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CANADIAN JEWISH ARCHIVES

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.

Nous nous souvenons

NEW SERIES
Number twenty-six

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

ANTI-SEMITISM I

THE PLAMONDON CASE AND S.W. JACOBS Part 1

Compiled by
DAVID ROME

NATIONAL ARCHIVES
CANADIAN JEWISH CONGRESS

MONTREAL CANADA
1982

ISSN 0576-5528



Bibliothèque Nationale du Québec

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THE JEWISH PEOPLE

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FORGETTING THE PAST IS A SIN

Remembering the past is the way of redemption.

Abraham Joshua Heschel

ANTI-SEMITISM I

THE PLAMONDON CASE AND S.W. JACOBS

Part I

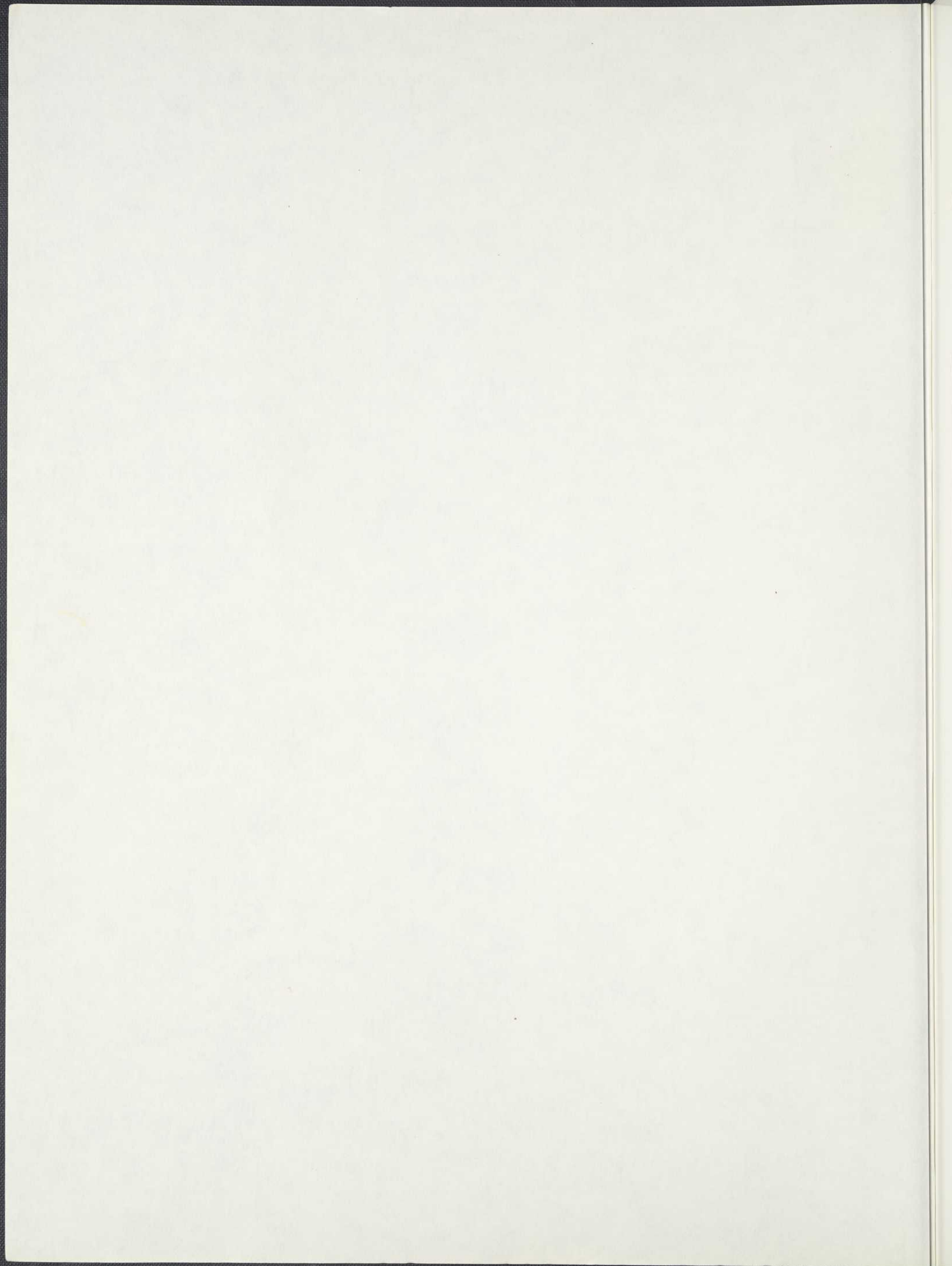
Compiled by

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FOUNDED BY JACOB HAYES U.S. OF A.I.D. 1924
FIRST EDITORIAL BOARD: 1924-1925

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THE PLAMONDON CASE AND S.W. JACOBS
Part 1

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NATIONAL ARCHIVES
CANADIAN JEWISH CONGRESS

MONTREAL CANADA
1982

INTRODUCTORY

Seventy years ago there took place a court trial in Canada which the people of this nation are still finding difficulty in facing. It is therefore very little known.

Because it constitutes a significant chapter in the history of the Canadian Jewish community we position the records of the case in the inventory of Canadian Jewish Archives.

In 1910 a respectable Quebec citizen composed and delivered an address about the Jews which was an inflammatory compendium of accusations against them. The locus and the auspices of the address were important under the circumstances, and most important elements of Quebec society rallied behind the lecturer. Indeed it is important to situate the event in the context of anti-Jewish propaganda of the times in order to appreciate the very grave implications of the anti-Jewish manifestation.

If we may anticipate and summarize very grossly we may say that the lecture that concerns us came at the height of the angry storm which grew serious a decade earlier but which began some forty years before; after the five years of the legal proceedings which it engendered had passed, by 1915, the spreading anti-Jewish hatred in the province lessened and the pathological fever remained lower for a decade and a half -- until the emergence of Adrien Arcand.

Even on the most limited basis it is clear that central Roman Catholic institutions, theologian and educational leaders were encouraging the notary-lecturer. Similar addresses and teachings were being disseminated across the province by authoritative religious and patriotic organizations, periodicals and leaders. We cannot speak of much violence arising at this time against Jews, but the mood was not very distant. The development of which the Plamondon lecture was one facet had deeper roots, going back half a century in Quebec, and will not be fully dealt with here; another opportunity may permit such an examination.

But clearly the event in the Quebec church hall was serious. The few Jews then residing in the province felt called upon to act.

It was a grave problem in principle, not only in law. How to respond to a hostile position in Quebec City which was, in effect, identical with what existed in Vienna and Paris and Munich and Kieff -- and in pre-Columbus Spain and in medieval Germany, in pre-expulsion England and in Chmielnitzky Ukraine?

Nevertheless, with the self-reliance and optimism and confidence in legal justice -- and no little naiveté -- the several lawyers and businessmen of the Montreal of that time, armed with what now appear puny resources, challenged a stronger-than-Goliath in his own court of justice. As we shall see, they scarcely informed even nearby New York Jewish leaders, but alone challenged the judges of Canada to dare not to silence the anti-Semitic universe.

Even today the risks make one shiver. Imagine the court in effect approving the right to label Jews, by virtue of being faithful to their religion, murderers, robbers and guilty of many unspeakable crimes!

Yet, halfway in this epic it did happen, and the Jews lost their case!

As the case developed in the courts, the horror which was so hostile to every description of Canada became more evident and nightmarish. The anti-Semitic defendants not only affirmed their right to say what they wished, but before the judge and in the press they reaffirmed the truth of their lies and the reputé of their unfounded written authorities culled from the poison factories in Europe where, we now know, the prescription for the Hitlerite holocaust was being meticulously prepared.

All this was presented by priests, professors, authors, legalists, theologians, journalists with clear links to the Archbishopric of Quebec, one of the eldest, most authoritative in the New World.

The case extended over five years and ended with a legal victory of those who defended the very name of Jew and the salubrity of the Canadian social climate. A distinction was made between Torquemada's Spain and twentieth century Canada, for all of which the names of S.W. Jacobs and the ruling judges in the case should be engraved in golden letters in the histories of this nation and of world Judaism.

But the victory in the Plamondon-Ortenberg case was not so triumphant that even our archival record can be considered closed.

The very newspapers, church organs, calumniators continued their incredible Satanism for decades. The Jewish efforts to secure the sanctions of law and of court still need to be continued, and new forms of murderous anti-Semitism are constantly invented to make ridiculous lies which were death-dealing in the past newly timely and fatal.

We have in the Ortenberg-Plamondon case of 1910 another example -- very welcome -- of the perennial interest of our history.

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Announcing a Lecture

Action sociale announced on March 28, 1910 that tickets had been distributed for a lecture by Notary Plamondon on the 30th instead of the 31st, on Jewry, at the School of the Christian Brothers of St. Roch. Clergymen and members of the Association canadienne de la jeunesse catholique are admitted without tickets.

The lecture thus announced became a milestone in the history of Canadian hatred.

The parish of St. Roch was where most of the Jews of Quebec City resided. Benjamin Ortenberg had his business there, directly across the street from the notary's offices. Rumanian-born Ortenberg testified that he had always heard Plamondon spoken of as a reputable citizen, one whose advice was treated with respect.

Louis Lazarovitch, merchant, resident of Quebec since 1888, naturalized in 1895, was president of the synagogue for seven years. When he heard of the planned lecture he called on the chief of police with a view of preventing it from taking place, foreseeing grave consequences. But he was told that nothing could be done in this direction. (L'Evenement, May 21, 1913)

He then engaged a stenographer, Mr. Fortin, to take down the substance of what would be said.

Notary Duval, head of the Cercle Charest, presided over the well-attended lecture. In his remarks he said,

"Following the example of Mgr. Gauvreau, we have undertaken to combat this dangerous element who is the Jew and to dissipate the fears of those who doubt the propriety of Canadians being on guard against the encroachments of this nation." (Action sociale, March 31, 1910)

The Montreal Background

Two names underly the frightening document which was the lecture, names representing the authority of Montreal and of Quebec City.

L. Trepanier wrote in the Quebec daily from Montreal on July 17, 1908,

"And Chenier, this hero of the sword, whom our patriotism has placed on a pedestal here, shudders as he sees this dozing brood of deteriorated, puny immigrants whom the rumours of a penny can stir more than the voice of the patriot.

"St. Louis Square, where some rich Canadian families have built sumptuous homes, is now only an oasis where the ghosts of Judah swoop down every day.

"A golden calf would best replace the statue of Crémazie at the centre of the square since French Canadians no longer have access to the bust of the venerated bard.

"For a few more years we shall only have Park Lafontaine as the only public garden which is not in a Jewish neighbourhood. Let us hasten to enjoy the charms of these refreshing groves, of these capriciously meandering lakes with artificial fountains, these grassy lanes, bordered by rows of trees, for in a few years we shall not be able to visit there. The Jew will have taken over the properties there and will make this immense green space his own."

The news story by L. Trepanier in Action of November 10, 1908 on this anti-Jewish campaign also reflects their fear of Jewish participation in political life.

"I have reported several times on the Jewish peril in Montreal. I have cited figures to indicate that they are slowly seizing commercial and residential districts, and that within a few years they will have a word to say in regard to the public administration.

"Those who followed closely the recent political campaign could observe that the candidates in the St. Lawrence divisions exploited the Jewish influence which is now preponderant there. They have secured St.-Louis Square, and most of the neighbouring properties.

"Noone has dared sound the alarm which threaten our race there, but some citizens have called upon Curé Belanger of the St.-Louis de France Parish to speak out.

"From his pulpit last Sunday the priest warned his parishioners about the events, and reproached them for selling their properties to strangers who would only parcel them out for their profit.

"He concluded, 'We have no right to meddle in the public administration, and I therefore do not insist too much, leaving the meaning of my remarks to you. Within ten years we shall have still less of this right, for by then strangers will have seized the administration.'"

Two years later the good father warned his parishioners against Jewish and particularly against freemasonic candidates for civic office. (Action sociale, January 27, 1910.)

His report of December 27 is of particular interest as illustrative of the journalism which fed the public image of the Jew.

"While Rabbi Herman Abramovitz of Montreal complains before the Zionist convention at Toronto that his compatriots are being ill-treated in Canada and are denied the means of earning a living, Montreal real estate is rapidly falling into their hands. These good Jews certainly do not lack money, as they force property owners every day to turn over lots of land and houses to them for generous prices.

"Very large buildings and immense and valuable properties on the west side now belong to these poor Jews who are dealt with so hard, and now the ambition of these disinherited turns towards the east end.

"We have written several times that half the fine parishes of St. Louis de France and of St. Jean Baptiste are owned by Jews. These tenacious buyers are continuing. Yesterday Mr. Léon Payette ceded to George Rabinovitch a property on the south west corner of St. Catherine and Amherst Streets for \$18 per square foot.

"Mr Rabinovitch paid a high price, but he believes it to be a good deal, for the value should double within fifteen or twenty years.

"We are continually losing the land, and we may foresee a New Jerusalem in the heart of Canada within a few years. The promoters of Zionism will invite their fellow Jews to live here, while we are forced to clear and colonize new lands, build new villages and new cities for the Jews to come after us."

Father Joseph-Avila Belanger was born at Rivières des prairies on June 4, 1856. He was ordained at Montreal, June 3, 1882. He served in a number of Montreal parishes, including St-Cunégonde, St-Jean-Baptiste, St-Nom-de-Jésus and St-Joseph, before being named parish priest of St-Louis in 1905.

Saturday Night reported in February, 1910,

"The smouldering antagonism between the French-Canadians and Jews in Montreal has broken out in a new spot, and this time the action is being aired in the court.

"A Hebrew took legal action against a French-Canadian landlord because the latter refused to rent him a vacant house, giving as his sole reason that 'Jews need not apply.' The Jew refused to recognize any law written or unwritten which demanded the segregation of his race.

"When the case reached court, the landlord's defense was that the priest of St. Louis de France Parish had instructed all the members of his flock not to lease any property to Jews. He wanted to keep them at a good distance..."

La Patrie criticized the landlord for discriminating against a Jewish tenant: it is contrary to good sense, and religious and national prejudice are odious.

But La Vérité supported the landlord who was acting in accord with the ancient ecclesiastical law in regard to Jews. A number of church councils have established the permitted relations with Jews, and this not in the modern liberal spirit; the church insisted on the security of Jewish persons and their right to worship God in their own manner, but taught that they be isolated from Christians and subject to the canon laws which would prevent them harming Catholics.

Langlois' Le Pays also defended the Jewish tenant on grounds of Christian charity. (Cited in Action sociale, March 7, 1910)

Le Pays

Godefroy Langlois, called the successor of Louis-Joseph Papineau as the champion of liberties in the province, "fought for the social good, greater individual liberties, the modernization of the political apparatus within a very strong state, the broadening of intellectual horizons and a cleansing of political morals, the advancement of moral well-being through the diffusion of ideas, the continuous action of the law."

Among the contributors to his Le Pays: Raoul Dandurand. (A. Beaulieu and J. Hamelin. La Presse québécoise, vol. 4)

This case aroused some indignation in the Montreal French-language press. La Vérité responded by the pen of its Jules Romain. (Reprinted in Action sociale of March 7, 1910)

"It is quite natural for Le Pays, the voice of sectarian liberalism, to cry out against the courageous priest who dared raise his voice in the face of the imminent danger posed by the 25,000 bustling and organized Jews in the midst of a Christian population. Le Pays seeks to teach those of us, in the name of Christian charity, who are not prepared to fraternize with the rapacious and persecuting Jews and to surrender body and possessions to them.

"We recall that it was also in the name of Christian charity that Le Pays defended freemasons and impious free thinkers the day after Dr. Côté's civil funeral.

"They abuse the terms tolerance and Christian charity most ridiculously. Who will take them seriously?

"To turn to La Patrie. There is said to be an Israelite pen among its editors. This is easy to believe. According to La Patrie a property owner has no right to refuse a Jewish would-be tenant; it is contrary to common sense, and distinctions based on religion and nationality are always odious.

"Does La Patrie know that it has become the severe censor of ecclesiastical law in regard to Jews? It is pure liberalism to say that such distinctions are odious. Is it not aware that the church has established such distinctions and particularly in regard to Jews. The councils have regulated the relations between Christians and Jews; certainly not in the manner in which some liberal Catholics understand them.

"For fifteen centuries the church has not wavered on the Jewish question. It has always wanted Jews to be respected in their persons and in their worship; but it always wanted them isolated from Christians and subject to the laws of its councils so as to prevent them from harming Catholics."

Under the pressure of Mgr. Bruchesi, Archbishop of Montreal, Langlois had, in 1909, been forced to resign the editorship of Le Canada which had become the voice of the anti-ultramontanist liberal left and had fought for elected school commissions, a ministry of education, improved education, free and compulsory schooling, and a political program free from undue ecclesiastical influence. Langlois established Le Pays to combat the "Eteignoirs, who would put out the light."

When the Montreal court harshly criticized the anti-Semitic parish priest, La Croix, edited by Begin, wrote about Judge Guerin,

"He spoke inconsiderately about Christian charity, about a ghetto, about law and about common sense but he forgot completely to quote certain passages of the Talmud where Christians are treated worse than dogs."

On this Le Pays commented,

"Come, Mr. Begin, quote these passages yourself, we challenge you to do it. Tell us where in the Talmud it says that the Jews can do as Father Belanger has said can treat Christians dishonestly." (Le Pays, February 19, 1910)

Le Pays (Feb. 12, 1910) wrote, over the signature of Pierre Maheu,

"We do not wish to seek out a quarrel with Father Belanger for the testimony which he gave in the court against the Jews."

"Judge Guerin, a layman has given the priest a lesson in Christian charity and intolerance which he will not soon forget."

"Instead of attacking the Jews who buy properties or become tenants in the St-Louis quarter or elsewhere, why does he not turn his batteries on the great Catholics who have turned the parish over to Israel?"

"But Christ said, love one another. Why does Father Belanger preach hate of his neighbour?

"The Jew's a man like you and I. He is hard working, sparing, sober. He is a good father in his family. He has his faults, but who doesn't have any?

"If he has succeeded until now in dislodging French Canadians from St. Lawrence Blvd., if he has invaded St. Catherine Street East, if he has conquered the St. Laurent quarter and St. Louis, whose fault is this? It is that of French Canadians themselves.

"Seven eighths of the custom of the Jews merchants comes from French Canadians.

"We recognize the Jewish problem is heavy with consequences for this province.

"Our compatriots lose ground every day in Montreal in trade.

"Is the religious prejudice sufficient to oppose the spirit of enterprise, the industrious activity and the commercial interest of the Jews?

"Would it not be better to advise our people to be more practical, more saving, more progressive, more enterprising and to use their brains more often?"

In the fall of 1909 Plamondon wrote on the menace of the growing invasion of the Saint Roch district of the city by the Jews. (Oct. 23, 1909)

On Dec. 4 an anonymous article in the same periodical warned Catholic clergy and Catholic religious communities against buying from Jewish firms. The article also attacks Jews of Quebec City for their non-observance of laws regarding work on Sunday.

Mgr. Gauvreau in Québec

In Québec Mgr. Antoine Gauvreau, curé of St. Roch, is on record as having agitated against the Jews from his pulpit and from his office. He warned his parishioners to keep their properties so that they may continue as a homogeneous Catholic group where the good traditions of French customs and the Christian faith would be faithfully preserved.

Early in 1909 La Libre parole reported that the curé of the Parish of Saint Louis de France, in Montreal, had warned his flock against selling any more property in that district of the city to Jews. He urged the curé of Saint Roch Parish in Québec City to imitate his example, since the Jews are buying up property in this district of the city at a dangerous rate." (Jan. 9, 1909)

On Feb. 26, 1910 La Libre parole praised the actions of the curé Belanger of the Parish of Saint Louis de France in Montreal for forbidding his parishioners to sell property to Jews.

On March 10, 1910 Le Pays wrote editorially,

"Monseigneur Gauvreau, the Curé of Saint Roch, imitating the Curé of Saint Louis de France, has just made a violent attack against the Jews. He has criticized the Catholics who sell their property to them and he has given our co-religionists a new slogan -- Let us keep possession of our Soil.

"Le Pays condemns this campaign which is based upon the most narrow prejudices. The Jews have a right to existence, to liberty, the right of justice as any other British subject respectful of the laws of the established order, hard working and peaceable, frugal and sober. He does not deserve to be placed beyond the pale of humanity.

"Monseigneur Gauvreau and Curé Belanger who are afraid of the Jewish invasion should seek to put other weapons than prejudice and intolerance in the hands of Catholics. Both men should realize that the strength of the Jews in our country is to a large degree the result of the weakness of the French Canadians.

"If our compatriots were better educated, more practical, more enterprising, more independent, they would not have to fear this competition about which there is so much groaning in the pulpits of Saint Roch and Saint Louis de France. Unfortunately, we have not been well armed for this economic struggle.

"The French Canadian is such an easy prey that it is he who feeds the commerce of the Jews and supplies them with the money with which they buy up his properties.

"The French Canadian, raised in an atmosphere of servitude and trained like a sheep to be sheared, does not have the energy for this task and for resistance.

"The Jew, who possesses self-confidence and understands the realities of life, applies himself with the greatest stubbornness to make his own road in life and in being successful in business; and as a result of patient toil, of being economical and frugal, he has succeeded in displacing our own people in the Saint Laurent and Saint Louis quarters (of Montreal) and in Saint Laurent Boulevard, Saint Catherine and Ontario Streets and elsewhere.

"The French Canadians complain about the Jews, but work and save like them and you will see the difference in the results.

"The Jew is not without his faults. But that is not the point under discussion here. What we wish to emphasize is that anti-Semitism would be an unfortunate ineffective weapon in the hands of the French Canadians to help them to keep possession of their property, and if they are not supplied with other types of arms, we can expect every type of disappointment.

"Le Pays, which does not fear to discuss in a frank fashion all subjects within its competence, is performing a useful function by maintaining towards the Jewish problem, which alarms so many people, that frank attitude, which it has adopted in opposition to the opinions of Curé Belanger and Monseigneur Gauvreau."

The alarm about the fate of the Carré St. Louis area was soon echoed by La Vérité. That weekly had heard that in Quebec the hundred-year-old Jewish community was about to progress from the Palais area, the refuge where the squalid Jews had begun, at first in small scale trade. "But the successful ones, those on the way to fortune, are to live elsewhere. In Montreal it is well known that rich Jews have already assaulted one of the finest quarters of the metropolis; they are now invading the edges of Carré St. Louis.

"Now several days ago the press told of the Jews about to acquire a building on St. Louis St. in order to establish a synagogue. Their plan to set up a synagogue in the most fashionable area of Quebec indicates their intention to reach the very seat of the ancient capital, a historic site, the cradle of the deeds of Champlain on the heights of Quebec. It is in the interests of the landowners in this part of the Upper Town to take steps now to prevent the invasion of this quarter by the Jewish element. Otherwise, let them take care. The value of their property will decline rapidly. When the synagogue is built, it will be too late. The attack will have been decided, and step by step our people will have to retreat before the tenacity which marks the Jews." (La Vérité, April 9, 1910)

This was to be one of the first steps in the long lasting campaign against the Quebec synagogue, a campaign to be marked a quarter of a century later by arson and by scandal.

Action sociale called it a wise and justified recommendation which urges Canadians not to disappear before the progression of the Jewish element.

Le Pays saw it otherwise. Treating these words under the title "The Jewish Question -- The Right to Existence -- The Right to Liberty," it considered them "a violent attack against the Jews. Action responded in another of its diatribes against Le Pays. (March 21, 1910)

Another inspiration came to Plamondon from overseas.

In France Edouard Drumont, as we have seen, has been successful in poisoning the minds of countless thousands of his fellow citizens. His agitation has spilled over into Quebec most menacingly. The French Canadian notary was most impressed and titilated by Father de Lamarque whom he quotes at great length. In fact this priest only translated in 1889 the work of another consecrated Catholic clergyman, Father Augustus Rohling, who compiled Der Talmudjude in his native German in 1873. This work, in turn, was based upon Johann A. Eisenmenger's Entdecktes Judenthum. The career of Lamarque was extended to Prague where he was transferred by his superiors to teach theology. His agitation helped fan passions in Hungary during the Tisza Eszlar ritual murder criminal accusation of 1882.

Plamondon was in the classic German-French-Hungarian-Quebec tradition of Catholic anti-Semitism.

This was not a uniquely Quebec phenomenon. Ontario anti-Semitism took parallel forms. The Toronto World reported in May 1912 that Jewish speculators were buying lots in suburban Toronto, and warned the public that the Jews were going to hold their real estate as prices rose.

"The Jew's natural inclination is toward holding even a small bit of mother earth, and the small amount of capital needed to buy in some sections of the outskirts attracts him.... The Jew is a 'natural born' real estate dealer, and shrewdness marks his every move usually.... The Jew wants to be as near the heart of the city as possible, though there is quite a colony of them in smoking manufacturing and railway sections of west Toronto. These suburban lots that they own will be sold some day to the 'Christians' for dwelling sites, and the Jews that sell will make good gains despite the many turnovers and many profits."

La Jeunesse catholique

Very suddenly the Association catholique de la jeunesse canadienne began a series of attacks on Jews after many years of silence on the subject.

