that he did not fall into the trap, for it was well known that the alleged Mr. Vineberg was one of the editors of the Herald. He even told the reporter at the time that his presence would not prevent him from carrying out his duties.

"In a further article I will give you some remarkable details on the part which the Jews play in the spread of cholera, which has spread all over Europe around the end of 1892 and the beginning of 1893.

"In closing these haphazard notes, I will register with pleasure the declaration of the Milan correspondent of La Libre parole of Paris that the brutal assassin of President Carnot was Jewish, and I will ask La Liberté of St. Scholastique to rectify the statement which they made last week that Cesario Santo was a Catholic."

LA CROIX (1897)

As the editor and his supporters saw it, at the end of the century, "A wave of impiety was sweeping the world flooding many Canadian homes in the wake of the evil press. Fortunately the Bégin family came to the rescue. "That is why we, like others, consider it our duty to cast some ship's wrecks on the scene of the total wreck which may prove the instrument of salvation for some."

There is no knowing where society might have ended had not Joseph-Ulrich Bégin established La Croix in 1897 to restrain the Jewish evil press that had already flooded many Canadian homes. The monthly provided Catholic news and commented on affairs "from the perspective of a repressive Catholicism," as André Beaulieu and Jean Hamel note in their La Presse québécoise. (vol. 4, P. 38)

To advance piety the editor identifies "God's plague. It was Attila, it is the Jews. The deicide people cried out 'Barabbas' and Christ ratified the choice. Ever since then, wandering without a motherland, but united by a stronger bond: the hate of Christ and of Christians. Nineteen centuries have passed over them, hated, deservedly despised. During all this time the Jew jealously preserves the truth which condemns him.

"It is a prodigious truth: the Jew remained intact, living testimony of the hardness of his heart, of the truth of Calvary. The Jew continued on his way. Nations and ages have seen the Killer of God and have recognized him. He is the Jew before the bar, shifty, slinking, greedy, nose rapacious, a vile being, hypocritical, wandering misery. Last among the nations, the damned seal on his forehead, he has retained his features and his character.

"He cannot be assimilated. The Romans tried. He left the cistern whole and has since concentrated on the art of combining the filthy and the hybrid.

"No, there is no mixing with him. He will slither on his knees before the Christian, and then will crush him. His hatred of Christ commands it, as does his character.

"So, for nineteen centuries an unceasing war between the Jew and the Christian. History is stamped by this war in diverse ways: warriors against Rome, conspirators in the 13th and 14th centuries together with the Templars, shadowy and bloody; then they reaped the 16th and 17th centuries. Orientalized they recommenced the struggle; freemasons in the 18th century; socialist, cosmopolitans and

financiers in the 19th, they attained victory in France. France deserved it...

"In our turn French Canadians will make their choice. The Jews prepare to devour our country, there are several thousand of them. In ten years they will be a hundred thousand. In fifty years there will no longer be a Canada, a province of Quebec, no longer a society, a family; there will only be mummeters, pornographers, greedy financiers, shady politicians. There will be only Jews. I admit an error: there will be strangers; we will be the strangers.

"Will we deserve this punishment? If our conscience accuses us, let us convert and let us fight with no truce. Then, and only then, the Jews will disappear. If we become good again, God will put this race of vipers back underground." (La Croix, vol. 1, no. 4, Aug. 1897, Pp. 51-52)

Bégin's preview of the cataclysm threatening French Canada is not his own. It is taken from Drumont's La Dernière bataille (1890). It was later also exploited by Armand Lavergne and by the Goglu. (Clouds in the Thirties, section 2, P. 76)

J.-U. Bégin's initiative in establishing La Croix in Quebec lasted only several months, from May to November 1897.

LA LIBRE PAROLE ILLUSTRÉE

In 1896 La Libre parole illustrée (Aug.-Nov. 1896) was founded by W.A. Grenier. It, too, took its title from Paris, for Drumont's titles carried magic.

Grenier had published a number of short-lived French language periodicals, including one in the United States, La Petite république which lasted six months. (Star, Oct. 1, 1897)

There seems to have been something about the very terminology stemming from Drumont that attracted the populace of the underworld, for Grenier was described as a blackmailer and worse by the crown attorney in October 1897 in a libel suit against him initiated by Israel Tarte. Raoul Dandurand had acted as counsel for the plaintiff.

La Patrie said that Grenier is a nobody, and everyone knows this. (Oct. 4, 1897) He was never a journalist, rather an advertising salesman.

As founder of La Vie illustrée (Feb. 7, 1889) he had obtained \$500 from Mercier under false pretences. On another occasion he was arrested, again on charges of obtaining money fraudulently. (La Patrie, Oct. 4, 1894)

This did not prevent him from adopting as sub-title for La Libre parole illustrée, "The truth and nothing but the truth." He announced that his weekly would perform "a work of moral disinfection."

M. Brown noted that "the second Canadian incarnation of Drumont's paper received favorable notices from colleagues in the French-Canadian press. La Patrie and La Presse, Montreal's largest French-language papers, L'Avenir national of Manchester, N.H., and La Tribune of Woonsocket, Rhode Island, all praised the new addition to the French-Canadian press, as a 'new brother... a most independent liberal.' (Michael Gary Brown. The Jewish Foundations in Canada. Ph.D thesis, State University of N.Y. at Buffalo, 1976. Pp. 266-67) One of the most intriguing features of the first issue of La Libre parole illustrée was 'a satire against the Jews, after the fashion of the celebrated journal of Drumont.'"

La Libre parole illustrée proposed to organize a baby exhibition but the project was condemned by the archbishop. According to Grenier, this brought about the failure of the weekly.

La Libre parole illustrée as early as 1896 published "humorous" Jewish dialect anecdotes and verse which in England were outmoded by Cumberland a century earlier. ("Les Fiances d'Israel" on Sept. 19, 1896, etc.)

The connections of this weekly with its Paris namesake did not extend beyond its name. Its major concern was with Quebec politics.

The Parole was soon silenced when Grenier was jailed for libelling the Hon. J.-I. Tarte on September 26, 1896. Grenier was sentenced to prison. The paper ceased publication on November 14, 1896.

THE ATTACK ON THE JEWISH EDITOR

The negative attitude towards Jews reigning in Montreal even reached spheres which might have been expected to be free from this medieval sin.

A form of anti-Semitic violence against Jews -- not street violence but an attack upon the persons of citizens because they were Jews -- marked the opening of the century, with the cases of Jules Helbronner and his fellow Frenchman, Moïse Schwob. (Canadian Jewish Archives, new series no. 11)

Those were scandalous affairs involving early leaders of the Union française, distinguished editor Helbronner, and Montreal Jewish community leader Moïse Schwob, Vice-consul of France. Indeed the Union had its quarters, in the 1880's, together with its sister society, the Mutuelle française, above the jewelry business of the Schwob Brothers.

For at least six years these Jewish citizens led the Bastille Day celebrations in Montreal after the French government decreed July 14 as the national holiday in 1880.

A case arose in 1886 with the passing of Charles-Ovide Perreault, vice-consul of France in Montreal. Alsatian-born Moïse Schwob was chosen to succeed him.

The case concluded at the opening of what historian Marcel Pléau calls "The Golden Age of the Union française: the Helbronner Years," 1901-1909. In 1902 he moved the Union from the insufficient quarters on Cadieux St. to the flourishing bourgeois Carré Viger, into a three-storey building costing \$22,000. With this initiative he proved his judgment, devotion and ability. Through the aid of a former French Finance minister he secured a subvention of 25,000 f. which cleared the Union of its mortgage. But, as he wrote, "We have no debts... We can, indeed we must, incur new ones, for a philanthropic society can prosper when it has difficulties to overcome." When the École des hautes études commerciales had the home of the Union expropriated, Helbronner again had recourse to Paris in 1907 and received another grant of 50,000 f. to acquire larger quarters which also came to house the consulate, l'Alliance française and the French Chamber of Commerce.

During his régime at the head of the Union française Helbronner saw his hostel grow to an important shelter for hundreds of needy of French origins, a function it fulfilled for some sixty years after his resignation. (Marcel Pléau. Histoire de l'Union française, 1886-1945. Montreal, Union française, 1985. 50 p.)

When Helbronner's intervention in a dishonest insurance scheme burgeoned into a battle of newspapers; the religious element was introduced improperly, culminating with what the Jewish Times called a Hamanic ending.

As Aegidius Fauteux, historian and librarian, tells it, "his nomination did not come about without difficulties.

"He was supported by the Cercle national français which represented the aristocratic element in the French colony in the city, but was actively opposed by another group, Gaieté française which represented the democratic or labour element. La Gaieté française claimed that Schwob was not of French nationality and insisted that R. Beullac be chosen instead.

"The Jew Schwob nevertheless won and was still vice-consul when Mr. Kliczkowski came to Montreal in 1894." (Courrier historique et littéraire. Montreal, La Presse, 1935-36)

It was a remarkable case because the Catholic publisher of Le Pionnier had managed to gain and retain the highest ecclesiastical support for himself and for his rather transparent fraud. Helbronner was a notable figure in journalism and in public service; he may have suffered as much for being a Frenchman as for being of Jewish origin.

The controversy might well have to run its course without a Jewish aspect, and Catholic interests in the province would not have suffered by association if the hierarchy and the clergy had not so recklessly entered into a fray on actuarial questions. But things did not turn out so, and the Quebec journalistic and church record is splattered with the anti-Semitic and "anti-cosmopolitan" propaganda of Le Pionnier. For many years after the scandal with so clear an ending many commentators felt it a matter of French Canadian loyalty provocatively to sympathize with the proven cheats; editor L.-G. Rouillard was forced to flee the country.

An editorial in the Jewish Times at the height of the Denault-Robillard-Helbronner crisis is significant,

"Anti-Semitism is so foreign to the soil of Canada and so opposed to the genius of British institutions, that we do not think its appearance in some minor local journals, published in the French language in this province, is anything more than a passing echo of the clerical press of France. Here there is really no political party that could find advantage in a campaign of hatred against an industrious, inoffensive class of citizens.

"The only danger connected with it is that it sows the seeds of racial animosity in the minds of French Canadians of the lower

order who are not well educated and who, owing to the peculiar manner of their bringing up, are liable to be misled. Such articles as those appearing in the Pionnier for many weeks past, reeking with the most abominable falsehoods, misrepresentations of history and villainous libels on Jews and Judaism are in their spirit and intention crimes against the state.

"The writers and publishers of this incendiary stuff may think themselves justified in making these attacks on the faith and personality of their fellow-citizens, but the fact that their education has been meanly narrow and their intellects cramped by false teachings only supplies an additional reason for invoking the law, in order to widen their mental horizon and let them know how really ignorant and mistaken they are.

"Jews have suffered so much and so long from this sort of persecution that it is time they asserted their rights as British subjects, and invoked the protection of the law against their traducers. We may still regard them with the pitying contempt, which all right-minded people must feel for the morally warped and mentally unbalanced; but social well-being, political tranquility, the sanctity of the principle of equal justice and the right of everyone to security of person, reputation and property, demand that the propagators of slanders against the Jews shall be made amenable to the laws they have violated. Jews are not here on sufferance. They have precisely the same rights under the law as all other free subjects of the King, and duty to themselves and their children requires that they shall maintain them.

"Those journalists of this province who draw their inspiration mainly from the reactionary journals of France, and some of whom are exiles from that land of unrest, having changed their country but not their minds, are wholly out of touch with the spirit and institutions of this Dominion. Throughout all their writings runs, like the yellow strand in naval cordage, hatred of Protestants, Jews and freemasons. These compose the trinity of evil powers accursed, in their opinion, by the Almighty and only deserving of death and extirpation by any and all means." (Feb. 14, 1902)

Clearly the church did not seek out charlatans to befriend and to defend them. But charlatans did seek out conditions where anti-Semitism could be exploited as a cover, and responsible churchmen were not alert to the charlatanry at the base of anti-Semitism. They permitted connections with unsavory demagogues. Journalist Ed Charlier commented on Amédée Denault, editorial secretary of the Pionnier, as having "slithered his way into clerical circles to exploit them. With hypocritical and ingratiating manner, with pleasant but false mien..." (Le Débats, Feb. 23, 1902)

Le Pionnier and its anti-Semitic policies were not isolated journalistic incidents.

Denault had established the La Croix de Montréal in 1896; his name recurs in the anti-Jewish periodicals of the decade.

Even after the debacle and unmasking of Le Pionnier he continued his anti-Semitic preachments as director of Le Monde illustré. He then removed to Nomingue in the north country to continue publishing a newspaper Le Pionnier labelled Action sociale catholique (Ami du colon) in which he attacked the Jews of his county and of Montreal. He entered the history of the Union catholique des cultivateurs, directed the oeuvre Action sociale catholique in Quebec City and wrote in the newspaper of that title.

