

ADRIEN ARCAND

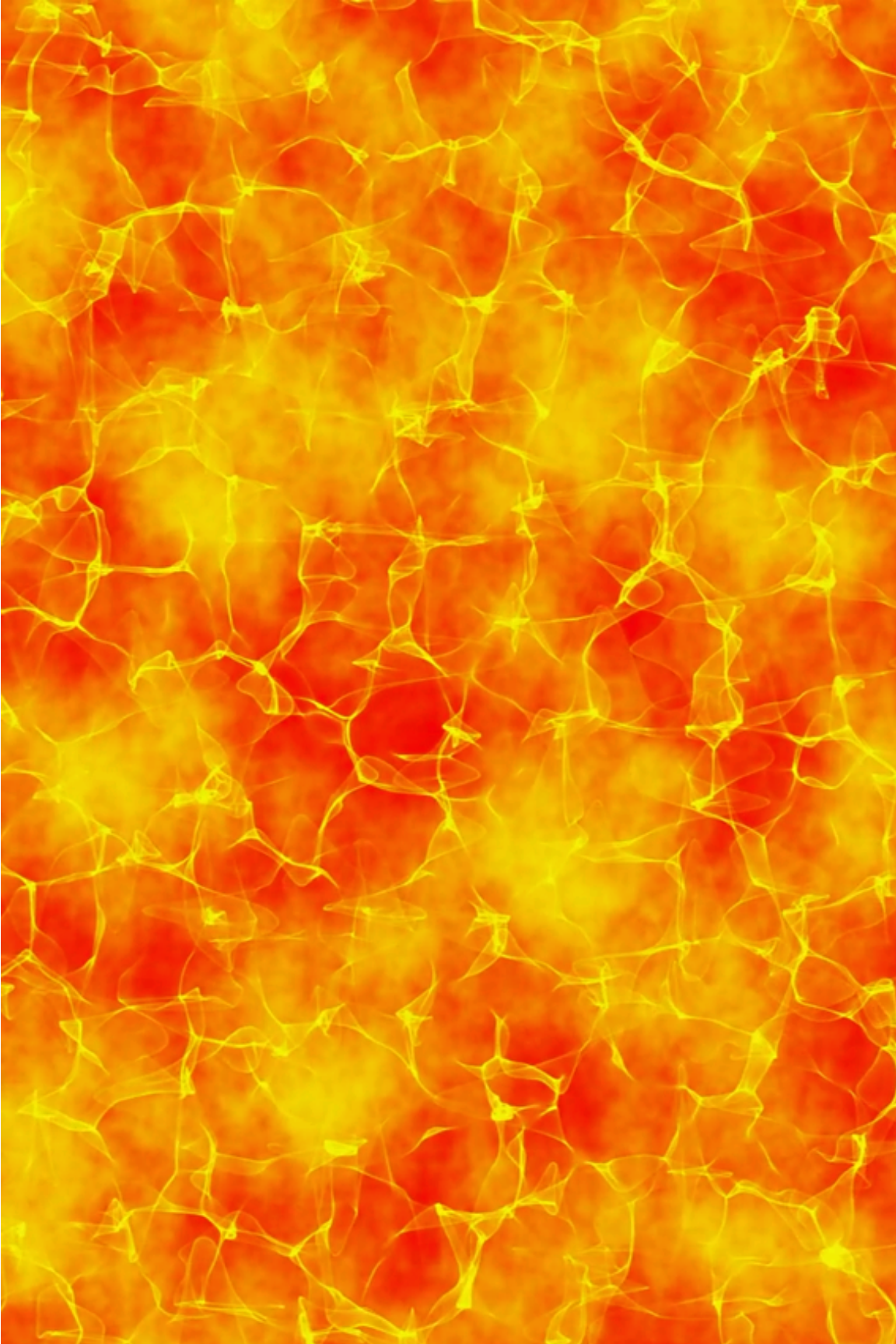
PRAYERS

BY A ROMAN CATHOLIC
FASCIST

Selected from *Mon Livre d'Heures*
FOR THE FIRST TIME, IN ENGLISH

Adrien Arcand Books - Free Edition

Adrien Arcand Books - www.adrienarcandbooks.com



Prayers
by a Roman
Catholic Fascist

ADRIEN ARCAND

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For Adrien Arcand,
his disciples, family and friends

ACKNOWLEDGMENTS

This is the first edition of
Prayers by a Roman Catholic Fascist.
Christmas 2020

Thanks and gratitude are owed to the *Bibliothèque et Archives nationales du Québec* (BAnQ), who despite the 2020 "pandemic" and lockdown, were the only institution willing to help with copies of the original French prayers, held on microfilm. This was, to be precise, the edition described as follows by Professor Pierre Trépanier at footnote 57 in his 1991 "*La religion dans la pensée d'Adrien Arcand. Les Cahiers des dix*, (46), 207-247.
<https://doi.org/10.7202/1015587ar>":

"I used the 4th edition, published in 1981, true to the first. It is a 62-page (21 x 13.5 cm) brochure, no publisher mentioned, but displaying on the cover the symbol of the National Unity Party of Canada. A non-paginated sheet bears, on the front, the table of contents and, on the back, a list of journals published and brochures signed by Arcand, a list which ends with the invitation to 'inquire at the NUPC Bookstore Service'".

The portrait of young Arcand reading was enlarged and photo-shopped from a tiny image in Jean Côté's book, *Adrien Arcand: une grande figure de notre temps*, 1994, ISBN 2-9801677-3-8.

The Dove of the Holy Spirit was adapted from Bernini's magnificent stained glass window in Rome, a part of the *Cathedra Petri*, or "Throne of St. Peter", the central work of art in the apse of St. Peter's Basilica in Vatican City. Designed by Gian Lorenzo Bernini and finished in 1666, this chair is made of bronze and encases the original Chair of St. Peter, which is made of wood and ivory. The throne takes up the whole space in the front of the Basilica and is centered around an amber stained glass window. At the center of this window is a white dove which symbolizes the Holy Spirit, hence the title "Dove of the Holy Spirit".