At the Congrès de la jeunesse catholique of 1905 in Quebec City it had been proposed to establish an anti-Semitic league which would constitute an effective barrier to Jewish cosmopolitan enroachments in Canada. (Action sociale, quoted by Jewish Times, July 10, 1908)

The Joliette branch of the ACJC, which had moved the proposal at its congress, urged the national body to hurry and implement this resolution. (La Vérité, May 15, 1909)

This set off one of the more violent anti-Jewish explosions in La Vérité (August 15, 1908)

Anti-Shylock was incoherent as he visualized the proposal at the ACJC as an instrument of action against the Jews, Le Canada, the masonic trowel, Shylock & Co. and the Talmud.

"The trowel and the little knife are hidden under the free-mason's apron. The trowel is only the triangular knife the better to kill with.

"What is involved precisely is a task of emancipation, to free the Canadian people from the Jewish yoke which threatens us as much as poor France.

"The Jews whom Sir. W. Laurier has called here to open to them the colonization regions of Quebec, with the help of the imperialist Lord Rothschild and of the Laurier Club; this foreign Jewry -- Russian, English, German, etc. -- is happily forging a Canadian and French Canadian conspiracy.

"The fine young people of the Quebec Congress dare to resist Shylock & Co. They go beyond what the Talmud, the Grand Orient of France, The Grand Orient of the Canadian rite (hidden in Montreal) and all English masonry including the Coeurs Unis, would permit. So Le Canada also refuses its permission.

"The question is whether the other Canada, the true and good Canada, will be insolent enough to go forward, beyond the apron and the trowel."

He examined a document which he described as "the by laws of the Alliance israelite universelle, the profane tool of the Bnai Brith, the Jewish freemasonry which is federated since 1874 with universal freemasonry by a secret treaty signed by Lemmi, Grand Master of Grand Orient of Italy, and A. Pike, Grand Master of the high Scottish Freemasonry at Charlestown," and suggested it as "an excellent model for the Christian Alliance. Such an alliance has had good results in Austria under the enlightened leadership of the Christian Socialists, and is needed in Montreal where there are nearly 30,000 Jews.

"The Jews are financed by a Reptilian Fund which draws upon Talmudic usury for its war upon Christians, and is aided by the Reptile Press which is the model for the Canadian State Press.

"The principal houses for Jewish usury have branches, alas, in Montreal, Winnipeg, Toronto and Victoria. Possibly in Quebec. The operations of Shylock & Co. at Montreal have necessitated special legislation, following the too fruitful operations of Max Roth, the Tolmans, the Topleys, etc. But such legislation is ineffective, illusory. The legendary little knife is well sharpened."

Joseph Bergeron of College St-Ferdinand at Halifax and president of the St-Joseph cercle of the Association catholique de la jeunesse canadienne, set forth the conservative view on socialism, that was pervasive at the time, in an article in Le Semeur (vol. 5, no. 3, Oct. 1908, Pp. 48-53)

Suddenly, on the last page, he lashed out at the Jews although he had not mentioned them in the course of his lengthy analysis.

"How can we believe that the hateful Talmudic Jews, the usurious and capitalist Jew, who despises all that is not Jewish -- that this Jew, who is so ardent for socialism, can preach without self-interest the abolition of private property? No, no. This fire-brand of discord, so adept at fishing in muddied waters, this master

of crookedness knows what he is doing; if he works to concentrate all property it is because he knows that this concentration will not be prejudicial to his interests, but that he will find there an incomparable means of filling his hungry pockets at the expense of his neighbour. When he will finish robbing the state treasury at his leisure, when its finances will be in disarray, when the country will be on the verge of ruin, the son of Israel will not leave, since he has no fatherland; for he is neither French nor German nor English; he is a Jew before all else and above all else. He will not leave the country, but he will clear out to fleece people elsewhere in order to establish the Kingdom of Israel which his deicide has dismembered.

"Dear workers, do not be foolish enough to freely throw yourself in the claws of the Jew who hates you. Sweep out the braggarts who come to cheat you, who whine today so as to torture you the more later. The pagans of today are no gentler than those of old. While you are still free, stay free. Beware that the golden age you are offered does not become the iron century for you.

"I can see only three classes who might benefit from the abolition of private property: the Jews, the socialist leaders and all down and outers."

Antonin Labrecque established his position as an anti-Semite by his article in Le Semeur of the Association catholique de la jeunesse canadienne, "Formons Bloc!" of Jan. 1908. (vol. 4, no. 6, Pp. 142-45)

He told his readers that in France the Ligue patriotique des françaises was establishing a Ligue catholique des acheteuses pour le repas du dimanche whose members would "never buy from businesses notoriously known as Jews, Freemasons, or declared enemies of religion, would never give them employment."

Labrecque continues,

"We are told that in Quebec the Protestants and the Jews make much higher profits than do French Canadians. Perhaps; but if so, have you ever asked yourself why this is so? The province of Quebec and the city of Montreal have a strong Catholic and French Canadian majority...

"If the English and the Jews make greater profits than do the French Canadians, who is responsible?

"Some years ago Father Lacasse, with his great patriotism and his good sense, warned his compatriots against the growing influence of the Jews...

"There is no question of racial or religious war. Far from us the very thought of desiring a boycott of our separated brethren, the Protestants."

At the end of the year he composed another, "The Jewish Danger and Christian Tolerance" which, the editor admitted in a note, "touches complex and delicate problems. It may be considered of too bellicose a character. But Le Semeur nevertheless considers it a duty to publish it because of the information -- we might even say the teachings -- it contains."

Mr. Labrecque wrote,

"On Nov. 11, 1908, Action sociale carried a communication from its Montreal correspondent in which he noted that Jews are slowly securing the commercial and residential districts of the metropolis, and that within a few years Jewish Montreal will have a word to say in public administration.

"Semitic influence is already preponderant in the St-Laurent division. The Jews have already secured St-Louis square, and most of the neighbouring properties belong to them. The curé of St-Louis de France has issued a call of alarm from the pulpit. He has reproached his parishioners for selling their properties to strangers who intend to break it up into sections so that they can the more readily secure it. If this continues the strangers will have seized the public administration within ten years."

Le Canada reprinted the Action sociale report on Nov. 18, and followed it with a translation of an article in the Witness which wrote,

"We have among us a newspaper which has long been working to raise prejudices against Jews and to denounce them as a future peril. Racial and religious prejudice are primitive human passions...The survival of this primitive instinct, which we share with inferior animals, drives Action sociale to awaken medieval hatreds against the Jews.' The Witness writer continues by saying that this appeal to the prejudices of ignorance can destroy our present harmony, and the principal crime of the Jews is that of being Jews. He describes the virtues of the Jews, says that the peoples who persecuted them have all been punished, asks whether such a fate awaits us, and ends with the Evangelic text, 'In qua mensura mensi fueritis, remetietur vobis.'"

Le Semeur comments on these Montreal journalists,

"With praiseworthy discretion Mr. Langlois does not tell us whether he would have quoted Action sociale without the commentary of the Witness, and where his heart lies between the two opinions. Nevertheless it takes no soothsayer and no authority on contemporary history to guess the direction of the current of sympathy.

"Lest the public fail to be aware of its sympathies, of which there is no true danger, Le Canada on the 18th publishes a translation of a letter from Mr. Elias Ellison, a Jew residing at 419 rue Sanguinet. In this letter Mr. Ellison states that 'Action sociale need have no fear, for the law-abiding Jewish citizen has the same rights to avail himself of benefitting from the opportunities that arise as any other citizen belonging to any of the peoples residing in Canada.

"So the sons of our soil can sleep in peace; the Jew has the same rights as they have and 'will benefit from the occasions that present themselves to him.' Why does the parish priest of St.-Louis de France appear not to know these rights when he invites his parishioners to diminish the number of these business opportunities? And why does the correspondent of Action sociale repeat these words of the priest of St.-Louis to a broader public?

"Besides, the Jew with charmingly grace informs Mr. Langlois that 'young Canada is already made up of strangers.' We doubt this a little, but how agreeable it is to have a stranger repeat it in the newspaper of the Ottawa government and of Mr. Langlois!

"The 1901 census gives Montreal a Jewish population of less than 7,000. We are told -- and it has not been contradicted that the Jews in the metropolis now number 35,000. Who has imported pseudo-farmers for the west at \$5.00 or \$10.00 per head? The details do not matter; Le Canada does not care. For our happiness it suffices that the Jews are here, that they have the same rights as we do, and that they know how to benefit from any opportunities that may arise. Besides, did they not choose the best men to represent these divisions (St. Laurent and St. Antoine, not to speak of St. Louis) in the federal parliament as in the legislature? Let us sleep in peace.

"Since he knows 'how to benefit from the opportunities that present themselves,' Mr. Ellison will now do a bit of advertising for the little store. 'Our broad-minded Christian neighbours will rather trade with Jews than with others because their business abilities are more developed than that of many of their own Christian friends.' We thought we had noticed that at times: broad-minded Christian neighbours would rather deal with Jews than with their own Christian friends: This Mr. Ellison is a keen observer and he does not fail to note the little weaknesses of vanity of broad-minded Christian friends. So when he wants to flatter he delicately and silkily caresses the hand.

"It is something else when he has to deal with Christian neighbours who are not broad-minded. 'The writer in Action sociale belongs to the dark ages of the Spanish inquisition, and he forgets that the liberty he enjoys is also due to others.' This time the stroking is against the fur! Is not the Jew charming to Mr. Langlois when he snubs the narrow-minded Christians of Action sociale in Le Canada? Not to mention that he spares the ordinary editors of the newspaper the expense of much ink and of much wit.

"The moral: Pay Baptiste for imparting Jews who can benefit from all occasions which occur, to remind you in your own newspapers that they have greater aptitudes for business than do Christians, to tell you again -- lest you forget -- that young Canada is composed of strangers, to nail down that the narrow-minded Christian of Action sociale belongs to the dark ages of the Spanish inquisition. Pay Baptiste and sleep well. All is best in the best of possible worlds. If you doubt it, read Le Canada." (Le Semeur, vol. 5, no. 5, Dec. 1908, Pp. 112-15)

The youth movement sponsored a consistent program of anti-Semitic education throughout the province.

In 1907 the Cercle St-François de Sales, externists at the Séminaire de Québec had programs on the Jews. (Le Semeur, Aug. 1907, P.27)

During the one year 1909-10, the Cercle St-Alphonse discussed: The Jew in Canada: what he does elsewhere, what he does and intends to do in our country, his work, his means of action, how to fight him;

The Cercle St-Augustine at Lévis College discussed the Jewish peril;

The Groupe Ste-Marie studied whether we should keep Jews out of Canada;

The Cercle Charet in Quebec City discussed Jewry in Canada;

The Cercle La Salle at Longueuil discussed Rothschild and Jewry;

The Cercle St-Isidore took the Talmudic Jew as its topic.

One of these cultural and moral programs took place before the Cercle Charet where the topic was the Jew in Canada. ("Rapport des cercles; Classification des travaux accomplis par les cercles de l'A.C.F.C. au cours de l'année 1909-10," in Le Semeur, vol. 7, no. 7, February 1911, Pp. 183-87.

A.-C. Jean notes "the current moves to oppose the invasion of our province, and Montreal in particular by Jewry and freemasonry." (D'eux et de nous!" in vol. 6, no. 7, Feb. 1910, Pp. 175-76)

According to the Semeur of the Association catholique de la jeunesse canadienne, E. Drumont intervened in the Quebec situation by commenting on the Jewish movement in the old capital.

"The way things are moving, the remarks of the Montreal priest (the curé of St-Louis) will apply to the fine parish of St-Roch. The Jews are buying secretly everywhere. La rue des Fossés, between Grant and St-Roch Streets, is partially in their hands. Rue St-Joseph, our fine commercial street, is stricken with the same evil, and I do not think I am exaggerating when I say that rues St-Marguerite, St-François and du Roi are nearly contaminated. Please, proprietors in the parish, heed the advice of the curé of St-Louis and sell your homes only to French Canadians, he wrote in La Libre parole of January 19, 1909. (cited in le Semeur, vol. 5, no. 7, February 1909, p. 208)

The Catholic youth association was, of course, a very junior partner in the anti-Semitic program being waged this time in Quebec by their respected elders in church and in patriotic circles, a program that needs to be known to readers of Canadian history.

This was not totally unknown to the Jews of Montreal. Indeed, the Jewish Times had been established in 1897 by S.W. Jacobs and Lyon Cohen in response to the agitation that had arisen about the Dreyfus case. There was also the case of Jules Helbronner who acted so vigorously against Robillard. (Canadian Jewish Archives, no. 11) There were occasional reports by B.G. Sack in the Eagle and in the New York Tageblatt on the Quebec situation.

Early in the history of the Jewish Daily Eagle -- and in Jewish journalism in Canada -- this Yiddish newspaper drew attention to "What French Canadians are Taught to Believe about Us" by Le Bulletin, La Croix and La Vérité.

The Eagle asked, "Should we Swallow This?" and urged a Jewish defence committee to deal with the anti-Semitic problem in the city.

Sack explains the inaction on the Jewish side in part by the absence of Jews from political life; "It is not to be expected," he wrote, "that the Christian legislators, to whom anti-Semitism is not alien, will become aggresssive on behalf of the Jews." He also notes that "many Jews are constantly assuring themselves and others that the anti-Semitic propaganda is in reality quite insignificant."

The well-know Yiddish writer Getzl Zelikovitch wrote in the Tageblatt about such Quebec newspapers as the Libre parole. ("The Canadian Balaam", cited by Sack in his report from Montreal, "Anti-Semitic Plague Raging in Canada", in Tageblatt of May 4, 1910)

Curiously, a French Canadian citizen, Elzéar Boulay, several times sent to the Eagle copies of the Croix and the Vérité with such anti-Jewish articles. ("The Black Choir", in Eagle, Nov. 13, 1910) He was surprised that his representations were considered exaggerated and alarmist, for he felt that such incitements could lead to violence. "Most of you," he wrote to Montreal Jews, "are keeping at a distance from what is happening, and few of you read French. You cannot, therefore, appreciate the direct and indirect propaganda against you." ("The Anti-Semitic Crusade", in New York Tageblatt, Nov. 15, 1910; La Croix, Feb. 22, 1908; La Vérité, Apr. 30 and March 5 and 10, 1910)

In March, 1911 he again sought to alarm the Jews of Montreal. Referring to articles such as that in Vérité of March 11, he called upon the Jewish community to "work together with others to call for justice and liberty for the oppressed. Unfortunately, many of those who were inclined to act in your interests did not always find the necessary encouragement from your side." (Eagle, Mardch 26, 1911)

Boulay does not remain anonymous in our annals. The hostile A.-J. Lemieux identifies him in his anti-masonic pamphlet, La Loge l'Emancipation, published by La Croix.

A year or two before his futile efforts to reach and to warn the Jewish community, there occurred the passing of Dr. P. Coté. The doctor had instructed that his obsequies be of a secular character, and this aroused the ire of the archbishop who showed his great displeasure by calling on the press not to report the funeral. In spite of this episcopal disapproval many distinguished Catholic citizens attended the rites and marched in the cortège, among them our Mr. Boulay.

The Coté scandal needs to be placed in the context of deeply rooted and lasting conflict in the francophone world in regard to civil burials, between the interment civil of the anti-clericalists which the conservatives called enfouissement and the traditional religious rite. (Michel Despland. "They Call it Politics, We Call it Religion; Symbolic conflicts in Nineteenth Century France," paper read at Concordia Religion Department Colloquium, Nov. 15, 1982, Pp. 7-8)

After the interment friends of the family gathered in the Coté home to express their respects and their sympathy. Boulay was their spokesman on this touching occasion.

The Farly Address

In 1909 L.C. Farly of the Cercle St.-Michel set forth a summary of the case against the Jews at the Congrès jeunesse à Quebec, convened by the Association catholique de la jeunesse Canadienne-française on June 23-26, 1908. (official report published with a preface by Thomas Chapais in Montreal by Le Semeur, in 1909.)

His cercle the following year is recorded as having analysed Jewish principles.

He began by referring to an origin in Germany in 1878, and significantly his hero is a Protestant minister:

"Twenty years ago ambitious Germany sounded a battle cry which resounded to the very shores of the Atlantic. Pastor Stoecker declared war on the Jew Strausmann and the alarm sounded: the Jew is the enemy!

"Hunted from the Vistula to the Rhine, Israel reached France. But no sooner did it show the tips of its horns than Edouard Drumont cried out with all the power at his command, 'War against Israel: Death to the Jews...' Along these lines Russia began its bloody persecution of the followers of the Talmud.

"Here we are at the very beginning of one of these strange phenomena, so strange to note: the Jew hunt.

"Israel must therefore resign to France, Germany and Russia no longer being willing to bear its yoke, and America will soon, before long not tolerate it either.

"Now the question arises. Why? Why has the Jew been treated as an enemy by France, Germany and Russia, and why will America, without persecuting them, soon force them to withdraw?"

Characteristically, Farly was concerned with the inassimilability of the Jews.

"As we follow the Jewish people through the various phases of their history, we soon establish a truth which may be qualified as remarkable: the isolation of the Jewish race.

"For two thousand years peoples have mixed, and we need only glance at modern Europe and at America as it is modernizing to remark that, as they criss-crossed, the peoples changed character and aspiration. The Assyrians no longer exist since the ruins of Nineveh and of Babylon, and who can distinguish in modern Europe who is descended from the Goths or from the Gauls, from the Burgundians, from the Vandals, from the Tartars, from the Slavs or from the Germanii?

"And nearer home, in this American republic, where for four centuries races are confused and forgotten, it is very difficult to distinguish clearly between Englishman and Frenchman. According to Villefranche, within half a century or a century at the most the millions of immigrants who sailed from Marseilles, from London, from Dublin or Amsterdam will have so cross-bred that they will consider themselves only as American citizens; all except the Jews.

"What, then, is the reason for this? It can be found if we glance quickly at the Talmud or the religion of the Jew, and if we follow it through the ages."

Farly's "first foundation for this ethnographic miracle is the mark of Cain which Judas ineffacably implanted on the God-killing Jew.

"But as we seek to penetrate into the intimate life of the Jew or to study the mysteries of his religion, we come to ask why the Bible has been relegated to the background by some sons of Israel, to be replaced by this heap of all human stupidities which bears the name of Talmud.

"The reason is quite simple; it is because the law of Moses governed the customs of the Jews, restrained his passions, imposed duties upon him and limited his rights; it is because the law of Moses was a law; and as the Jew wanted to manage his customs his own way, to have no duties and to possess all rights; because he wanted no law that would be a true law, he rejected the Bible and adopted the Talmud, which accepts all his crimes and frees him from all that would shackle his appetites; that is why nearly all Jews today are Talmudists....

"What does the Talmud command? It commands nothing, it permits all, and places everything at the disposal of the cult of the me and of egoism.

"It does indeed say somewhere that 'the fear of the rabbi is the fear of the Lord', and that 'he who disputes with him or murmurs against him is disputing with the Lord and murmurs against him' but, I ask, where can true obedience rank with absolute servility towards fools made into gods?

"What, then, is this Talmud which conceives 'a lying and perjured God', a God 'who is bound to consult the rabbis who teach On High, in order to learn and to teach the elect?' It is stupidity personified.

"In this case, what are we, if God is only an important being, a very docile schoolboy who needs six hours of classes a day? It is less than astonishing that we are still 'of the nature of the beast' and that naturally 'our properties and our very lives are in the hands of the Jew...who should kill the most honest among us... and should spill our blood as a sacrifice agreeable to the Lord?'

"Add to these turpitudes that it needs only three of the most ignorant Jews to free their coreligionist of his oath, to annul his most sacred promises and engagements for the future or for the present.

"Add to this that for the Talmud 'a woman is only a vile beast whom a man can treat as he pleases, just as, when he buys meat from a butcher, he can eat it roasted, boiled or broiled.'

"The Jew will admit quite seriously, 'God ordered us to practice usury upon a Goy, and to lend him money only upon interest; so that, instead of helping him, we do him injury when it is helpful to us to do so.'

"These are the sacred and religious duties of a Jew towards God, towards a Christian, a woman -- perjury and usury.

"Nor is this all. There is still the teaching of the Talmud in regard to the future King of Israel. According to the Talmud, a Messiah will accept the gifts of all the peoples, but will refuse the gifts only of Christians...He will return the sceptre of the Kingdom of the World; all nations will serve him, and kingdoms will submit to him.

"What a pretentious, material and hateful teaching, and how well it explains the inveterate aversion of the Jew for the Goy...That is why the Jew always smells Jewish.

"But why, then, speak so much of the Talmud, as absurd as it is criminal, for do you really believe that the Jews busy themselves with these degrading doctrines to the point of brutishness? To this though which must be on your mind, I wish to develop a distinction,

"There are three classes of Jews. The first consists of orthodox Jews, this is of those who still follow the Bible. The second counts liberals or free-thinkers who reject all teachings and live only to acquire riches and influence. Finally there is the third class of Talmudic Jews who are most numerous and profess the doctrine of the Talmud.

"But I add that if not all Jews are Talmudists, and if some still practice the mosaic religion, or even no religion at all, it still remains true that no Jew, without any exceptions, can efface from his mind the idea of a Jewish state, an idea that is always emerging strong and vital from all their sanctions and which the subversive teachings of the Talmud amply support.

"To attain this hateful ambition that all Jews, Talmudists or others, follow the doctrines taught by the Talmud when they advance these ambitions, and the Jew finds there the liberty to satisfy his fury against the Goy.

"It is clear therefore that the Jew who has but this one thought in his mind already constitutes a real danger for all nations.

"But how does the Jew strive to reach his objective? Hereby a list of his means:

"1) The wealth by which he manages the financial condition of each state.

"2) Conversions. Rabbi Sir John Readclif, in his Jewish programme, comments, 'It is said that a number of our brethren in Israel convert and accept Christian baptism...It matters not!...The baptised can serve us perfectly and become our auxiliaries for the neophytes are on our side and their spirits and souls always remain faithful to Israel in spite of the baptism of their bodies.'

"3) Speculation and business, the trade in alcohol, wines, grain, cattle, etc. in primary produce indispensable for life.

"4) Public service which bring honour, privilege and power. So, according to the programme of the same Rabbi, 'Jews should invade the bar, the magistracy and even the ministry of education and become legislators so as to help abrogate the laws passed by the Goyim against the Jews. They should also seize all science, philosophy, law, history and, above all, medicine, for it leads to family secrets, and thus the Jew has in his hands the life and health of his mortal enemies: the Christians.'

"5) Family alliances between Israelites and Christians, for such relationship does not constitute a perversion of the road which they have mapped out; on the contrary, with some astuteness they can become arbiters of our destinies.

"6) The press, for according to the same programme, 'the Jews should preside over the direction of all newspapers in all countries. As absolute masters they can change ideas of man and of virtue, and can deal the first blow to the institutions hitherto sacred, the sanctified family.'

"7) Wars and Revolutions, the social and political perturbations which develop at the moment when they reach their supreme objective.

"8) The Destruction of the Catholic Church. Here is the text of the same programme:

'The Christian church being one of our most dangerous enemies, we must work with all perseverance to diminish its influence and to graft upon the minds of those professing the Christian faith as much as possible the ideas of free thought, of scepticism and of schism and to provoke the religious divisions which are so fruitful of sectarian division in Christianity. Logically we must begin by depreciating the ministers of this religion; let us declare open war upon them; let us arouse suspicion of their devotion, of their private conduct, and we shall conquer the respect which attaches to their state and cloth by ridicule and by banter.'

"Briefly this is the Jewish tactic to sap and to destroy the Christian Church and to reach the universal rule of Israel.

"Does the Jew really utilize these means? We need to examine this.

"As to wealth, the concentration of all capital in the hands of the Rothschilds of France and England, of the Ephrussis of Portugal, of the Bleichroeders, the Eirlangers, the Oppenheims, the Goldschmidts and the Oulds proves this completely.

"Sometime converts exist within Israel who were the most brilliant coryphées of the Church; but there are also thousands of conversions which are essentially interested, with the sole objective of gaining gold and power; and there are still some Jews like those who brought the Inquisition about, who became Christian in order to attain all the high posts in church as well as in state.

"As to the matter of conversions, there are happily some exceptions who spread anarchy together with religious indifference.

"As for commerce and speculation, suffice it to cite the Jews of Germany and of Poland who have totally ruined three or four hundred families of small industrialists and petty capitalists. In 1880 they had so fully seized commerce that everything passed through their hands: all sales of haberdashery, grocery, drinks, etc. They were everybody's creditors: according to statistics they brought about losses of three or four billions in a four-year period.

"In the public service we find the same tactic. Out of 600 students in law in 1878, two hundred were Jews, and of 81,000 students in high schools, 9,000 were Jews although they form but one out of eighty in the population. After Austerlitz, Jews carried off the official candidacies, consulates and concessions which led to the Rothschild bankruptcy when he owed 170,000,000 to France.

"We need only mention Cremieux and Goudchaux, Gambetta and Dreyfus who played the same role in France as did the Rothschilds in Germany, the Bleichroeders in Prussia, the Ephrussis in Portugal and the Disraelis in England, in addition to the large number of Jews who insinuated their way into various ministries and occupied choice positions--with many instruments of control of many positions they did not occupy.