LA LIBRE PAROLE (1905)

In 1905 Notary Jacques-Edouard Plamondon, in association with several other Quebec professional men, including Dr. Jules Dorion and Abbé Stanislas-A. Lortie, established La Libre parole which was to endure until 1911 and to play a role in conservative Catholic social journalism in the province.

La Libre parole attained its peak of notoriety and of its historic role following an address by Plamondon on the Jews delivered in a church hall under the sponsorship of a militant Catholic association. The court action instituted by the offended Jews in the province was one of the great Canadian initiatives in defence of civic security. (Canadian Jewish Archives, nos. 26 and 27) One of the consequences of this dramatic case may have been to shame the churchmen and the academicians of Quebec by 1915 into moderating their anti-Semitism for a decade and a half.

La Libre parole was first edited by notary Alphonse Huard, but René Leduc soon assumed this function which he retained until the weekly expired on December 21, 1912 in the midst of the Plamondon-Ortenberg trial.

Both Father Lortie and Dr. Dorion were among those who led in the establishment, two years later, of Action sociale catholique. Dr. Dorion resigned from the practice of medicine and from La Libre parole to devote himself fully to organizing Action and became its first director. He became "one of the best known figures in Quebec journalism during the inter-bellum years." (R.A. Jones. L'Idéologie de l'Action catholique, 1917-39. Quebec, Presses de l'Université Laval, 1974. P. 21)

André Beaulieu and Jean Hamelin see La Libre parole as a privately sponsored forerunner to Action sociale. (André Beaulieu et Jean Hamelin. La Presse québécoise, vol. 3, Pp. 296-97; vol. 4, Pp. 6-7, 14-15, 210-11)

When the daily Action sociale was organized, Plamondon was named administrator-accountant. The organizing committee had even decided at first to purchase La Libre parole and its printing plant, but three months later it resolved that this weekly, "created for special political and municipal purposes, is accomplishing a particular good purpose, which Action sociale probably could not fulfill. Would it not then be preferable to permit it to continue its work rather than to purchase this paper? (Louis-Philippe Roy, in Le Devoir, Dec. 21, 1957)

In the context of the personal and independent Quebec journalism of the time its circulation was substantial. It began with a run of 2,000 in 1905 which rose to 3,500 in 1909; compared to 13,000 of the great official daily, Action sociale catholique (1913). By 1912 La Libre parole had declined to 2,500. This was probably related to the Ortenberg trial when Plamondon complained that his friends had deserted him in his time of crisis.

The anti-Semitic address of Plamondon and a number of his articles led to dramatic libel action by B. Ortenberg in 1910, and eventually to Plamondon's departure from Quebec. They may have contributed to the discontinuation of the weekly, though Beaulieu and Hamelin believe that, with the establishment of Action sociale, the role of La Libre parole was at an end.

Like Vérité, La Semaine politique, and later Action sociale and other anti-Semitic periodicals, La Libre parole gave its readers a version of the life of Jews in the province. It was a distorted vision of the Jewish community, even as its vision of total society was distorted.

Characteristically, La Libre parole wrote against the Jewish junk peddlers in Quebec who were overpaying for old tin, 75¢, while Canadian peddlers were offering only 60¢.

The liberal La Vigie commented on this to the effect that any Christian who is more than perfect would lose 15¢ by not dealing with the Jews. La Vigie asked why the notary Plamondon doesn't organize a public campaign or why he himself doesn't pay the 15¢ difference. Clearing his conscience which seems to trouble him so much would be well worth the sacrifice.

Better still, La Vigie suggested, "Let him convince the Christian dealers to pay the same price as the Jew. It is certainly true that the Jews are finding it profitable even to pay the higher price. All this seems to indicate that the Jewish dealers have a more industrious spirit, or may it not be said that of the two it is difficult to tell which is more Jewish?" (La Vigie, May 10, 1910)

The Montreal Jewish weekly cited a "humourous" version of a debate between the editor of the Libre parole and a Liberal reader,

"I owe for six months. I have come to pay, and to ask you to discontinue sending your paper."

"May I ask the reason?"

"The campaign which your journal is making against the Jews is an unjust one. We are in a free country. My children, who

attend the Brothers' School come home ready to break the neck of the first Jewish child they meet.'

"'And you hold this paper responsible for that?'

"'Yes, I am a Liberal, one of your first subscribers, and I withdraw my subscription on account of the violent articles which for some weeks have tried to cause an outbreak, which may have serious consequences in the future.'

"'I regret very much that you can no longer receive our journal, for like you, I am a Liberal; but I shall render an account of that to the proper authorities, and I believe that they will carefully note your way of appreciating the Anti-Semitic campaign.

"'I will continue this campaign with all possible energy in the interests of French-Canadian Catholics, in the interests of Canadian commerce, and that, without fear or weakness. That pleases you?

"'Your children come home quarrelsome, etc., etc. So much the better; there is blood in these brave little ones, and later they will remember that they learned to fight the Jews in their infancy.

"'Is there a threat of a Jewish uprising against the Canadian Church?

"'If there is, it has come to light, has begun, and on that account it is time to take up arms and fight with the utmost hostility, Judaism, which has left behind it, wherever it has been able to establish itself, only ruin, sorrow and misery.

"'For more than a year, while I have been fighting the nephews of Judas, I have received more than fifty threats of that kind, and I still live.

"'I am poor, sir, and if I had a little capital, I would publish a work, which I should distribute free to the public, to show you that I despise you, and that this little work would perhaps make you understand, if you are able to understand, what a Jew is.

"'Ah, you, sir, are a French-Canadian, a resident of St. Roch, and you take the part of the Jews?

"'Don't you know that you are 100,000 times more guilty yourself than all the Jews in Quebec?

"'In any event, sir, you commit a great, an enormous sin against patriotism by acting in conjunction with the «youpins». Be at ease, and you will again have occasion to read the Anti-Semitic campaign, written by the pen of fire, the revolutionary pen.'"
(Apr. 8, 1910)

The Canadian Jewish Times noted the dangerous -- and ludicrous -- anti-Jewish campaign of La Libre parole and other anti-Semitic Quebec City periodicals and prepared for legal action.

"In some cases the writers are, we understand, exiles from France, and the only asset brought by them to this country would appear to be hatred of the Jewish people and Judaism. It is possible that if the reason for their absence from France were known, it was to escape from well merited punishment at the hands of our co-religionists in that country, and they take this means of showing their displeasure at being obliged to keep under cover outside of their native land.

"It is too bad that the authorities do not see their way to putting a stop, once and for all, to the campaign of abuse and virulence now being conducted by these papers.

"We think that the Criminal Code provides means under the section dealing with the law of libel, to effectively repress journals which seem to have as their only object the publication of matter calculated to bring a large class of the community into contempt and hatred. It may become necessary for the Jewish community to take the matter in hand and point out to the Attorney-General what his duty is in the premises."

MODERATION OF VIOLENCE

The early decades of Canadian anti-Semitism were remarkably free of violence.

Hostility towards the Jew was widespread -- especially in Quebec -- intellectual and theoretical, even abstract. So much so that it is fair to ask to what extent the long discussions about Jews reached beyond the literate columns of the religious-controlled press. Research on this problem would lead to the difficult examination of the communication channels of the contemporary church, its sermons, mass structure, etc.

The Jew hatred was certainly dangerous. It built walls about the Jews; it affected their social integration into Canadian society, to the detriment of the entire population. The xenophobia it encouraged certainly limited the horizons of the Quebec people for decades; in the long run it did not prove protective of the old society or its institutions.

With all its extremism -- for reasons that are only clear in part -- this anti-Semitism generally confined itself to the verbal. It tended to confirm the boycott of Jews as social policy by the individual citizen and, through the political state structure, by barring the admission of Jews -- thus limiting their effective political rights.

It was a clear threat. The Jewish community was all too constantly aware that fundamental protection lay in the federal constitutional guarantees for equality of religions and races and for freedom of conscience. These had been threatened early in the federation's history and had been confirmed. But not by universal consent. The anti-Semitic movement constantly remembered that it had not yet fired its last shot.

It was a deeply founded anti-Jewish policy of grave potential danger which could affect the face of Canada. The nation could have become again a one-language, one-faith, pre-Conquest Nouvelle France, another Spain, another Japan. In point of history it required a veritable social and intellectual revolution to mitigate its consequences.

But for a variety of Canadian reasons, which have not yet been examined, the anti-Semitic plan was not easily realized even at the nadir of its popular consensus.

The Quebec church was not all in one colour of black. It took seriously its teachings of love and of moderation, its civilizing role as a teacher of peace in a bi-national state and its mediating role in preventing race war in Anglo-French proximity.

Another reality in Quebec which may have moderated anti-Jewish violence was the political. The legislature was a power centre distinct from but not unrelated to the archbishops' palaces. There was another political centre in Ottawa. There were intellectual, economic and ideological centres as well which exerted restraining and balancing influences.

The race issue and the Jewish issue did not appear ever in operative, partisan politics on the federal, political or municipal levels. This was sealed early in confederation with the fate of the Catholic Party. Alignment was on the ideological and nationalistic level.

Early after the Conquest, French Canada sincerely and profoundly adopted the English legal system with its democratic and egalitarian traditions; not only because it quickly proved itself useful in its struggle for the protection of its group interests. In the same direction the very proximity of the United States, with its similar constitutional traditions of justice and protection for all, also limited the francophone majority from roughly overriding the minority within its province.

A decade after Confederation the ultramontane movement surrendered its efforts to establish ecclesiastic law as predominant. After that crisis Canada became possible.

But echoes of that ambition continued to rumble in the anti-Semitic press, which often recalled nostalgically the good old medieval days.

A full page exposé in *La Vérité* by Mgr. L.-A. Paquet of "The Jewish Question, the Social Aspect" appearing on January 9, 1909 justified "defensive anti-Semitism." The theologian made it very clear that the classic legislation governing Jews in medieval times was eminently generous "compared to the vexatious religious conditions of Catholics in some countries in part as a result of Jewish influence."

"Nearly everywhere Jews enjoy civic and political equality as well as complete religious liberty. Have we profited from this? Their complicity with the lodges in the vast social conspiracy which has been formed and which is daily being realized so successfully not only against Catholicism but even against the most shady forms of Christianity evokes a sad response."

"So we hold that the anti-Semitism as understood by St. Thomas Aquinas and as practised by the church should be the program of all Christian countries insofar as it is permitted by present social conditions."

This passage from Mgr. Paquet was specifically cited in La Vérité in a discussion of a Montreal legal case where a landlord sought to cancel a lease because the tenant rented space to a Jew. A priest supported the landlord's action. (Feb. 10, 1910; Canadian Jewish Archives, no. 26, pp.9-11)

Two months later Jules Romain found support in Austrian Mgr. Kohn, Bishop of Olmutz in Austria, grandson of a converted Jew, who also pointed to the medieval legislation on the Jews. The Vérité writer warned that only by invoking these measures could Montreal Jews be prevented from having their men sit on the Quebec legislature within the decade. "The Jews seek to acquire management of public affairs; that is when the Jewish yoke becomes unbearable. Catholic France can tell us that Jewish-masonic domination is the worst punishment that can come to a people." (Apr. 30, 1910; Canadian Jewish Archives, no. 34)

This grandson of a Jew wrote that the "Catholic Church has always been tolerant of Jews and these have always recognized this; but it never approved of Christians living on a level of equality with Jews, and still less in a state of union with them," as Arcand's Le Patriote cited on May 4, 1933.

Like much of this anti-Semitic press, guided by Mgr. Paquet, Abbé Antonio Huot and Action sociale, La Vérité saw its historic model in the repressive medieval legislation against the Jews and its living model in Russian society. (July 16, 1910) The czar's policies were regarded as just and as justified, and Justin early awaited the day when Canada would adopt this program. Echoing authoritative voices half a century old, Justin wrote,

"In our time, as a result of certain false ideas, the Jewish peril has become increasingly dangerous by virtue of the emancipation of the Jews and the liberties which modern governments accord them... Of all modern states only Russia today has special legislation against the Jews which in some senses resembles the ancient legislation of the church."

He was pleased to learn that in Russia it is the Congress of the Nobility which is conducting the anti-Semitic campaign, as he examined the official program of this Congress.

"It would be desirable and in the interests of both Jews and Christians if all peoples that suffer from the Jewish plague would adopt the wise policy of Russia." (July 22, 1911)

La Vérité was comforted to note that the Catholic province of Quebec was not the only jurisdiction where Jews are regarded with suspicion. Its editor wrote on Oct. 11, 1913 that wherever Jews are numerous enough to exert any influence at all anti-Semitism will not fail to emerge.

He cited the Agence internationale Roma to the effect that even in the United States the officer class protests the admission of Jews into the army, some clubs will not admit them into membership and legislative plans are under way to limit the liberties which Jews have been abusing.