'Song of the Angels', by the brilliant French painter, William-Adolphe Bouguereau, was completed in 1881.

PRAYERS
BY A
ROMAN CATHOLIC
FASCIST

A selection of prayers and apologetics composed by
Adrien Arcand in French, taken from his
Mon Livre d'Heures (My Books of Hours),
first produced by him in 1936

ADRIEN ARCAND BOOKS
Exclusive English Translations
Christmas 2020

“*... fascism means
the doctrine that seeks
the restoration of the social order
through spiritual values and the
national ideal.*”

— Lambert Closse (Joseph-Henri Guay),
*La réponse de la Race: (le catéchisme national des
Canadiens-français)*, Montréal: Imprimerie
Thérien, 1936, 546 pp., at 495, quoted in French
by Professor Pierre Trépanier (1991) in “La religion
dans la pensée d'Adrien Arcand”. *Les Cahiers
des dix*, (46), 207–247 @ 222.
<https://doi.org/10.7202/1015587ar>

“... fascisme veut dire la doctrine qui recherche
la restauration de l'ordre social par les valeurs
spirituelles et l'idéal national.”

“**I**n *My Book of Hours*, a pamphlet published in 1936, Adrien Arcand most clearly states his religious beliefs and ideas. The first ten pages are a prayer of adoration to the Trinity. There follow six pages that belong to apologetics (Eternity, Infinity and the Trinity). Then come two transitional pages, which are both political and religious (“The Race of Jesus and Mary”). Pages 19 to 26 are devoted to prayers composed by Arcand in honor of the Virgin (eight pages that can only be by a Catholic). Another chapter of apologetics, concerning the soul, occupies almost six pages (pages 27 to 32).”

— Professor Pierre Trépanier (1991) in “*La religion dans la pensée d'Adrien Arcand*”. *Les Cahiers des dix*, (46), 207–247 @ 228.

<https://doi.org/10.7202/1015587ar>.



“**A**rcand does not content himself with professing the whole doctrine of the *Credo* and the *Catechism*; he knows how to rise to the religious act par excellence, the purest, the most remote from all superstition: adoration. Witness the magnificent prayers that he addresses successively to the three persons of the Holy Trinity at the beginning of his *Book of Hours*. He gives to God the supreme homage and all thanksgiving, and abandons himself to His Will. His faith is mature and reasoned, without banality, focused first and foremost upon the Trinity. He has a preference for the Holy Spirit ...”

— Professor Pierre Trépanier (1991) in “*La religion dans la pensée d'Adrien Arcand*”. *Les Cahiers des dix*, (46), 207–247 @ 232-233

<https://doi.org/10.7202/1015587ar>.

*P*rayers to
the Holy
Trinity



Adoration of the ETERNAL FATHER

G^{OD},
First Person of the Divine
Trinity,

*I adore you, I bless you, I glorify you,
I recognize you as Master and
Supreme Sovereign of all that exists,
things visible and invisible, spiritual
and material, tangible and
intangible;*

*You are more than the Lawgiver, you
are the Law;*

*You are more than the Orderer, you
are the Order itself;*

You are more than the Creator, you are the very essence of being, its condition, its reason to be;

You are POSITIVITY:

Nothing exists that does not bear your seal, your signature, your reflection, because nothing exists which is not from You, because nothing exists without your Will, because nothing can be without the consent of your power to be;

You are called Good, Just, Great, Truthful, Powerful; You are more than qualitatively these things. Goodness, Justice, Greatness, Truth, Omnipotence, this is You, O my God, and they would not exist if you were not;

*Time and space are from you, and
You transcend Eternity and Infinity;*

*To be is a great blessing; to You and
to You alone, I owe it, O my
Sovereign Creator and Lord; and to
You I owe everything attached to my
being, on the spiritual plane as on
the material plane;*

*But I owe you an even greater
blessing than that of being. I owe
you the greatest of blessings that the
Infinite Master can give: the
consciousness that You are, the
knowledge of your existence, the
certainty that You cannot not be;*

*For, of what use or profit is the
creation, the existence of being, O my
God, without consciousness of the*

Creator, without knowledge of the Author, awareness of the Animator? None at all, and the sad life of one who cannot perceive the reality of the relationship between creature and Creator is sadder than the existence of the stone on the road which, if it has neither soul nor reason, remains submissive to your Law and in no way opposes the fulfillment of your will!

Annihilated before You, unworthy to gaze upon You, I adore you, I bless you and I glorify you, o Magnanimous and good Father. You allow me to speak to you! You agree to hear me! Though how much less am I than the caterpillar, the earthworm, the humblest insect,

which never rose up against your Will, and never broke your Law!

There, O Father, is the great, the greatest mystery of your Divinity: to grant that the most fallen of your creatures, the least worthy, may speak to you; to allow the most insubordinate to your Law to draw near to you; to permit the continuity of contact between the Creature and You, after the thread of the Law which serves as a link has been broken so often by the ungrateful creature.

This mystery can only be explained by your Divine Son, whom You have placed between the creature and You. It is He, your Son, God, the Second Person of the Divine Trinity,

who establishes the continuity of contact.

You would not be God if You had not the Greatness to forgive. But for You to forgive, there must be a divine atonement of which the creature is incapable. The divine atonement can only come from God; this is why the Expiator, Jesus, is necessarily God.

To atone for the offense to the Lawgiver, to the Law, a power equal to his is needed. There must therefore necessarily be another personified power in God who can intervene. This personified power, O Father, is your Son, the Expiator, the Mediator, the God whom I adore, as I adore you.