"As to matrimonial alliances, we need only to refer to the many credible witnesses:

"A Protestant in Prussia wrote in the Vienna Gazette de l'Eglise of September 8, 1867, 'Remarkably, a baptized Jew seldom marries a baptized Jewess. (He also stated that Jews were baptized because existing prejudice shut out Jews from higher positions). It is remarkable that the families of the apostates retained their intimate bonds with their kin who remained Jewish. It is remarkable that Christians who were in frequent contact with these baptized couples and their Jewish kin soon came to lose nearly all their Christian sentiments. This became very evident during the recent electoral campaigns ... In the past twenty-five years a number of officers, impoverished gentlemen, married wealthy Jewish girls who underwent baptism in order to attain a title of nobility ... It is almost impossible to count the number of noble ladies who became Jewish in order to marry with Jews. Oh, the nobility of Prussia!'

"This declaration of a Protestant who declares himself a 'loyal, faithful subject of Emperor Wilhelm, animated only by the desire to preserve the throne and to unmask the titles of the nobility of Prussia' demonstrates our thesis adequately.

"Let us examine the action of the Jew in the press.

"In 1880 all the liberal newspapers of Prussia -- let it be said without offence to any particular political tendency-- belonged or were managed by Jews and propagated atheism and materialism, brought calumny upon the church and published columns of blasphemy and of horrible accusations against its saints and its teachings, above all before Easter, Christmas and the Pentecost.

"While Israel ruined hundreds of families, these newspapers tarnished its glory and aroused hatred of the Church and the Jesuits.

"In France the Siècle was most prominent in the Mortara case which gave it the opportunity to proclaim and to howl against the Church and its chief. There were also hundreds of yellow sheets whose names escape me who did their work before and after Waterloo, before and after Sedan, deifying the Bonapartes in the hour of their glory and destroying them after their defeat.

"We now come to the darkest hours of the history of Israel, to these annals stained with blood of kings and of peoples engulfed in the same abyss under the thrust of the Jew!

"Incontestably the Jew has a right to be rich; if the Jew converts in order to enrich himself, he engages in a criminal practice which we can possibly explain, as the sale of Christ for thirty pieces of gold can be explained; nothing is more natural than that he should trade and speculate -- possible criminal, but it matters not, for he is subtle enough not to be caught; that he marries a Christian woman is his own affair and he need not consult his neighbour; that he become a consul, a senator, a minister or what have you, we need only say that he is lucky and that we are jealous; nothing is less astonishing than his seizure of the press in a century where everybody writes and legion are they who write before they think.

"On the basis of this exposition of the means which the Jew uses to arrive at his end, some opportunists may think so. But I challenge them to prove that a man or a people may have the mission of preaching war and revolt in the midsts of the nations, or be the cause of such catastrophies.

"But we have seen that the Jew may utilize these means to reach his ends. We need but learn whether in reality the Jew does so. I answer in the affirmative, and I propose to prove it.

"First, who prepared the French revolution, or better, the revolution of Europe and of the entire world? The Jew.

"The Revolution of 1789 was not the work of a day. It is the climax of nearly three centuries. The Reformation was its first cause, but the Jew is recognized as one of the most powerful movers of the Reformation and those who adored Luther. History has established this clearly. The conclusion is irrefutable.

"A second cause of the Revolution, according to some, is Volterianism, to which Brother Voltaire gave birth, identical with freemasonry, and freemasonry is virtually led by Jews, as we shall prove in due course. So.....

"It is known that the insults and calumnies against the French crown have hastened, if they did not bring about, the Revolution; and that the Necklace affair had much to do with this, even though the weakness and the financial condition of the King were not unrelated to the development of events. But it was a Jew Cagliostro who led the Necklace affair. So.....

"It is quite well known that the Journal du Peuple, which had undermined Paris by August 4, carried much influence in arousing the revolutionary ardour of the people. But this newspaper was edited and managed by Marat, a pure-blooded Jew. Furthermore, history records that the beneficiaries of the Assignation were Jews who emigrated to France by the thousand and grabbed the properties of the nobles and of the church. If, further to the conclusions that you draw, you will also note that Simon the tyrant of Louis XVII, the executioner--who was the last scion of this old monarchy, this purest incarnation of the French soul in six centuries--was still a Jew; it seems we can conclude without hesitation that the Revolutions of France, of Europe and of the entire world were conceived by Jews, led by Jews, for the profit solely of the Jews.

"Add the nihilists of Russia, whom many call revolutionaries are led by men in the pay of Jewish bankers in Russia, England or Germany.

"Add that the persecution in Ireland was inspired and fomented by Jews who dared write in a London Jewish newspaper that 'The Irish are good only to be killed and that it is a criminal Jewish weakness not to exterminate them all.'

"Is it necessary, gentlemen, to dwell upon the Jewish rage against the church? Ever since Golgotha it has evidenced an implacable hatred of Christ and of his disciples, and in the nineteen centuries since this hatred has become more poisonous.

"Certainly freemasonry is the inveterate enemy of the church. So that when we prove that the Jew leads freemasonry we prove that its objective is to destroy Catholicism and even Christianity.

"Freemasonry is led by nine principal chiefs, the illus-tious unknown, themselves led by a sole patriarch. This belongs to history very well; of these principal leaders, five need to be Jews.

"Furthermore, the universality of the persecutions, the simultaneity of action, the similarity of means force us to conclude that there is management by Jews; for the interests and greed, the passions and the ideas of these hundreds of peoples are not identical; these nations are governed by different dynasties which have varying ambitions and dissimilar tendencies. There could not be so universal an understanding if the leadership of freemasonry was left to each of these countries. We must admit a single leadership coming from a nation dispersed everywhere, and this can be no other than the Jew wandering all over the world who has established the instrument of the Synagogue of Satan ever since his second original sin.

"The conclusion is clear. The Jew is essentially the enemy of the Catholic Church.

"But this is not all.' The Jew has not been satisfied to establish an essentially satanic society. He has attempted to satisfy his hatred of Christ, and in his frenzy he spits in the face of the Supreme Pontiff. Rome has resounded with the clamour of Nathan (Ernesto Nathan, freemason, mayor of Rome) and of his sect.

"Luther had written of the Pope, 'In my life I shall be a plague; as I die, I shall be your death.' Three centuries have passed over the tomb of the apostate monk, and the papacy is continuing to cumulate laurels in spite of the filth cast by the descendants of the renegade, shines more purely, ever illuminating the world with the light of the Christ King.

"For nineteen centuries Israel has cast its eyes, full of cupidity and hatred, on the city of the popes. After all its conspiracies it finally invaded Rome, and to-day the grandson of Mazzini is mayor of the Eternal City.

"Gentlemen, Catholic as we are, we know well that whatever may be said and whatever may be done, in spite of blasphemy and seduction, in spite of cursing or destruction, the Church of Christ can never be destroyed; but as we know that in spite of all sarcasms and all persecutions, the church will live forever; let us also act so that, if the wave of modern impiety submerge the world and if the Church of Christ will return to the catacombs and no longer reign in the universe which is catholic to-day, we shall carry the Christ in our hearts so that there shall always be repeated the song which acclaimed Jesus of the Epiphany: 'May Christ triumph, may Christ reign, may Christ ordain.'

"To this expression of our Catholic faith permit me to join the affirmation of sincere and enlightened patriotism which animates us.

"Does this ardent and vigilant patriotism have reason for concern at facts and acts of Jewry in our country? Has the Jew changed his appearance as he crossed the seas?

"No, gentlemen, the Jew acts in Canada as he has acted upon his arrival in Europe. When he penetrated France and Germany he took a French or German name to hide his origin. As long as he was a tiny minority in France and could exercise no real influence, he did not dream of governing the country but became rich without a word by draining those about him.

"But when circumstances revealed the gold that he could gain by involving himself in government, he left his retreat to creep at the feet of impious Frenchmen, gaining employment at the cost of Judas' thirty pieces of gold.

"Coming to Canada about 1875, the Jews settled in Toronto, where there are several tens of thousands to-day, in Winnipeg, Edmonton, Brandon, Calgary, Moose Jaw, and finally, and above all, in Montreal where they have grown from 500 in 1875 to 30,000 in 1908. Hitherto the Canadian Jew has been satisfied to accumulate several thousand dollars in this small trade. But now people seeking cheap voters are telling him that he can have credit in Canada, that with his enterprise and money he can aspire to greater influence and honour. Rabbi de Sola has sounded the call, and the Jews meet and organize, the Israel and Laurier Clubs are born as if by magic, the two parties in contest for power take turns in bowing before Israel: Auerbach and Bloomfield put forth their candidacy, and the Bessarabian Hebrew Sick Association of Montreal receives its charter on November 30, 1907.

"In Toronto they apply, in part at least, the slogan of a Montreal Jewish factory, 'No Christians,' and thus strengthened they remove the crucifix from the St. Elizabeth School and propose through Commissioner Levy that 'Roman Catholics teaching in the public schools of this city be required to resign and that in the future no teacher adhering to this religion be employed in the public schools.' Finally, to repeat this recklessness, they campaigned for the Zionist movement in response to the call of the World Zionist Organization who solicited the financial support of Toronto Jews.

"Thus, briefly, the facts and acts of Jewry in Canada.

"When the Jews sought to acquire a certain influence in Russia or in France they began by the very same means utilized by our Jews in Canada. Finding the men of influence and of power they held on to them and flattered them when baptized Christians served their interests, and pressured them when they balked under the yoke.

"They won partisans at the price of gold. Their wealth frightened some small personages who, caught between drawing hatred upon themselves by their firmness or gaining their good will by cowardliness, alas, chose the latter and became their most

vociferous accomplices. Later these apostates noticed that their alleged benefactors only favoured them to exploit their influence in order to enrich themselves the more. Others followed those who had been decayed, and the Jews almost mounted the steps of the Elysée.

"This seduction which the Jews practiced in France they will soon attempt here. We have no reason to cry out. 'Within a decade we shall be submerbed by the Jewish emigration.' Let us not see an evil where it does not exist, and where there is some, let us not exaggerate.

"But if we need not be blind agitators, neither must we be asleep or cowardly.

"As members of the Canadian Association of Catholic Youth, we need to pray, study and act. We have prayed; we have studied; now we must act -- But how? Efficiently.

"Three months ago most of you took note of the projected constitution of an antisemitic league. By isolating the Jew and not dealing with him commercially, socially or politically, it seems we have the best means of booting him out of Canada.

"We have submitted our legitimate claims. You have assembled here with the clear idea of setting the foundation of an association which will group the forces of the French Canadian people so as to erect an effective barrier against the invasions of cosmopolitan Jewry in Canada. We dare hope.

"We do not ask you to approve in toto any draft constitution presented for your study. That would be to misunderstand our aim which we hope to reach with your generous cooperation. What we seek is to drive the Jew politely far out of Canada and particularly from the Province of Quebec.

"Why politely? We do not seek a war against the Jew. We are Catholics, and as Catholics we shall act within the practice of Christian tolerance; but we are also French Canadians, and as French Canadians we propose to act when we tell our compatriots, 'Don't buy from the Jew,' for this money you put into his hands will serve before long to make bombs to sap the foundation of our nationality.

"It seems to us that the establishment of a league to unite its members by means of a duty appropriate to our aims is the most favorable and direct procedure to ensure that these words shall not be in vain.

"We may be in error in regard to the too general implications of some of the clauses of the draft constitution, but we are certain that we must rid ourselves of these people to conserve the characteristics essential for our people.

"Besides, if we would launch a movement that can be the faithful echo of this French countryside which has raised so much outcry but which has gained us so much widespread sympathy and admiration -- the founding of this league appears beyond debate, for it will prove our generous heart and our great soul which will animate energies and risk even the sacrifice of some vainglory in order to conserve its institutions, its language and its laws in New France which a determined people would soon destroy and thus annihilate its mission of fulfilling on this American soil the divine acts of Catholic France."

At the Session

Farly was followed on the tribune by Omer Héroux, editorial secretary of Action sociale who spoke on Masonic infiltrations. Héroux is known in the record of Quebec anti-Semitism for his earlier writings and for many more years of anti-Jewish agitation. (Clouds in the Thirties, Sections 1. p. 27, 41-48; 2. 13-14; 3. 17,43; 4. 3, 55-57; 6. 22; 7. 54; 10. 396, 410-13, 482. Canadian Jewish Archives New Series, nos.2. p. 23a; 6. 3-5, 15, 66, 94, 100; 7. 74-75; 8. 3a, 5a, 12a, 21a, 26a, 86; 11. 39; 14. 112, 114)

The same Ottawa congress was told by Abbé A. Balthasard that Mgr. Léon Meurin, archbishop of St. Louis, Mauritius, (author of La Francmaçonnerie, synagogue de Satan, cited in Etudes, vol. 59. P. 492) was right when he described the Jew as the agent for transmitting ancient errors in the modern world.

After examining the documents carefully he did not hesitate to conclude that the Jew is the real founder and the secret inspirer of Freemasonry. "His teachings are the Kabbalah, a veritable pandemonium where the pantheistic dreams of India, of Persia, Babylon and Egypt, mixed with disfigured memories of the Bible, are fused into a hideous and bizarre syncretism.

"If we seek we shall find Freemasonry in history, the de-throned order of the Templars in Freemasonry; in both the Kabbalistic synagogue; in all three the ancient pagan mysteries and, finally, in all Satan himself. The fallen angel has seduced the ancient peoples by its lying doctrines. Paganism has seduced the hypocritical and obstinate Jew; the Jew has seduced and corrupted the religious order of the Templars and still deceives the credulous mass of Freemasons today."

Thus Father J.A. Balthasard defined the "Union of Unions" sect, the mobilization of all errors, of all heresies, of all hatreds and of all the turpitudes led by the Jew, by Satan. It all derives from Satan. It is the synagogue of Satan challenging the Church of Christ." (Le Congrès de la jeunesse à Montréal. 1909. Pp. 98-99)

A. Patry reported on the work of the Association canadienne de la jeunesse catholique in urban centres.

"Let us combat the unhealthy elements that injure us, especially Freemasonry. Let us learn to protect ourselves against invading Jewry. Let us be active in the cities in ensuring the triumph of the French language." (P. 76)

The rise of anti-Semitism does not lend itself easily to mensuration or to comparison. But Michael Brown notes that the French variety of century's end was so virulent that it even infected the Jews in France and created self-hatred. (Paper on "France, the Catholic Church, French-Canadians and Jews before 1914" at the Canadian Jewish Historical Society, June 1, 1976). "In fact," Mr. Brown writes, "there were few places in the world in those years where French and Catholic anti-Semitism combined with more ferocity than in Canada." (P. 27)

Another participant at the 1908 congress of the Association catholique de la jeunesse canadienne française was Amédée Denault, editor of La Croix de Montréal, 1893-94, associate of L.-G. Robillard in the anti-Semitic Le Pionnier. (Canadian Jewish Archives, no. 11; Le Congrès de la jeunesse à Québec en 1908, Montreal; Le Semeur, 1909, Pp. 219-39). On this occasion Denault, now publisher of the Pionnier of Nominigüe, spoke on colonization, the salvation of Catholicism, and the French race in North America.

The Lecture

The lecture on the Jews announced by Action sociale brought to the fore one of the active anti-Semites of the province.

Quebec Notary J. Edouard Plamondon, an intimate friend of René Leduc and his agent at recent elections, was one of the small group, including Dr. Jules Dorion, which raised the fund to establish the Libre parole in 1905 as a voice for the church before Action sociale was established. René Leduc was proprietor and editor almost from the beginning. (André Beaulieu and Jean Hamelin. Les Journaux du Québec de 1764 à 1964. Presses de l'Université Laval, 1965)

La Libre parole was registered in the Superior Court as being managed by Mme. Alice Fortier, wife of René Leduc. It was to endure until 1911 and to play a role in conservative Catholic social journalism. La Vigie noted on Apr. 10, 1910 that Jules Dorion was co-proprietor of the anti-Semitic weekly, together with Plamondon and Leduc.

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.

S.W. Jacobs, who was to lead the case against Plamondon, told the American Jewish Committee that "a well-known professional man had a grudge against a Jew because the latter purchased a house which he occupied, obliging him to locate elsewhere. He gave an address which formed the basis of the action." (May 16, 1913)

Louis Lazarovitch stated that the house was foreclosed by Liebling who held the mortgage.

Its second issue, dated June 24, 1905, carried the following article,

"That the sons of Israel have become important among us through their illicit business practices is a fact recognized by all. That these dirty individuals live at our expense, exploiting us, is a proven fact, and another side of this question is the complete abstinence of this filthy group from buying at our stores.

"We know that today they are grocers, bakers, jewellers and clothing merchants. Tomorrow they will be all powerful if we do not declare war upon them. Would it not be pertinent to put our compatriots on guard against these attackers of the Christians? Let us chase them out of here and quickly. This is an evil, but what is the remedy?

"Here is one which is easy to carry into execution. Let all of us, natives of Quebec City and our friends in the surrounding regions, buy nothing from them, no more from the peddlers than from those persons who have shops along the streets. In several week, in several months, you will be able to judge the efficacy of this purge.

"Saint Joseph Street, the heart of the lower section of the city, is already infested with them. Is it not sad to see on the doors these names which end in 'itch'? Every day they make progress even in Saint Vallier. Saint Sauveur suffers from this plague.

"Mr. Ortenberg, if his memory is not brief, will recall that one or two of the members of his race used the columns of Le Soleil to reply to that article. Since that time hardly a week has passed without this newspaper having dictated its views on the Jewish question. One must have the nerve of a Jew to come forward with a straight face and affirm under his signature that an anti-Semitic campaign is motivated by resentment or vengeance.

"No, alas, the disciples of Moses are always the same. They imagine that they can make the French Canadian population of our Province swallow any frogs that they wish. Whatever you may say, whatever you may do, you will not prevent us from putting our compatriots on guard against your actions. We have no personal resentment against you. It is your methods, your way of acting in everything and everywhere that we detest, and we will not fail to denounce them in the future as we have done since the founding of our newspaper in June 1905."

In the issue of July 29, 1905 Alfred St-Marc wrote, "Watch Out for the Jews:

"The truly Catholic and serious newspapers of the country have made and are still conducting a fierce campaign against Freemasonry which, under the guise of an exaggerated philanthropy, only lures atheism and slavery. Honour to our champions of right, to those defenders of the public welfare.

"Following Drumont, I have come to warn you against a monster as terrible as the first one. I come to tell you Canadians to be on your guard. For you have in your midst another active and dangerous enemy -- Jewry.

"Freemasonry, through a clever propaganda, enrolls in its ranks many Catholics and inculcates them with the poison of incredulity and negation. But if you are not on your guard against the second one it will endanger both your material life and your spiritual life. In the material sphere, by supplanting you and putting you out of a job in commerce, industry, the realm of administration and in liberal professions and especially in agriculture.

"Marks, the Jewish immigration agent in London, said some time ago that he had great confidence in the propensity of the Jews in our country because they would make good farmers. These are words to reflect upon in connection with your spiritual life because the Jews are the true standard-bearers of Freemasonry and the heralds of subversive ideas in the moral sphere."

The article goes on to say that since 1789 France had become contaminated by the Jews who have expelled the Catholic religious orders from that country.

"French Canadians will learn a good lesson from our cousins across the seas and this example is so impressive that it ought to open our eyes. There are more than 15,000 Jews in the metropolis (France). In 1900, out of eighty milliards of personal property, the Jews possessed 20 milliards. Already, as Drumont recently pointed out, Saint Joseph and Saint Vallier Streets are encumbered with these Jewish merchants who close the door of commercial opportunity to several of our young Christians who would find their prosperity and progress if it was not for this.

"In the region of Lake Saint John, notably at Roberval, they control the largest stores and in vain do the Canadians attempt to give them competition there; and the same situation exists in Chicoutimi. Giving their large numbers as a pretext, they wish to be represented in the Legislature by a member belonging to their own

race. They are beginning to encroach on our rights little by little and, if we do not stop them in their progress towards power, we will awake one fine day to find ourselves the slaves of Jewry, astonished perhaps, but guilty through our own negligence.

"A member of that race who had the pseudonym "Fils d'Israel", in one of the recent number of Le Soleil, says that their business is prosperous because they are thrifty. A curious kind of thrift which consists in reaping big profits through the sale at high prices of toys and of linen goods whitened by the delicate hands of the fair sex and of clothing of all kinds manufactured wholesale, emerging as by magic from the mills of the tailors and the dressmakers who are paid fifteen and twenty cents a day. This is the thrift of the Jews who are so prosperous.

"He said that Drumont forgot that the Jews were lawyers and doctors and that talent has no nationality. Well, I will tell your Sons of Israel that you are not only butchers, grocers and clothing merchants, but you are also killers of God; and it is because of that written in letters of blood in world history that we French-Canadians do not want you to come to pollute our soil. The Jewish nation alone had had the talent to learn to kill Christ and that is not an act which makes us sympathetic with regard to them. The sun shines for everyone, but it should not shine for those who killed the creator of that tremendous disk which gives light to the whole universe.

"Foreign countries have expelled you and we receive you; we, the eldest sons of the Church you have been surrounded from the cradle by maternal tenderness; will we kneel before those who persecute it?

"Yes, the command had come from the Masonic Lodges to all the branches to direct their batteries towards Canada and Australia, the only countries which have been spared the assaults of scepticism and negativism. You are the heralds and propagandists of these base ideas, the ministers of the Satanic religion. No room for the Jews in Canada.

"Monseigneur Favre, and before him a priest who was a converted Jew, said that the country which granted asylum to that nation -- to those 'hairy ones', as Drumont calls them -- is progressing in a short time towards decadence, and certainly Monseigneur Favre did not speak without basing himself on the facts. He saw his poor country under their control, the plaything of impious human rubbish... therefore, French Canadians, pay attention. You are warned against two enemies -- Freemasonry and Jewry. Fear both of them. Expel the second. You will not have been the first to do so.

"It is time to put ourselves on the level of great nations."

Early in 1906 J. Hacourt wrote that Jews were responsible for the Russian revolution. (Jan.6, 1906)

The following year it reprinted from the Semaine religieuse a story about a French Jew accused of treason.

It was from a Toronto newspaper that Le Propagateur learned that nearly half of the money in the world is in Jewish hands.

"In Montreal the Jews are not inactive. Is that desirable? And their fingers are crooked. Is that a desirable condition? To recall the violent words of Drumont, 'The wandering nation bears a black stain on its forehead which the gold they gather in the muck along the roads will never wash out.' They are the enemy of the Christian peoples and bode them no good. Let the guardians of the destinies of our nation be on guard." (Feb. 1907, P. 38)

La Libre parole cited Action sociale in regard to the fraudulent bankruptcy of a Jewish clothing firm in Montreal. (May 29, 1909):

"Everywhere one finds descendants of that race which had crucified its God...Driven out of their own country, they have no fatherland now and they invade the entire world which they regard as their own property...Their God is always the Golden Calf, as in the past centuries they offer it their fervent adoration.

"These people are possessed of a demand for greed and rapine. They have a knack of obtaining goods at ridiculously low prices, or not paying for them at all. They manufacture goods, paying their employees wages which are ridiculously low.

"They flood and poison the market with worthless articles. They pay ridiculous prices and harm commerce and labour in general and then they declare themselves bankrupt.

"Let us treat these people with contempt. Let us show a little good sense in the field of business. Forwards. To arms. Let us fight them with courage and good sense. Let us attack these money bags and let us direct on them the cannon of direct action. Direct action. What is that? It smells of powder. It is a lethal weapon. Listen carefully. I will be brief.

"He applies direct action who keeps away from a store owned by the members of a certain sect when the latter sell at cheap prices. He applies direct action tactics when he purchases articles which he needs at stores which are owned by good Catholics, even when he is forced to pay a little more, because they are honest and just people and do not employ workers at ridiculously low wages.

"We are attacking no one, but we oppose and we should oppose with all our might this wave of dishonesty which is passing over us.

"Therefore -- direct action. It is to you, worthy Canadian women, that I address myself by preference, since it is you, generally, who do the buying for the household.

"(Q) Are you married?

"(A) Yes, Sir.

"(Q) Where does your husband work?

"(A) In Quebec City.

"(Q) Who pays your husband?

"(A) His employer.

"(Q) Does your employer own a store in Quebec City?

"(A) Yes, Sir.

"Then tell me, why do you make purchases at Vardusky's store? When we have virtuous and honest French Canadians who sell the same goods and who do everything in their power to satisfy you?.

"Because Vardusky sells them at cheaper prices.

"The difference is not large enough for you to bring forward that reason; also you do not have the quality, elegance, the perfect finish of articles which are the product of our Canadian factories.

"Then you are Catholic. Why not encourage your co-religionists in preference to these people who have a dubious reputation? You know that they often forget to pay for their raw materials, and they do that same thing with regard to their employees, and end by pocketing everything themselves."

Again, on New Year's Day of 1910, La Libre parole attacked fraudulent practices of Jewish businessmen in Montreal.

On January 29, 1910 it reproduced an article from Le Courrier de Montmagny which had written that the Jews are the sworn enemies of the Church and the natural allies of Freemasonry. It forbade French Canadians from having any commercial dealings with the Jews. By dealing with the Jew, the French Canadians are giving them strength and influence. They are furnishing the Jew with powerful arms which the latter will use sooner or later to destroy the French Canadians. It cites the recent history of France as a sad example of a country in which the Jews have attained domination to the detriment of Christians.