For whatever reasons, violence was slow to develop in Quebec. Not until the 1905 visit of Sarah Bernhardt, the occasional street violence in industrialising Montreal and the agitation spurred by the Plamondon lecture in 1910 do we hear of attacks on persons.

JOSEPH BEGIN'S LA CROIX

In 1903 J.-U. Bégin, together with Joseph Bégin, established the more durable La Croix. It was long lived, continuing to appear until 1937. It is not totally a coincidence that, like Omer Héroux, anti-Semite Joseph Bégin who edited La Croix was a kinsman of J.-P. Tardivel and his grateful disciple. (Clouds in the Thirties, section 1, P. 59; section 2, Pp. 1-2A, 47)

Bégin's weekly was one of the most intensely anti-Semitic publications to appear before the Hitlerite era. Virtually every issue during its decades of publication carried anti-Jewish materials of all sorts. The corpus of this anti-Semite published during this period is so vast that it can only be enumerated.

For Bégin's La Croix Drumont was an inspiration of social philosophy and a source of materials upon whom he drew freely. From its first months this La Croix carried Drumont's writing on the Jew's attempt at a revolution in Russia (Feb. 18, 1905), on freemasonry (March 11), on relations between church and state (March 18, 1905) and on the Jews' constant hatred of priests (March 25, 1905).

The anti-Jewish press of France found in La Croix another admirer in Quebec. The Montreal La Croix reprinted an anti-Semitic article by Pierre l'Ermite (Chanoine Edmond Loutil) from its Paris namesake (Dec. 10, 1904).

Its contents were not far-ranging in interest -- much less so than La Vérité or the Quebec Semaine religieuse -- and the obsession with Jews was the more striking; indeed this monomania probably served to defeat the editor's intentions, for its readers must have found it less interesting, not to say less absorbing, monotonous. Nevertheless its very title and its Catholic orthodoxy implied the support from ecclesial authority, particularly at this period when periodicals which did not enjoy such support -- or at least tolerance -- had difficulty surviving.

Clearly it was one of the most dangerous anti-Jewish publications in Canadian history.

La Presse Québécoise notes,

"Like his father-in-law (Tardivel), Joseph Bégin is afraid of conspiracies by Jews, freemasons and liberal thinkers, against whom the ramparts of traditional institutions need to be protected... La Croix is a Catholic journal, at the service of the pope and of the

church. It attacked the reds, such as C. Langlois and E. Charlier... It is a 'good journal,' a tribune par excellence for the open countryside, in favour of temperance and the traditional institutions. Anti-Semitism is at the centre of its cultural universe." (vol. 4, P. 169)

Joseph Bégin came close to identifying J.-P. Tardivel with Christ himself as he read the eulogy of the Quebec journalist which was delivered by curé Feuilhault of Ste-Marie. That address was read before the Cercle Morin of the Association catholique de la jeunesse canadienne.

"It is regrettable," Father Feuilhault had said, "that so many have criticized Tardivel. Today we can see how right he was in attacking freemasons and the encroachments of the Jews. He was more foresighted than his nay-sayers," the Semeur reported.

Bégin concluded, "It need not surprise us that the work of Tardivel met with so many readers of other views. Did not our Lord know the scribes and Pharisees, and did not even His fellow citizens pursue Him with thus hatred?" (La Croix)

Philippe Reid's analysis of several years of its issues of La Croix confirms the virulence of its anti-Semitism. (Fernand Dumont, Jean Hamelin, Fernand Harvey and J.-P. Montminy, eds. Idéologies au Canada français, 1900-29. Québec, Les Presses de l'Université Laval, 1974, Pp. 45-83)

In his effort to understand this anti-Semitism Reid considered the ideology of this French Canadian society. On the prevalent assumption that the social order is subordinate to transcendent religious values and that the destiny of the race is guided by an invisible providence acting mysteriously, he theorized that it may be that the disintegration of the Christian social order is related to the opposite satanic occult force, with whom the Jew is identified.

"Such an ideology centred on the Jew derives from a Manichaeian system which is natural to a backward, shall we say ultramontane, group of Christians...

"The emergence of a behaviour pattern such as La Croix' can be explained by the economic and demographic data on the Jews in the province."

He cites Gérard Malchelosse on "Les Juifs dans l'histoire canadienne",

"The first Israelites (in Canada) seem to have been men of true value... a select society, educated and of good manners. The second migration, that of 1840 to 1880, in part German Jews,

anti-Christian and Polish, though less select and less wealthy than the earlier ones, were nevertheless not mediocre. We cannot say as much for those who came after 1880 to America: Jews from Russia, Lithuania, Poland... all of them poor, uneducated and without training; most of them unskilled." (Les Cahiers des dix, no. 4, 1939)

Reid concludes that "48,000 Jews, mostly concentrated in certain quarters of Montreal, constituted a fairly important group. They cannot pass unnoticed, especially when they are poor, untrained, uneducated and animated by an ambition to succeed in business. In fact their presence may be seen as embarrassing in several senses.

"So the anti-Jewish ideology formulated by La Croix can be explained to a degree by the presence of Jews on the level of social reality."

Reid notes that B  gin was encouraged in his anti-Jewish campaign by letters from merchants, businessmen, doctors and even a student. (P. 48)

A Montreal priest serving a parish in the U.S. wrote of efforts to spread La Croix. "Continue to fight courageously as you have been doing against the theatre, freemasonry and, above all, Judaism. These are the three plagues which quietly but surely lead our dear country to the abyss where France has already fallen." (Jan. 18, 1908)

In a characteristic survey of "Who are Our Enemies?" La Croix' A.B. counts the Jews among these enemies after "the freemasons and before party spirit, before the cowards who would put us to sleep, and before the spirit of conciliation.

"In the eyes of the Jews we are only dogs and goim, doomed to be hated by them according to the very first law of their Talmud.

"In the meantime we know that the reprisals drawn upon their heads by their usury, their violences and their rapacity during these nineteen centuries do not surprise them. They are aware of having provoked them when they cried out, 'Let his blood fall upon us and upon our children.'

"That is the Jew whom we do not attack but against whom we defend ourselves." (Nov. 9, 1907)

Joseph B  gin, publisher of La Croix commented seven years after establishing his weekly on "La Question juive" (Apr. 23, 1910),

"When we established La Croix in 1903 very few spoke about it in the province.

"Today all newspapers are full of speeches and lectures on the question; it is on all lips. Has the fruit of this seed that La Croix spreads every week sprouted?

"We still remember the visit two years ago of the chief rabbi of Montreal Jews to complain about some of our writings and to defend his beloved folk. The fine man intended to confound us with a 'revised, corrected and expurgated Talmud,' but he soon found that we know of the other Talmud which is neither revised nor corrected nor expurgated and where there is a mass of Jewish hatred of Christians.

"Now, that public opinion is aware of the dangers which the Jews constitute, would it not be opportune to ask the federal government to legislate against the free entry of the sons of this race, just as it has banned the entry of other undesirable persons?"

Bégin soon had another colleague in hate mongering in Le Bulletin which announced in equally oversize type that "The Jew is the Enemy."

A paragraph at random,

"Judaism is beginning to be one of our pests, and is the worst element, among the worst, infecting our Canadian soil. We do not need these parasites, and we intend to denounce the exactions which they have been demanding from our metropolis for the last ten years. Nothing will prevent us from continuing our anti-Semitic campaign and telling the whole truth on the subject. Sir Wilfrid is perfectly cognizant of the sentiment of animosity and barely concealed revolt that now and then escapes from our population against the Jews, and he does not, for one, wish to see an influx of outcasts without a country or morals, who will soon become a source of annoyance and trouble for the government." (Dec. 10, 1905, cited in Jewish Times, Dec. 29, 1905)

In this case Le Canada responded,

"Prejudice, and prejudice alone, is the sole motive inspiring our confrère, when he speaks of starting here an anti-Semitic campaign. What has he to reproach the Jewish immigrants who have located themselves in our country, in our city? The Bulletin must admit that they are a population, hard working, quiet, moral, sober, abiding by both law and public order and avid for instruction and progress." (Dec. 11, 1905)

THE FREEMASONIC NIGHTMARE

Joseph Bégin, in his own words, "had never doubted that Jews were surely the ally of freemasonry in its fight against Catholicism." But he was glad to offer new proof of this for those who stubbornly failed to believe this, for an active member of the supreme council of freemasons had told the editor of the France chrétienne that "our end is the destruction of all religion and of all monarchy. The Jews are our allies. I sometimes wonder, however, whether we use them or whether they use us." (La Croix, Oct. 8, 1908)

Following the inflammatory campaign against the Jewish mayor of Rome Ernesto Nathan in 1910, La Croix published a long series of anti-Semitic articles "revealing" Jewish conspiracies: "A Campaign of Insults against the Papacy: Masonry is Preparing Serious Demonstrations next March." and "Jewish Hungary" (Dec. 17, 1910); "An International Judeo-Masonic Conspiracy against Pius X," by André Chaineau, (Feb. 4, 1911); "Jews and Secret Societies in Russia," by Louis Daste in France d'hier, reprinted in La Croix of Mar. 4, 1911; "The Jews are Masters of Turkey," (Aug. 12, 1911); "The Jews in England: Riots in Wales," (Sept. 23, 1911); "Another Judeo-masonic Plot against the Papacy," (Nov. 25, 1911); "The Jews and Freemasonry in Italy and in Turkey" (Dec. 2, 1911); Chauveau reaffirmed the Jewish guilt of ritual crimes in relation to the Beilis accusation in Kiev. (La Croix, Mar. 2, 1912)

La Croix carried a long poem by G.P. "Les Judéo-Maçons et la France" restating its ideology of the nature of the Jews as an infidel people and repeating its version of the masonic myth which has the destruction of France as its ultimate objective. (Apr. 6, 1912)

La Libre parole explained the election of Ernesto Nathan to the mayoralty of the city of Rome as part of the Jewish attack on the pope. This long analysis by Mr. Bazire was reprinted in the Montreal La Croix of February 18, 1911.

To complement it its Pierre Lemoine poured out his venom against "The Republic and its Kikes" on August 31, 1912, and against the Dreyfuses and Reinachs of the Grand Orient on Cadet St.

La Croix as early as February 4, 1909 introduced its readers to Urbain Gohier of the Paris Intransigeant when the Montreal weekly reprinted the French journalist's interesting explanation of the Dreyfus case.

Gohier had always been an anti-Semite, but he had supported Dreyfus' demands for a revision of his condemnation. Gohier felt that Dreyfus represented the civil rights of an individual, as opposed to the arbitrary tendencies of his opponents. Subsequently, he pointed out, these opponents were overthrown by the socialists who, to his disappointment, proved equally arbitrary and anti-individualist.

In the course of the years, Gohier became one of the influential anti-Semites of the age, the idol of Arcand's Le Patriote and the channel through which the Quebec City Action catholique and its J. Albert Foisy introduced the Protocols of the Elders of Zion to the western world. (Clouds in the Thirties. section 3)

A remarkably friendly article on Judaism and freemasonry appeared in La Croix of August 28, 1909 from the pen of Et. Martin St-Leon.

The author based most of his long exposition on a German pamphlet by Dr. L. Landsberg, chief rabbi of the Duchy of Limbourg, A Glimpse at Freemasonry from the Jewish Point of View (Amsterdam, Cantinho, 1868). This work relates the masonic craft to the builders who erected the Temple of Jerusalem. These operative masons adopted universal moral principles related to Judaism; principles which may have been continued by Essenes, Chassidim, and which are not alien to modern freemasonry.

But in his final paragraphs St-Leon remarks,

"To say that masonry precedes the Prophets, the Kings and the Judges of Israel, David and Solomon and Ezekiel is to calumniate the People of God. It is a long way from Ecclesiastes to the boards of the lodges; from the Bible to what is taught there to deceive honest men.

"There is another hateful and greedy Judaism which masonry rightfully calls to arms. Unable to Judaize France, it seeks to dechristianize it and to denationalize it so as to strike at its heart. No longer inspired by Solomon it clings to Shylock. They choose the best teacher, or the one they deserve."

In a more than usually concise article on "The Jews and Secret Societies" (May 25, 1912) Louis Hacault summarized for La Croix readers a 68-page tract by Louis Daste who was associated with Copin Albancelli in editing the Paris La Bastille. In this work he unmasked "the Talmud and Kabbalah Jew, the apostate Jew, successor of the deicide Jew, hidden at the root of great heresies and great conspiracies against Christianity; at work century after century to achieve the final, initial heresy, the total, integral, ultimate satanic and masonic heresy. That is the true summary of the origin of freemasonry.

"This is the master stroke of the Jewish seven-headed beast with its ten crowned heads which are described by St. John as rising from the sea; from Great Britain, become the anti-Catholic, anti-Christian island of Jerusalem.

"While awaiting the great apostasy and the reign of the Son of Perdition, the Talmudic Jew is destroying the Christian peoples to the extent that they allow themselves to be dechristianized by Jews who martyrize them when they cannot kill them.