*I thank you for my being, O Father
Creator;*

*I thank you for everything that
relates to my being: family, friends,
possessions, O magnanimous Father;*

*I thank you for the blessings of
reason, of health, of the faculties, O
Generous Father;*

*I thank you for the troubles, the
disappointments and the miseries
that you know are necessary to
experience, for the re-tempering of
courage, O Wise Father;*

*Help me to ward off evil; help me to
understand and accomplish your
Will; I want each of my acts, each of*

my thoughts to help hasten the coming of your reign;

Through the merits of your Son, the Mediator, forgive me, O Merciful Father, establish perfection of contact between my unworthiness and my God, help me to ensure that nothing breaks this contact again;

I am and only want to be a tool in your divine hands, an instrument of your Will, I want to do only what You want me to do;

I am annihilated in You, O Father who made me; I want totally to disappear in your Will; everything in me and about me belongs to You. Please, command me: I am here, your possession, prostrate in the

dust, incapable and powerless
without You. What you want of me, I
want. I call for Your yoke, I desire it.
O my God, O my Lord, O my Judge, O
my Master, command me:

SERVIAM! !!



Adoration of the ETERNAL SON

G^{OD},
Second Person of the Divine
Trinity,

*I adore you, I give you thanks, I bless
you, I acknowledge you;*

*If the Father gave me being, you O
my Jesus, have given me the fullness
of this being, by revealing God to me,
as He is;*

*You shared God with me, You made
Him my prisoner, at the cost of your
human life, at the cost of your blood,
at the cost of your sufferings;*

*Allow me, my Jesus, to bow down in
the shadow cast by your cross; I am
not worthy to touch it; confused and*

ashamed, I stand behind, in the shadow it draws, for I feel too guilty to bear your gaze;

After all the Father has done for me, after the unspeakable sufferings you have endured for me; after the fullness of grace which the Spirit had bestowed upon me, I feel unworthy, O Jesus, to appear before you;

You have given me more light and insight than many others, and I have no excuse or mitigation to offer You for my sins; because of what you have revealed to me, I am more guilty than another;

For me, you consented to undergo the Passion; for me, you wanted to become a passive God; you wanted to submit, out of love for me;

You suffered birth, insult, opprobrium, affronts, outrage, threats, attacks, hunger, sleeplessness, cold, abandonment, torture, death, You even suffered temptation;

You have taught me that in this passion, in this passivity to the positive will of the Father, one finds mastery, positivity;

In this passion, up to the supreme sacrifice, you found the positivity to resurrect Yourself, to become, after the Father, the new Lawgiver, the Law itself, the Judge;

A single atom of your blood, a single beginning of moral or physical pain would have sufficed for you to redeem the universe; You wanted to be the totality of the sacrifice, the fullness of the gift of Yourself;

Teach me, O my Jesus, not to measure nor to count in the abandonment of myself to Your Cause; make me love you more, for I suffer the most from this lack of sufficient love for You;

I dare not touch your cross, your divine body offered to the Father as a burnt offering for me; I roll my forehead in the dust soaked in your blood; You allow the earth to receive the divine drops which fall from your cross, allow me, poor dust, to share this gift with the earth;

You who love the humble, help me to destroy my pride;

You who love the simple, help me to destroy the complications and the subterfuges of my soul;

You who love the pure, help me to overcome the slavery of the flesh;

You who love the gentle and the peaceful, help me to destroy all the hatred, all the malice that the Infamous has breathed into my heart;

You who love the poor, help me to detach myself unceasingly from this peat and this matter made to serve man and whose influence I suffer;

See, O my Jesus, that I not deviate from the one goal and the one work that matters: to work for the glorious coming of Christ the King;

I am afraid to approach your Table, O my Jesus, where You invite me to share your Flesh of life; set me on fire with a love that will make me overcome this fear; I know I don't

love you enough, and You know it too; this is what I lack the most; make me love you to the point of dying of it;

What a mystery of mercy and love; a God who, Himself, draws near to the unworthy creature who offended him, a God who, out of love for the one who betrayed His Law, becomes man, undergoes all torments, gives His Flesh as nourishment, to prove His Love to those who do not love him!

My Jesus, source of all forgiveness, all mercy, of all love, all grace, of all life, of all regeneration, have mercy on me;

Jesus, Man-God, God-Man, you who are alive, with your body eternally living, risen; You have human ears to hear me, You have human eyes

that see my distress, You have suffered what the Father imposes on the human body; You understand, like God and as man; Have pity on my weakness, my unworthiness, my blemishes, my faults;

You have done me the supreme favor of revealing Yourself to me, by causing me to be born in Truth, in Baptism, in your Flesh, in your Spirit; if I fear the responsibilities of such a great heritage, O my Jesus, because I am all the more guilty when I sin, I count on your infinite goodness to help me not to offend you; I accept with joy all the suffering and all the misery which may cause me to atone and bring me closer to You; for, O Jesus, I want you with all my strength of will; I want to be near You, with You, to serve You, to do

what You want me to do, to be what you want me to be;

Existence is nothing if it does not share in You; life is worth nothing if it does not lead to You; the universe no longer means anything if it does not help to draw closer to You.

Help me, O Jesus, so that all my thoughts, all my actions, all my desires, every heartbeat, every movement of my body, all my words and all my intuitions are a constant effort of my whole being towards You, to belong to You, to atone before You and, as the most obscure soldier in your army, to do my humble part to bring about the ultimate purpose of the whole of Creation: Your triumphant reign.