An editorial of February 26, 1910 urged the formation of anti-Semitic leagues in the parishes around Quebec City for the expulsion of the Jews. The programme of these leagues should be to cut off commercial intercourse with the Jews. The curés and the school teachers should consider it their sacred duty to put French Canadians on guard against these children of Jews. French Canadians should never rent or sell property to Jews.

On May 14, 1910 it quoted L'Eclaireur of Beauceville which strongly opposed immigration of Jews to Canada.

Action reprinted an article from the Libre parole which condemned "the destructive influence of Jewish usurers, jobbers and hoarders in the countryside and in villages." (Feb. 21, 1920)

Notaries Arthur Duval and Villeray of the Charest Club of the Association canadienne de la jeunesse catholique at St. Roch invited Plamondon to deliver a lecture, specifically on the topic of the Jews. He spent two months preparing.

At the request of the club he handed the text of his lecture to the club. (Daily Telegraph, May 21, 1913)

Arthur Duval signed the message of loyalty to His Holiness and the protest against the Jewish mayor of Rome in 1910. (Action Oct. 17, 1910)

The lecture was a classic of Quebec anti-Semitism as well as a significant example of the voice of this particular nationalist agitation which for half a century was used to move the most responsive portion of the population.

"I am truly happy with the opportunity offered me, their elder, by these brave young people and by their generous and devoted cause which they were courageous enough to undertake, to give them this assurance of my approval and this further encouraging motivation.

"The topic proposed for examination appeared to have a more than ordinary interest under present conditions.

"My rather vague and almost instinctive impression has slowly transformed by reading and reflection into a profound connection which I would communicate to you, for which I petition the next several minutes.

"If I am correct, the importance of all that it touches are the true measure of the interest of a question. In this sense there never was a more interesting topic than the Jew who endangers our faith, our life, our honour and our property.

"This may appear rash to some of you. Although our revered pastor has told us from the pulpit of truth that the Jew is not only a stranger, but an enemy in our midst, few have come to accept that this man, so fearful and evasive, can really be dangerous to us.

"But nothing can be more true, and the history of all nations where he has struck root proves this.

"'Be informed.' This was the advice given by Mgr. Gauvreau the other day at the end of his warnings to which I refer.

"This information I have gathered on my own initiative and shall share with you. Please God that, as they pass through my mouth, they will not lose any of their force and that they will produce in you, as they have in your servant, the same ardent conviction that the Jew is the enemy of our faith, of our life, our honour and of our property by virtue of his creed and of his acts.

"Until recently I believed that the law of Moses was the only law of the Jew, and as there is absolutely nothing reprehensible there, I blamed the faults and the crimes which he committed, as others do, upon human fragility. I believed that those who held the entire people responsible for the faults of some Israelites were in error and were doing a grave injustice. I believed it was a great wrong to generalize individual culpability, as I saw it being done.

"I believed this before I began the study of the Jewish question. The research and reading which I had to do in the course of this work, which was new to me, have shown me my great ignorance on this point.

"So I learned that the Jew puts the Talmud ahead of the Bible; the Talmud, this code of teaching and morality of which I had heard so vaguely that its very existence seemed doubtful.

"I now know that this famous book exists; I even know some of its contents and, from the citations I will bring you, you will learn more what a Jew is.

"First a word about its origin so as to establish its incontestable authenticity and to give greater weight to the extracts I shall soon read.

"To let Father Maximilien de Lamarque, doctor of philosophy, canon of Monte Giuliano and author of Le Juif Talmudiste which is the basis of my work, speak of this,

"The synagogue of our time is the natural product of the Pharisaic school, the legitimate heir of all the teachings which the Pharisees have spread among the Jews of the time of Jesus Christ and since. To ensure that these teachings shall not be forgotten, a rabbi named Judah composed a work called the Mishnah about 150 B.C. But Mishnah means, the law repeated, a second law; for the first law, the law of the five books of Moses, is repeated here in a sense. The Mishnah is intended to explain the difficulties in the first law in true meaning and to fill alleged gaps in it.

"During succeeding centuries the book of the Mishnah was enriched by various commentaries from the schools of Palestine and of Babylon. The commentaries upon the Mishnah are called the Gemarah; and the Gemara and the Mishnah together carry the name of the Talmud,

that is the beliefs and the morality of the Jews. The commentaries edited in Palestine about 230 A.D. in a folio volume form the Jerusalem Talmud. The Babylonian Gemara, with or without the Mishnah were called the Babylonian Talmud, were concluded about 500 A.D. and consist of fourteen volumes.'

"The work of the rabbis (Jewish priests) during century after century, the Talmud is the collection of the religious teachings of the Jew. To establish its importance it repeats on virtually every page, 'Whoever despises the words of the rabbis is liable to capital punishment;' 'if a man prefers the Bible to the words of the Talmud, he shall have no happiness,' 'the words of the authors of the Talmud are sweeter than the words of the Law'; 'the words of the rabbis are the words of the living God,' and 'the fear of the rabbis is the fear of God.'

"Thus aware of the divine nature of the Talmud which is preferred above the law of Moses, the Jew reads that our Lord Jesus Christ is an idol conceived in vice and in adultery, -- that 'those who follow him are idol worshippers, that the goi (the non-Jew, especially the Christian) is an animal'; that 'God gave the Jews the power over the fortune and the life of all peoples'; that 'whoever returns a lost article to a non-Jew commits a crime, for he adds to the power of the impious,' that 'our teachers have spoken truly when they permit an Israelite to practise usury in regard to a Christian-goi'; that 'if a Christian needs money, a Jew may cheat him roundly; he may compound usury upon usury until the debt is such that the debtor cannot pay it without selling his possessions or until it reaches hundreds or thousands according to his condition, and the Jew initiates legal action and secures judgment to seize the possessions of the Christians'; that 'it is permitted to abuse an infidel woman (who is not Jewish)'; that 'whoever spills the blood of the impious, that is of non-Jews, offers a sacrifice unto God'; that 'the best of the Christians is to be killed'; that whenever a Jew has it in his power he must under any pretext put all heretics to death'; that 'a Jew accused of murdering a man (a Christian) may swear that he has not killed a man, believing and saying to himself that it is an animal he has killed,' etc.

"Are these precepts taught in the Talmud, explained and commanded unto the Jew by his spiritual guides, the rabbis in the synagogues which are his churches, not edifying?

"For us, poor goyim, rape, adultery, theft, usury, murder and taking false oaths are abominable crimes which our religion re-proves and forbids; if we commit them there is remorse and distress. For the Jew these violations are acts of virtue which his religion teaches and commands; he remembers them dearly as good acts. 'If the Jews travelled the entire week and cheated Christians right and left,' said the old Rabbi Brentz in his book De Judenbalg, 'they meet on the Sabbath and glory in their rascality saying: we must of course tear out the heart of the goi and kill the best of the Christians when we can.'

"Do you begin to understand that the Jew is a man apart, and that his presence in our midst is not desirable?

"It is easy to guess what evil this being -- imbued by such religious principles and inspired by the hate from which he draws and which he keeps fresh every day against the Christ and the Christians -- must have done to those who welcomed him.

"The most effective manner of explaining this and to convince you fully of the villainy of this unhappy Jew would be to present you with the detailed history. Besides, this record of the Jewish misdeeds is written. But the volumes which tell it are so many that I must refer those who would know to them. Within the limits of a lecture already growing long, I must content myself with citing only some traits from this history which characterize best the modes of the Jews.

"The complaints against the Jew as persecutor and despoiler reach us from everywhere. The voice of the north, the voice of the south, the voice of the east, the voice of the west, the voice of centuries past, the voice of the middle ages, the voice of the present time -- all are unanimous in denouncing this universal and ever wicked person.

"'Nothing can describe the Jews of Poland and of Russia,' writes Edouard Drumont in Le Testament d'un antisémite (P. 150). 'They destroy the populations of entire villages with poisoned whiskey.'

"I have this directly from a great Polish lord: An eight-year-old was walking on the road. A Jewish taverner called him in. 'Come in for a moment, little boy. I will give you a drink.' He poured the child a large brimming glass of adulterated whiskey. The lord asked the tavern keeper, 'Why do you corrupt the child? You do not gain by this, for he does not even pay you.' He replied with the sinister smile of his race, 'Yes, he does not pay me. But you see, we must train them young.'

"The number of condemnations of Jews in France has doubled, says Cerf-Beer in the quotation I have used from Father Lamarque. Yes, more than double the condemnations are due the Jews; which is all the more important as the crimes of the Jews reflect a deeper deprivation because they are the result of reflective premeditation such as fraudulent bankruptcies, usury, false coinage and various tricks and frauds. Again we need to note that these tricks and their so-called mental reservations make their oaths vain and often prevent justice from reaching them; and those who are locked up are usually the least guilty.

"The same author reports that usury has delivered half of Alsace into Jewish hands. Small properties have been consumed by this cancer which rages everywhere. An entire book would be needed to describe the shameful and perfidious means by which the Jews acquire these properties. They practise usury shamelessly in the countryside; it is mainly the peasants who suffer the consequences of the crimes of Israel.

"In 1868 some 500,000 were settled in Rumania. Prof. Desjardins writes, 'All these Jews want to remain strangers in the country by their birth, their customs, their feelings and their language; they exploit the country by every means; they avoid the laws of the land and their civic duties; they are ignorant, superstitious, greedy, lying, such crooked and horrible swine as to create fear for public cleanliness.'

"The report of the Rumanian Chamber of Commerce which publishes this Jewish leaflet expresses itself thus: 'The Jewish invasion of Rumania had taken on such dimensions in recent years, that the populace is frightened. It sees itself overwhelmed by a particular race which is animated by hostile feelings. This slow and quiet conquest of our country has provoked serious inconveniences in the economy of the state which worsen daily. The intruders already number 500,000. By their birth, their morals, their stubborn isolation separate them from Rumanians. They were permitted to create a monopoly which has entirely destroyed small industry. Capital, which in the past bore fruit in Rumanian hands is now removed from the nation. The Jews are dedicated to usury with no reservations; they exploit and ruin thousands of families. Usury and a financial monopoly have brought about the crisis which burdens the state for years. The insatiable greed of the Jews exploits the public misery in a thousand ways, for the calamities are profitable and lucrative for those who are cruel enough to benefit from them. The Jew has seized monopolies of money and of food, and the working class suffers the most from Jewish cupidity. It permits a thousand falsehoods to the detriment of public health. For two thousand years they have been marked by this separatist spirit. It is only by virtue of law

that they submit to the authority of the non-Jewish state, at least on the surface, without any desire to become an integral part. They cannot banish from their minds the idea of a Jewish state. So the Jew does not become a Pole, a Frenchman or an Englishman; he always remains a Jew like his ancestors of Bible times.

"The Jews can have no communion with Christian peoples because they oppose them in everything. In large as in small matters they always plant seeds of dissolution and destruction; their tendencies push them to rise over the ruin of others. They know no gratitude to peoples who gave them hospitality, for they consider themselves usurpers. All means are valid to secure the universal domination they claim according to the Bible. The Jews can the less invoke the principle of tolerance as their religion calls for the suppression of all other religions, for Judaism sentences all who are not part of it to hatred and to continual persecution, and it maintains an incessant war against the sublime moral ideas which are at the base of our civilized society.'

"Lawyer Hallez in his Les Juifs (Paris, 1845, P. 262) writes, 'The Jews have preserved intact their national customs which are quite incompatible with the vital conditions of our society.'

"And the historic-political pages of 1848 say,' according to Father Lamarque, 'the Jews spread impurity and revolution.' I. Gros-Hoffinger had dealt very well with the chapter on impurity among the educated and superior class of Jews. He shows us the rich Jewish bankers of Vienna hunting for pretty girls and says 'they think too highly of their own women to sacrifice them to passion; they protect them and never dream of seducing them or debasing them, but they search out the finest and purest virgins among the peoples who are destined to be their slaves, and when the Jewish men of high finance have sated their passions, they abandon their victims to Christians or cast them into the abyss of the most shameful prostitution. While the corrupt nobility which has somehow preserved some remains of its old virtues and of its generosity shows some decent feelings for these victims, the Jew kicks his victims to the ground.'

"Elsewhere in the same book on the fate of women issued in Leipzig in 1857 the author states that 'the poor class of Jews excels in pandering, as may be seen in Hamburg where Jews sell the most obscene books and drawings.'

"The ritual murder of quite young children is also essentially a Jewish crime which the fear of our laws has nearly suppressed in Europe but which is still a frequent occurrence in the east.

"Edouard Drumont draws up a long list of these murders of children, in the third chapter of the sixth book of the second volume of La France juive; some of them have been the occasion of resounding trials which have served at least to establish the unquestionable authenticity, even if they did not lead to the condemnation of their authors of the crimes.

"Mr. Rupert, an English chronicler, has told of the murder of the child of Norwich in his Histoire de la synagogue.

"At this time the Jews of Norwich bought a Christian child before Easter and inflicted upon him the same tortures which our Lord suffered, and they hung him on Good Friday out of hate of Our Lord, and then burned him. He performs wondrous miracles and is called Saint William.'

"Thieves of our property, corrupters of our women, murderers of Christian children, the Jew is also the fomenter of revolutions where he finds full scope to exercise his habitual perfidies.

"Father Lamarque, whom we have already quoted says, 'The Jew Mendizabel in 1820 was the soul of the revolution in Portugal. He made the taking of Oporto and Lisbon possible and, by his strong influence on the Zunta, spread the revolution in Spain. Through the revolution of the freemasons he became minister president of Spain. And the Jewish grand master Cremieux became minister of justice following the French revolution of 1848 which the lodge had prepared, according to the testimony of Lamartine and Garnier - Pages, just like those of 1789 and of 1830.'

"Let us state again, as we end our discussion without yet finishing his portrait, that the Jew has long been and is the supreme master of universal freemasonry.

"Father Lamarque continues, 'In 1862 the historical-political sheets carried an article with the lamentations of a freemason on the power of Judah within the lodge. We read there: The power of Judah attained in the lodge is at its zenith. It is equally powerful against the throne and against the altar. Although excluded from some lodges, Jews are powerful in all the lodges in the world. In London there are Jewish lodges which hold all the threads of revolutionary elements living in Christian lodges. Judah is the head of the lodge, and the Christian lodges are only puppets moved, doubtless, by Judah. In Rome, too, there is a lodge formed by Jews only; it is also one of the supreme tribunals of the revolution which direct the other lodges through unknown chiefs. In Leipzig the Jewish lodge operates continuously during the great fair; no Christian has access to it. At Hamburg and Frankfurt

only secret emissaries are admitted. When, then, will governments understand that the lodges work only to push the peoples to revolution in the interests of the Jews? Let them think of Burke who said that a time will come when the sovereigns will be forced to become tyrants because their subjects will have become rebels by principle.

"Let us stop here. I have undertaken to tell you what the Jew is. To this end I have explained, basing myself on absolutely certain documentation, what he believes, what he follows according to the teachings of his rabbis. I have shown him to you at work, and you have been able to see that always and everywhere his deeds accord perfectly with his religious beliefs.

"The several facts which I placed before you, it is true, are taken from lands other than our own. But do not forget that the Jew is the same everywhere, and that what he has done elsewhere he will certainly do here the day he will feel he is strong enough to dare.

"What am I saying? Is he not already affirming here his oppressive tendencies and his irrepressible need to attack our religion? In evidence I have this article published in the *Progrès du Saguenay* of the 24th of this March which I beg your permission to read in spite of the late hour,

"Sunday Observance and the Jews, a matter which demands public attention is the privileged position of the Jews in this Christian country in regard to the observance of the Sunday.

"Civil law, in accord with religious law, forbids Sunday work. Everybody is bound by this law except...the Jews.

"Yes, the Jews are permitted to work on Sundays, to keep their stores and factories open with their Christian employees, those Christians unfortunate enough to have them as their employers.

"These Christian workers are forced to rest on Saturdays, for the Jews rest that day; and they find themselves forced to choose: either to work on Sunday to keep their jobs, or not to work and to lose their employment which they need for the subsistence of their families.

"So Christian workers whom circumstances force to work for Jews are condemned never to see a church, so to speak, and not to participate in parish worship. This is odious and immoral and the law which permits it and this privilege accorded to the Jews are odious and immoral.

"Nowhere else in the world, at least in no other Christian country, is the monstrous, scandalous privilege of working on Sundays given to the Jews.

"Canada is a Christian country. People are Catholic, Protestant or schismatics, but they are Christian. The people are Christian, the law makers are Christian, the government is Christian, and the law should be Christian. But our law on Sunday observance is not Christian. It is anti-Christian; it is Jewish. It is time to begin an agitation across the country to abrogate this immoral article from our code of law which puts the Jews above common law, turns their Christian workers into beasts of burden and is a shame and a dishonour to Canada.

"We are at home here. We are Christians, and we wish to live as Christians ought to live. We want to make our sacred Sunday holy in our own way, and we have the right to demand that the law of our land protect us in the exercise of this citizens' right, of this Christian duty.

"As it stands instead of protecting us, workers, this law enslaves us to the Jews.

"Let there be no privileges for Jews any more than for us Christians; let the law be the same for all. Let the Jews' stores, the Jews' factories, the Jews' shops be closed on Sundays like Christians' stores, factories and shops.

"We ask all Christian journalists -- Catholic and Protestant -- to join us in demanding, time in and out of place, with hue and cry, now and always, ceaselessly, the abrogation of the article in our code which permits the Jews to work on Sundays and to enslave our workers.

"We call on all Catholic journalists to organize a general petition movement and to ensure that the petitions reach the Commons during the current session.

"Baptiste Ouvrier."

"Even at St. Roch the Sunday work, which this writer denounces with so much justice and eloquence, is carried on by Jews. There is a clothing factory at nos. 115 $\frac{1}{2}$ and 117 St. Joseph St. where, reliable witnesses tell me with intense indignation, work is being done Sundays throughout the year. It is the first Jewish encroachment upon us. Will we be so spineless as to suffer it without protest?

"Will you, ladies, continue to buy from these Jews the clothing which they manufactured on Sundays, in contempt of our holy religion which they already mock quietly waiting for the day they can insult it openly without running any danger?

"Will you, gentlemen, continue to rent to them or, a greater evil, sell them your houses so that they can set foot among us and so help them realize the dream they cherish of enslaving us?

"Our motherland awaits your response."

(The Sunday Observance law of which Le Progrès du Saguenay wrote and which Plamondon cited was passed on the initiative of Henri Bourassa in 1906 and 1907 to protect the Quebec traditional way of life against the Protestant forces which would impose their blue Sunday upon French Canada. -- Canadian Jewish Archives, new series, no.14.

(To look ahead to the 1930's, the anti-Jewish agitation of the time again took the form of an attack upon the arrangements of 1907, and reached a triumph in the abrogation of the clause. -- Canadian Jewish Archives, new series, no. 14.

(The article from Le Progrès was reprinted in Action sociale of March 31, 1910)

In the Press

Action sociale reported Plamondon's lecture to the large audience "which proved that the Jewish question which preoccupies the attention of the governments of all the countries where Jews have settled also deeply interests our Quebec public." (Mar. 31, 1910)

The audience included Abbé Coté, chaplain of the Cercle Charest, and Abbés Camille and Roy Parent. (L'Événement, March 31, 1910)

After concluding the lecture Plamondon handed a copy of the text to the Cercle Charest who gave it to René Leduc for printing. In arranging for the publication of the lecture, the Cercle assumed responsibility for the cost of printing and distribution.

Plamondon read and approved the galley proofs. It was printed by René Leduc of La Libre parole of Quebec: Le Juif, Conférence donnée au Cercle Charest de l'Association canadienne de la jeunesse catholique le 30 mars, 1910 (31 p.). It was distributed throughout the city and 300-500 copies were circulated. Ortenberg bought his copy from the office of La Libre parole. Copies were also on sale at La Librairie Beaudoin which distributed a dozen copies and Librairie Guay on St. Joseph St. where 25 copies were sold.

La Libre parole also reprinted the lecture and commented,

"J. Edouard Plamondon, with the talent which is familiar to us, treated in a masterly fashion, in the Hall of the Ecole des frères, the Jewish question. Mr. Plamondon has shown us in a very able manner that the Jews always have been and always will be the enemies of Christianity. The Jew, because of his religious beliefs, and because of his character which is influenced by them, is the enemy of our faith, our beliefs, our honour and our property. This theme was developed by him with a great deal of tact, and the different quotations from the Talmud made a deep impression on the audience. We will return to that subject again for we cannot, in a few lines give a resumé of that magnificent lecture.

"However that may be, the ice is broken, the road is open and it is to be desired that some of our important citizens, who are members of the commercial and professional classes, follow the example of Plamondon." (Apr. 2, 1910)

La Vigie commented on the Plamondon lecture on Apr. 10, 1910,

"A farmer somewhere, who was somewhat fond of law suits, complained of a neighbour of his who he said was ceaselessly bothering him and was ruining him. He took his grievances to a Justice of the Peace of his village and talked of taking legal action against his alleged persecutor. 'Don't do anything about this', said the Judge to him, 'for you will lose your suit.'

"'Why is this? It seems to me', commented the farmer, 'that what I have told you is enough to justify taking some legal action.' 'No, Sir', said the Judge, 'during the half hour you have been talking to me you have said that you were completely in the right and that your opponent was completely in the wrong. That is not natural. Believe me, you are not the saint that you claim to be and your neighbour is not the demon that you think he is,'

"This incident came to our mind on reading the pamphlet containing the lecture that was given by Edouard Plamondon entitled 'The Jew.' It was on March 30, 1910, that Plamondon discussed the Jewish question before the members of the Cercle Charest of the Association catholique de la jeunesse canadienne at the school of the Brothers of Saint Roch in Quebec City, in the presence of several members of the clergy, of several Brothers and of a large number of young people. L'Action sociale had the day before claimed that there was no more harm in talking of the Jews in this lecture than in discussing before an audience of Germans or English or Italians. The next day the same newspaper contained a long resumé of the lecture together with praise of Plamondon.

"Since that date, the Catholic organ of Saint Anne had been in open warfare with the Chronicle, the great English Protestant organ of Quebec City and its policies are openly directed against the English element of the country.

"It could not be otherwise. Jules Dorion, the director of that newspaper, has been for several years with Plamondon and with René Leduc, the co-proprietor of the Libre parole, a small weekly sheet which is conducting a campaign against the Jews at the present time. Naturally, these three confederates have remained closely connected and have conducted the same nationalist battle against all of the important Liberal groups in Federal and Provincial politics. In the meantime, they attack the French, the Irish, the Jews and more recently the English in the name of Catholic charity and for the salvation of their souls. They have even in their office on Sainte Anne Street a general staff of contributors about which we plan to tell our readers one of these days.

"Let us discuss the lecture of Mr. Plamondon. From the point of view of form it is inept. Never has poverty of style corresponded more exactly to lack of documentation and the absence of ideas. Never before has a gun loaded for the purpose of destroying the Jews exploded through its breech in such a way as to wound the clumsy firer. Nonetheless, the criminal intention remains, of having wished to assassinate morally a notable section of our population in Quebec City. Let us see the method that Mr. Plamondon has used to put this plan into execution.

"To begin with, he prepared in an admirable manner the setting for his ambush. Children, young people, women, dear Brothers also were present for it was in their school that the meeting was held, far from indiscreet ears and hecklers. That was an excellent occasion to avoid the risk of danger and to triumph without glory, it is true, in the manner of an assassination.

"According to the account in L'Action sociale, there was a great deal of applause. Let us examine the causes of that enthusiasm.

"'A more interesting question could never be found than the Jewish one which endangers our faith, our lives, our happiness and our property.' That is the categorical affirmation of Mr. Plamondon, and this is how he proves it.

"Abbé Maximilien de Lamarque, Doctor of Theology and Canon at Monté Guliano, is the author of a book entitled Le Juif talmudiste. It is this work, according to Plamondon, which serves as the basis for his own work.

"This, therefore, according to the confession of the lecturer, is his chief documentary source on the subject of the Jew. We will see later if he has used other sources.

"He quotes page after page of the Abbé Lamarque and arrives at the following conclusion:

"'The commentary on the Misnah are called the Gemara and, the Gemara together with the Misnah bears the name of the Talmud -- this is to say, the book of the dogma and the morality of the Jew. The commentaries edited in Palestine about the year 230 A.D. in a folio volume from the Talmud of Jerusalem. The Gemara of Babylon, with or without the Misnah, was called the Talmud of Babylon. It was completed about 500 A.D. and consists of fourteen volumes.'

"There are, according to Plamondon, fifteen volumes which it was necessary to have read and understood to have a thorough knowledge of 'the religious principles of the Jew'. It is hardly necessary to state that Plamondon has read none of this, and his sole authority about the contents of the Talmud is the work of the Abbé Lamarque. But was the worthy Abbé Lamarque himself able to read and understand these fifteen volumes which make up the Talmud?

"The lecturer says nothing about this which does not prevent him (Plamondon) from giving copious enough extracts which are printed between quotation marks and which are taken from the work of the Abbé. Has it been proved that there exists in Canada a single copy of the fifteen volume edition of the Talmud? No. Has it been proved that any authentic quotations from these volumes are in the possession of any Jew in Canada? No.