"All this in order to realize one day the world imperialism of Judaism through the instrumentality of freemasonry which it invented and organized."

Bégin's Pierre Lemoine demonstrated the level and the nature of La Croix anti-Semitism with a dozen questions to "The Jews" on May 14, 1910,

"Why do they have so many socialists in Montreal?

"Why have they incited the people in Russia to rebellion, which led to the exodus of so many of them to Canada?

"Why was Vienna forced to launch so strong a campaign against them?

"Why has the Toronto Jew Levy demanded two years ago that Catholic teachers be forbidden entry into public schools?

"Why have American Jews sought to ostracize Catholics on the false and lying pretext that the American republic is not a Christian country?

"Why have Jews threatened New Yorkers with famine two years ago if they observed Christmas?

"Why did the Jew Gambetta state in the French parliament that 'Clericalism is the enemy?'

"Can the constant persecution of the Jews by all peoples at all times be explained otherwise than as the instinct for self preservation, the need for protection against a hidden and tenacious enemy? This general aversion and fear cannot have come about by chance; it can only be seen as action provoked among the nations by Judaism; the Jews' action was resented and repelled by its victims.

"Why do the renegades among Christians turn to Jews?

"Is it not clear from the very fact that Jews work on Sabbath and make others do so as well that they are dangerous, that we need

to drive them out and consider them suspect? Whence their audacity in forcing Christians to violate Christian law and set up stumbling blocks in the midst of our peoples. It takes a rare cynicism among Jews to affront the religious feelings of the peoples who accord them hospitality.

"How does it happen that the Jews form a state in every state? Why do so many of them change their names as they become naturalized?

"Why do they seek to seize commerce in all its forms instead of working the land? Is it not true to say that as they spread across the worlds, it is to enrich themselves at the expense of the nations?"

RITUAL CRIMES

La Croix introduced Quebec readers to the contents of a long "study" of "The Ritual Crime" from La Revue antimaçonnique de la France (Jan. 30, 1914).

This writer erected an ideological structure of ritual murder of children as the practice of worshippers of Moloch in pre-Joshua Canaan. This was transmitted to the Jews during the conquest of the land and remained in early Israel as a corruption of the Mosaic faith. He states that this sin remained among pre-exilic Jews.

Their stay in Babylon cleansed much of this anti-Mosaic sin from Judaism, particularly from among the élite who returned with Ezra. But it remained among the more depraved Jews who had remained in exile. As the Pharisees restructured Jewish life after the establishment of the temple, the author wrote, they strongly stressed anti-Molochite prohibitions.

Those practices did not involve alien children as victims, the writer states, at this time. They were the practice of the mélange of ignorant Jews and of hidden Molochites, performed in secret as pseudo-religious rites forbidden by the mainline authorities of the faith. But long after establishment of Christianity, Jewish hatred of the Nazarene faith provided a new motivation and new victims.

"The new authority found the hostile, turbulent, dishonest Jewish presence inconvenient and introduced measures of self-protection for its own survival... The Jews were excessively excited by the Talmud which taught that the life of a non-Jew had no greater value than that of an animal. Hitherto limiting themselves to prudent and secret sacrilege such as the profanation of the Host and the flagellation of the crucifix in the synagogues on Good Friday -- after the 11th century the bodies of Christian children came to be found. It had become the supreme manifestation among the Jews of the hatred of the religion of Christ. Even when it occurs in Moslem lands it is Christian children that are preferred as victims...

"These criminal acts retained certain particular marks which resembled the deeds of Biblical times. The victims were young, preferably boys, younger than thirteen because the Molochites could offer only virgins as sacrifices. Failing a child victim they could sacrifice an older man if it could be assumed that he was a virgin; this was the case of Father Thomas in 1840 which aroused so much emotion all over the world...

"The body of the Christian victim was never buried, because Christians had so often deprived Jews of their traditional funerary facilities. The blood was divided among the Molochite fraternities for use in their packages of Matzoh for Passover -- a perpetual remnant of the Phoenician communion custom with the blood of human victims...

"Judges in the middle ages knew that the criminals who drained the blood of children were a small minority in the Jewish race. If all of them were sometimes stricken with banishment after too many ritual crimes, this was done as a precautionary measure, when it proved impossible to incapacitate the guilty man from doing further harm. This was also done because Jewish solidarity required them to support with all their influence and with all their monies any of the Molochites who fell into the hands of justice. The network of universal Jewry about the Kiev ritual crime furnishes us with an idea of what happened in the middle ages when a group of Molochites was taken and judged. Is it surprising that our ancestors -- who did not have the Jewish press to deceive them -- reacted to stormy waves of opinion by mass expulsion?"

The summer of 1913 was a fine season for La Croix for it was able to follow -- to a point -- the signals which reached it from Christian Kiev and to hammer away at the Jews as practitioners of murder for the purpose of the ritual of their creed.

La Croix joined the vast pack who hounded Mendel Beilis, accused in Kiev of murdering a Christian child.

The Catholic weekly enjoyed establishing the moderation of the Russian authorities and of their public press. "Mendel Beilis, as personally accused before the Russian court, stood not for all the Jews or for the entire Jewish faith. Not all of Judaism stood accused of this practice out of hatred of the Christian. The crime is imputed to a secret Talmudic or Kabbalist sect constituted secularly; not all Kabbalistic Talmudic Jews can be accused of the terrible traditional crime; even less the so-called orthodox Jews who are faithful to Biblical Mosaism and who reject the Kabbalah and the Talmud...

"Numerous sects divided Judaism. The Kabbalah and the Talmud favoured this multiplication of sects because of the principles of the free examination of the conscience which the anarchic code favoured.

"Since the destruction of Jerusalem after the death of Christ, there is no longer any Judaism, even orthodox; there is no temple, no sacrifice, no clergy, no priesthood; nothing represents religious authority; the rabbis are not priests. This was even true in the days of Jerusalem. There were persons claiming to be scholars, like the scribes and the lawmakers. The synagogue was then, as now,

only a place of assembly, with as many synagogues as places. This was as true of the Sanhedrin, the assembly of the elders. In fact, Kabbalism makes every Jew his own priest.

"Such a rule necessarily engenders more or less orthodox and heterodox sects and secret societies, the prototypes of the masonic sects of the goyim.

"There are so many cases of secret assassinations of Christian children in the history of the church and in the martyrology of Catholicism that it is absolutely impossible to doubt them. The judiciary archives reporting the numerous trials are there. Documents abound.

"But mass Christian opinion is in error, even if excusably, in attributing to all Jews, to Judaism taught everywhere, acts which can be charged only to a secret, fanatical sect which applies literally, out of hatred, certain principles admitted in the Kabbalah and the Talmud but which are generally repugnant to the majority of Jews.

"But when one of these crimes is discovered, all Jewry commits the monstrous error, out of esprit de corps and anti-Christian solidarity, of backing the criminal. The Jews of the press attempt by all means to hush up the affair instead of being the first to demand that justice be done in the very interests of Judaism.

"This absurd conduct contributes to the placing of blame upon all Jews for the crime of some lunatic sectarians and making all Jews appear as allies of the isolated sect.

"This is what the Jews are doing in the Beilis case in Russia where 5,000,000 Jews are divided into many sects. So it was in the Dreyfus case where universal Jewry joined together against French military judges when in fact judiciary proof was overwhelming."

La Croix related the Talmud-inspired Jews to the Assassins who, it said, were founded by a Kabbalist Jew Hassan bin Sabbah of the Mountain; this on the authority of L. Daste, author of Les Sociétés secrètes et les Juifs...

André Chauveau learned from the Winnipeg Free Press of November 25, 1913 that Jewish doctors in France refused to treat the heir apparent to the Russian throne unless the Kiev trial was stopped.

The La Croix journalist recalled the ancient church law which forbade Christians to avail themselves of Jewish doctors. "The church had its reasons... The heir to the throne was fortunate to escape the fate that might have been his." (Oct. 27, 1913)

"This Jewish sect is not hypothetical. It is known in Russia as Chassidic; an oriental, not Russian term. This sect requires the blood of a child for certain magic rites during the Passover season." (June 23, 1913)

La Croix notes that in Winnipeg Protestant ministers joined Jews in an ill-advised protest against the Beilis case; they published a series of documents in the North West Review of Winnipeg on June 22, July 6, 10 and 27, 1912.

Similarly, "the very Judeophile Montreal Star, inspired clearly by Russian Jews," also issued such articles in the Family Herald and Weekly Star of August 7, 1912.

La Croix featured at great length the testimony of the prosecution of Beilis, including the "expert" testimony of an archimandrite of Jewish origin. The texts will stand forever, monumentally, as a measure of the decency, morality and credibility of these witnesses, of their flocks, their superiors and their fellow communicants, particularly as they have never been disavowed or condemned by their fellows or by their superiors.

La Croix reported the testimony of the high cleric,

"Since my childhood my teachers warned me to have nothing to do with Jews for they tortured small children. The archimandrite declared that he knew of cases of children being tortured. He told of a child who had been baptized, but the Jews conspired with a schismatic monk to kidnap the child and the child was found murdered two years later.

"Father Pranaites, basing himself on declarations of a number of Jews, testified on the witness box, that Jews were guilty of ritual atrocities." (Nov. 1, 1913)

La Croix' Lemoine recalled that the "Fathers Lemann, converts from Judaism, had said that 'The Jews are the plague with which God punishes the peoples among whom they find refuge.' Were these men, so highly educated and intelligent, speaking lightly and in error? They knew the true Talmud; not the one which is in the hands of the simple faithful; not the Talmud which is in the possession of higher degrees of hippies who are charged with commenting on it to the public."

The Montreal La Croix was confirmed in its views as it reprinted the unreserved incendiary affirmation of the Paris La Croix that "As long as bodies of small Christian children, drained of blood, pierced with skillful knives, will be found near Jewish colonies in certain countries, the Christian conscience will continue to believe in

ritual murder, no matter what is done for contrary purposes." (La Croix of Montreal, Nov. 8, 1913)

The Montreal weekly constantly fed its Canadian readers with the authoritative "thinking" of the church in France such as appeared in L'Univers from the pen of Maurice Talmyer ("The Plague of the World" in issue of Oct. 22, 1913; reprinted in the Paris La Croix of Dec. 6, 1913),

"As we consider the terrible tumult at present unleashed in the entire world by the Jewish sect, we can see the nomad and underground power in all the monstrosity of its purposes and machinations brought to light by Drumont.

"If you take as example the report of Albert Monriot in the Revue internationale des sociétés secrètes of last August, you will be stupefied to see the art by which a tightly organized plot can transform the simplest and clearest story into an imbroglio of clouds. We live in a time when only the lie is honoured and only the truth is discredited!...

"What could be seen that day in Kiev: seven hundred rabbis came from all over the world to weigh upon the court and jury in impudent unanimity to intimidate Russian justice by the solemnity of their lie! Lawyers contemptuously offended the public minister with an audacity which dared to show that their race is stronger in Russia than the Czar himself. Factories went on strike to create terror. A brother of the minister dared intervene to imply that the minister himself was involved in the conspiracy! Newspapers such as Le Temps reported that the Jews held the fate of Russia in their hands and could call upon the crown to become Jewish! All this because an employee of a Jewish kiln was accused before the judges of the country where he lived.

"Finally, suddenly on opening day of the court, an anti-Semitic, conservative, rich newspaper with thirty years of prosperity behind it -- in spite of its anti-Semitism and its wealth -- the Kievlainin loudly converted to the Jewish side.

"I recognized the phenomenon for I have seen it fifteen years ago in the Figaro. I still remember this conservative house, wise, rich, with thirty years of prosperity behind it, as it threw itself into shameful Dreyfusism....

"Even then we were confounded by the ostentation of the Jews who stood revealed as mortal enemies of the country which had accepted them. Today we can only note the type of sickly exhibitionism by which they proclaim themselves the plague of the world!"

La Croix brought to its Canadian readers the report of Saint Romain from the Paris L'Univers which drew a valid parallel between the Beilis case and the similar Damascus case where the local chief rabbi and several "fanatics" were accused of murdering a monk for ritual purposes. In the Syrian case the Jews were tortured into confessing.

Then, too, Jewish citizens all over the world, led by Adolphe Crémieux and Heinrich Heine, rose to the defence of the accused and mobilized humanitarian opinion; the accusations were dropped. ("Comment se défend Israël," in L'Univers, Oct. 30, 1913; reprinted in Montréal La Croix, Nov. 29, 1913)

But anti-Semitic opinion, not least that of Mgr. L.-A. Paquet of Quebec City, continued to maintain the accusation that Jews murdered the monk for the purposes of the Passover ritual.

La Croix mocked Beilis for fleeing Russia the day of his acquittal "by a terrorized jury. The editor of La Croix, from his office on rue St. Gabriel, hero and prophet as he was, foresaw for Beilis the fame of the Jew of Verona; yet Beilis fled to the shelter of the American eagle.