Adoration of the
ETERNAL SPIRIT

G^{OD},
Third Person of the Divine
Trinity,

*You who proceed from the love of the
Father for the Son, and from the love
of the Son for the Father;*

*I adore you, I bless you, I give you
thanks, I glorify you;*

*Because the divine love of the Father
and the Son is centralized in You,
You are the very center of supreme
love;*

You are the home of spiritual life, the home of Light, the home of Clarity; You who know everything, who penetrate everything, You know how much I love You, how much You are my particular devotion, what preferences I have for You;

Is it wrong, I don't know, but You know that I am drawn to You more than to the other persons of the same God; it cannot be because I need You more than the others, for I need the help of the Father and the Mercy of the Son so much;

You, the blinding Light, the home of consuming Love, kindle me with the most ardent love for Jesus, with the most living gratitude for the Father; balance my love, my worship;

Holy Spirit to whom I have surrendered myself entirely, blindly, with joy, imbue me with your Spirit, saturate me, flood me, pour yourself in impetuous waves upon me;

You know it, O sublime Spirit whom I adore, I belong to you, I am your slave, with all the abandonment of myself of which I am capable;

Use me, as you wish, as you will; blow upon me as the autumn wind blows upon the leaf detached from the tree; like the leaf, I will go where your Spirit blows me, sweep me away;

Under Your impulse, I no longer wish to be anything; I want to have no will but Yours;

O Divine Spirit whom I adore, pour out your gifts upon me, make me worthy, by making me worthy of the Forgiveness of the Father and of the Son, by Yourself breathing into me the fullness of grace and spirituality;

Give me the intense life of the soul, strengthen my faith, intensify my charity, support my hope;

You who are the Divine Treasurer, give me vision, intuition, understanding, intelligence, perception;

Instill in me the love of work and of toil, perseverance, patience, persistence, strength, mental vigor, endurance;

Give me the gift of tongues, the gift of expression, the gift of eloquence, the gift of conviction;

Give me the gifts of reasoning, logic, judgment;

Give me greater knowledge of God, of the purpose of men and of things;

Give me the intuition of your holy Mysteries;

Give me balance of imagination and of memory;

Give me the moral strength to endure with gaiety of heart, for the love of God, all the unpleasant, tedious, painful things that the Father's will wants for me;

Give me the Light, to guide those
whom life will lead to me, to do
better what You want me to do;
If I ask you for so many precious
things, O Holy Spirit, it is because
only in You are they found;

For, they cannot be obtained outside
of You and without You;

In exchange for what I ask of You, I
have only one thing to offer You: my
soul, a poor tarnished, fallen, degen-
erated soul;

Place your gifts there, O Holy Spirit,
and I will do all I can to make them
grow like the seed in good soil, in
order to give them back to you a
hundredfold, with Your help, for

*Your glory, because I want always to
love You;*

*Jesus was promised by the Father;
You are Promised by the Savior;*

*As the Father had to send his Son to
us, so Jesus had to send to us his
Spirit;*

*You have come, O divine Flame,
sublime Sanctifier, to complete the
work of the Father and the regenera-
tion of the Son;*

*Come to me, bend over me, fall on
me like a fiery Light. I will offer you
neither protest nor resistance, for I
want You with such a vehement
desire!*

*Like the leaf in the wind, I will
endure your divine Breath, with love,
with joy, while blessing and adoring
you;*

*Spirit of God, make me worthy to
encounter you, to receive you, to hear
you.*

*Blessed Spirit, blow your truth upon
the darkened earth, blow your Light
upon the pagan and the infidel
countries, blow your strength upon
your Church, blow your grace upon
all those who are dear to me, blow
your love and your holiness onto the
one who loves you and who trusts in
you;*

*You know how much I belong to you,
take me, use me, employ me; if I*

*have any use, it is for You, to your
ends, for your glory.*



Apogetics



ETERNITY

*E*ternity

is a perfect thing. It cannot be perceived by an imperfect creature. And, alas! the human being is not perfect.

In the perfect laws which fall under human understanding, we can have vague glimpses and distant intuitions of the mysteries.

Mathematics is the most perfect law that man clearly comprehends. It can help to convey a vague understanding of the mystery.

So, mathematics teaches us that 2 plus 2 is 4. This law is even proved to the mind through the senses.

Let us go back billions of years, and ask ourselves if, at that time, 2 plus 2 was 4. The answer is yes. Looking back hundreds of billions of years, we will find that 2 plus 2 was still 4. And so on, and on to infinity.

There was therefore never a beginning to the law of 2 plus 2 is 4. And, if we look into the most distant future, we can see by reason that this same law will never have an end.

So, with the help of our mind and our senses, we find a little eternal mathematical law, which has never had a beginning and will never have

an end. Reason therefore teaches us that there is nothing repugnant or unreasonable about the principle of eternity.

If eternity is admitted for a little mathematical law, why not admit it for God, who is the supreme Law, the first of all laws?

God is the author of all laws. If, in a law, we find the principle of eternity, it is absurd not to recognize the same principle in the author of this law.



INFINITY

*I*nfinity

is another mystery we can catch a glimpse of, by the same means: mathematics, the only pure and perfect science that men possess.

As the human being has had a beginning, he is loath to imagine a Being who never had a beginning, in space as in time. However, since man, apart from revelation, is uncertain whether he will have an end; since he does not wish to have an end; since he has the natural intuition that he will have no end (the religious teaching of all times), he does not hesitate to admit that he

will still exist after death. It is therefore the “lack of a beginning” that is repugnant to him, because he himself had a beginning.

Mathematics, here again, provides us with a principle of infinity, as it provides us with a principle of eternity.

I guess I was born when the number one was popping up. And, since the first moment of my birth, the 1 has not stopped moving, passing rapidly to the number 2, then to 3, 4,5,6,7,8, etc.

Adding a number to the previous number, without losing a single instant, is there a moment in the future or in finite and infinite space, when it will no longer be possible to add to the total, however large it be?