"Plamondon nevertheless does not hesitate to quote more than a page full of dubious maxims which he claims are taken from the Talmud and which he has accompanied with the following commentary:

"Are they not edifying, these precepts from the Talmud which are taught, explained and given to the Jews by their spiritual directors as guides for action, by the Rabbis in the Synagogues which are their Churches?

"For us, poor Goyim, adultery, theft, usury, murder and false testimony are abominable crimes which our religion forbids us. When we have committed these sins we feel remorse and sadness.

"For the Jews, these dastardly crimes are virtuous acts which his religion teaches him and orders him to perform. He keeps a pleasant memory of them as if he had committed a virtuous action.'

"Not a word of proof. Not the most minute fact to support abominable accusations of this type.

"Look at these young people, these women, these Brothers of the Christian Doctrine, to whom a father of a family who is slightly tottery and senile talks of adultery, of rape and of prostitution in a Catholic school. But the doors of the hall were closed and one took good care without doubt to prevent the entrance of any unwelcome intruders.

"Plamondon had read Le Testament d'un anti-Semite by Edouard Drumont. He found on page 150 of this work this phrase which he quoted:

"'It is impossible to give an idea of the character of the Polish and the Russian Jews. They have caused the destruction of the populations of entire villages with poisoned brandy.'

"Is Plamondon trying to maintain that the Jews of Canada have the same tendencies and the same habits as these people? Not at all. He contents himself with pouring out his slanderous poison and numbing his audience with it. The devil will do the rest.

"Then he produces five consecutive pages of the work of the Abbé Lamarque of which here is the last part which he tinged in a singular manner for the ears of his hearers who were leaning forward to listen to the lecturer:

"'The Jews preach impurity and revolution. Hoffner had discussed in an admirable fashion in one of the chapters of his work, immorality among the educated and upper-class Jews. He showed the rich Jewish bankers, the stock market speculators and operators "chasing the pretty girls", and he says "they have too high an opinion of their own women to sacrifice them to passion." They respect them and have never any idea of seducing and debasing them, but they seek out the most chaste virgins among the races which seemed destined to become their slaves. And when the Jewish high financiers have satisfied their passions, they abandon their victims to the Christians, or they throw them in the gutter of the most shameful prostitution. While the corrupted nobility, which has nevertheless preserved some remnants of its old virtues, of its generosity, had kept a certain sentiment of decency and kindness towards its victims, the Jew spurns his victims and tramples them under his feet.'

"Again, is Plamondon here trying to prove that the Jews of Quebec City are like those of Vienna -- lechers and debauchers? Not at all. After the reading of that page which would seem out of place in any sort of polite company, Plamondon goes on to 'the ritual murder of young children which he claims to be an essentially Jewish crime, which the fear of our laws has almost ended in Europe but which today is still frequently practised in the Orient.'

"The lecturer cites the authority of Drumont and that of an individual named Rupert on that subject without giving any data and without any definite information of any kind to justify those horrible assertions, and always without establishing the fact that similar happenings have taken place in Canada.

"Then come more than three pages of quotations from the Abbé Lamarque about freemasonry and revolution, journalistic verbiage without any historical value. And that is all.

"In short, the pamphlet lecture of Plamondon is about twenty-eight pages long -- sixteen of which at least are made up of quotations from l'Abbé Lamarque, from Edouard Drumont and from Le Progrès du Saguenay.

"This is pretty thin and malicious fare. It reeks of bad faith and rancour.

"Bad faith?

"Certainly, since Plamondon has taken pleasure in attacking the Jews, to use as his sources books written by the most implacable enemies and detractors of that race without bringing forward against them a single fact, a single affirmation about their private or public behaviour as citizens of Canada. It is his duty and right to make an inquiry and to produce proof, since he had undertaken to banish from civilized society several thousand citizens who live under our laws and who take part in our national life. He has not done so by proving that he knows anything about the behaviour of the Jews in Canada which constitutes a threat or danger to our faith, our life, our honour and our property.

"His efforts are no more virtuous or honourable than those of the historians who have attempted to prove that the French-Canadians are descended from the habitual criminals and from the prostitutes who escaped from prisons in France.

"Rancour? Yes, resentment. Plamondon cannot forgive the hard-working, sober, intelligent and honest Jews who live at 57 Saint Joseph Street for having been successful as owners of that piece of property and engaging in an honourable mode of living.

"But is it the fault of Mr. Liebling and/or Mr. Plamondon that those things have turned out in this manner?"

L'Action sociale did not let the Vigie editorial pass without a response. On the 13th of April, it wrote,

"We wish to believe that the Jews paid nothing for the long article which La Vigie devoted on Monday to their defence. If they paid for nonsense of this type, the author of the article would be more Jewish than them all. It is not impossible, since this number of La Vigie is not unique, but it would be very difficult to find an author who reasons in a more ridiculous manner and who writes newspaper articles in a more absurd fashion. Let's try to sum it up by following the same course followed by the author of the article.

"1. An anecdote which has no relationship with the subject of the article -- a portico stuck on to the building. But let us pass over that quickly.

"2. The lecture of March 30, 1910 was given to the members of the Cercle Charest in a hall in which many people were present.

"3. L'Action sociale had announced the holding of this meeting. Now this newspaper is in a state of open warfare with the Chronicle, the great English and Protestant organ of Quebec City, and its polemics are openly directed against the English elements in this country. Let your readers know that there is not a word of truth in this. Let them not believe that the author is a boy. He is only an ignorant man.

"4. In spite of the 'inept' form of the lecture, there was nonetheless the criminal intention of the moral assassination of a notable element in our population in Quebec City. And the proof is that the lecturer made up his audience of children, young people, women and priests, and dear Brothers also.

"5. The lecturer made use of a work by L'Abbé Lamarque but he did not prove that the latter had read the whole of the Talmud or that a single copy of the Talmud exists in Canada; which is absolutely necessary to have read, as it is necessary to have read all the works of Voltaire to have them at hand, in order to discuss them, in a pertinent fashion. The learned Editor does not mention any false statements in the quotations made by Plamondon. This was not necessary since it was not proved that the Abbé Lamarque had read the whole of the Talmud.

"6. The lecturer dared to utter words which are in the Little Catechism and with which he must have greatly scandalized his audience. Between uttering a word and discussing at length before an audience a subject which is connected with that word, there is a nuance which the Editors of La Vigie glided over in a confident manner.

"7. The lecturer has spoken of the Jews in general without a particular application to those in Canada. Therefore his lecture proves nothing. He quotes Drumont without applying his statement to the Jews in Canada -- to 'that notable element in our population' about which Drumont had indeed said nothing.

"8. La Vigie describes as being 'without historical value' those sections of the lecture on freemasonry and revolution, a subject about which no one could show him anything, and he passes over this in a pleasant manner to the final section which reads as follows: 'This is petty and ill-intentioned. It reeks of bad faith and rancour.' The proof that he has not spoken, especially about the Jews in Canada, is that a Jew lives at 52 Saint Joseph Street, such is the framework and the dialectic of that strange work. The author of the editorial reproaches the lecturer for the use of several commonly used words which are perhaps less seemly, but he himself is careful not to omit using a single one of these words, a proof that scrupulousness is not the same thing as delicacy of conscience. And this author, besides this scrupulous writer, allows suppositions, poisonous insinuations and abundant insults as a means of teaching holy charity. One might say that for him the Jewish question has been transformed into a personal quarrel with the lecturer. He argues in an unreasonable fashion in order to show the lack of logic of the person of whom he speaks. He tries to bring in the clergy and the Brothers everywhere into the editorial without doubt to satisfy his simple need for an expansive form of piety. In the case of another person, one might believe this was a hypocritical attack, but in this case we are of the opinion that this is a case where the author does not realize what he is doing. In short, this gentleman has shown himself to be a Jew-baiter to the greatest degree possible. He shows that he lacks common sense but he never lacks a good opportunity to publicize himself.

"If this author had remained silent, the Jews would have gained by not being defended in this sorry fashion. The readers of La Vigie would have gained by being ignorant of the degree of ineptitude to which their newspaper has sunk. The author of this editorial has a complete and irremediable lack of tact -- a quality which it is difficult to display when it is not used consistently."

"A matter of grave moment to the community is the violent anti-Semitic content of several of the local French Canadian clerical sheets. The language they use in speaking of the Jewish people as a whole, and the Jewish race of this province in particular, has seldom, if ever, been surpassed in sheer violence by any of the anti-Semitic organs of Europe. In reading these articles, one would think that we are living in the Middle Ages, not in the twentieth century. In addition to this, a certain Jacques-Edouard Plamondon, notary, speaking in the St. Roche district of Quebec, wherein most of Quebec's Jewish community live, has started an anti-Semitic campaign against the Jewish people in Quebec." (Jewish Chronicle, London)

Repercussions

A dangerous and hostile atmosphere was created in the community. Groups of youths began to molest Jews, throw stones at them, obstruct their path, and break windows in private homes and in the synagogue during a religious service. Jews were insulted and humiliated and became fearful to leave their homes. Several young men were arrested and found guilty of causing damage to the synagogue and to Jewish residences.

Quebecers who were children at the time still remember the panic that struck the Jews of the city then and recall that mothers hid them under the beds at times.

The address caused a sensation in the Ward where Plamondon resided, and the effect was that the Jewish residents were attacked on the public streets by youths. The windows of their synagogue were smashed, and on one occasion a stone, which had been thrown through the windows, almost struck a worshipper. The witness stated that his own premises were attacked, and windows smashed.

Benjamin Ortenberg who became the plaintiff in the case, the first witness called to the stand, deposed that he was a resident in Quebec for the past nineteen years, and carries on business in St. Roch, where nearly all the Jewish people live. He knew Plamondon, one of the defendants, who was a Notary Public with offices directly opposite his, the witness' store. He had always heard the defendant spoken of as a reputable citizen, and one whose advice was treated with respect.

As a youth he had studied the Talmud to the age of fourteen and was able to testify that its teachings were quite the contrary to Plamondon's exposition.

After the lecture was delivered Ortenberg could not safely leave his home at 11 Richardson, at the corner of Grant Street. A group of some twenty young people gathered in front of the Ortenberg home, threw stones, shouted insults and broke windows in his and in his father's home. Christian customers left his store at 85 St. Joseph Street without buying and business reduced from \$2300 to \$1300. This did not quiet down until Leduc left La Libre parole, for he had been writing anti-Semitic articles.

Among the insults they shouted out, "Jew, admit killing us," and "You admit debauching our girls."

A defiant Jewish merchant, Mr. Lax telephoned Plamondon to thank him sarcastically for the lecture.

In the Court of Appeal later Judge Cross described the situation as he sought to relate the lecture to Ortenberg.

"The appellant lived across the street from the home of the respondent, 'where a crowd of youths came to applaud' and, adds the judge, the same crowd could, without moving from the spot, but simply by turning, 'jeer at the Jew'. If this did not sufficiently particularize the plaintiff, the element of damage, another familiar stumbling block in defamation actions, was adequately provided in that Ortenberg was attacked by having a stone thrown through a window in his home. He pleaded loss of a portion of his trade, valued at \$500." (cited by M. Fenson. "Group Defamation -- Is the Cure too Costly?", in Manitoba Law School Journal, vol. 1, no. 3, 1964-65, P. 255-82)

David Ortenberg, the father of Benjamin Ortenberg, a twenty-year resident of Quebec, told how he was assaulted by a gang of young people, while on his way home from the synagogue, who ran after him calling him "Priest. Let us pull his beard." He cried out and a policeman arrived. The hoodlums left and he went home alone. Fifteen minutes later a rock was thrown through the window which was closed with the blinds drawn. Afraid to stay home alone, he went out on Grant St. where a number of youngsters attacked him and pulled his beard.

The recorder's court records confirm these offenses in June 1910. Arrests were made on the orders of the chief of police. Some of the youngsters were 12-13 years old; one was older.

Mr. and Mrs. Ortenberg were nicknamed "The Russians" since the rest of the Jewish community were of Rumanian origin.

Young Lazarovitch was kicked in the abdomen while playing on the street. Other Jews were insulted and their houses were stoned. Five or six were beaten.

Canon Scott later testified that if he were a Jew he would be frightened to be in St. Roch.

Lazarovitch as well as Ortenberg reported that their business was injured by the address in question, that many of their Roman Catholic customers ceased to trade with them, and that there was a distinct falling off in the returns of their business as compared with the previous year.

Lazarovitch called the business consequences disastrous, with a reduction of \$1300 during the year, leaving him with a loss of \$500. One client he lost was worth \$250.

A twenty-one-year-old merchant at 115 $\frac{1}{2}$ St. Joseph Street confirmed that his trade also suffered following Plamondon's lecture. (L'Événement, May 21, 1910) He estimated the loss of a third of his business. His partner B. Goodman also suffered.

Ortenberg wrote to Plamondon (La Vigie, Apr. 14, 1910) challenging Plamondon to prove the accuracy of the statements that he made about the Jews and the teachings in the Talmud in his lecture.

He said that he was prepared to pay Five Hundred Dollars if Plamondon could prove that a single one of his accusations about the Talmud was true. Otherwise he called upon Plamondon to publish in the newspapers of Quebec City a complete retraction declaring that the statements that he had made in the lecture were false.

If Plamondon refused to accept this challenge, Ortenberg said that it was his intention to institute a suit for libel against him on behalf of the Jewish community of the city.

Plamondon responded in Action sociale of Apr. 18,

"Mr. Ortenberg, my neighbour, and a Jew, challenged me to prove that the thousand infamous teachings which I quoted in my lecture of March 30th, were taken from the Talmud. This is certainly a formidable challenge at first sight and I believe that a feeling of uneasiness is causing a change in the expression of my friend.

"The Jews are especially concerned about the Talmud of Babylon. They discuss it when there is no express mention of the one of Babylon. Taking up a Talmud printed during the course of the last century one is surprised to find a couple of pages left blank or marked with a cross. In older editions of this work, these pages were filled with invectives against the Christians, against the Holy Virgin and against the Apostles as well as by the declaration that by the non-Jews here we are especially to understand the Christians. When the latter became aware of this and showed their indignation, the Jewish synod of Poland in the year 1691 ordered the replacement of these pages by gaps or by circles and to have taught orally in the schools matters relating to the Christians as, for example, that the Christians were very corrupt and that one should practise towards them neither justice nor charity.

"The lawyer Hatle Radiosky (Tud 174) remarked that it is a phenomenon of our time that there are Jews who have never read the Talmud. But nevertheless the pernicious principles of the Talmud have been disseminated by those who know them among their co-religionists, and the latter accept them as divine ordinances and follow them conscientiously."

Rabbi S. Glazer

At this point in the history of the Canadian Jewish community we meet Rabbi Simon Glazer who called himself Chief Rabbi of the United Congregations and of Montreal. It is essential for an understanding of this history to situate him and his position in society.

Unlike Rabbi Herman Abramowitz of whom we shall hear, Glazer was from the heart of the immigrant Jewish society. The title of Rabbi treasured by Glazer did not in itself imply necessarily leadership or representativity. It was traditionally conferred by another holder of the title upon a person who, in the judgment of the bestower, was sufficiently learned in the classics of the Jewish law and lore and was of sure moral character "to teach and to judge". This attestation, seemingly so informal, traditionally highly treasured and in the annals of the people, especially in the past, there are virtually no cases of gross misuse or of unjustified bestowal; certainly it was always a surety of vast learning.

But, although it was essential to the nomination for a professional position in the spiritual leadership of a congregation, it was not a professional diploma. Most Jewish men honored by the possession of this Semichah, or document of ordination, never intended to use it as a prerequisite for such a position. It was a certificate of learning for the layman. Furthermore, in the traditional Jewish society of universal education and of a high level of this education, such treasured certificates were numerous and well bestowed. Which made the professional rabbinate very difficult indeed, complex and competitive.

It must also be understood that this was a society without a diocesan or episcopal structure. Receiving ordination or even accepting a professional rabbinical position did not provide the scholar with the protection of a superior, the assurance of a position or security in retaining of a position. The young man continued, economically or structurally, on his own.

In fact, this society permitted any group of ten or more to form their own congregation, of equal status with any other, and to manage their own affairs quite uncoordinated with any other; to engage a rabbi on their own terms and to dispense with him, or not to engage a rabbi.

By the same token, any rabbi was free to set himself up as an educational or spiritual focus or centre for any persons who may choose to accept him as their leader.

Yet for any person thus ordained, who decided -- it was his personal decision -- to exercise his right and to make an economic career as a clergyman faced a severe test; for that universe opened up possibilities of only hardship, indignity and even scandal in the disorganized, destitute immigrant community of the fin de siècle. There were many complex reasons for the lessened role of the immigrant rabbinat of the time, seldom truly personal.

It was not only that the laymen in these houses of worship -- often an index of the minister's clout -- were less wealthy than in the synagogues of the longer established sector of the community.

There was also the fact that within the immigrant community the religious element played a lesser role, for many reasons. The society of immigrants was largely secularized and atheistic, as back in the lands of their birth the religious authorities had discouraged immigration; many of those who deliberately uprooted themselves were therefore not followers of the rabbinic teachers, and the societies they formed in the expanded new diaspora -- and in Palestine-renewing-itself -- were therefore intensely and ideologically secular; the rabbis among them therefore wielded much less influence, in Montreal as elsewhere.

This condition was to continue to confuse the community in its intimate workings for many decades. It surfaced in the formal workings of Ottawa when it needed a Jewish parallel for its relations with the Christian churches, as in chaplaincy, state dinners, confessional social services, etc.

In this seemingly chaotic structure, in a society of tremendous learning widely spread among laymen, workers, teachers, storekeepers, practitioners of circumcision and of ritual slaughter for kosher meat, journalists, poets and the chronically unemployed, there appeared a number of notable rabbis who gave important leadership, in Toronto and in Winnipeg no less than in Montreal. Some have left their marks on Canada and on the continent: Rabbis A. Ashinsky, Druker, Hirsh Cohen, N. Pastinsky, Kahanovitch -- and Simon Glazer.

In the solitudes which are not confined to Quebec all this was, of course, totally unknown, not only to those outside the Jewish community but also to that important portion of Montreal Jewry which was already well integrated into the nation's life, either from birth or by longer residence.

These notables of Montreal Jewry had their own synagogues -- the Spanish and Portuguese, Shearith Israel, The Russian, Polish, German and English Shaar Hashomayim and the reformed Temple Emanuel. They had their own concept of a more decorous synagogue and a rabbinate nearer to the anglophone tradition. What they may have lost in learning, deliberately, they gained in dignity.

Max Bookman records that in Aug. 1907 Rabbi Simon Glazer of the United Orthodox Congregation asked Mayor Darcy Scott of Ottawa to permit "the Jewish population to deal among themselves, particularly in the purchase of necessary food for their holidays during the September Sundays."

When the Jewish holidays occur some years on certain days of the week, housewives are often discommoded when Sunday is not available as a shopping day. The minor problems often reach civic authorities and police courts because of collision with Sunday observance laws, particularly when anti-Jewish elements sought out such issues.

Mayor Scott explained to Rabbi Glazer that Sunday observance legislation is federal and beyond his power of intervention. However, he assured the rabbi that "our police will not be over zealous to prevent such transactions. But if any individual laid information for breach of the law I would be powerless to prevent the proceedings going. This however is very unlikely, I think, to occur." ("Excerpts from A History of the Jew in Canada's Capital," in Gottesman, ed., Canadian Jewish Reference Book and Directory. Montreal, 1963. P. 397)

Bookman also reproduces the agreement which reappointed him in 1918 for the eleventh year as Chief Rabbi of the United Synagogues of Montreal with a salary of \$1500, in addition to the \$500 he was receiving from the Beth David and Beth Solomon synagogues. Bookman lists the other component synagogues: Shaarei Tephilah, Beth Judah, Kehal Jeshurun, Kerem Israel and Haverim Kol Israel.

Rabbi S. Glazer of Montreal, bearing the title of Rabbi of the United Congregation of Montreal and Quebec, telegraphed to the Hon. A. D. Ellsworth, federal minister of justice on March 29,

"Can you direct attorney general of Quebec to stop anti-Semitic agitation and cause for massacre against the Jews of Quebec by La libre parole; large meetings to plan riots against Jews take place Wednesday night Quebec city."

To which the minister replied,

"I am sorry to have to inform you that I am without any power whatever in this respect. Everything relating to the administration of justice in my province is, under the Canadian constitution, entirely under the control of the provincial government and authorities in the province; and I am really not able to say anything, therefore, by way of answer to your telegram, except to advise that if danger is apprehended you should make application direct to the Attorney General of the province or other authorities there for the preservation of the peace." (P.A.C., RG, 13, A2, Vol. 160, file 520)

A dangerous and hostile atmosphere was created in the community. Groups of youths began to molest Jews, throw stones at them, obstruct their path, and broke windows in private homes and in the synagogue during a religious service. Jews were insulted and humiliated and became fearful to leave their homes. Several young men were arrested and found guilty of causing damage to the synagogue and to Jewish residences.

From the two Jewish universes of Rabbis Glazer and Rabbi Abramovitz came responses to Plamondon.

La Libre Parole Speaks

An editorial in La Libre parole of April 9, 1910 signed by René de Kiroual reacted to Rabbi Glazer,

"The announcement of a lecture on the Jewish question has been enough to throw the two Jewish colonies of Montreal and Quebec into a complete state of confusion. Is the conscience of the Jews so heavily burdened that they fear to have people enquiring into their affairs?

"If the Rabbis, Orthodox and otherwise, make a fuss about this matter and apply to the municipal, the provincial and the federal authorities for help, this is raising the wind in a useless manner and they ought to realize this.

"Lecturers come sometimes to talk to us of the English, the Germans, the Russians and the Italians. Do the members of these races become disturbed? But from the moment when it becomes a question of the adepts of the Talmud one hears cries and gnashing of teeth. Let the compatriots of Judah be calm. No one wishes to harm them, and their property is secure under the Union Jack.

"We will continue in the name of the liberty which they claim to put our fellow citizens on guard against their actions. What we have said up to now we will continue to state with more force than ever. We have never had the idea of attacking any Jews in particular. But the action of the Jewish race seems to us to be harming our young country just as they have been fatal to those European countries which have already had such a sad experience of them.

"This is our opinion which is supported by all those persons whose business and commerce have brought them into direct contact with this cosmopolitan people.

"Let one do them no harm. Let us not concern ourselves with them. If we have no relations with them, so much the better. And if they are not satisfied, let them continue their vagrant course around the globe until they find a country where they will be to themselves, quarrel among themselves and die in peace."

In the same issue there appeared a letter from Plamondon,

"In my lecture of March 23rd, I said that the Talmud is the rule of the conduct of the Jewish People -- the work of Rabbis who have succeeded one another century after century -- that it is the work of dogma and morality of the Jews; that the Talmud has been imposed on the Jews by their spiritual directors as a divine work; that the Talmud compels the Jews to steal from the Gentiles, to deceive them and even to kill them, when the Jew would be able to do this without exposing himself to the punishment of our laws. History shows that always and everywhere the Jew bases his conduct on these execrable teachings. And that is why the freemasons of the Chronicle (Quebec City newspaper) and their Jewish wind bags should show the falsity of my statements before attacking my conclusions.

"Until they prove that one or another of our statements are false, I will continue to claim that, as I have said, the Jew is the enemy of our honour and of our property and that we are therefore one hundred times justified in distrusting him and to take measures to prevent him from establishing himself in our midst. I have recommended to our fellow citizens, and I repeat it without hesitation, to insist upon it the more, to buy nothing from the Jews, to rent nothing to them and especially not to sell any houses to them.

"Let the Jew meditate over his plans and work for their accomplishment. But let him not be surprised on his side, warned of his evil plans with regard to us, that we take action to protect ourselves. Let him not imagine that he can turn us from this path by pleading the excuse that our Lord Jesus Christ and his Apostles were Jews, as if this was a reason not to deal severely with a robber when we know that his Father is an honest man. Where is the criminal who for this reason would not escape the punishment that he deserves?

"On the other hand, the Jewish robberies, frauds and crimes of every description have exposed to peril the people who have welcomed them within their boundaries, so that they have finally been forced to rid themselves of them and expel them from their countries.

"For them to pose as a persecuted people is an act of insolent pretension to be placed to their account, and this is not of a character to attract to themselves the sympathy of those who know the whole story.

"Ignorant people could alone be taken in by this. It is with the aim of reducing the number of people of this type that I gave my lecture last Saturday. All that I said about the Jews on that occasion is true, and I defy the Chronicle to prove the falsity of a single one of my assertions."

On April 16, 1910, Plamondon replied to an editorial in La Vigie about the lecture which had appeared several days before,

"I pity sincerely the author of the article Mangeur de Juif that La Vigie published on its front page in its issue of last Monday. If he wish to prove that at the same time that he lacked both intelligence and amiability, he certainly succeeded perfectly and he has himself to thank if those persons who were unaware of this up to this time, realize it now.