Nevertheless, La Croix' contributor, who signed "Un Goi", justified the Jew's discretion. The same report quoted a London newspaper that the Russian police had "discovered" new evidence against Beilis and had prepared to arrest him -- for La Croix further proof of his guilt. (Dec. 13, 1913; La Vérité, Dec. 20, 1913; London Daily Mail, Nov. 18, 1913)

Of course, Beilis could have remained serenely confident in Russia after the trial, for did not the Russian prosecutor state during the hearings,

"The Jews fear certain excesses in case Beilis will be condemned. Nevertheless the government protects all its citizens; it will protect them whatever the outcome of the case, and there is no reason to fear a pogrom. The poorer classes among the Jews have remained neutral; only their leaders have exposed the Jewish people to danger." (La Croix, Nov. 22, 1913)

The deliberate and vicious distinction by the anti-Jewish prosecutor has a parallel in the nuancing of the Jews in Canada by Pierre Lemoine in La Croix of January 24, 1914 under the heading of "The Jewish 'Divine' in Montreal",

"There is the Mosaic Jew, orthodox, more or less faithful to the Bible -- who rejects both Christ and the New Testament -- who wants only to live in a ghetto organized by himself or imposed by the Christian. This Jew, who will always be without a fatherland -- even

though he always seeks citizenship -- is relatively inoffensive. He has his virtues, fulfills his duties and has special talents. God himself instituted his race to be immortal. This is a fact.

"There is also the Kabbalist and Talmudic Jew, led by rabbis who are not priests, for there is no priesthood either among the orthodox or the others. Not all rabbis are Kabbalists or Talmudists.

"For these rabbis who lead world Judaism, every Kabbalo-Talmudic Jew is his own proper judge; even more, his own God. Their true ancestors are the Pharisees, the separated ones, the schismatics, the heretics who believe in the Chosen Man, the élite...

"In our days the synagogues -- which are not the temples of Hebraic worship but meeting places -- are as diverse as the sects whom they serve. But wherever they are numerous the Jews have Kabbalah, Talmud and Zohar schools. That is where rabbis (teachers) are trained to serve as leaders of Judaism, even though there are synagogues and rabbis for whom the Kabbalistic trilogy does not have the value of the Bible.

"This is the dangerous part of the Judaic race, for Christians in particular. We must distinguish between them and the former Israelite race of which the Jew is the sub-product. Israel, properly speaking, did not participate in the God-killing, having been dispersed in the ancient world more than seven centuries B.C. The Kabbalah-Pharisean Jews are the ones responsible for the deicide. They were concentrated in Jerusalem, capital of Judea."

HATRED AT HOME

La Croix' "reporting" of Canadian Jewry is very revealing of its perception of the human universe.

Other anti-Semitic periodicals, as we have seen, also observed the Canadian Jewish scene and drew attention to selective news, mainly crime news, in order to confirm their hostile prejudgments. The kernel of reality in these reports, in spite of their subjective distortions as in crooked mirrors, often even add scraps of interesting facts to the record of Canadian Jewry.

By 1906 we find Louis Hacault as the faithful tenor of the anti-Semitism of Bégin's La Croix.

So he seized upon the case of Max A. Roth, a moneylender accused of usurious practices who had allegedly accumulated 5,000 judgments. Hacault finds the Talmud as the inspiration for this practice; he calls it a classic of this vice, "The Perfect Usurer"; he reveals this this book repeatedly enjoins Jews to maltreat the Goyim mercilessly. ("Le Juif à Montréal: Shylock," Jan. 6; "Shylock à Montréal," Jan. 20; "Shylock Redivivus," Aug. 18, 1906, by Vieux journaliste)

Each current development in Montreal social life involving Jews during these stormy decades was seized upon by Bégin. The appearance of provincial treasurer Weir and the MLA for St. Louis at a Jewish Liberal Party meeting was sensationalized by each of the anti-Semitic newspapers of the entire province.

The Jewish Times responded to La Croix on May 20, 1908 ("A Critic Criticized"),

"La Croix, a weekly sheet published in this city follows a particular style adopted by its writers and its methods of dealing with those who do not agree with it, or who are of other faiths; it emulates its more notorious namesake of Paris. In a recent issue it contained a virulent attack on the Hon. W. A. Weir, for having praised the Jews and spoken well of the Talmud in a speech he made before the Laurier Club of Montreal, this club being composed of several hundred Jewish citizens.

"We will not attempt to defend Mr. Weir. He is quite able to do that himself should he think it worth his while. We will merely observe that a Liberal politician has no need to defend himself for having given expression to Liberal principles and convictions.

"As for La Croix's abusive attack on our people, no answer is necessary. They are accustomed to that sort of thing, and since bigots can no more burn them at the stake or stretch them on the rack, as in former times and other countries, they are content to let the blasts of bigotry pass as so much harmless hot air.

"With reference to the attack on the teachings of the Talmud, somewhat different treatment is necessary. Astonished we were -- as all well-informed people must be -- to find any writer presuming so far on the ignorance of his readers as to give utterance to long exploded falsehoods concerning a work open to, and minutely studied by, the ablest scholars of all countries for centuries. Criticism is always welcome, provided it is honest, candid, logical, and couched in language of moderation and sincere conviction. But when, instead of following these canons of criticism, we find a writer resorting to falsehood, misrepresentation and invective, as the editor of La Croix does, the only way to reply is to call attention to his method of argument and direct those who would learn the truth to the works of unprejudicial scholars who have studied the Talmud.

"As this great mass of religious, legal, historical and legendary literature is not within the easy reach of ordinary people, the best way for all such to obtain a generally fair knowledge of it in its main features is to consult the Jewish Encyclopedia, or if mistrustful of Jewish authorities, the Encyclopedia Britannica. That work is accessible to every one, all its articles having been written by scholars and adepts in the subjects of which they treat.

"If it were true that the Talmud taught the strange, crude, fantastic and immoral doctrines attributed to it by La Croix, the scholars who have searched it from beginning to end would have discovered and exposed them long ago. This duty would not have been left to an evidently ignorant and bigotted writer on an obscure little sheet for Montreal."

Thus its writer reported on the Bnai Brith in western Canada in 1914, in particular on a Jewish gathering in the Oddfellows Hall in Winnipeg with 300 members in attendance. He read of other lodges in Edmonton and Saskatoon, and on Calgary where a lodge was being formed. A district grand lodge was under consideration.

There is mysterious tone about the report which renders his view of the lodge unreal and, of course, totally false as he repeats the mass of mythical legends -- a hodge podge of contradictory, meaningless assertions in terms which are undefined and which these writers certainly do not understand. The ignorance exposed in the Plamondon trial in Quebec City is as nothing when compared to the constantly reiterated verbiage which Hacaault presented in La Croix and wherever the editors and the typesetters accepted his manuscripts. In spite of the arrant nonsense thus published, nearly

all of this teaching entered the awareness and conscience of Quebec francophony as elements of its popular religion.

As he tells it, Bnai Brith is a secret society, older than the so-called freemasonry modelled by Elias and Ashmole and organized by the 17th and 18th century Rosecrucian Kabbalists. The 40,000 American Bnai Brith members are recruited among Talmud Kabbalist Jews.

"The true centre of the world Bnai Brith is in Rome. Their true secret chief is the Jewish Brother Ernest Nathan, born in London. Before its establishment in Rome there were 208 Bnai Brith lodges in Italy, the centre of the Jewish federation being at Hamburg.

"A secret and international alliance was concluded on September 12, 1874 between the high freemasonry of the goyim and the Bnai Brith, signed by A. Pike of Charleston and Armand Levy of Rome. At the time the Jewish federation counted 500,000 members, 40,000 of them also members of lodges of the goyim." He told of the 500,000 members of the Jewish federation paying some \$360,000 to their world headquarters at Charleston as well as to the Sovereign Patriarchal Council in Hamburg."

The presence of Jews in Canada alarmed La Croix' J.-B. Gardavou (probably Joseph Bégin), So he related to the Rothschild myth, so fertile in Quebec of this period,

"An old proverb out of peasant lore tells us, 'Stop the evil at its beginning; otherwise you may lose out.'

"The Jewish conquest of Canada has begun quietly some years ago. No one has moved. It is a very bad omen.

"These birds of prey do not augur well. As Hamlet would say, 'Something is rotten in the state of Denmark.' Encouraged by the inaction of the Christians, the Jews first arrived in small groups, then in masses...

"The dear Baron de Rothschild, at a psychological moment and in accord with our government, began by sending a few scattered Russian Jews who were then being carefully placed in all the corners of the world where honey and milk flow.

"Now, thanks to this nationalist corporation, the Jews are all over Canada. They swarm in Montreal and Toronto; there are also many in Ottawa, Winnipeg, Victoria, Vancouver, Regina and Edmonton. Finally they even come to Quebec where they strut on the very tercentenary committee; they are even at the head of the special group to 'imperialize' certain parks...

"The Sons of the Alliance and the Sons of the Widow (The Bnai Brith and the freemasons) are born to understand each other. They seek to attain the same objective by different means. Both share in a Machiavellian way the same hatred of Christ, and therefore of Christians...

"The Jews have their political circles. With the help of liberalism, socialism and masonism they are preparing to enter slowly into the political life of the Canadian people, until they can become mayors and legislators. For they dream of writing laws for the Christians...

"Action sociale of April 21, 1908 reports that the financial Judaization of Montreal is alarming French Canadians. Montreal is Hebraising!... Shylock's legendary knife permits him to cut the cloth before he cuts the very flesh.

"The same Action officially publishes the name of a Jew, Mr. Joseph, with the names of other members of the Quebec festival committee.

"At the same time L'Événement nearly every day carries official communiqués from Mme. Joseph, treasurer of the committee of Imperial Daughters, who are working for Lord Grey's plan for the Plains of Abraham...

"What will we do in the face of these invaders? What defensive tactics shall we take?

"The time is not for lamentation but for organization. But how can we organize?

"It is quite late. We should have foreseen the danger long ago and fortified ourselves accordingly. But the situation can still be remedied.

"At least we can, first of all, organize the boycott of the Jew, following the example of the Irish Catholics who boycotted the Orangemen about to invade the Catholic areas of Green Erin. The boycott is absolutely legal and legitimate; it consists of having nothing to do with the enemy; no relations with him, either commercial, industrial, agricultural, financial, social or political. Absolutely no bread or salt. That was the tactic of our fathers in Europe. It succeeded in the past; why will it not succeed again today in the land of Quebec? Let us attempt it." (May 1, 1908; cited in La Vérité, May 30, 1908; Clouds in the Thirties, section 2, Pp. 1-2)

When Sarah Bernhardt was well into her stage career in 1910, La Croix was alarmed to learn that publicity was already proclaiming

her forthcoming "last" visit to Quebec early next year. The Catholic weekly had recourse to its harshest vocabulary.

"When will we finish with our admiring and swooning before this worn gadget constantly having the outrages of time upon her repaired and varnished like the ancient ships of the Canadian navy?

"Who is this Sarah Bernhardt? She is a Jewess of barely honourable origin from sealed closets, whom nature has accorded a talent for declamation and the play of her parts which arouse passions in the human heart, the noble no less than the low. Since the age of thirteen she has been well known on the stage, encouraged by admirers of the scenic arts who care little for morals; she has been a

constant scandal in the world of the theatre. There is nothing about her except her great talent for declamation to attract the noble soul or the man who appreciates great character. She is thin, unattractive, egoistic and full of spleen. Jeers of all types have been directed at her.

"Her career is at an end, for she is past sixty even though she still accepts roles of young women. When she will have disappeared she will not have left behind her the most modest deed which can be useful for human happiness." (Nov. 12, 1910)

The humour of the anti-Semites bears a stamp all its own.

The "Jews' Trick" in La Croix of November 16, 1907 is placed in Alsace, more precisely in the Cerny, Sauls and Thann, where they are hated and where fine jokes are played on them.

In this story a Jew is enticed into a tun in which he believes he may find moneys. The peasant seals him there and holds him for ransom.

The "Yiddish Tricks" appeared in the Montreal prints two years later, in an advertisement in the Montreal Star inserted by a pioneer clothing manufacturer, the Semi-Ready Company. The firm announced that "there is no marking up, no Yiddish tricks. The Semi-Ready label stands for real worth."

The Jewish daily Eagle of July 23, 1909 protested against this insult to the community.

The Canadian Jewish Times presaged the Plamondon case as it commented, "If the goods supplied by the concern named are no better than the spirit and manners displayed by the advertisement, they must be poor stuff. ...

"Was it because the Semi-Ready people are getting the worst of Jewish competition in the same line of business that they endeavour, by publishing in a newspaper an insulting reference to Jewish clothiers, to injure them, their business and their reputation in the eyes of the public? When a dog howls, you may be sure it feels sick, has been hurt, or laments the neglect of those whose favour is necessary to its comfort.