No. Even human reason, however limited its nature, cannot admit that there can be a limit. If there can be no limit for an accumulation of digits and a very simple natural law, it is no more repugnant to suppose that there will be no limit of time and space for the human soul in the future.

Yet from the moment of my birth, when I assumed that the number 1 appeared for the first time, let's start counting backwards, algebraically: 1,2,3,4,5,6, etc., to infinity. Is there a time when it would be possible to not be able to add 1 to the negative total, no matter how large? No, no more than for the positive total.

So, before my birth, as for the centuries which must follow it, there

is no limit for mathematics, and we fall into infinity. If I am bounded by a beginning, mathematical law is not. And if this law touches on infinity, it is even more logical to admit that the Author of all laws, He, too, and before all, is in the infinite.



THE TRINITY

Nothing

exists which does not bear the mark of its author.

There is nothing in nature that does not bear the mark of God.

As God is in three Persons, he imprinted the seal of His Trinity in everything.

God is the Supreme Law, the Mother Law reflected in all known laws. All laws known to man bear the Trinitarian signature.

In fact, there is only one Law in the world, in multiple forms; and this law, so varied in its manifestations, attests to the existence of the supreme, eternal Law.

God is in three persons: the Father, Creator, Legislator and Orderer; He is in love with the Son, who Himself loves the Father; the Son, confronted with the POSITIVE role of the Father, completes this role with his PASSION, a passive role which undergoes the ordering Will of the Former. From the love of One for the Other emanates the Holy Spirit, manifestation of light, manifestation of the union of the first two.

What other Law exists in nature, in the intangible spheres? No other can

be found. And this manifestation of the unity of the law proves the unity of God

.

In mathematics, the plus one and the minus one combine to make the manifestation complete and perfect. All three form a single unit; and each component or resulting element is of the same essence, of the same substance, while having a different PERSONALITY.

In electricity, we have the positive and the negative, which is not the enemy of the first but its complement; both love each other, attract each other, and from the union of the two springs the manifestation, the spark. There again, same essence, same

substance, same unity, same complete whole, but with three different personalities.

And the same law continues in all other known laws: atomic, molecular, in laws concerning heat, gravity, dimension, magnetization, etc., etc. Everywhere and in everything, in multiple and varied forms, we find only one and the same first law: the Trinitarian law.

The Author of these laws, or rather of this multiform and multi-manifest law, imprinted his own characteristic on his creation. And in studying nature, one must admit that the Creator, by the seal which he imprinted at creation, is a God in three persons.

God cannot not be in three persons. If the primary laws of creation require a “trinity of personalities” in their functioning, how could the Supreme Law, which is the author, not have the same characteristic.

Thus, in electricity, one cannot speak of positive force without instantly admitting, at the same time and with equal power, the negative force, which seeks the first (loves it) and unites with it to complete it. The existence of the negative personality is instantaneous to the existence of the positive personality. One could not come before the other, nor after; as soon as one exists, the other exists. And also instantly they unite and produce the spark, the manifestation of their union, which is

a third personality. All three are of the same essence, at the same time, forming at the same time, one and the same thing which is called electricity, but all three uniformly retain their different personality.

This reality, which gives us a distant analogy of the Divine Trinity, is found in everything that exists in this world. Mathematics, physics, chemistry, biology, etc. attest to the eternal trinity-unity in all known fundamental laws. Who gave this seal to natural laws if not their Author? And if their Author gave it to them, is it not because he carries it in Himself?

God is perfect, He is Perfection itself.

Real personality, in the exact sense of the word *persona*, is an element of perfection. The positive personality or the negative personality of electricity are things, not persons. This is what causes the imperfection of the creature.

My soul has its personality, my body doesn't.

The Divine Trinity, and this is the real mystery, differs from the trinity-law found in creation in that Its three elements are Persons. Real Persons, each enjoying the supreme perfection of intelligence, reason, sight, understanding, beauty, kindness, etc. God is the Law, but he is the Law in PERSON.

The Jews reject the Trinity, although Moses asserts it at the start of his Pentateuch. When he speaks of God creating the world, he writes in the plural, Elohim, meaning Him-the-Gods.

Christianity is the sole custodian of Truth, because it alone teaches the Trinity of Persons in the unity of God.

And the Trinity in the unity of God is found written in the whole of nature, in all known laws, because God could do nothing without imparting His own reflection.

A madman denies the fire when he sees the smoke. Madder is he who denies God and his Trinity when he can read the signature in all creation.



*P*rayers in
honor of the
Holy Virgin



AVE MARIA

“*H*oly
*M*ary,

*Perfect Daughter of the Father,
Bride of the Holy Spirit, Mother of
the Son, pray for us sinners now
and at the hour of our death.”*





AVE MARIA

Hail, Mary.

I salute you, the most beautiful of the beautiful, the purest of the pure.

Hail, immaculate child who has just been born, who, alone among the children of men since Eve, has been spared from original sin.

Hail, sweet little girl raised in the Temple, under the protective wing of the Divine Spirit, your husband.

Hail, young virgin of fourteen, so white and so pure that God Himself united with your flesh to form the

human body of His Son, the Redeemer, the Savior, the Judge of men.

I greet you, perfect daughter of the Father, in whom, from all eternity, He has indued His grace.

Hail, immaculate bride of the Holy Spirit, Who proceeds from the love of the Father for the Son and from the love of the Son for the Father: thus the bride of the God of Love, Himself.

Hail, mother of the Son; joyous mother of the Nativity, suffering mother of the Passion, triumphant mother of the Resurrection, glorified mother of the Assumption.