"As for me, without lingering over insinuations that are both malevolent and stupid of that new friend of the Jews, I am going to give some more documentation since he claims to find mine scanty. It is not that I hope to satisfy him by my style which I agree is not very distinguished, but my intention is rather to strengthen the convictions of those persons who already have confidence in my words. In my lecture the other day, I based my statements especially on the Juif Talmudiste of the Abbé Lamarque. To enable my hearers and readers to further judge the value of the ample borrowings which I have made from that work, I transcribe here the notes which that excellent Priest placed at the beginning of his work. 'To My dear Brothers in Christ,

"Several years ago there appeared in Munster in Westphalia a work by the Abbé Rohling entitled Der Talmud Jude. The book created a great sensation, but it did not have a long life. Jewry, with its formidable power, started a campaign for its prompt confiscation by the authorities. As a reason for this act of violence it was alleged that the book contained some errors which nevertheless are very insignificant. During a period of ten years I took the pains to submit that book to a thorough examination and, after having revised and corrected the Text according to the sources, I offer it again to the attention of Christians. It is not the hostility of the Jews which has impelled me to take this step, but solely pity for my Christian Brothers. The study of the religious literature of the Jews and the experience which I have had during my years of pastoral ministry have made me realize the extent of the great perils which the actions of the Jews are preparing for the faith and the fortunes of our Christian Brothers.

"I am old and sick. I await the moment when I will enter into a better life. But before leaving this life at the hour of my death, I would feel an indescribable consolation if I could say to myself that my words had served to inform my Christian Brothers of the great dangers with which the Jews menace their life, their faith, their honour and their destiny.'

"I have believed unreservedly in the probity of the man who wrote these lines. Let the person whom they leave in a state of disbelief cast the first stone at me.

"As an answer to the other question which the writer in La Vigie poses is the following:

"He asked, 'But has Abbé Lamarque been able to read and understand the fifteen volumes which make up the Talmud?'

"Here is the answer of the Abbé Lemarque:

"We have found in the editions of Vienna, Amsterdam (1664) (which has been abridged) and in those of Salzbach (1760), Warsaw (1863) and Prague (1860) all the material which served me as a source for the present work.' (Le Juif talmudiste, p. 3)

"It is I who underline those last words. Is the defender of Judah satisfied? I have not read the Talmud myself; so be it. But I have based my statements on the testimony of persons who have made a long and conscientious study of it and in whom I have confidence.

"For those reasons have I merited the title of slanderer which the charitable writer has used in such a complacent fashion?

"Has he denied a single one of my assertions?

"Has he carefully refrained from doing so?

"Did he not understand that this is the sole means of justifying his odious accusations?

"In proving as I have done that the Talmud exists, that it teaches and recommends to the Jews the persecution of Christianity, and that everywhere where the Jew has taken root, he has always put into practice these abominable commandments, I was, I believe, perfectly justified, and I was also justified in concluding that he would do the same without any doubt in Canada when he has the power to do so, and to warn my compatriots of this danger. That is what I have done, and that is one of the means which I have taken to protect myself from he who attacks me, finding pleasure, without doubt, in confusing me with those persons whose testimony I have invoked and whom he calls the most implacable enemies of the Jews.

"This comparison honours me as much as his stupidity and cowardice pains me. If it is a crime to fight against those who hate all that is dear to me, I do not regret having committed it anymore than a police officer who arrests a criminal or lawyer, who has him condemned or the judge who pronounces the sentence on him."

The Rabbi in the Debate

Rabbi Glazer wrote to Le Soleil on April 12, 1910 (reproduced the next day in La Vigie) to cite the Talmud in a sense opposite to Plamondon's:

"The Talmud through all the ages has shared the fate of the people of Israel. The scrutinizing eyes of adverse critics, the evil tongues of prejudice, the hostile hands of merciless enemies, and even the torches and fagots in past centuries have attempted to discredit and destroy it, but, like Israel, it has survived its adversaries and continues to be a source of virtue for all those persons who study it and understand its ancient pages.

"If the nations wish to understand the teachings of the Talmud, they will consider anti-Semitism and anti-Talmudism not only as a menace to society but as a danger to the foundations of Christian faith and morality.

"The Talmud, far from being a source of danger is neither more nor less than an interpretation of the Bible. The United States, for example, have a Constitution. Principles are contained in the Constitution and the Supreme Court decides what these principles are or it decides what is contrary to the Constitution.

"The Bible is the written faith of Israel as the constitution and the Talmud is the interpretation of the unwritten laws and also the source of the common and the universal law of Israel. But no law in Israel can remain in force if it is in opposition to the teachings of the Bible. Thus the Talmud gives the rules of the religious and moral conduct of Israel with its own people and those of other nations of which the Bible makes mention. And, as in the days of the Kingdom of Israel, there is no nation which believes in God, the Revelation or in the Pentateuch. All those nations are named in the Talmud 'Akum'. Later on, in the days of the Christian era, the Rabbis decided that all the Christians and the Mohammedan nations are not and cannot be considered 'Akum' for that name implies that a nation believes in images and idols. I will quote several pages from the Talmud concerning 'Akum' and those quotations every intelligent man can understand easily.

"The teachings of the Talmud:

"The command to visit the sick includes also the sick Akum . (Gittin, 61, B)

"All the nations even though they are Akum are considered just in the eyes of the Lord for they are all the works of His hand. (Midrash, 61.a)

"He who lends money and is a usurer is similar to him who sheds blood. (Baba Miziab, 61.a)

"Money obtained by usury from the Akum causes the ruin of the fortune of the lender. (B.M. 70)

"An Akum who studies the law and observed it is considered as a High Priest. (Leviticus)

"Your neighbour the Akum is similar to your brother. (Tana Ilyah)

"He who steals from an Akum and swears that he has not committed a theft will not be able to attain his pardon even by death. (Tosephto, Baba Kama)

"It is forbidden to eat before tending one's animals. (Brecoitch)

"To be cruel towards animals or birds or living things is a sin according to the law of Moses. (B.M.)

"Let God regard the past of Moses and David and giving them the direction of Israel. He will judge them with as much pity as they showed towards their own flock."

"And I could continue for days giving quotations from the Talmud, and I believe that these quotations will undeceive the minds of those who are seeking the truth. Seeing that the anti-Semitic agitation in the city of Quebec has reached the danger point, and the chief reasons for such outrageous conduct lies in the fact that the Jews believe in the Talmud, I defy all these enemies to prove that there is in the Talmud ever an idea or a concept on the subject of the Christians which would not be a credit to the laws of the most brilliant nation of the twentieth century."

Quotation against Quotation

Action sociale continued the "quotation against quotation" controversy by publishing Plamondon's response to Rabbi Glazer's letter of April 11 in Le Soleil,

"In a long communication published by Le Soleil of Tuesday last and reproduced by La Vie on the following day, Simon Glazer, the First Rabbi of the United Congregations of Montreal and Quebec City tries to prove by quotations drawn from the Talmud that people in Quebec City are completely wrong in being alarmed at the teachings contained in that book.

"In my turn, I make public the quotations chosen by the First Rabbi for the aim which he has in view. But, with or without the permission of the Rabbi, I will quote extracts from the same Talmud which strongly contradict those of M. Glazer.

"I will allow myself to quote some of them in order to explain to the profane these contradictions which upset his arguments.

"The Commandment to visit the sick also includes the sick 'Akum' (Gittin, 61 b).

"Mine.

"Man ought always to be tricky in fear of god.' (Tract Barach, Folio 17 a).

"Let one therefore greet the stranger who is not Jewish in order to have peace, to be agreeable and to avoid annoyances.' (Ibid, and Tract Gittin, Folio 61 a).

"According to the Talmud, a Jew should only do good to the idolaters, should visit their sick or bury their dead (Tract, Gittin, Folio 61 a) only to have peace and so that the non-believers will not harm him (Le Juif talmudiste, page 33).

"Quotation of Rabbi Glazer:

"All the nations even if they be 'Akum' are considered as just in the eyes of the Lord for they are all the work of His hand.' (Midrash RCH V)

"My quotations:

"'You other Israelites, you are men, but the other people are not men because their souls have their origins in an impure spirit while the souls of the Jews have their origin in the Holy Spirit of God.' (Rabbi Mechacher, l.c. Fol. 14 a).

"'The Jews alone are called men but the idolaters (to whom belong the Christians who adore an idol) come from an impure spirit and are called pigs.' (Jalqut Rubeni, Folio 1 ob).

"'If the nations wish to understand the teachings of the Talmud, they will consider anti-Semitism and anti-Talmudism not only as a menace to society but as a danger to the foundations of Christian faith and morality.

"'The Talmud, far from being a source of danger, is neither more nor less than an interpretation of the Bible. The United States, for example, have a constitution. All subsequent laws are unwritten. The principal is contained in the Constitution and the Supreme Court, and the Supreme Court decides that they are such, or it decides that they are contrary to the Constitution.

"'The Bible is the written faith of Israel as the constitution, and the Talmud is the interpretation of the unwritten laws and also the source of the common and the universal law of Israel. But no law in Israel can remain in force if it is in opposition to the teachings of the Bible. Thus the Talmud gives the rules of the religious and moral conduct of Israel with its own people and those of other nations of which the Bible makes mention. And, as in the days of the Kingdom of Israel, there is no nation which believes in God, the Revelation or in the Pentateuch. All those nations are named in the Talmud "Akum". Later on, in the days of the Christian era, the Rabbis decided that all the Christians and the Mohammedan nations are not and cannot be considered "Akum" for that name implies that a nation believes in images and idols. I will quote several pages from the Talmud concerning "Akum" and those quotations every intelligent man can understand easily.

"'The teachings of the Talmud:

"'The command to visit the sick includes also the sick "Akum".' (Gittin, 61, B)

"'All the nations even though they are Akum are considered just in the eyes of the Lord for they are all the works of His hand.' (Midrash, 61. a)

"'He who lends money and is a usurer is similar to he who sheds blood.' (Baba Miziab, 61.a)

"'Money obtained by usury from the Akum causes the ruin of the fortune of the lender.' (B.M.70)

"'An Akum who studies the law and observes it is considered as a High Priest.' (Schoirn, Leviticus)

"'A foreign woman who is not a daughter of Israel is an animal.' (Abranale in his commentary on Deuter).

"Quotations of Rabbi Glazer:

"'He who lends money and is a usurer is in turn similar to he who sheds blood.' (Baba Meziah, 61 a).

"'Money obtained through the practice of usury on the Akum causes the ruin of the fortunes of the lender.' (B M70 B).

"My Quotations:

"'It is permissible to cheat a goy and to practise usury with regard to him, but if you sell something to your neighbour (that is to say, to a Jew) or if you buy something from him, it is permissible for you to deceive him.' (Tract, Baba Meex, Folio 61 a, Toshpt a I and Tract Bechroth, Folio 13 b).

"'Our doctors have said the truth in permitting a Jew to practise usury with a regard to a goy-Christian.' (Rasba Ad Tract, Baba Mez.1.c).

"'God had commanded us to practise usury towards the Goy and only lend money in the case that he wished to give us interest so that instead of granting him aid, we should do wrong to him even he is useful to us; while we should not act in this manner towards an Israelite.' (Sept Miza, f 73.4)

"Quotations of the Rabbi Glazer:

"'An Akum who studies the law and observes it is considered as good as a high priest.' (Saphri Levitines).

"My quotations:

"'A goy who studies the laws deserves death'. (tract Sanhedrin, Folio 59 A).

"'If some rabbis object that the Talmud compares a goy who studies the law to a high priest, that same Talmud declares that by the law, one should understand here the law of the Seven high commandments of Noah'. (Le Juif talmudiste, p. 52)

"Quotation of Rabbi Glazer:

"'Our neighbour the Akum is like to your brother.' (Tina d' Elijah, Chapter 15.)

"My quotations:

"'Christians are idolaters' (Tract Aboada Zar, Folio A).

"'All the people without distinction are idolaters.' (ibid, folio 21 A).

"'Christians are idolaters because they bend the knee before the cross'. (Kimchi, Ad jes 2.18)

Quotations of Rabbi Glazer:

"'He who steals from an Akum and who swears that he did not rob him, will not be able to obtain a pardon even through death.' (Tisepto, Baba Kama, Chapter 10)

"'It is forbidden to deceive an Akum or even take something that he has forgotten.' (B.K. 115)

"'The property of a non Jew is equivalent to something that is abandoned; the true possessor is he who takes it first.' (Tract, Baba Bartha, folio 14, B.V. Chosen Mispat 156.1)

"'He who gives back to a goy what the former has lost, will not find grace in the eyes of God.'

"'It is forbidden to restore to a goy what he had lost.' (Tract, Sanhedrin, folio 76 B and Tract Baba Quamma, folio 113B)

"'He who restores a non Jew something that he had lost commits a sin for he strengthens the power of the latter.' (Jad, Cahzil. Gez)

"The three last quotation of Rabbi Glazer talk purely of the solicitude of the Jews with regard to animals and since I do not care about them, I conclude here my comparative table of quotations from the Talmud.

"Thus the reader who has read through the foregoing attentively, should have enough information now to know what value he should place on the efforts attempted by Rabbi Simon Glazer to deceive us about the true meaning of the Talmud.

"If he is somewhat stunned at the singular contradictions in these diverse quotations all drawn from the same book of presented truths, let him meditate at leisure on that unbelievable declaration of the Menachem who dared to write that 'all the words of the rabbis of every era and every generation were the words of God as well as the words of the prophets, even when they contradict each other. Therefore, he who contradicts the rabbis, disputes with them or murmurs against them, disputes and murmurs against God'.

"In conclusion, I will say to those persons whom the reading of the disconnected quotations of Rabbi Glazer could have deceived, that the Talmud (Tract Sota, folio 41 b) teaches that it is permissible to play the hypocrite before the idolators of this world, that is to say all the non-Jews."

"Your neighbour the Akum is similar to your brother."
(Tana Ilyah)

"He who steals from an Akum and swears that he has not committed a theft will not be able to attain his pardon even by death.'
(Tisepto, Baba Kama)

"It is forbidden to eat before tending one's animals.'
(Brecoitch)

"To be cruel towards animals or birds or living things is a sin according to the Law of Moses.' (B.M.)

"Let God regard the past of Moses and David and giving them the direction of Israel He will judge them with as much pity as they showed towards their own flock.' (Les Chants de Rolia)

"And I could continue for days giving quotations from the treasures of the Talmud and I believe that these quotations will undeceive the minds of those who are seeking the truth. Seeing that the anti-Semitic agitation in the city of Quebec has reached the danger point and the chief reasons for such outrageous conduct lies in the fact that the Jews believe in the Talmud, I defy all these enemies to prove that there is in the Talmud ever an idea or a concept on the subject of the Christians which would not be a credit to the laws of the most brilliant nation of the twentieth century.'" (Action sociale, April 14, 1910)

On Apr. 18 Rabbi Glazer wrote a second letter to Le Soleil,

"I believe that I have sufficient control over myself in the important discussion in progress on the subject of the Jews to limit myself to an academic discussion of this question.

"But I cannot refrain from using the word 'fools' in all truth and in spite of the insulting implications of the word concerning the situation created by the approval of L'Action sociale of the refutation of what I said in public concerning the Talmud.

"For I wish to practise charity towards those persons who attempt to excite human passion and unleash demons to rid themselves of them. I do not wish to accuse L'Action sociale of having uttered a falsehood, for I understand, and the thing is very evident to every reader, that there are a great number of foolish statements in that article; of the type that anti-Semites in foreign countries have used in their efforts to discredit my people and their literature. If the situation were not so serious I would be content to laugh heartily at the sight of the pretended 'questions' and the pretended chronological certainty of the newspaper.

"I would have been in the position of a reader who hears of an 'authentic' declaration that Lycurgus had plagiarized from Gladstone or that Edward the Confessor was guilty of having advised Theodore Roosevelt to make his recent speech in Cairo, or that Homer had imitated the style of Shaw and the plots of Victor Hugo.

"For example, the article in L'Action sociale quoted The Chosen Mesopot to corroborate an accusation against the Talmud, and it quotes Chapter 156, paragraph 10 of this work. I would have informed the reader of that journal that The Chosen Mesopot was the joint work of Joseph Caro (1488-1575) and Moses Iserles (1520-1575), and that in this chapter 156 there are only seven paragraphs, the authenticity of this anti-Semite and his evidence will be clear.

"It will be sufficient to add that the Talmud existed long before the Christian era and that it was published and put into writing by Rabina Ashi towards the end of the fourteenth century, the likelihood of the relationship of Caro and Iserles with the Talmud becomes evident. And, in that case, ignorance -- for that is how the thing may be summarized -- could not be an escape, and could not be claimed by those as such by those persons who have abused the adoption of vexatious measures against the Jews basing their case on these forged documents which are represented as forming part of the ancient works of a people.

"I could indicate, and no justice in this province could contradict me, numerous errors of serious character and serious consequences in the legal codes today in force in many countries. It was only a century ago that the Negation of the Trinity was considered as a capital offense in many places on this continent to the point of being a general rule, so that this law was applied against non-Christian sects of all types, so that when the Christian population was in the majority it had the right of harming all those persons who had different opinions about this belief. If a citizen of one of these American states wished to go to Great Britain, where no law of this type exists, would the English have demanded his death or his expulsion, basing their demand on this motive?

"But Judaism is as exempt from prejudice against non-Jews as it is exempt from idolatry. I wish to be charitable and to place the blame on ignorance, but I know that none of these slanderers of the Jews have seen the original text of the Talmud to support what as they cite as 'truths'. But this is on condition that they consent to recognize their ignorance everywhere where their malicious statements have been read.

"I do not ask them to accept my word in this matter, although they admit that the word of a Rabbi is worth as much as that of a God. I declare that I am ready to come to Quebec City and to bring with me all the volumes of the Talmud in the authentic version and to prove to them that there is not a scrap of truth in all the allegations which the anti-Semites have made against the Talmud.

"They can quote the chapter and the verse that they wish to dispute and I will be pleased to open the work at the page indicated and to prove to them that they have been grossly deceived and they owe apologies to the Talmud which they have condemned and to the Rabbis who have defended the doctrines of the Talmud and to the people who have followed the moral code contained in that book. My offer is valid for any period of time that suits them; but if they refuse to accept that offer, they will have to appear in the law courts and produce evidence which would justify them in proclaiming that a Rabbi advises his flock to assassinate the children of Christians to debauch Christian women and to steal the property of Christians.

"I state also that I am an American citizen and that, as such, if there is the slightest truth in their declaration that the duty of a Rabbi is to recommend murder, I am ready to be deported from Canada immediately; but I will say that I have preached the doctrines of the Talmud since the year 1906.

"Nevertheless, before the proofs are supplied that I am violating the laws of this great country, I hope to be treated, particularly when I come to Saint Roch to preach the doctrines of the Talmud to my flock there, in accordance with the rights which an American citizen can claim. In my country, we do not tolerate bigotry and do not listen to the voice of prejudice. One would find noone there to listen to a Leduc, a Plamondon and an Action sociale."

To which Plamondon responded on Apr. 20 in Action sociale.

The controversy continued. Leduc signed an editorial on Apr. 23, 1910, in his La Libre parole,

"The Jews of Quebec City are going to the Chronicle for help. It is a right which I do not question. Every person is free to take his friends where he can. But I will not permit the truth to be distorted for the purposes of his case. Ortenberg dares to say that the Libre parole has been conducting an anti-Jewish campaign because this gentleman refused to place an advertisement in one of the issues of La Libre parole in the year 1908 or 1909. Let the worthy apostle cast a glance over the files of our newspaper and he will soon become convinced that his assumption is false."

The Baron de Hirsch Institute

The Legislative Committee of the Baron de Hirsch Institute in Montreal decided that the only effective action possible was by recourse to the Courts to prove the falsity of the monstrous charges levelled by Plamondon against Jewry. The Committee asked young attorney S.W. Jacobs to launch the necessary proceedings.

Leduc reacted in an editorial in his La Libre parole on Apr.30, 1910,

"A certain Jew answering to the name of Louis Lazarcvitz is suing me for damages of five hundred dollars according to the newspapers of Montreal and Quebec City. This man, whom I did not know from Adam or Moses, of whose existence I had no suspicion before last Saturday, does he take us for a Creosus or a Rothschild, to ask us to put at his disposition, on a simple invitation on his part, our small treasury which certainly does not suffer from stoutness? Our purse is scarcely sufficiently large to meet our expenses. If we were millionaires we should not feel inclined to have our funds serve the purpose which is desired by this Jewish Merchant. There are other projects which we would aid with our funds before giving consideration to those of the adherents of the Talmud. Joking aside, of all those suits for libel which five years of independent journalism have brought upon us this is the most extraordinary that we have seen.

"For a week, rumours have been circulating that Plamondon and myself were going to receive legal notices. A Jew has even come to our office to inform us in a charitable manner that his compatriots in Montreal and elsewhere have collected the pretty sum of Fifty Thousand Dollars to ruin us.

"He added in piquant language that we should flee from Quebec City not by day but under the cover of darkness. Therefore war is being openly declared upon us. Of the twenty organs which have conducted campaigns against Jews, our newspaper has been singled out to parry the first blows of this attack. There are attacks which honor the person who receives them. This case is in that category. We accept the battle confident of the justice of our country."

La Vérité sought to intimidate the Montreal Jews. It wrote on May 7, 1910,

"There is a report in the newspapers that the Jews have the intention of having recourse to the law courts to obtain a decision that the Talmud is not the poisoned spring from which gushes forth the Jewish hatred against the Christians. It even appears that the Libre parole and the Notary Plamondon have been the objects of legal action for libel under the accusation of having spoken ill of the Talmud and the Talmudists. On that subject, it is interesting to recall the fact that this is not the first time that the Jews have pursued their adversaries with the aim of rehabilitating the Talmud. Unfortunately for them, they do not seem to have been very lucky with the Talmud in the law courts. Let us quote some facts which I have borrowed from Documents concernant les Juifs, appended to the first volume of Le Probleme de l'heure by Monseigneur Delassus. In 1888 the worthy Catholic Le Luxembourg Wort published a series of articles establishing the fact that the opposition which the Jews have encountered in every country and every age has been due chiefly to the Talmud. The Rabbi of Luxembourg, M. Blumstein, addressed a complaint to the 'procureur d'état' and the case was tried before the 'tribunal correctionnel' of Luxembourg. The lawyer for the defence claimed that in recent years more than three hundred works had been published on the Jewish question, and the results have not been favourable to the Jews. Most authorities declare that the grievances directed against the Jews have their basis in the Talmud, and that people were in agreement in recognizing that the morality of the Talmud is dangerous to society and that it makes anti-Semitic campaigns legitimate.

"In a similar trial, our author, Professor Ucher of Munster put the German text of the documents under discussion. Dr. Rohling even offered One Thousand Thalers to the persons who would show that the incriminating theses are not to be found in the Talmud. Up to the present time no Jew has accepted this wager. A newspaper, La Mercure of Westphalia, had made public these doctrines in a pamphlet entitled Le Miroir des Juifs, (something like Plamondon's pamphlet), and was acquitted on December 10, 1883. Several other German newspapers which were the objects of lawsuits because of their attacks against the Jews were acquitted. In one of these trials a Jewish Rabbi declared that the doctrines of the Talmud were binding on all Jews.

"In Germany, the Jews, up to this time, have shown themselves incapable of defending the Talmud in the courts.

"Our Canadian Jews should not ignore these facts. They doubtless imagine that there is a lack of documentation and evidence on this question among us. The enemies of Jewry will never fail to furnish themselves with arms which are precise and accurate.

"Before ending I would like to recall the fact that Rohling offered one thousand thalers to the person who would show that these incriminating theses are not to be found in the Talmud. Germany is rotten with greedy Jews, and it is remarkable that not one of them has sought to earn the one thousand thalers. The reason for this is that in Germany there are true versions of the Talmud as well as false ones."

On May 6th 1910 a civil action was instituted in the Quebec Superior Court against Plamondon, editor of La Libre parole; and Leduc on behalf of two Quebec Jews, Benzion Ortenberg and Louis Lazarovitz, the latter being the president of the Bais Israel Congregation.

Ortenberg acted separately against Plamondon and Leduc; Lazarovitz against Plamondon.

The idea that an anonymous Jew would call a French Canadian editor to justice in the defence of Jewish honour and good name was striking. It recalls another such moment in a Montreal court a decade earlier.

As far back as 1902 court reporter Zig-Zag wrote of S.W. Jacobs,

"Kikes against Christians, A Spectator Notes,

"Thursday morning. An ordinary room -- low ceiling, old, sombre, two large tables, some chairs, two or three benches. Beside one of the tables the judge's seat is opposite the witness box.

"A score of people are chatting in the room: lawyers, journalists, witnesses. There are two distinct groups: Christians and Kikes. The Kikes are in full force. Rabbi de Sola is there. They are saying he will testify for the prosecution.

"The accused arrives, very calm. He exchanges a few words with friends, then an exchange of greetings with a Jewish student, formerly a classmate at McGill.

"'Are you going to send me to jail?'

"'At least we'll try.'

"The two are enjoying themselves, shake hands and laugh.

"'Don't shake hands with that man', an unknown Semitic type white nose, intervenes grossly. There are many exchanges, and that is how Jacobs, lawyer for the prosecution appears on the scene; an intelligent head, but nevertheless a bit nervous by temperament for people of ordinary courtesy.