"What we desire to point out, however, is that both the proprietors of the Semi-Ready stores and of the journal that published their advertisement, are all liable to legal action, both criminal and for damages. Any Yiddish-speaking person can sue and secure the punishment of the libellous, as well as recover damages by civil process; for the malicious intent is obvious. Several precedents have been established by the courts in this city, of proprietors of newspapers sent to trial for libellous attacks on the Jewish people, and who were glad to be let off by making reparation, paying costs and apologizing.

"We acquit the Star of any malicious intention to injure its Jewish patrons in the clothing trade. The most it is guilty of is lack of proper supervision in admitting a libellous advertisement into its columns. That, however, is of no value as a plea in law. The Star should lose no time in repudiating and apologizing for its error.

"But the Semi-Ready deserves a severe lesson, one that it would not be likely to forget when tempted to display its malice towards others, who are at least as worthy of public patronage and respect as itself."

By the time this editorial comment appeared in print, the firm apologized in the columns of the Star, on July 22, 1909.

In its September 1904 issue La Croix frightened its readers with a report on "The Jewish Peril" arising from the visit to Montreal of H. Marks of the London Emigration Bureau (Clouds in the Thirties, section 1, Pp. 35-36),

"'Mr. H. Marks has just arrived in Montreal. He is to visit all our west to study the means of establishing Jewish workmen there. He is no stranger to Canada. He has great confidence in the welfare of the Jews in our country; he has already sent us many of them. He also assures us that there are many farmers and skilled workers among these immigrants. Our spirit of freedom smiles upon the persecuted of the old world.'

"'Mr. Marks has great confidence in the welfare of the Jews in our country.' These words require much consideration.

"While the Jews are being driven from Europe, America and Canada in particular open their arms to them. And we French Canadians, like good sheep, allow ourselves to be shorn as did our cousins in France. I cannot wait to see what we will be in twenty-five years hence."

"The Jews have destroyed France; they will destroy French Canada. Our fears are well founded."

On January 7, 1905 again an alarm: some 300 Jewish immigrants have arrived,

"The Jewish immigration continues to invade us. They come from Russia to evade military service. They come penniless and in most cases without any aptitude for productive labour. In order to live they will need to exploit us in their usual manner. Such an immigration is not desirable for our country and we find it astonishing that the Canadian government has not foreseen this as did the United States."

The Paris publisher Arthur Savaète who followed Canadian affairs closely (*Voix canadiennes*; Canadian Jewish Archives, no. 33) approved the call of the Montreal La Croix and warned,

"French Canadian people, watch out for our interests."

"If we do not learn to organize in time, at once, in our national, religious and social defence against Jewry and against masonry, the Rothschild group of Place Frontenac may well provide headlines in a new chapter of France conquered, or a final chapter of a final edition of La France juive: The Barons of Quebec."

"We need not believe that it takes many Jews to destroy a people. In 1900 there were scarcely 75,000 Jews in France out of a population of 38,000,000. The real estate of France was then worth 80 billion; these few thousand possessed 20 billion of this treasure."

"Paris was their chosen city in France; in Canada it is Montreal which is their choice; some 15,000 of them have already come, and on August 17 Le Canada promised us more, under the heading, 'Jewish Immigration More Numerous.'"

"May God protect us! But let us protect ourselves, for any day we shall have to fight a supreme war for life or for death. Look at France." (Savaète, P. 121)

Three months later La Croix reprinted an anti-Semitic article by Pierre l'Ermite (Chanoine Edmond Loutil) from its Paris namesake La Croix. (Dec. 10, 1904)

The 1910 strike at the Sommer plant was another occasion for an attack on the Jews, for in the eyes of Joseph Bégin it was a cause of impiety among Catholic workers. Employees of factories owned by Sabbath-observing Jews were not able to work on Saturdays; if they chose to rest on Sundays, they lost two days' pay each week. "But the majority did work on the first day of the week out of need. Thence a grave threat to morality," he wrote. "We draw the attention of our legislators to this. We can see no reason for an exception to be made to the general rule. If these citizens cannot conform to the Sunday law which Protestants as well as Catholics respect, let them go elsewhere.

"It seems we suffer enough from their presence without seeing our poor brothers fail in their religious observance because of them. Those who govern us have been much too tolerant of the Israelites.

"But what benefit is it to us when they come from Russia or elsewhere, three or four hundred of them in their dirty clothing on each of three or four boats. If they were at least good farmers or exemplary citizens, we would shut our eyes. But they have a horror of working the land. They are good only for trading. Indubitably no Christian could be as clever. They have no equal in stealing without being observed. Which is why, having arrived absolutely poor yesterday, they virtually swim in opulence today." (La Croix, Mar. 5, 1910)

A fortnight later Franc Canadien supported Bégin. "No favours for the Jewish gentlemen; at least let us not draw the curse of God upon us and upon Canada just to please the tribe of 'the liddle business and small gommerce.'

"'One of the crimes which has drawn the curse of God upon France, the Very Holy Virgin told the children of La Salette, was the desecration of the Sabbath.'

"The Jews have done in France what they have begun doing in Canada. They have disorganized France by the violation of the Sunday law, by corrupting little children and by blasphemy; they have drawn upon it the punishments of God and have put their claws upon its throat. It is thus that they will destroy us.

"We must act immediately and strongly against these conspirators. By well armed blows we can win over these Turks' heads." (Ibid., Mar. 15, 1910)

FOLKLORIC ROTHSCHILD

There is a folkloric aspect to the Rothschild image in the Quebec press. La Croix du Canada in August 1894 printed a series of good humoured anecdotes about the ménage of Baron Rothschild.

The legend of the early Rothschilds never ceased to absorb the ultramontane press. La Croix nourished it on every occasion as when the Frenchman Albert Munniot "revealed" how the German-Jewish usurers stole the state fortune which the Elector of Hesse had accumulated after the American revolution.

The readers of La Croix of February 1, 1913 were able to follow the Manniot text from the Revue internationale des sociétés secrètes.

In July 1908 J.-B. Gardavou set out the folkloric, diabolic saga of the Rothschilds, basing himself on a report in the Montreal Star of May 1 to the effect that the firm had acquired shares in the Ogilvie Flour Mills and the Laurentide Paper Company.

"Everyone knows -- or guesses -- that the cosmopolitan Jew is at the root of the economic crisis which began last year all over the world. That was the psychological moment for the Rothschild bank to invest in Canada. The Jew plays clearly with the bear market. Again for the millionth time he repeated the trick of Old Amschel when he exploited with Jewish desperation the low price of English government paper on the eve of Waterloo to buy them back with no less Judaic an enthusiasm. He was the first and only man to bring news of Napoleon's disaster. But he kept it secret jealously and pushed the prices down -- until the government received the news.

"When the Rothschilds put their hands on the Ogilvie mills the price of flour and bread rose at once. The workers, the consumers can cry out. The Lauriers, the Weirs, the Langlois applaud the investments of such desirable immigrants.

"These are the wishes of Jewish imperialism which is the nerve of English imperialism, ardently spread by the lodges of Anglo-Saxon masonry. Probably the brand of the Rothschild is on the daily bread of half of all Canadians.

"Rothschild can just as easily dispose of our forests to turn them into pulp of which he is acquiring the monopoly.

"Soon the Israelites of Canada will sing in unision, 'Make room for Rothschild, the king of our finance, the master of bread and of our forest.'" (La Croix, July 9, 1908)

Whipped by Drumont, Quebec newspapers fell into a panic as the province was preparing to celebrate its tercentenary in 1908 when they heard that the Rothschilds had rented five rooms at the Chateau Frontenac for the observances. (See above, P. 6)

"Why do the Rothschilds of Paris and of London take such a clear interest in these festivities? They are established on the old Frontenac field of battle, in the Chateau that perpetuates his name, a true belvedere. There for 2,500f. per day, meals included, they occupy choice rooms for twelve days where they receive the stupid homage of crowds whom they propose to shear before they enslave them.

"The Jews are already our masters as they are yours. They have come here from other unfortunate nations. In fact they are avenging the centuries of humiliation which they have suffered. They find rare satisfaction in this endless revenge.

"Jews and freemasons are Siamese brothers. One serves as pioneers and as spies for the other who generally lack the bravado to match their appetites. That is why in many lands the lodge precedes the synagogue. The secret masonic organization of the English troops, its compact numbers facing the weak contingents of Montcalm, was already in the hands of the Jewish masters of the lodges...

"The France of the Waldeck-Rousseaus, of the Combes and of the Clemenceaux is caught in the Judeo-masonic mesh. French Catholics and their Canadian brothers are on the same side of the battle. The liberal and Protestant Canadians, the radicals and the socialist Frenchmen are on the other, and they are in battle at your very walls. The Rothschilds are insisting on witnessing this spectacle, which they find so full of joy, from the best seats on the front row.

"Do not the Jews have twenty lodges in Montreal, eight in Quebec and others scattered across the dominion, devoted to them? Is not the Liberal party in their pay and Wilfrid Laurier at their feet?"

Pierre Bayard related the visit of Jewish barons of finance with the defeat of Jeanne d'Arc, with the British conquest of the Boers, with victory on the Plains of Abraham. "As they drink their champagne on the heights of the hotel balconies they can mark a historic date in the annals of the Bnai Brith and of the Alliance universelle israélite; and the entire press, of which they are magistral impressarios, will throb with the fanfare.

"Could old second-hand dealer Jacob Amschel at the end of the Juden Gasse in Frankfurt-am-Maine doubt that a day would come when the Amschels of the Red Shield, raised to baronies on all the corners of the world, would become the bankers of kings and of the Bnai Brith, would travel with their great equipage to attend, at a cost of \$500 a day (meals not included) the resounding glorification of the Union Jack hoisted by the troops of freemason Wolfe and his fourteen red regiments, each with its military lodge."

Bayard at great length related this hateful triumph with Laurier, Sarah Bernhardt, the Montreal Jewish loan sharks, and all the Amshels of America.

"They will board their imperial steamer for their good city of Montreal, to the acclamation of the 25,000 Jews from Galicia, Moldavia, Poland, Austria, Italy, Germany, Walachia and Russia, who are the glory and pride of the metropolis!

"Doubtless Rabbi Clarence de Sola, vice-consul of Catholic Belgium, will perform the honours of Talmudic consecration at the Laurier Club to affirm the reign of the Jews and the abject state of the goyim.

"Without any doubt the police and the municipal authorities of Montreal will permit Emma Goldmann, Jewish anarchist, to deliver an appropriate address."

La Vérité felt that the event should celebrate the history of the city of Quebec only until 1759. To recall anything that occurred after the English victory would be to hail the enemy who stood for the destruction of Catholic Quebec. (May 23, 1908)

Savaéte feared that the 1908 Quebec tercentenary manifestations will be joyously witnessed by the Rothschilds who will be invited to fine seats in the first rows.

BRITAIN JUDAIZED

La Croix felt confirmed in its perception of the wicked Rothschilds when the firm sent a note of thanks to Canada for its gift of three dreadnoughts to the British Navy (Dec. 26, 1912. "Les Rothschilds, et le Canada") Here was public proof of Canadian enslavement to the empire, and the role of the Jews in this unwelcome linkage.

Among the La Croix fantasies concerning Jews was one that identified the English as of Jewish origin and race, two groups which did not enjoy the affection of the editor. In terms of the economy of hatred this meant one fewer group to battle. This identification was similar to the Anglo-Israel theory that was rampant among Church of England men in Ontario, B.C. and elsewhere; strangely enough, the Protestants who considered themselves Jewish were often strongly anti-Semitic.

But the Quebec Catholic weekly based it on a new Paris book, L'Anglais est-il un Juif?" (May 23, 1906)

Canada's gift to the British navy was only the starting point for Louis Hacault.

The expenditure which was involved brought to his mind the nation's deficit and indebtedness to foreign capital -- all a Jewish invention to enslave the countries of Europe.

The London Rothschild introduced this tribute when he lent money to the English king in the 18th century. This practice spread to all the nations of the world in conformity with the teachings of the Talmud, Hacault wrote on February 28, 1914.

He cited Cobbet, the very Protestant historian of the Reformation, on the empoverishment of the English crown after William of Orange overthrew the Catholic James II who was forced to flee for safety to the France of Louis XIV. The King was unable to increase the already excessive taxes, and found himself at war with France, "a sacrosanct war for the salvation of Protestant Anglicanism against the papacy and slavery. The resounding Judeo-Orangist cry of 'No Popery' reverberated. Never since the conversion of the island had the English under its Catholic kings known the Talmudic teachings of usurious money for lending; never had entire nations been mortgaged."

A 1694 act permitted the crown to tax the tonnage of vessels and intoxicating liquids to repay persons who voluntarily advanced moneys to pay for the war against France.