Hail, daughter-bride-mother of God. The most ineffable and most charming mystery is in you, O Mary. No other creature was or ever will be worthy and capable of this triune role of daughter-bride-mother of the same being, and of God no less: it is counter to the Law. The personal and immediate intervention of God, the author and master of the Law, was therefore needed to fill you with this unique glory. And it was requisite that God Himself be the object of your filiation, your union and your motherhood for this to come to be. The Ave Maria had to be taken up again, and completed, so that we might sing to you, bless you and glorify you in the triple mystery of which you are the subject, O Mary, so that we might sing as follows the

second stanza of the sweet Ave
Maria:

“Holy Mary, Perfect Daughter of
the Father, Bride of the Holy Spirit,
Mother of the Son, pray for us
sinners now and at the hour of our
death.”

Hail, Mary, apotheosis and
glorification of the redeemed
creation.

Hail, Mary, the second chance of
fallen humanity, for because of you
the Savior could be given to us.
When the Archangel Gabriel was
sent by God to seek your answer,
had you refused to serve, as did our
common mother, Eve, how many
more centuries would we have

awaited the Promised One, so desired?

Like Lucifer in the first times, Eve bowed to temptation, to become like Him, to be above creation, to no longer have to serve Him, thus to be served herself. You, O Mary, hesitated not an instant to proclaim yourself the servant of the Lord, to submit to His Will.

Hail, Mary, greater than Eve in her first splendor, for you were not to fall, you yourself would become the living tabernacle of the Redeemer; his first temple, his first altar, his first chalice, his first ciborium.

Hail, Mary, who furnished the Savior of men with the substance of His

blood, His bones, His flesh, His whole physical being; and Who, risen and still alive, is in heaven with this deified body.

I salute you, Mary, of whom it seems to me that I take communion when I receive the body of God your son; for, the blood and the flesh on which He nourishes those who hunger and thirst for life, are they not the blood and flesh that He drew from you, O compassionate and magnanimous Mother?

I salute you, Mary, you who by foresight of your submitting your consent to serve, were spared the withering of original sin, and have thus been raised above all humanity, above all race and nationality. Not

bearing this miserable burden which afflicts us all, your poor children, you have no atavism of blood or race, no peculiarity of family or nation. You are not of any race, neither of the Jews, nor of any other, for your blood was not Jewish blood, but a blood of total perfection, a blood of the human quintessence like that of the first Eve, who was not of any race or nation, but out of which arose all the races and nations. This had to be so for the Savior as a human being to be the perfection of men. And because it was thus with you, O Mary, no human being was pure and perfect enough in essence to be united with you. No one was worthy of the Perfect Daughter of the Father but God Himself. No other was worthy of being united through his flesh to

God; no other was worthy to be the Mother of God. And it could not possibly be that the Mother of God had known any other husband than God.

Hail, Mary, unfailing and immortal child of the human race. For, O Mary, after your answer which was to seal the fate of humankind: “Behold the handmaid of the Lord”, you could no longer fail or fall into imperfection: God was in you, as Father, as Bridegroom, as Son.

You are Immortal, O Mary, for not carrying the original error, you have not borne the sentence: “You will die a death”. This sentence could not afflict the Perfect Daughter, the Bride, the Mother of God. You are

not dead, for you had no need of a resurrection to ascend to heaven with your triumphant body. Your assumption, a beatific apotheosis of all those glorified, was the living entry into heaven of a body that the fallen Earth could not take back. The Son was to reserve for His beloved Mother the same triumphant entry that He Himself made into his kingdom.

Hail, Mary, who alone of all human creatures had no need of baptism or forgiveness.

Hail, Mary, who glorifies the human race in heaven. Thanks to you, the human race holds in creation, in heaven, the first place after God, above pure spirits. Lucifer was once

the first after God; by conquering him, by crushing his head, you have made yourself worthy of his place, and thus humanity is glorified by you, exalted above all other creatures. In your person, human creation is queen of heaven and of all creation; for, thanks to you, there reigns in heaven a God-Judge inseparably united to a human body.

Hail, Mary, before whom all the elect, pure spirits, prophets, pontiffs, martyrs, doctors, apostles, virgins, unblemished children, regenerated souls, bow with respect and love as before their queen and their sister. Hail, Mary, sole link of the created human essence to the divine creative essence.

Hail, Mary, who art in heaven with a human body like our own, like your divine Son. It is a testimony of your elevation that, alone with the Man-God, you have the privilege of reigning in His kingdom, with a human body. And there, like Him, whose daughter, mother, and bride you are, you have a human demeanor, for you wanted to be His servant. And like Him, you have human ears that can hear our human voice; you have human eyes that can see our supplications, our arms outstretched towards you, O good mother.

Hail, Mary, mother of God but also mother of humanity since Jesus, from the height of His Cross, gave you as Mother to men. O Mary, sister of all

human beings by descent from Eve, my sister; our common human mother, my Mother, you through whom God, Jesus, is our brother in humanity, I bless you!

Hail, Mary, gift of God to grieving humanity. For if God has given us His life, His grace, His flesh and His blood, He also gave us His Mother, at the hour of her agony.

Hail, Mary, perfect mediatrix between God and men. If God can refuse nothing to His daughter-bride-mother, what a certainty have we of obtaining what we ask of Him, consistent with His will, when it is you who request it for us!

Hail, Mary, to whom, like Jesus Himself, I can say “My Mother”. It is, O Mary, the most sublime privilege of humanity to be able, like the Eternal God, to call you mother. It is for this reason that on Earth and in Heaven, the creature can most closely approach his Creator.

Hail, Mary, object of the deepest mysteries, source of the greatest hopes, support of the most robust faith, pretext of the most ardent love, intermediary of all divine gifts.

Pray for us, miserable sinners, now and at the hour of our death.

Amen.



MARIA TRIUMPHATRIX

“*Saint
Michael*

*plunged the fallen angel into his
hell, but he did not finish him;
nor had he found a replacement
for him in heaven.”*



MARIA TRIUMPHATRIX

*Y*ou are,
O Mary,

the great triumphatrix. You have avenged pure spirits and humanity alike, the spiritual world and the material world.