"Judge Choquet enters. Silence. The plaintiff Vineberg puts on his hat, enters the witness box and takes the oath. It appears quite short, a law student, an oriental type, possibly taken from one of the Babylonian bas reliefs which show the Jews in captivity.

"He complains of the articles in Le Pionnier of Dec. 8, 15 and 29, 1901 and Jan. 5 and 12, 1902 under the heading, 'Jewry, That's the Enemy.'

"Mr. Beauchamp, for the defence begins his cross-examination, in clear, precise, compact phrases.

"At the second or third question a young Jew (Juivaillon) sitting beside Jacobs dares to laugh. A biting comment silences him. He buries his nose in his coat and remains silent.

"Two or three points of law arouse the four lawyers to conflict: Beauchamp, Bruchési, Cooke and Jacobs. There is electricity in the air. Clearly there are living passions behind the men who appear as actors in the drama.

"Vineberg declares that he is of the Orthodox Jewish faith and that there is only one religious sect in Israel, his own. He had instituted the proceedings on his own will because he esteemed the articles defamatory of the Jewish nation; he repeats the term, and it is significant. He believes that Jewry applies to the Jewish nation and knows no other meaning attaching to the French term.

"He is asked to show the particular passages in the incriminating articles of which he complains especially. That takes some time, and he is given until two o'clock to find them.

"At two he returns to the witness box and says that he is not personally attacked and that it is only as a Jew that he complains. The prosecution declares its examination closed.

"The Jew attempts to goad the accused, addressing himself to Beauchamp, but a sharp reply shuts him up.

"'Oh, he is young,' Mr. Bruchési concludes indulgently,

"Friday morning the defence has its turn. Mr. Robillard refuses to call witnesses and Mr. Beauchamp explains that the complaint ought to be dismissed immediately; that the articles consist only of historical and sociological studies, all perfectly legitimate.

"A short reply from the prosecution and the case is taken under advisement."

If in 1910, when his case came up before the court, Plamondon remembered the 1902 case, he had reason for concern, because Judge Choquet found against Robillard and for Vineberg. (Canadian Jewish Archives, new series, no. 11, Pp. 79-80)

The significance of the 1910 Jewish initiative was not lost on the enemy which read it its own way. Action sociale wrote editorially,

"A Marked Step for the Jews

"For quite a long time the threat of a lawsuit has hung over the heads of Notary Plamondon, the author of a lecture on the Talmud and of Mr. René Leduc who published this lecture in this newspaper, has now happened, and a Jew by the name of Lazarovitz claims \$500 from each of them.

"This suit marks a step in the Jewish evolution in Canada. It shows that the sons of Israel believe that their hold of our country is strong enough for them to deliver such an attack.

"Ten years ago anyone who would have predicted what is happening today would have been called a visionary, and the members of the bar would have considered it an insult if anyone would have suspected them of being ready to give a hand to such a manoeuvre.

"We have gone forward since then, and quickly at that.

"The Semites whom we have seen cooped in narrow and filthy quarters, running about from door to door with their entire stock on their backs now own their own homes; they now control several important branches of commerce and their influence in our politics is beginning to be appreciable. They have lawyers; certain newspapers are open to them, and thence they conclude that they are powerful enough to silence those who hold a poor opinion of them and dare say so.

"Catholics and Protestants have never brought before the courts those who expressed opinion in their speeches or in their writings which the others may have considered false or offensive. They were satisfied to answer speech and writing with speech and writing.

"It fell to the Jews to attempt to silence those who contradicted them by the blows of the courthouse. Rabbi Glazer apparently considered the controversy too dangerous, since he knows he was nailed down by Notary Plamondon whenever he dared discuss the matter. And the strange and illogical writings of some newspapers may have led them to believe that the Canadians of the province of Quebec are ripe for Israelite subjection.

"But the result will be contrary to what they expect. They will soon learn." (May 10, 1910)

La Vigie reacted in a lighter vein to the article in L'action catholique in regard the Jews being able to secure legal assistance.

"L'action catholique shows itself very sympathetic to the Jewish community of Quebec whose progress in the past decade it appreciates

"These fine dispositions of the Catholic newspaper happened to be in the traditions of the church at all times, across the centuries when the church officially protected the Jews against their persecutors. On this subject we could cite the opinions of several sovereign pontiffs among others Gregory IX, Innocent IV and Clement IV.

"Catholic Action admits that there are still fanatics, like notary Plamondon as example, who 'nailed down the rabbis', but this is small beer compared to what existed ten years ago. They didn't toy around with the descendants of Shem.

"It is therefore a step in the Jewish evolution in Canada according to the saintly Action that they are able to find in Quebec lawyers sufficiently daring to serve them professionally against those who insult them. 'Ten years ago anyone who would have predicted that the time would come and members of the bar would not consider it an insult to even be suspected of being ready to lend a hand to such a manoeuvre as the Jews'.

"We are curious to know how much the Action sociale was paid off, for this time it appears to be Jewish, if we are to believe the revelations of Senator Choquette when it encourages in this manner the Israelite element and publishes at great length the praises of a citizen of a Jewish origin, Mr. Lazarovitch, who for more than twenty years has been living in Quebec (and has always enjoyed the confidence and the esteem of his fellow citizens) and who appears to have certain serious complaints against Plamondon and Leduc, both of Christian origin whose anti-Semitic campaign could lead a certain portion of the Quebec population to conduct itself seditiously in regard to him and his co-religionists, to break their windows and the windows of their synagogue during religious services."

"We have summarized in this long sentence the theory of Action sociale in regard to the progress made during the past decade by the Jews of Quebec. At the same time we see that the Christian population of Quebec, under the influence of the Leducs and the Plamondons, has not quite lost its combative quality of ten years ago.

"The Jews of Quebec now control several important lines of business and their influence on our political life begins to be appreciable. Who knows but they count in their ranks some Moses or some Disraeli who would serve us very well.

"The only reproach of Action sociale makes to the Jew is that he is wicked, since 'when he is attacked he defends himself.'

"Let us understand each other, it seems that instead of killing a Canadian who attacks him, as Moses did to the Egyptians, the Jew who is a British subject has the right to have his differences judged by the courts of the country. This does not appear to be the opinion of Catholic action. Not only, according to this newspaper, is the Jew wrong to make a case when he feels offended, but a lawyer who respects himself, doesn't have the right to take that case. Let us admit this is serious. Nevertheless, since the Jews have their own lawyers and since they enjoyed the hospitality of certain newspapers, even of Action sociale, possibly without even paying for it; this tragic comic court case can only make ridiculous those who have begun it by seeking to eat up all the Jews."

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

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 doesn't organize a public campaign or why he himself doesn't pay the 15¢ difference. His conscience, which seems to trouble him so much, would be well worth the sacrifice.

Better still, La Vigie suggests, let him convince the Christian dealers to pay the same price as the Jews. 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 are more industrious or, may it not be said that, of the two, it is difficult to tell which is more Jewish? (La Vigie. May 10, 1910)

La Vérité warned the Jewish community that in undertaking legal action it was risking failure, just as Jews had failed in defending the Talmud against attacks upon it in Luxembourg and in Germany.

"Our Canadian Jews should not fail to know this. They doubtless believe that we do not have the authorities and documents on these questions. The opponents of Jewry will not be without weapons of precision." (May 7, 1910)

The Gazette said the action raises an interesting question: whether a private person can claim damages in the name of the community when a race is attacked by a newspaper in general terms.

At the end of May 1910 the liberal La Vigie, which was at war with Action sociale, criticized Plamondon's lecture,

"It has done more harm than good. It has stirred hatreds, and a very regrettable law suit."

Plamondon replied in La Libre parole of May 28, 1910,

"Regrettable for the Christians and Catholic lawyers who have made themselves the defenders of the Jews our enemies; yes, for the Jews themselves, whose trial is going to give us the opportunity of giving a true and unvarnished portrait of them yet.

"But for René Leduc, but for me, but for all the Christians that we wish to protect there is absolutely nothing regrettable in this trial and we intend to carry it through to the end with vigour for the greater good of our Christian compatriots. In the same article, La Vigie says,

"If we live under the same sky and enjoy the same liberty in such vast and generous country, why insult and ostracize souls created like all others in the image of God?"

"But the assassin who kills members of my race, the robber who steals from them, the debauché who corrupts them, -- are these also, 'souls created in the image of God?' Does La Vigie claim that it is forbidden for me to protect my own people and myself against the designs of these evil beings because their souls should, like mine, have been created in the image of God?

"But the Pharisees whom our Lord Jesus Christ treated as a race of vipers, hypocrites and whited sepulchres -- do they also possess souls created in the image of God?

"Will La Vigie maintain that our Lord Jesus Christ was wrong to unmask them in such a fashion?

"In truth, one could not be more foolish or deceitful. I have denounced the Jews because of their Talmudic principles which have made them our most dangerous enemies.

"As long as these accusations remain valid no one will have justification, and a Christian less than anyone else, to attack me for having made them.

"Let La Vigie prove that Jews are not such as I have described them, and after that only will it be able to weep tears about its dear protégées.

"Until that time, I consider that I have the right to mock and ridicule its grievances and to denounce them as acts of hypocrisy unworthy of a soul created in the image of God."

An unsigned article in the same issue says that treason and selling secrets to the enemy still flourish among the Jews in France. The cause of the present dependent state of France is Judaism and Freemasonry. These same influences are now at work in Canada.

During the next two years before the opening of the trial in May, 1913, several events took place in Quebec City which were connected with the case. Both La Vigie and La Libre parole, Leduc's newspaper, suspended publication.

In the summer of 1911 there was a very hard-fought Federal election in which Leduc ran as a Nationalist candidate against Laurier in the riding of Quebec East in which Saint Roch was located. Plamondon was Leduc's manager in the campaign. In Le Soleil of September 11, 1911, there is an account of a meeting at which Leduc spoke of which Plamondon was the chairman.

A few days before the polling took place, at the height of the campaign, Leduc published accusations in the Quebec newspaper that Louis Latournelle, Laurier's campaign manager in the riding and a member of the Legislative Assembly, had promised him five thousand dollars and had offered him a government job if he would withdraw from the campaign. He said that Latournelle had made him drunk so that he could get from him a declaration that he would withdraw from the campaign.

In the end, Leduc did not run against Laurier and after the campaign was over there was a judicial investigation into the whole incident. The involvement of Leduc and Plamondon in this whole affair certainly increased popular interest in the trial in Quebec City when it took place about a year and a half later.

A Momentous Case

It was one of the great Jewish cases to be submitted to Canadian judgment, to be followed in the decades ahead by Abugov against Ménard, by Winnipeg Jews against Whittaker, by Wolfe of London, by the Workers Educational Association before Justice Rand.

Indeed the importance of the case extends very far beyond the borders of Canada. During the nineteenth and twentieth centuries -- incredible as this will, we hope, sound to coming generations -- the Jewish people were on trial before justice of law in various lands in each of which there was their own particular identification or non-identification of justice and law. In these trials, instituted by Jews or by anti-Jews, the question at issue was the sanity and the existence of any morality of any type within that society. The animals in the barns and fields at Kiev and Tisza Eslar and Quebec and Berne must have regarded with mute astonishment as their human fellow beings deliberated whether Jews kill children and approve of the rape of Christian women. The bearded wisdom and the truckloads of scholastic documentation that were adduced to the ridiculous proceedings must have astounded and amused the lesser beings. Yet the verdicts were important and not foregone. The whole is no minor element in the equally incredible reality of the holocaust.

Years later, L.M. Benjamin wrote of "the judicial affair, not unlike the Beilis case in Czarist Russia, a medieval trumped-up anti-Semitic charge similar to the blood libels of old which had to be fought tooth and nail until a victorious conclusion was reached." (Jewish Standard, June 15, 1956)

The decision to go to court was fraught with grave responsibilities for a small, backwoods community to take.

The Quebec ambiance of 1910 could hardly have reassured the plaintiffs. Every lawyer knows how unpredictable the courts can be. What if the court upheld the truth of the Plamondon statements, or even their partial truth? What if Plamondon were, by implication, condoned in his propaganda in a finding that the plaintiffs had suffered no specific libel? Indeed, the justice in first instance did so rule, as did a later Montreal judge. (Abugov v. Joseph Menard et al, unreported decision of the Superior Court 1932; Clouds in the Thirties, section 2)

It is not easy to visualize the consequences of a French Canadian judge enunciating a verdict from a British Empire court which did not entirely exculpate Plamondon, and therefore at least implied some merit to his statements.

A judicial confirmation of the anti-Semitic position would constitute a strengthened weapon against Judaism in all lands, for countless decades ahead.

The decision to secure justice against Plamondon was seen as a step toward Jewish dignity. As Ruben Brainin wrote in the Eagle:

"It symbolizes the new Jewish posture. Jews will no longer bend before their enemies, will no longer plead for mercy or apologize to those who cast false accusations against Jews. They will act as proud, self-respecting citizens. They will bring the libellers forward, before the public; they will tear off the masks of piety and place them before mankind, as the petty, unworthy creatures that they are who use lies and forgeries to reach inhuman and anti-social ends." (reprinted in Eagle, Oct. 30, 1959)

The New York Tagenblatt wrote editorially,

"The significance of the case lies in that the Jews dare to prosecute the anti-Semites and to carry this war to the courts. Hitherto we have become accustomed to take everything that has been said against us quietly. The field was left open for the enemy, and not a move was made to defend the Jewish name, Jewish honour and Jewish interests." (May 22, 1913)

As S.W. Jacobs told the Superior Court, the case involved "matters of a most unusual nature which, fortunately, do not come before the Court except at long intervals." (The Quebec Jewish Libel Case, address before the Superior Court, Quebec, May 23, 1913. Montreal, Jewish Times, 1913.)

Unless the libellers were punished, he said, "It would go forth throughout the length and breadth of this country that charges of the most serious nature were made against our people, and the suit against the libellers, when taken, was dismissed.

"The judgment when rendered will have to declare whether we have the right to live in this country or not, and if the Court finds that the charges made against us by Plamondon and Leduc are true, then we must leave this country. We will not be able to stay in this province for a single day. Our lives, our property would be endangered, and not be safe for a single moment.

"If the charges are true, then I say the Jews should be driven out of the country, thrown overboard when crossing the Atlantic, and refused admittance into any civilized country. We are here for a case of alleged slander and libel which, if believed, can cause breach of the peace. All the charges against the Jews are accusations that are to be found in the Criminal Code...Such charges if true would be followed by massacres, as has been the case in Europe."

Furthermore, the Quebec plaintiffs relied on their own resources. Montreal even relied on the scholarship of its own rabbis.

Only by good fortune did it suffice -- on the second round.

It was the Baron de Hirsch Institute of Montreal and its legislative committee that decided to act in the case, under the leadership of S.W. Jacobs; their D.S. Friedman assumed the responsibility for the financial aspect of this initiative, though Ortenberg assumed charge.

This institution, which voiced the sentiments of established Montreal Jewry, did not refer to Rabbi Glazer. The rabbi whom they called as expert on history, four thousand years of Jewish history, religion and practice was the very young rabbi of the Shaar Hashomayim Congregation, Dr. Herman Abramowitz, who never claimed world stature.

It was a risky procedure, since the law on such libel was weak and useful precedents few.

In this light it is remarkable that the Montreal principals initiated the proceedings with little assistance from, or even consultation with, other Jewish communities which possessed experience, legal resources and technical information, even as close as in New York.

Some time later Jacobs explained the circumstances to the American Jewish Committee. The case was very far advanced, and pleadings were about to begin on May 12, 1913 when Jacobs telegraphed to Dr. Harry Friedenwald at Baltimore,

"Our firm is acting in libel case against defendant who has circulated statements to the effect that Jews are the enemies of the faith, honor, lives and well-being of their Christian fellow-citizens; that Jews are thieves, corrupters of women, assassins of Christian children, instigators of revolutions; and that they have done these things wherever they lived, and will attempt to do the same in the Province of Quebec, as soon as they are sufficiently powerful; also that Jews offer sacrifice to God by shedding blood of non-Jews. The case comes up for trial in Quebec tomorrow. Can you obtain from Cardinal Gibbons official repudiation of these statements under his signature. If so wire same to me at Chateau Frontenac, Quebec, at my expense. Shortness of time prevents more lengthy communication. Writing tonight."

He also wrote to him on May 12, 1913,

"For some time past, in the City of Quebec, the defendant, who ran a little sheet which he called by the familiar name of La Libre parole, has been attempting to stir up the feelings of our French-Canadian fellow-citizens against Jewish residents in the City and Province of Quebec. The campaign reached a culmination when he caused to be published in his paper matter of such a serious nature that the Jewish community felt called upon to bring the fellow to trial to give him a chance of proving his statements in a court of justice.

"I enclose copy of the pleadings, so that you may see the extent to which he has gone, thinking, no doubt, that no individual would take sufficient interest to draw the attention of the courts to the scandalous matter published.

"The trial is fixed for Wednesday in Quebec, and we are going to examine as witnesses, Rabbi de Sola, Dr. Abramowitz and other leading Jewish citizens, to prove our contention that the statements made are outrageous falsehoods.

"Knowing that His Eminence, Cardinal Gibbons is actuated by kindly feelings to our race, as expressed on many public occasions, we thought that a statement from him which could be read to the Court would have an important bearing on the trial, and I thought at the last moment of getting in touch with you in order to enlist your assistance to obtain this declaration.

"I know that you are on intimate terms with the Cardinal and his household, and this is my reason for asking you to put yourself out, in order to obtain for us the necessary statement.

"Of course, we intend to show that the Roman Catholic hierarchy, as represented by men like Cardinal Manning, Archbishop Bourne, and other men of light and leading in the Church, has always frowned down attempts such as these to injure our people in the eyes of the Catholic community, and I trust that we will be given the necessary latitude to prove this.

"You may be aware that in the Province of Quebec intense ignorance prevails concerning our people, and this is accentuated by the circulation of Drumont's paper and writings, most of which were brought into this country at the time of the Dreyfus agitation. The community in Canada intends, if possible, to put an end, once and for all, to the publication of matter such as this, and the object of the present proceedings is for that purpose.

"Your interest in matters Jewish, I know is deep enough to give us the assistance which I ask."

On returning from one of his visits to Quebec, he wrote on May 16, 1913, to the American Jewish Committee in New York,

"You ask to be kept informed as to the progress of these cases, and I am glad to know that you are interested in what is taking place.

"You observe quite rightly that the mediaeval charges such as those referred to are absurd, and that no notice ought to be taken of them, but when I tell you that the small body of Jews resident in Quebec City have been seriously damaged by the public utterances of men occupying positions of such prominence, resulting in bodily attacks on the streets, and the stoning of the windows of their synagogue, you will understand that it was high time for something to be done.

"A well-known professional man who had a grudge against a Jew because the latter purchased a house which he occupied, obliging him to locate elsewhere, gave an address which formed the basis of the action. This address was delivered in a public hall in one of the suburbs of the City of Quebec, to an association of Catholic youths, at which lecture there were on the platform eight or ten prominent Catholic clergymen. The lecturer based himself upon Drumont's various books, and upon Abbé Lamarque's book called The Talmud Jew. The remarks made by him are communicated in my previous letter to you.

"The lecture was subsequently printed in pamphlet form, and circulated among an intensely ignorant population, and when some of the sufferers brought their grievances to the attention of the Legislative Committee of the Baron de Hirsch Institute, which is a kind of vigilance committee for the whole of Canada, we agreed that something should be done to put a stop to this vile campaign.

"The record of the parties responsible for the circulation of the address is, you can easily understand, unsavory -- in fact, on a par with that of others of that stripe throughout the world, but we felt that the Jewish community owed it to itself to bring the matter before the Courts in order to vindicate the good name of our people.

"Rev. Dr. Abramowitz, who was to testify in the case, accompanied me to Quebec, and we remained for two days in that City waiting for the case to be called, when, at the last moment, the Judge, who, by the way, is a man in whom we have the utmost confidence, took ill, and we were obliged to have it postponed; but we expect it to be called again about June 15th.

"You will see from the pleadings which I transmitted to Dr. Friedenwald how far the scoundrels are prepared to go in their campaign, and if something were not done to make them call a halt, it might lead to serious consequences.

"Happily, the City of Quebec is about the only place in Canada where such a state of affairs exists. The Jewish community is very small there, containing about sixty families. It consists mostly of Roumanians who have settled there within the last twelve or fifteen years, all of whom are doing fairly well, in a modest way.

"As they have not the means or the facilities to conduct a proper campaign, I was deputed to attend in Quebec, and lend a hand, which I am glad to do, and we mean to see that this matter is brought to a successful issue. Should we not obtain a decision in our favor before the first Court, we can carry it to our Court of Appeal, and finally to the Privy Council in England, which will certainly be done unless the verdict is favorable.

"It is a matter of great pleasure indeed to us in Canada that your powerful Committee is showing interest in this question, and the Quebec community, especially, feels under a deep debt of obligation to you for the communications so far had from you showing your interest."

Harry Schneiderman of the American Jewish Committee replied the very day he received the letters from Jacobs to the Committee and to Friedenwald,

"We telegraphed to you yesterday as follows:

"Time too short to send authoritative repudiation of indefinite charges, your telegram. Ritual murder or blood accusation repudiated in papal bulls by Popes Innocent Fourth, Gregory Tenth, Martin Fifth Paul Third. See Jewish Encyclopedia, Volume three page two sixty two.'

"It appears to us that the other charges referred to in your telegram are so absurd and medieval, that it would be ridiculous even to notice them.

"Please be good enough to send us at your early convenience a brief memorandum respecting the entire matter."

When the hearings were over, on May 24, Jacobs wrote to the American Jewish communal leader Louis Marshall,

"I only returned last evening from Quebec, where the Jewish libel trial had been in progress for the past week.

"When I communicated with Mr. Friedenwald, I thought that a postponement could be secured until June 15th, but our opponents not agreeing, we began the trial on Monday last.

"The case has created exceptional interest in the City of Quebec, and the newspapers, naturally, have made the most of it. Quebec, as you probably are aware, is almost exclusively French-Canadian, and the only French literature which appears to circulate among the lower classes consists of the violent anti-Semitic stuff written by Drumont and others of that class, so that you will understand it was only a question of time when there was bound to be conflict.

"Unfortunately, the rank and file of the French clergymen in Quebec appear to be in sympathy with the anti-Semitic movement which is being attempted. In the testimony given in the case by some of these clerics, it would appear that they have never read anything concerning Jews, except what has been written by Drumont et al. In fact, one priest in his testimony, stated that there are no books in the Quebec libraries that he could find, which are favorable to Jews, and the most intense ignorance seems to prevail about our people.

"Within the past eight or ten years, there have settled in Quebec about seventy-five families, mostly Roumanian, and from what I can see, these people have done very well materially, and are a respectable and law-abiding class. The anti-Semitic feeling in the City is a matter of recent growth, and is fomented by certain reactionary politicians who feel that the Jewish vote, being of little consequence, they can curry favor with the ultramontane element by raising the race-cry. I will send you for perusal a copy of the testimony given by the leading witness for the defence, a priest of the parish in which the Jewish population reside. This man is also the editor of a French newspaper which has a wide circulation in the Province. He boldly asserted that the Jewish problem, in Quebec, as elsewhere, would never be satisfactorily solved unless the Jews were assimilated to the other classes,

and asked in what way he considered such assimilation could be brought about, he answered, 'By baptism into the Catholic Church.' You will thus understand something of the mentality of these people who have considerable authority, and whose words carry great weight with their people.

"Luckily, the intelligent element in this Province does not partake of the views of men of the class I have just quoted.

"We had the good fortune to be before an excellent Judge of the High Court, who gave us a patient hearing, and who, we are satisfied, will render a judgment which will be quite fair to us.

"There is in the case, however, a serious question of law which will have to be disposed of in our favor before we can obtain judgment, and it is, that a single individual is permitted, in law, to sue for the libelling of an entire class to which he belongs. The authorities on the question are conflicting, and it is quite possible that the Judge may dispose of the whole case by deciding that in law no action is given to the plaintiff.

"The question, however, is of sufficient importance, should judgment go against us, to carry to a higher Court.

"In conclusion, I may say that should you be able to obtain from Cardinal Farly a statement such as we asked for, it would help us considerably. We cited in support of our contention that the ritual murder charges were audacious falsehoods, the Catholic Encyclopedia, which bears the Imprimatur of Cardinal Farley. The article 'The Jews' contains, we consider, a fair history on this matter, and in it there is found the recital of a number of Papal Bulls, published in Medieval times, pointing out that ritual murder charges were base fabrications, and Dr. Herman Abramowitz, a former student of your Seminary, was a tower of strength to us in the trial. He referred to the history of alleged ritual murders, and produced and filed a book containing all the Papal Bulls dealing with the question.

"We expect that the addresses of counsel will finish on Monday, when the case will be taken under advisement by Mr. Justice Malouin, the presiding Judge."

When the pleadings before the court of first instance were already completed Marshall summarized the problems in the case, from an American perspective in a letter to Jacobs dated May 29, 1913,

"I have feared all along that the weakness of your case lies in the fact that the publication of which your client complains is not directed at him individually, but at the class of which he is a member. I assume that you have given proof of special damages, and that your evidence that he has actually suffered special damages in consequence of the publication shows direct and not remote damages to have been sustained by him; otherwise I greatly fear that the court would be strongly inclined to dismiss your action.