"Before that date Englishmen never dreamed of borrowing for the state. Never as a nation did they pay money for the use of money. Usurious interest was contrary to the principles of the Catholic church. There was no question of all this before the Reformation which had been inspired by Jews. Only the Jews practised usury on the Christians... Hence the period of English poverty and of the wealth of Jewish financiers, the official creditors of the state."

La Croix was neither optimistic nor positive about "an autonomous Canada securing worthy recognition within the empire." It noted in particular the presence of two Jews, Herbert Samuel and Rufus Isaacs, within the Asquith cabinet. (Sept. 21, 1912)

It quoted the address of Sir Herbert before the Dundee sessions of the British Association for the Advancement of Science on the problems inherent in the establishment of a central authority for the empire. (Winnipeg Weekly Telegram, Sept. 11, 1912)

A Former Diplomat wrote,

"In his quality as a Jew, Samuel should be in the secret of the gods and demi-gods of the Supreme mosaical council of London, much more so than Premier Borden (unless the latter has climbed since his initiation the high degrees of the red hierarchy known as the Scottish). But Herbert establishes luminously enough that there is an antinomy at present between the imperial constitution and the constitution of a federal government where the dominions could have a voice in the secret councils in which members of the imperial government properly denominated...

"Is it not striking that the Jewish gentlemen play, this time very ostensibly, a role in the small and great imperial affairs? Or should we say rather in their affairs?"

La Croix' "Former Diplomat" noted the advent of Sir Rufus Isaacs, colleague of Sir Herbert Samuel, as chief justice of Great Britain ("The Imperial High Justice Judaized," Feb. 18, 1913): this Hebrew, very probably a Kabbalist-Talmudist, will become chancellor even though it is incongruous for a Jew to exercise the ecclesiastic patronage invested in the post since the times of James I; it is to the shame of the Anglican church to have a Jew as under-pope.

"This is a temporary condition, for the time is at hand when what remains of Protestantism will be ruled by Jewish Kabbalism.

"That church was originally only one of the masks of ancient Jewish Protestantism. It is a by-product of revolutionary Judaism working in secret. It is therefore fated, just and logical that Anglicanism, avatar of Lutheran Protestantism, itself of Kabbalism, should one day return to Judaic hegemony.

"We shall therefore see the patronage of the Protestant pope-king of London over the clergy of the established church exercised by a Jewish pope-king."

In due course Pierre Lemoine reported, "Jewish England. It Happened." (Nov. 8, 1913)

"Everything that should happen did happen. The Jew is at the head of justice in the ancient 'Island of the Saints.' Isaac Rufus (the red) has been named by the grace of His Majesty George V, King of the English, chief of high justice of England. After His Majesty it is Isaac the Red who is in charge of administering, as the last resort, high and low justice to forty million Englishmen, of whom 200,000 more or less are anglicized and Protestantized Jews.

"It is a stroke of fortune for the Jew which was to be expected from liberalism, imperialism, Protestantism and from imperial freemasonry.

"It would be false to say that Asquith & Co. are constitutionally responsible and that His Majesty was only the instrument who automatically signed this nomination; that royal responsibility before God no longer exists.

"His Majesty reserves for posterity, as for the present, as worthy grand protector of Kabbalo-imperial freemasonry, as son and successor of the Grand Master of the Grand Lodge of England and of the Supreme Council of London, as a great friend of the big leaders among Jewish financiers Cassels and their consorts, the glory of placing a Jew at the head of English justice. This had never been seen there since the conquest of Anglo-Saxon England by William the Red (Rufus) of Normandy.

"If England had not permitted itself to be Protestantized by Henry VIII and his adulterous daughter Elizabeth in the sixteenth century, if England had not later permitted itself to be imperially masonized under James I, II, III, IV and Edward VII of Hanover -- all of them great protectors of Judeo-masonic Kabbalism organized by the German Rose Cross brethren -- twentieth century England would not have to suffer the shame of the Jewish high judiciary, signed by royal and imperial hand, by a king who, like his predecessors since Henry VIII, obstinately continues to bear the very Catholic, very papist title of Defender of the Faith.

"And this king finds himself Defender of the Faith (in partibus infidelium), at the same time grand protector of Kabbalo-masonry, and traditional temporal and spiritual sovereign, if you please, of Anglicanism, itself issue of Kabbalo-Protestantism, son of Luther!

"All this, equal and antithetical, secularly combined, makes the joy of the Jew. Imperial England is slowly becoming Jewish England, great as France (O! What an Entente Cordiale!) has become; after forty years Jewish France, thanks to masonry imported from imperial England.

"The late great Irish journalist Richard Patrick Davey who wrote under the nom de plume of Theo Daedalus, author of Israel chez John Bull, was correct when he reported, documents in hand, the fatal Judaization of England and the submission of the proud Anglo-Saxon to the yoke of the Kabbalistic, deicide Jew, fanatical enemy for two thousand years of the Christ he crucified and of the people evangelised by the Church of Christ.

"Not without reason did he place at the head of his magistral work -- as revealing as Drumont's La France juive -- these truly prophetic verses,

'See them pullulate, crowds ever growing,
Sprouting from fields and sidewalks,
From prisons at night, and in the shadows of towers,
Who are always exterminated and always live;
Then you will know why, contemptuous of threat,
The stiff-necked Jew, of tenacious finger,
The vile Jew, execrable to the human race,
Will be the only master, and your master tomorrow'

"England, the empire -- including Canada -- will do well to meditate on these lines."

Jean-Baptiste Gardavou explained the creed of André Fisher, Australian Prime Minister, that God has commanded the English to command earth and human civilization; since the Kabbalah, as the La Croix theologian knows, teaches that the Jew is the living God and that the Jews are superior to the goyim -- God has himself revealed to the English that they are to govern the world as Vice-Gods! (March 22, 1913)

In May 1914 La Croix wrote,

"The imperious instinct is characteristic of the Jewish race. It shares it with the English Protestant race which is strongly infiltrated with Israelitism. So English imperialist Protestants and imperial Semitic Jews understand each other perfectly. It is impossible to

deny that the Jewish conquest of Protestant England is a modern fact." (May 2, 1914)

"The Archives israélites of Paris report (March 5, 1914) the recent nomination of the Jew Montague, son of the Jewish Lord Swarthling, who was authorized to alter his name from Samuel to Montague, to an official position as secretary of the imperial treasury; which raises to three the number of Jewish ministers under Asquith."

The anti-Semitic press of Canada watched Sir Herbert very suspiciously for decades. When he arrived in Canada in 1933 to attend the sessions of the Institute for Pacific Relations, Le Patriote wrote that he had come as emissary of the Elders of Zion to open Canada for Jewish refugees.

THE JEWS' HOLY LAND

The deep roots of Quebec anti-Zionism remain evident in the columns of La Croix as in other anti-Semitic periodicals.

Because Helbronner was associated with La Presse Joseph Bégin wrote in November 1904 in his La Croix about the daily,

"Led by a political clown, edited by a Jew, it is not surprising that it fell into the gutter where it will always remain...."

"One of the protagonists of Zionism, Rabbi and Brother Mason Clarence de Sola, Belgian consul, who several years ago enthusiastically saluted the work of the Russian Bund, the president of Canadian Zionist Federation, furnished information to the Montreal Star which is always sympathetic to the Bnai Brith, on the resettlement of Palestine by his coreligionists...

"In the meantime the Jews in Canada will feather their nest. Good Christians can expect to be plucked and bled more than ever on behalf of the Zionist movement. The Shylock fine cutlery firm -- Damascus blades specially for goyim use -- cannot fail to extend to the movement its intelligent and practical helpfulness.

"Once again, Christians beware."

Joseph Bégin's anti-Shylock early in the century spelled out the significance of the migration of "The Jews in Palestine" (Apr. 1, 1909),

"As Israel already controls money and the press -- not to speak of high freemasonry -- it will not be surprising if the Zionist movement succeeds in again peopling 'the ancient promised land' with Jews in a few years, possibly before the end of the century.

"Good riddance, the more or less Christian nations may say; those like Canada where Shylock plays so well with the knife in the flesh of the uncircumcised; where Lord Rothschild with the consent of the Russian Bund sends selected colonists who are received with open arms by the Lauriers and the Siftons.

"But they are being deceived. The Jewish settlements of Montreal (30,000), of Winnipeg, of New York (a million), etc., have come to Canada, the second promised land, to extort the moneys of the goyim. If these people let the Jews do so, they will not leave them before they are bled white. 'Business is other people's money' says a Jewish proverb. When this business is done, the money of

the others will suffice, at least in part, to recreate Jewish domination on a larger scale..."

Published over the signature of Anti-Juif, it is not surprising that the long article on "The Fulfillment of a Promise, the Jews" (March 15, 1910) which detailed the progress of Zionism in Palestine was not a record of a development which was joyous for its Catholic readers.

"A great historic event is about to happen; the twentieth century will not conclude without the fulfillment of all the ancient promises. After twenty centuries since the birth of Christ, the Jewish race whence he was born will return to its original homeland doubly sanctified by Abraham and by Jesus Christ.

"The most precise and positive information testifies unquestionably to the remarkable progress of the Jews in the Holy Land since the Turkish revolution literally opened to them the gates of the country.

"We can therefore understand the important and calculated part of the Jews of Turkey in this revolution. It is well known that the signal for the military insurrection which overthrew the Sultan Abdul Hamid and the entire old régime, and his replacement by the Young Turks, came from Salonika, a city inhabited by an Israelite majority, rich in lodges. It was a veritable Jewish conspiracy. The international freemasonry of Paris, London, Constantinople, Salonika and even of Jerusalem is the instrument of this plot, maintained by the gold mainly of London and New York. It is scarcely necessary to recall that this gold, the gains of usury and of exchange games, enriched it so greatly that it holds the great funds of the world, confirming the well known prophecy, 'You shall hold the gates of your enemies.'"

As early as 1910 Anti-Juif wrote, "In Jerusalem four fifths of the population is Jewish. Vast lands have been purchased near Tiberias in Galilee, famous for its fertility since the days of Christ. The historic plain of Sharon between Lydda and Jaffa has become a vast Jewish farm. The fertile Hauran has also been purchased by Jewish groups. Nearly the entire Valley of Esdraelon has been secured. Jewish colonies extend from Dan to Beersheba, even to the Egyptian frontier. Thousands of Jews have left Persia for Palestine. Hundreds of vessels bring them from Russia through Odessa. The valley of the Jordan, the intensely cultivated property of the dethroned sultan, has been taken by Jewish capitalists, gorged with the spoils of European Goyim...

"There are Jews by the thousand in Jaffa, Tiberias, Safed, Haifa. In such cities as Ramat-Gilead, Bethlehem, Nazareth and Gaza -- where a few years ago a Jew did not dare show his face --

there are now sections entirely Israelite. Banks and trade in Jerusalem are in Jewish hands. The Turkish government has organized a Jewish police force...

"Hundreds of hospitals and hostels have been built. There are a hundred schools in Jerusalem already, and they are not neutral. Freemasonry and the young Turks protect them.

"Lodges are operating everywhere. Did not American freemasonry recently announce that they would erect an alleged 'Temple of Solomon' at least near the site of the temple destroyed by Titus? If this plan is realized it would be the Judeo-masonic temple par excellence!...

"If only the Jews would undertake to export there the fifty or sixty thousand Russian, German, Polish, Galician or English Jews called here by Sir W. Laurier through the Rothschild-Hirsch-Shylock & Co., we would be happy indeed."

Following the ninth Zionist Congress in Hamburg, Alfred Valensi wrote a summary of this Jewish movement in Documents du progrès which concludes,

"The only possible solution is Jewish emigration to an autonomous territory where they will constitute a politically independent society and will develop physically, intellectually and morally in conditions of morality and well being. This territory which Zionism seeks to procure for the Jews is Palestine." (La Croix)

The French writer Arthur Loth contributed a long article on Zionism after the tenth Zionist Congress at Basle. Noting the progress of Jewish settlement in Palestine, Loth commented that the movement is of no particular interest to Catholics since its fulfillment holds no promise of the Jews' conversion to Christianity. Furthermore, Zionism is a nationalist secular movement and is opposed by the western rabbinate who look forward to the social assimilation of Jews. "This rabbinate is but a shadow of the Jewish religion which it claims to be advancing. It has nothing of the faith of Moses, of the patriarchs or of the prophets, the faith which lived the revelation of God and the expectancy of the Messiah..."

"As they seek to return to their ancient homeland in order to constitute the people again into a state, they will only prove clearly that they are of no country, that they are refractory to fusion or assimilation with the peoples among whom they live, that they consider themselves strangers and beyond the laws and customs of the lands where they live.