He who, before creation, had been the first after God, and who was first to rebel against His Law, had not yet been replaced.

God the Father had said to him: “I will put enmity between the woman and you; she will crush your head”.

Before it was completely done, God the Son indicated to the world who the woman was, when He said to you from the height of His Cross, “Woman, here is your son”. The woman predestined, heralded, prophesied, decreed by God, was you, O triumphant Mary.

The rebellion of the light-bearer, Lucifer, who reigns today in darkness and over so many hearts, was in order that he might become like Him. He wanted to free himself from the duty to serve; to emancipate himself. He, too, wanted to be served. His “NON SERVIAM”, the first revolutionary cry of “liberty”, was the first cry of liberalism.

You crushed the head of this rebel, O Mary, by doing the very opposite, by submitting yourself to the will of God, by humbly accepting to be his servant. Servitude in God was the sole means of repairing the sin of revolt against God. This was the means that your Divine Son used to make reparation.

In becoming the daughter-bride-mother of God, O Mary, you enabled created nature to be sanctified through direct contact with God, Himself.

Continuing his eternal revolt, the fallen elect, in the constant desire to be served, dragged humanity into his kingdom by striking at its very root. He insinuated into her the venom of

the freedom of liberation, the desire to become like Him;

Saint Michael plunged the fallen angel into his hell, but he did not finish him; nor had he found a replacement for him in heaven. It was for you, O Mary, the new Eve, to avenge the human race by crushing his head, by taking his place in heaven, by becoming the new light-bearer, the ardent home of grace, of faith, hope and charity, which God, Their supreme author, confers upon us through your dazzling hands.

You first struck down the fallen angel in your person, by making yourself worthy of exemption from original sin; and then, by becoming the servant of the Lord, and for the

sake of service, never fearing to expose what a woman has most precious and dear: the confidence of her husband and the consideration due to her virtue by his fellows. And you did so not to “become like Him”, but to serve Him. And that is what made you most like Him, the nearest to Him, the first after Him.

Hail, O Mary, triumphant queen, the first after God.



MARIA
SUMMA MEDIATRIX

*You are,
O Mary,*

*the most powerful mediator of
humanity with God.*

*Who, more than you, can appease the
wrath of God the Father, author and
keeper of the Law; who can better call
forth His mercy; who more than you,
obtain His favors? For, O Mary, you
are his Perfect Daughter. Of all His
children, you alone have never fallen,
you alone have never been defiled. You
are the object of His indulgence, the
only one He found worthy to give as a
bride to His Spirit, to give as a Mother*

to His Son. A father can deny nothing to his favorite child. God the Father can refuse you nothing, O Mary.

Be my intermediary, always be my mediator with the Eternal Throne, O Mary, in all that I have to ask of the Father, your Father, my Father.

Who, O Mary, better than you, can move the Heart of God the Son to pity? You are His loving and beloved mother, as well as my mother, for He gave you to humanity as a mother, from the height of His cross. In all that I have to ask of the Lord God the Son, O Mary, in my supplications that He make me worthy to find refuge in the shadow of His cross, always be my mediator, you, His mother, to whom He can refuse nothing.

Who, O Mary, better than you, can be heard by God the Holy Spirit? You are His immaculate bride, the one to whom He united to form the body of God the Son, the one he found worthy of becoming the living tabernacle of the Man-God, in the most lovely of mysteries? In all that I have to ask the Holy Spirit, your Bridegroom, O Mary, be my mediator, for He can refuse nothing to His glorious Bride.

Perfect daughter of the Father, Immaculate Bride of the Holy Spirit, loving and beloved Mother of the Son, “the first after God”, the creature closest to Him, most intimate with Him, most loved by Him, disseminator of His gifts and His blessings, perfect mediator, it is through you, O Trinitarian Mother, that I pass on all my pleas, my supplications, my

prayers, my repentances, my requests. You will not refuse me, for you are my mother, and He will not deny you what you ask of Him for me, for you are His Perfect Daughter, His Bride and His Mother, for, in you, He is pleased to find the most glowing reflection of His mystery.

Mary, O my mother, prostrate before you, I kiss the hem of your radiant dress, confident that from your hands so pure, like a favourable incense, my prayers will be well received by your Father, your Spouse, your Son.

Hail, Mary, perfect mediator near to God.



Apogetics



THE SOUL

*Nature has
its laws.*

These laws being intelligent are therefore the fruit of an intelligence.

As Nature has no intelligence (although subject to intelligent laws), it follows that she cannot herself be the author of these laws.

Positive science proves that intelligence has its seat in a living and animated person. As Nature is not a persona, it is very reasonable to believe that its intelligent laws come from an external persona,

superior to Nature. This persona intelligens can only be God.

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Likewise, in the material body of the human being, there is an intelligence. This intelligence cannot be the product of the material nature of the body. Matter cannot produce a substance, or essence, more subtle than itself. Human intelligence comes from a persona. And this person, this SELF who, in its essence, is aware of being independent of matter, is the human soul.

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Nature is subject to its own laws, whose perfect order and stability are

permanent. From whom does it receive these laws? It can be none other than a Legislator superior to itself and who carries within Himself the perfection of ordering, stability and permanence. This Lawgiver is necessarily God.

If God ceased to be for a single instant, the animating essence of the Law would cease at the same time; and the Law ceasing, Nature, being subject to it, would cease at the same moment.

We cannot admit a substance which is subject to laws without also admitting an essence which imposes these laws. And as Nature is subject to laws, without the power to legislate, she is external and inferior

to her Lawgiver, who is necessarily God.

Nature carries the laws that govern her wherever she goes. As the human body comes from Nature, it too is subject to the laws imposed on Nature. Nature does not impose laws on man; she only transmits to man those laws to which Nature herself is subject.