"It is the general rule, in the United States at least, that where the defamatory matter has no specific personal application and is so general that no individual damages can be presumed, and the class referred to is so numerous that great vexation and oppression might grow out of a multiplicity of suits, no private suit can be maintained.

"In *Sumner v. Buel*, supra, it was held that an officer of a regiment cannot maintain an action for a publication reflecting on the officers of the regiment generally, and in *White v. Delavan*, supra, the court applied this rule to a publication which reflected on the brewers of the City of Albany generally.

"It is true, however, that by proper innuendoes, that which is averred generally of a class of men may be shown to apply to a given individual of that class.

"On the other hand, it has been held that one who publishes matter about a family in its collective capacity assumes the risk as to its being libelous as to any member thereof. It has also been held that a publication which denounces a verdict as infamous and charges the 'twelve men' composing the jury with having done injustice to their oaths is directed against the jurors individually and an individual juror may maintain an action therefor. It has also been held that although the defamatory publication is directed against a particular class of persons or a group, yet any one of that class or group may maintain an action upon showing that the words apply especially to him.

"In *Bornmann v. Star Co.*, the statement alleged to be libelous was made concerning twelve young doctors who were on the staff of the Metropolitan Hospital on Blackwells Island.

"In *Maybee v. Fisk*, the words, 'your boys have stolen my corn,' spoken to a father, were held actionable in a suit by the oldest of three boys, even though the other boys had stolen the corn.

"In Ryer v. Fireman's Journal Co., it was held that a publication that 'the entire staff of harness makers had been dismissed for alleged thefts,' will sustain an action in favor of one of the harness makers.

"In Gidney v. Blake, the words 'his children are thieves,' were held to be actionable in favor of one of the children.

"In your case the defendants have indicated a whole people. The question, therefore, as to whether or not any of the people referred to can maintain an action for libel, is a serious one. At all events I am strongly of the opinion that, unless there has been specific proof or special individual injury to the complainant, such an action is not maintainable, however great the outrage upon decency, which exists in the publication, may be."

Clearly, assistance and expertise from outside Canada were minimal and played no role in the Quebec case.

.....Begins

At his own expense Jacobs moved practically his entire office to Quebec for six weeks to prepare for and to conduct the trial. His junior partner Louis Feiczewich, later Fitch, assisted him. Maxwell Goldstein, K.C. was consulted in the case. (His letter to Jacobs, Nov. 19, 1910; Canadian Jewish Archives, new series, no. 2) Jacobs retained Lawrence A. Cannon of the Quebec Bar as associate. L.A. Taschereau, soon to be premier of Quebec, was associated closely in the case. Jacobs wrote him on the 24th, "Mr. Ortenberg is, of course, the responsible party, and is quite able to meet these disbursements." The Quebec law office replied on Oct. 27,

"You will notice that we have not yet answered the plea. Rabbi Glazer had promised his assistance, and upon his instructions we took suit on behalf of Louis Lazarovitz and Ortenberg. We have requested these parties to pay \$500.00 for retainer and disbursements, but have so far received nothing from them.

"We have argued the demurrers and Mr. Justice Malouin ordered preuve avant faire droit. In view of the peculiar nature of these cases, we do not feel like proceeding any further unless we receive \$500.00 to cover retainer and disbursements up to trial."

Taschereau discussed the legal strategy with Jacobs on Nov. 8, 1910, noting that the damages claimed were insufficient to give rise to any automatic appeal if the suit was lost at trial.

"It is true that the suits were issued for only \$500.00 but if we had claimed more, the Defendant would have made option for a Jury trial and you may feel sure that we would not have had the ghost of a chance with a Jury. I agree with you that no appeal to the Court of Appeal or to the Privy Council can be had, but I feel satisfied that should we make a good case and lose, we would obtain special leave to appeal to the Privy Council.

"The case is a very special one and on account of the religious question involved therein, I have no doubt that the judicial Committee would give us leave to appeal. I have no reason to doubt however, that our Judges in Quebec will give us fair play and if we can make a good case, I expect a favorable judgment."

Jacobs agreed and dealt with the questions of testimony to be presented,

"A few friends in Montreal who are interested in this case are going to meet on Monday night to discuss the question of evidence to be adduced and the witnesses who are to be subpoenaed." (Nov. 9, 1910)

And again on Dec. 1, 1910,

"I should like to have an interview with you respecting the case, in order that we may prepare for the trial.

"I fancy you will require a number of witnesses, who will necessarily be clergymen, and it would be well to discuss with them the nature of the evidence which may be required. If therefore you can state when you expect to be here we might possibly arrange a meeting at which these gentlemen might attend."

Plamondon found counsel to defend him: J.E. Bédard, Eusèke Belleveau and J.A. Lane.

The action was taken under art. 1053 of the Civil Code: "Every person capable of discerning right from wrong is responsible for the damage caused by his fault to another by positive act, imprudence, neglect or want of skill." As there are no other specific provisions, this is the article under which civil slander must be tried.

The initial action by Lazarovitz asserted that "the plaintiff was a British subject established in Quebec for more than twenty years, and president of the synagogue where citizens of Jewish origin meet to practice their religion. That during his many years of residence he has enjoyed the confidence and esteem of his fellow-citizens which he found essential in order to earn his livelihood and that of his family. That Plamondon is a notary and a journalist who enjoys a certain notoriety, and that his authority among a notable part of the population, particularly in the St. Roch and Jacques Cartier areas, is considerable; that in these circumstances Plamondon maliciously, with the express purpose of damaging the petitioner and his compatriots, sought to prove that each and every Jew in Quebec without exception, by their beliefs and their acts, are enemies of the Catholic faith and of the lives, honour and properties of Christians; that, in order to make his malicious, false and libellous assertions more credible, the defendant read to his audience alleged quotations from the Talmud; the defendant knows the Talmud only by hearsay, has never read the text and probably does not know its contents; the defendant falsely alleged that the plaintiff and his coreligionaires are obliged to obey the Talmud in preference to the Mosaic law, and to believe and to practice the series of allegations spelled out in the lecture; that the defendant told his audience that the plaintiff and his coreligionaires

are obliged to obey the alleged prescriptions of the Talmud, and has even gone so far as to say that for the Jews, like the plaintiff and his coreligionaires, rape, adultery, theft, usury, murder and swearing to falsehood are acts of virtue which their religion teaches and commands, which they treasure as a sweet memory as of a good action; that it is false to state that the Talmud contains such teachings as alleged; that it is false to say that the plaintiff and his coreligionaires are enemies of the faith, honour and property of the Christian fellow citizens, that they are despoilers and persecutors; that the defendant has accused the plaintiff and coreligionaires of being thieves of their property, corrupters of women, murderers of Christian children, fomenters of revolution; that after relating of certain heinous crimes which he alleged were committed by Jews in other lands, he took pains to tell his audience to remember that the Jew that is the plaintiff and his coreligionaires, are the same in all places, and that what they do elsewhere they will certainly do in Quebec when they will believe they are strong enough to dare do so; that the defendant affirmed that in our country they have already their tendencies and their irresistible need to attack the Catholic faith; the defendant called on his listeners not to purchase from the plaintiff and his coreligionaires or to rent or to sell them properties; that he sought to convince his listeners, practically all Catholic, to ostracize the plaintiff as a dangerous person who deserves to be persecuted in the name of the Catholic religion and of French Canadian nationalism. These calls to prejudice can cause the plaintiff considerable damage in his business and social relations and can humiliate him and his family, considering the preeminent place he holds in the Jewish colony of Quebec, and can bring him severe affront. Leduc has published and disseminated in Quebec and across the province a pamphlet containing the lecture, at the request of Plamondon, and this towards the end of harming the plaintiff and his coreligionaires in Quebec by exposing them to the hatred and contempt of their Christian fellow citizens and by inciting the great majority of the population to maltreat them as very dangerous and as criminal; the plaintiff has suffered very considerable losses in his business by the diminution in the number of customers in Quebec and in the district as a result of the lecture read by the defendant and the publicity which was given to it by Leduc, and also by reason of the humiliations which he and his family have suffered since, his children having been attacked and insulted on the street. As a result of the anti-Semitic campaign waged by the defendants, a certain part of the population of Quebec has acted seditiously towards the plaintiffs and his coreligionnaires and has thrown rocks through the windows of their synagogue while they were conducting religious services. For all these reasons the plaintiff is entitled to claim very considerable damages, which he wishes to reduce to \$500, seeking simply to reassert

his honour and to put the defendant in suit to prove the truth of their accusations against him. Wherefore the plaintiff concludes that the defendants, jointly and severally be sentenced to pay him \$500 or, failing this, that they be imprisoned in the common jail of the district -- all this with costs." (Ortenberg et al v Plamondon, unreported declaration in Superior Court, District of Quebec, no.784)

In publishing this legal document, Action sociale (May 11, 1910) headlined it, "The Talmud. The Jews Do Not Comment on It".

The defendant responded routinely by denying virtually all the allegations and added,

"The establishment of Jews in Christian countries has always raised and still raises grave political, religious and social problems, in view of the unconquerable antagonism which exists between the beliefs and the mentalities of the Christians and the Jews, respectively. The latter always consider themselves as the people of God. For them, Christ is an idol, and the Christians are idolators, and infidels, whose exploitation is for the Jew a highly meritorious work. Everywhere where they have gone they remain isolated, form a colony apart, are always adorers of the golden calf, and have no other occupation than to drain money from Christians, and to increase their own capital, stock jobbing, and trading;

"Christian people have always considered the presence of Jews among them as a social danger, and have submitted them to rigorous laws, considered necessary to prevent them from despoiling and tyrannising over Christians.

"During many years, driven from Europe by the Christian governments and nations, the Jews have come in large numbers to Canada, and especially to the Province of Quebec, where they infest the suburbs of our cities and country places, and where they have become a social scourge, making a ruinous competition in business with Christians, and increasing their fortunes as above mentioned, the whole to the imminent danger of the Christian people, and of the Christian institutions of this Province."

Even before the case reached the Superior Court on June 14, 1910 the lawyers for the defence agreed that it should be dismissed since Lazarovitz was not personally attacked, but that the Jews' code of moral principles had been analyzed and that the conclusions deriving from the lecture did not bear upon this or that individual but on the collective: on Jewry. (Action sociale, June 14, 1910)

In general terms, counsel for the defendants reiterated all the charges made in the address and pamphlet, stating that everything mentioned by them was true, and furthermore, that the anti-Semitic question, being one of general interest, should and ought to be publicly discussed; that the address contained no imputations of a personal character against the plaintiffs, and that it merely referred to the Jewish race, its doctrines, and religious practices, warning the Christian public of the danger to which the Province of Quebec was exposed.

Plamondon's friends appear to have rallied to his aid when he was charged before the court, especially the men of the church.

They had but little choice; in effect they too were on trial. As he stated in his notorious address, he was but acting on their inspiration and he was but repeating what they were preaching and publishing. But for grace coming from somewhere or another they could have found themselves defendants.

Their scholars testified to matters of which they had little knowledge; in a more critical society their credibility would have been shattered, as well as their media institutions.

Action sociale was prudent in reporting the case during the many months it was sub judice. But it continued to attack the Jews, this time largely in Russia, and in reasserting the explosive accusations of ritual murder against them.

The Quebec newspaper was surprised at the Jewish self-defence before the courts. It became almost threatening at this point.

So the case dragged through the process. Plamondon seemed to know something about sentiment current in the Old Capital.

On Jan. 31, 1911 Jacobs wrote to Taschereau.

"I have an idea that the Defendants are not particularly anxious to proceed with the cases, and that if we prepare ourselves and are ready to proceed, we may possibly see them completely back down. Otherwise they will find themselves overwhelmed at the trial. However you would know more about this than we do in Montreal, and we should like to hear from you, at length, on this and other matters in connection with the cases."

Indeed Jacobs in his address to the court rubbed it in, "I fail to see that the church is supporting these gentlemen in their 'holy work.'"

In a bitter article "Long Live the Jews" in his Libre parole (Feb. 11, 1911) Plamondon complained,

"I have long denounced them as our enemies; I have long cried out to my compatriots that they are wrong to rent and even to sell them their houses, and to encourage them to settle among us by buying from their stores.

"Doubt comes slowly as you preach in the desert. You believe that you are right in spite of everybody, but finally you weaken. When the voices of authority from whom you expected brilliant support are silent. When you sometimes see a mocking smile on lips which should open to support you; when those you seek to defence remain deaf to your most pressing call and continue to do just that which you urge them to cease; when at the side of those who are silent those who speak who were better silent because they would only injure your course -- who can blame you if you tire and are beset by doubts and finally lose in the task you have undertaken. Only a hero or a dupe will continue fighting stubbornly on the public arena for people who look out at you quietly from their windows, ready to applaud noisily if you win and to treat you as an imbecile if you lose. Let others take my place.

"So it is really certain that the Jews have enslaved France and would do the same to our country?

"I read in La Vigie that they are good citizens, peaceful, industrious, sober, respectful of our laws and rights. After all, if all this were true? In that case, for better or worse, I cry out, together with La Vigie, Le Soleil, Le Pays and all the free-masons of the world, 'Long live the Jews!'

"But -- what do I hear? What is this wild distant clamour where the cries of anger are mixed with the cries of pain? It is Jean Baptiste, the intolerant Christian of 1900 who is kicking out the poor sweet Jew guilty at the most of attracting too much attention."

Young Louis Fitch, later to win renown as a great Quebec lawyer and political figure, stated,



"Mr. Plamondon admitted himself that it took him two months' time to prepare his speech, during which time, he states, he made a study of what the Talmud contains. Now, our learned Rabbi has testified before this Court, that the Talmud is a work which it takes a lifetime to study, he himself having spent twenty-five years in the study of it. And then Mr. Plamondon having delivered his lecture, is not satisfied. He had it written and printed.

"It was not only our Talmud that was attacked, but our whole race; and it is to vindicate the good name of the race that I am here before you."

Mr. Fitch then made a reference to the fact that not one of the witnesses on the defence could prove that the alleged charges were in the Talmud. They attempted to show that expurgation or omissions had been made; but surely anyone, no matter what language he speaks, could recognize a circle if he saw it, as being the mark of an omission, notwithstanding, as they alleged, they knew no Hebrew.

"Moreover," he continued, "Plamondon had reference to Mgr. Gauvreau, who is now dead and cannot be produced before the Court.

"Above all, Mr. Plamondon had the gall -- for gall only I can call it, to state before the Court that he did not believe the evidence of Rabbi Abramowitz, a man who has spent his life in studying the Talmud. The Rabbi might easily have exaggerated his knowledge of the Talmud, but no! He was content with confining himself within the limits of fairness and of truth. Let me state, too, that one-half of the references given by L'Abbe Nadeau concerning the Talmud are on usury and do not exist. The texts referred to and quoted from were written by converted Jews, whose minds were not in a fit condition to allow them to write on Jewish teachings.

"Mr. Jacobs has also pointed out that the books produced were printed in France, at a time of much anti-Semitism. Besides, not one of them, excepting that of Monseigneur Paquet, bears the signature of approval of some bishop. That excepted work itself is of a milder nature."

The lawyer then most eloquently showed that in the lecture of Plamondon, the references therein were in particular to the Jews of Quebec. He read certain passages, which of themselves bore testimony as bearing on the local Jews, and "What better evidence can we have than that cited by the plaintiffs, Messrs. Ortenberg and Lazarovitz themselves." (Daily Telegraph, May 24, 1913)



Proceedings

Plaintiffs remained long unclear as to their legal position and their claims days before pleading began in May, 1913. Jacobs wrote to Taschereau,

"You say that evidence will have to be secured to show actual damage. Do you not agree with me that all we have to show is the publication of the libel, the untruth of the same and the outrageous statements contained therein, and ask for punitive or exemplary damages?

"It seems to me that this is a case where punitive damages ought to be awarded as there was absolutely no justification for the publication of the libel. Sedgewick on the Measure of Damages is very clear on this question as to exemplary damages, and recently I had a case decided by the court of Review where the rule was adopted. It is Kalmanovitch vs. Muller in 18 R. de J. 159.

"We will certainly never be able to show any actual damage, and for this reason we must urge the question of exemplary damages.

"Unless, therefore, I hear from you to the contrary I will be in Quebec on the morning of the 14th.

"I gather there will be no necessity for my bringing along witnesses from Montreal. We can, of course, if necessary, have on the witness stand some of our prominent Jewish clergymen here, and if you think it is necessary that evidence of this kind should be put in at the examination in chief and not in rebuttal I could arrange to have them attend.

"Between ourselves I do not believe that the Quebec branch of Jewish clergymen will properly impress the Court, and for that reason I would suggest our bringing Montreal people."

The poor communications with outside Jewry is evidenced in a letter from Louis Marshall, head of the American Jewish Committee, to Jacobs, written on May 23, 1913, when the hearings were already proceeding,

"There have just come into my hands, as President of the American Jewish Committee, the papers which you have forwarded to Dr. Harry Friedenwald of Baltimore, in connection with the case of Ortenberg v. Leduc.

"I regret very much that I had not learned about this matter sooner. I glean from one of your letters that this case has been set for trial at Quebec on June 15th. Last evening, however, I read in the Warheit, one of the Yiddish papers published in this city, an article which purports to be an account of the trial in this case which is now in progress. Kindly inform me which of these two statements is correct. If I had a little more time, I might be able to secure a statement from Cardinal Farley which would answer your purpose."

Even after hearings were called "Mr. L.A. Cannon, K.C. for the plaintiffs, moved for an adjournment of the case until next term, giving as a reason that the case had been fixed for the 14th and carried over until the following day, and again postponed owing to the illness of the presiding judge, Mr. Justice McCorkill. All witnesses were ready and in court both days, including Rev. Dr. Abramowitz, rabbi of the Jewish Synagogue, Montreal, who came to Quebec to aid the counsel for the plaintiffs, etc. Mr. Cannon read an affidavit made by Rabbi Abramowitz, which said he was obliged to return to Montreal to prepare for the Sabbath last evening, and today, and stating that he desired to be present to assist in giving evidence as to Jewish beliefs and practice.

"Mr. J.E. Bedard, K.C., on behalf of the Defendants, opposed the adjournment, insisting that the affidavit filed from Rabbi Abramowitz was not sufficient. Furthermore, it was contrary to the practice of the Court, illegal and futile. Canada was a Christian country, and he could not see why a court should grant a postponement solely on the ground that a Jewish witness had his Sabbath duties to perform.

"Mr. Justice Malouin informed Mr. Cannon that the views advanced by him for a postponement were not sufficient. He would have to have other reasons, besides these advanced by the Rabbi Abramowitz, who was not even entered as a plaintiff in the case.

"Mr. Cannon said it was also the wish of his clients to have the case postponed, and asked leave to have Mr. Ortenberg to declare under oath, which was granted.

"Mr. G. Belleau, K.C., associated with Mr. Bedard for the defence, suggested a compromise, that their case be continued over until Monday next, to which all parties concerned agreed. The witnesses were then called upon to be in court on Monday morning."
(Quebec Chronicle, May 23, 1913)

The tactics of the defence are of great social and historical significance. They did not content themselves with the technicality that the Plaintiffs were not specifically named in the address or pamphlet and therefore had no legal right to act in the name of Jews generally, whom the address maligned. They had good reason to believe that such a plea could earn them the cases. They also argued that Plamondon was attempting to render a service by warning the public of a menace which, as he saw it, the presence of the Jews constituted to society.

They based their case on the truthfulness of the statements made by Plamondon, and not only on his right to assert them.

To this end they called expert testimony to confirm what Plamondon had stated. These learned expert priests served them poorly. Their testimony proved a caricature of thinkers, learning, criticism and teaching in the province.

The expert witnesses admitted that they did not know the language of the Talmud, had never read the Talmud in the original or in authentic translation; the works from which they quoted did not bear the official imprimatur of the Catholic Church, nor had they consulted official pronouncements of the Church condemning the vilification and persecution of Jews.

These flowers of Quebec academe had no familiarity with Hebrew or Aramaic or with the works on which he was testifying. They had not even read the Papal documents which repudiated the charges against the Jews, nor more recent statements by prelates still in office in England and France.



A professor who appeared on Plamondon's behalf testified on the Talmud, shown volumes of the Talmud, said it would be useless for him to look at them for he did not know its language. He had read no books in favor of the Jews as the libraries of Quebec contained no such books.

Laval had a long way to go.

The entire panoply of ancient Catholic learning in the province could not muster familiarity with one page of the Talmud. Knocks at any three Jewish doors in the colony could have enlightened not only on the texts but on the complex tradition of how to read them and how to relate them to Jewish law.

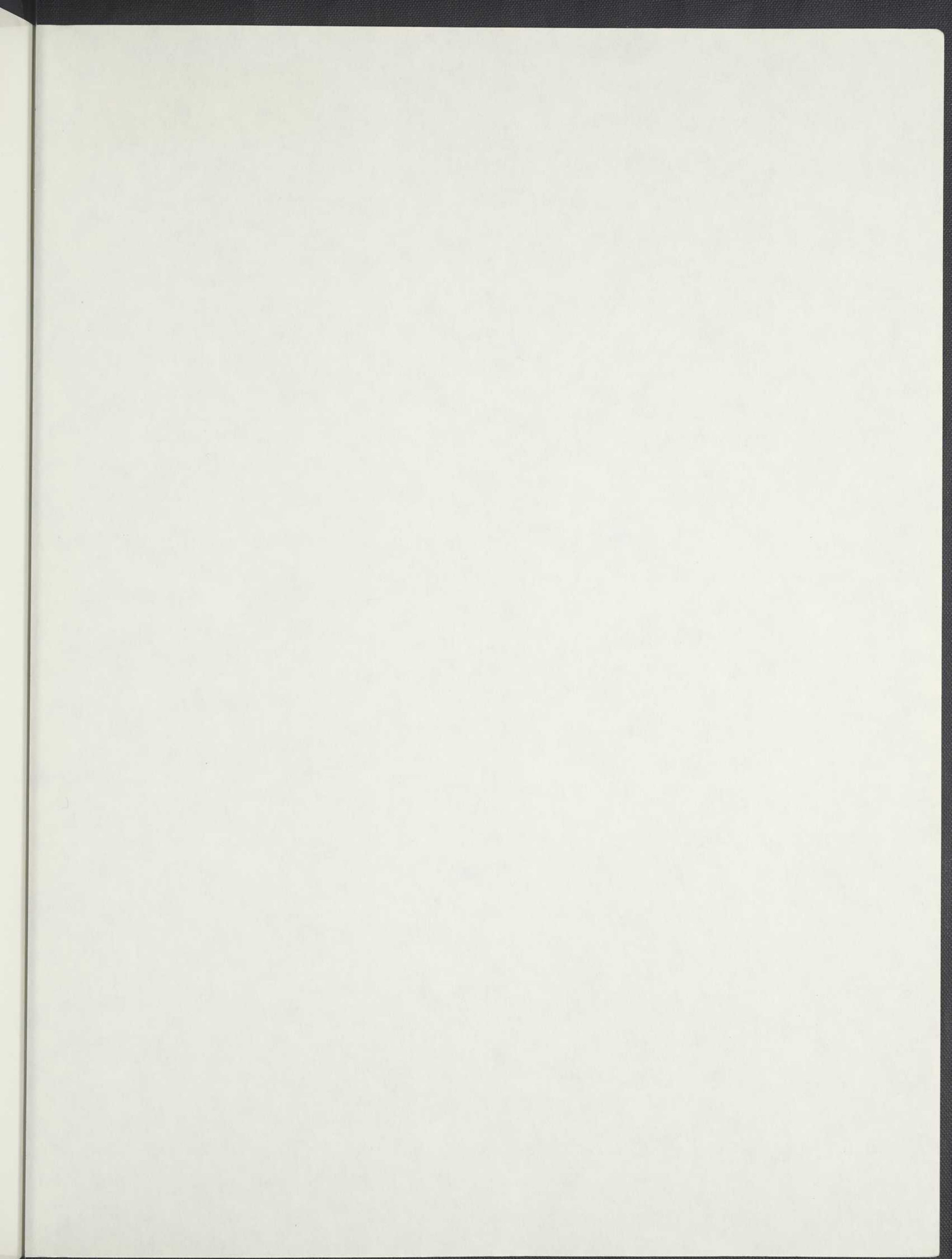
Counsel for Plamondon continued further to reassert the horrible assertions at the base of Drumont's anti-Semitic presentation.

They argued that Plamondon drew attention to the dangers that are implicit in the crowding of Jews into our province. The sons of those who made our province what it is have the right to defend themselves against all dangers which can threaten their achievement and the institutions which they bequeathed us. It is legal to regulate and to prevent the entry of Jews into Canada, like any other race alien to our mentality and to our political and religious beliefs... Jewish teachings are absolutely contrary to Christian teachings, and Canada is a Christian country. Belief in Christ is an essential part of the English Constitution.... Jewish concepts about Christians make them our natural enemies, and this state of hostility has endured since the origins of Christianity and should continue to the end of time." (Summary of Pleadings, J. E. Bédard, June 1913)

They repeated that what the notary had said was true, and they asked the court to accept the whole myth of the anti-Semites.

Nor were they going too far, as subsequent developments will show.







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