"Catholics would rather the Jews remain where they are. By learning the errors of their race and by joining the spirit and heart

of the Christian religion, they will find themselves at home wherever they live, without needing to travel so far." (La Croix, Oct. 14, 1911)

Typical of the confusing and confused ideology of La Croix was a long analysis of "Canard Judeo-Maçonnique" by its "Former Diplomat" on February 8, 1913 which blamed Jews for a false report about Vatican-Turkish relations. The Quebec commentator ascribed the report to machinations by Ernesto Nathan, the Jewish mayor of Rome who was the target of Catholic anti-Semites for many years. The canard told of a Vatican intention to remove the Holy Land from Turkish sovereignty; all these are elements in the continuing plotting of Kabbalist Judaism and masonic imperialism which has already Judaised two thirds of Jerusalem and has Zionised it with the cooperation of the very active and imperial and masonic Britain.

"It is a plan to divert Mohamedan vengeance for its earlier defeats towards the Christians in the Near East, the Armenians, the Syrians and the Palestinians and to make way in Palestine for a masonic Judah and a diplomatic Judah."

Like Goldwin Smith and other anti-Semites La Croix hailed the Zionist movement. Its headlines, "Why the Kikes of Montreal are Not Going to Palestine?" of May 2, 1914 reflect its good wishes.

"Even as the colony of Jews, imported from Russia and other lands which reject them, tend to settle in Montreal because of certain politicians, a profound, intense world movement is encouraging Jews to reconstitute themselves as a nation in Palestine.... The fulfillment of this prophecy is beginning. This fateful movement may well be followed by the Christians who are properly disturbed by Jews in their own countries. Nothing is more favourable to the goi than the exodus of the Jews to Palestine. If they can they should build a golden bridge for the Jews to go to Palestine. But the Jew has immense resources accumulated wherever he had established himself, at the cost of the goi, he can now go there without the help of the goi. If this goi would be intelligent and practical he need only help the Zionist movement and not place stumbling blocks in his way.

"If only the governments in the lands of these goim would reach an international understanding in this sense, what an immense service they would render their people!...

"Kabbalo-Talmudic Judaism is a veritable plague upon the Christian peoples. We have known it for a long time in Montreal. We feel it more all the time. The Jewish-Protestant school question is only one episode in this history." (May 2, 1914)

"The Jews of Austria and their Power" was the theme of an article in the March, 1920 issue.

With the outbreak of war in 1914 La Croix became relatively silent in their anti-Semitism, as did other anti-Jewish Quebec periodicals.

There may be a number of reasons for this moderation. They might have responded to the nation's urgent need for unity. Or they might have felt threatened by the federal government who, as they may have perceived it, was vigilant to the measure of loyalty and of patriotism to the nation, to the empire and to its allies.

Not till halfway through the war did La Croix comment on the Jews' slow enrollment in the army. "French Canadians are enlisting to fight the Germans for the benefit of England. They have even organized several homogeneous battalions. But where are the Jews? They are in their little businesses. They are making money, while our compatriots are going over to be killed; and when they are numerous enough they will crush us in the very country which we will have colonized, evangelized and civilized." (March 4, 1916)

L'IDEAL CATHOLIQUE

Towards the end of the first world war Bégin instituted his L'Idéal catholique, which he described as the only Catholic review of this character in all Canada.

In this journal he found space for L. Hacault's revelations of the secret history of freemasonry, for anti-Jewish articles from the Paris Le Franc-catholique, and for Pierre L'Ermite's story "Le Juif et l'ouvrière" which tells of a Jewish fashion merchant exploiting a poor working girl. (March, 1918, Pp. 6-7)

Relying on Abbé Lagrange's Le Messianisme chez les Juifs, which was one of the authorities of Plamondon's experts in the Ortenberg case, the L'Idéal catholique suggests that "the Jew may have retained his pretensions to universal domination during the centuries of humiliation which he suffered."

Bégin noted that the promulgation of Lord Balfour's declaration on November 2, 1917 evoked an enthusiasm bound to presage great consequences.

Jewish activity in Palestine was already producing important results. The Jewish population of Jerusalem has doubled; Jews are buying land; there are plans for a Hebrew University. Problems may arise from the despoliation of the Arab farmers and from Jewish control of the sites sacred to Christians.

"It is necessary," Christianus writes, "to create a public opinion in the civilized world which will support the pope's moving plea: that the shame of allowing the cradle of the Christian religion to fall into Jewish hands be averted. Christians should write to prevent Zionist immigration into the country."

The following month an equally long article revealed that "The Jews are the Principal Makers of Universal Bolshevism."

The killing of a Russian general by communist rebels is described as "Jewry and the Revolution at Work in Russia" and "Jewish-masonic Anarchy in Russia." (Jan. 1918)

In February 1920 Bégin published a very long article on "The Jewish Peril" by Christianus, centering on the Zionist ideal which he traced back to the days of Julian the Apostate.

"The Jews of Austria and their Power" was the theme of an article in the March, 1920 issue.

L'Idéal catholique and its Hacault were among the first to introduce the Protocols of the Elders of Zion (from Mgr. Jouin's La Revue des sociétés secrètes) to the Quebec public (March, 1921). This took the form of a prologue to a 1909 tale about a conspiratorial French Jewish financier, borrowed from La Libre parole.

Even as the Protocols of the Elders of Zion were beginning to seep into the political bloodstream of western society, L'Idéal catholique was already citing "Secret Zionist Protocols" of 1897 in support of the dangerous concoction which soon became standard anti-Jewish verbiage for decades. It told of American Jewish bankers conspiring to overthrow the Czarist regime with the aid of Leon Trotsky and American and other Jewish bankers; this with the support of the New York Yiddish Daily Forward and of a host of obscure persons whose names were apparently culled at random from city directories around the world or were invented; the whole inspired by a Russian émigré paper issued in Berlin, the Prizy. The conspiracy included the establishment of communism in Russia and in Austro-Hungary, the destruction of German militarism and the restoration of a Jewish state in Palestine.

The same month its Pierre Bayard called Judge Weir a Jew because the judge sustained T.D. Bouchard against Bégin who had called the St. Hyacinthe political leader a freemason.

These lines preceded a long article "The Jews are Allied with the Protestants and the Freemasons of France".

The following month, April 1921, L'Idéal catholique devoted a page to Hacault's revelations of the significance of the League of Nations. The Le Semeur of the Association catholique de la jeunesse canadienne had inquired about this international institution from Le Correspondant, but Hacault found the response given them insufficient; Le Correspondant had not consulted the Protocols in the translation of Mgr. Jouin of the Revue internationale des sociétés secrètes. "He does not know what lies behind this super-bureaucracy of illusion and falsehood which the league had produced. For in reality it is a Jewish structure to dominate the world, to declare world wars, to oppress Christians and to form a universal super-government."

In this issue Hacault rediscovered Protestant wisdom for the readers of L'Idéal catholique in the writings of a Canadian Wesleyan Methodist minister, "an Anglo-American orientalist scholar, William Henry Poole" (1820-96).

Poole had been brought to Canada from his native Ireland at the age of eleven, and had been educated in Carleton Place and at Victoria University. He engaged in pastoral work for thirty-three years before heeding the call of a Detroit church. Poole claimed that

he had examined the Jewish tradition. Subsequently he wrote The Sabbath -- Hebrew and Christian, The Tabernacle and Temple where the Hebrews Worshipped, and Israel's Possession as Promised in the Latter Days. He developed a theory which he set forth in his Anglo-Israel, or the Saxon Race Proved to be the Lost Tribes of Israel, in nine lectures, with an introduction by W.H. Withrow. The book was published by Briggs, in Toronto, in 1889. (686 p.)

Earlier he had published Nuts to Crack, as answers to 25 objections to Anglo-Israel. These publications won him the epithet "Anglo-Israel Poole." (Vernon Blair Poole. Canadian Literature in English. Montreal, 1965, P. 290) Now, fifteen years after La Croix reported on the identity of the Jews and the English, Hacaault warmed up the dish and served it anew to Bégin's clientele.

This April 1921 issue of L'Idéal catholique devoted several articles to "The Jews and France" detailing the Rothschild control of the nation's economy and describing "How the Jew is Killing France".

This theme was pursued in May with "The Jews Dominate France", and "Jews Wage Race War" by means of their solidarity.

In September 1921 "The Role of England in Palestine" came into question as Jewish progress in the Holy Land gave the local Arab population cause for alarm.

L'Idéal catholique devoted the large part of two issues (Nov. 1922, March 1923) to a detailing by Jean Drault of the murder of Father Thomas at Damascus by the Jews in 1840 for ritual purposes "since Jews" he wrote, "use the blood of Christians for their Purim observances." In these writings on "The Murder of Father Thomas and the Talmud" Drault expanded his provocative lie into a veritable encyclopaedia of anti-Semitism bringing it to date with the Protocols.

Drault was familiar to the readers of La Croix from the writings of Raoul Renault. (Canadian Jewish Archives, no. 31, P. 15)

L'Idéal catholique supplemented these anti-Jewish diatribes with citations from Henry Ford's Dearborn Independent (March, 1923) and the eternal Quebec dance of the witches, "The Dance, Fashion, the Cinema and the Jews" (Jan. 1924)

And so the L'Idéal catholique continued for many months.

A SYSTEMATIC ANTI-JEWISH IDEOLOGY

In 1923 Bégin began a series of articles in La Croix which was intended to constitute "a systematic anti-Jewish ideology," to use Reid's term. (Idéologies au Canada français) As Bégin wrote on March 24, 1923,

"This people rejected by God is the plague of humanity, indubitably the right arm of Satan on earth, the most obstinate propagandist using all instruments: the press, the theatre, the cinema, the schools, books, debauchery, dissolute customs, scandalous fashion, immoral dancing. It is not only perverse, but also astute and scheming. It organizes Christians within the church when they do not even suspect that they are being led to the abyss by a Jewish hand.

"The Jew is always a Jew whether he resides in Germany, in England, in France or in Canada; he does not assimilate or change; his creed is the Talmud compiled by the rabbis, and he observes it wherever he may be. The law teaches him that Christians are beasts and ought to be treated as such; he may rob them, maltreat them and even kill them...

"There are already 80,000 Jews in Montreal. That is more than enough to turn the metropolis into a ghetto. They have a free hand, and invade everywhere: in finance, in trade, in well paid jobs. They become rich at our expense, they multiply and become strong under our very eyes, as they wait for the day when, as in Moscow, Warsaw and Vienna they can tell us, 'We are the masters; high finance belongs to us, great commerce, the higher schools, the powerful press, the governments; we have the gold, we have all.'

"Very well; we, the army of La Croix, will attempt to bar their way. First we ask our fellow citizens to have no dealings with Jews, not to sell or rent their houses to them, to buy nothing from them. We must boycott them, force them to go away." ("Our Enemies the Jews")

Repeating what he had written early in 1920 in L'Idéal catholique, Bégin outlined the history of "The Plan for the Domination of the World by the Jews",

"It was developed at the Congress of the High Secret Societies in Basel in 1897, in the form of lectures by a high member, called the Protocols of the Elders of Zion. Naturally this planned campaign was to have remained secret between the great heads of Judeo-free-masonry. But unfortunately the text fell into the hands of Serges

Nilus, a Russian scholar who first published them in 1902. It has since been translated into English and French, and has created quite a revolution in the entire world. Finally the evil deeds of the Jews all over the world have been revealed beyond any doubt.

"The light must continue to shine not only on the martyrdom in Russia but on the vast conspiracy which threatens Catholics in all countries. La Croix has undertaken this most necessary and most urgent task as we see it." (Apr. 14, 1923)

"Very few newspapers in the world dare bar their way, unmask them, show them as they are. In Canada La Croix is nearly the only one to wage war on them. War on the Jews! The survival of our race is at stake." (June 23, 1923)

"The Jew is neither Canadian, nor English, nor French, but simply a Jew. When he borrows a nationality to establish himself in a country, it is only to cover his Jewish aspirations and to deceive those who grant him hospitality." (Oct. 6, 1923)

When Montreal Jews raised funds for community purposes Patriote wrote in La Croix, "Let French Canadians and Irish Catholics buy foreign goods; bring them your wages and your savings. Make them rich and arrogant. Continue to let your children, your brothers, your relatives whose trade and industry you do not encourage leave for the U.S.; and Montreal, the city of Maisonneuve and of Jeanne Mance will become the Israelite metropolis of Canada." (Ibid.)

La Croix saw that Canadian Trades and Labour Councils were being increasingly invaded by Jews. "The Montreal council even has a Jewish vice-president in the socialist Jew, Schubert."

"The Trades and Labour Congress had voted in favour of opening Canada to Jewish agents of Moscow who would strengthen our new revolutionaries even as they engage in trade." (Sept. 12, 1925)

By April 16, 1924 it seemed that the crudity of La Croix anti-Semitism had gone beyond the limits of Canadian decency and S.W. Jacobs, near the height of his political career as a parliamentarian, sought to prevent the misuse of Canada's mail as conduit for this poison -- without success. (Clouds in the Thirties, section 2, P. 41)

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