~ ~ ~

The faculties of the human soul are not subject to the laws of Nature. Reason, if it relies on nature in a large number of its manifestations, is external and superior to Nature: a *persona intelligens*. It is impossible to suppose that reason, and the

faculties of the soul, are a function of matter, of the brain, of the cerebral or nervous system.

Defects in material can paralyze the functioning of certain faculties. Just as defects in vocal cords can be detrimental to the singer; but, just as the vocal cord—an instrument of execution—is not the song, likewise, the brain is neither reason nor the soul. The brain is an instrument at the service of reason, but reason is not a function of the brain.

~ ~ ~

When one takes a quick glance at the generalities of human life, one cannot help but ask: why life, why am I?

Hunger, thirst, heat, illness, dangers, anxieties, bereavement ...! Why?

For beings who have no intelligence, who cannot fully realize, who cannot ask nor consider the question, existence is easy to understand.

But for the human being, who can realize, who can ask the question, who, instead of simply submitting, can control his own faculties, who can curb his instincts when the animal cannot; who can even consider physical hardship as a good and seek it out, while the most intelligent animal can never do other than flee from physical adversity, why life?

Because, the human being has a soul. Take that explanation away, and life is not worth living.

To be born, to suffer, to fear, to die! And then, nothing? The immediate destruction by men of their own kind would be better. It would be a moral requirement. Because, in non-revealed human morality (according to the famous Masonic humanitarianism which replaces revealed charity), it would be stupid to consent that others, in the future, be victims of the same evils that we are suffering, and all for the mere pleasure of suffering and then falling back into a void of non-consciousness.

The Christian doctrine of the existence of the soul, and of the hereafter, in particular Catholic doctrine, is the only explanation of the mystery of life which befits intelligence and fully satisfies reason.

To perpetuate a life of misery which does not lead to a hereafter would be proof of stupidity on the part of men with no belief in the hereafter.

To admit the soul and the hereafter is instantly to justify life, its troubles and its miseries; is to justify material progress which attempts to make a better life for those who will have to succeed us in this sad vale of tears.

To admit the soul is to understand why life is not a pleasure; but the

circumstance of a battle that everyone must win.

The more the materialist believed he was approaching an “earthly paradise”, the more he moved away from it. The more difficulties science has conquered, the more new ones have arisen.

When rabies was conquered, influenza appeared. When diphtheria declined, tuberculosis and cancer increased their progress; when these are conquered, the proportion of physical misery will be balanced another way. It's the law of nature. There is no law that is not willed by a will. Who wills Natural Law? The Author of nature. He expressed his will, which many proud (and

therefore dark) minds do not want to see, hear or understand. The more that man's little science has wanted to complicate things, the simpler the Law of God has become in its manifestations. So true is the Sermon on the Mount: "Blessed are the pure in heart, for they shall see God".

The materialist scientists may have dissected the human body down to its furthest mysteries; they have not yet been able to understand the very mystery of life. If they admitted the existence of the soul, they would see that everything is explained, to the full satisfaction of reason. The "mystery that we must believe without understanding" is still what best allows us to understand.

Sincere, simple and candid faith in the incomprehensible is, curiously enough, the source of the blinding light that illuminates what materialistic science increasingly obscures.

Science, despite all its alleged progress, has not yet been able to change anything ordained by Revelation: “You will die a death, you will earn your bread by the sweat of your brow, you will suffer pain ...”. If science cannot understand the permanence of this law, despite all its efforts and discoveries, faith makes it clearly understood, faith explains its mechanics and necessity. This is why faith alone can explain the why

of life, something that science can never discover or explain on its own.

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*The human soul is above Nature. The soul is not a refinement of instinct. Instinct is fixed by limits it cannot exceed.*

*The instinct of the bee causes him to observe an intelligent law of Nature. But intelligence is not in the bee; it is in the law with which its instinct forces it to comply. This is why, despite the intelligence attributed to it, the bee will never be able to do anything other than it has been doing for centuries, it will never be able to leave this role; never, even, will it be able to manufacture its*

honeycombs differently, it will never be able to change their dimensions, or to make a wax of a different composition. The intelligence which it demonstrates is therefore not a personal intelligence, but an intelligence imposed on it by the intermediary of instinct.

It is the same for all animals, even those that are classified among the most intelligent. They are prisoners of fixed limits, and cannot do anything other than what they do.

The soul in man appears in his works. While the bird is the prisoner of a song, of the same ritornello which doesn't vary from one century to the next, man can create and vary his songs *ad infinitum*. He can make them express in their words and

their music meanings, feelings and thoughts whose limits are non-existent.

If the animal is a prisoner of laws which force it to always make its shelter in one and the same way, incapable of imagining another mode of shelter, man manifests his personality, his *persona intelligens*, in the innumerable ways he builds his houses. And what about the sciences, the arts, the play of the mind? We are far from primary and narrow instinct. And this intangible, spiritual, invisible power, which kneads matter, which snatches nature's intimate secrets, which penetrates its laws, would be a product of matter, of the human body!? This is impossible, and

reason cannot accept this mere supposition. Something in the human person is above and outside of matter; and it must be so, for this something to be able to comprehend and transform matter. And this something is personal, for science has not yet been able to find intelligence outside the personal realm. If it is so with man, it must be so with God. God cannot be “Nature, the laws of Nature, the great animating force, etc.” For Nature, as for man, the “great animating force” must be a divine person.”

Faced with the mystery of life and of nature, atheism is repugnant to reason; and, on the contrary, only faith in God can satisfy reason,

satiate it, nourish it. With the existence of God, life can be understood, have its reason for being, its necessity, only then is it worth living, to be endured with joy despite all its vicissitudes. And without God, life is folly, which makes those who continue to suffer it seem like fools.













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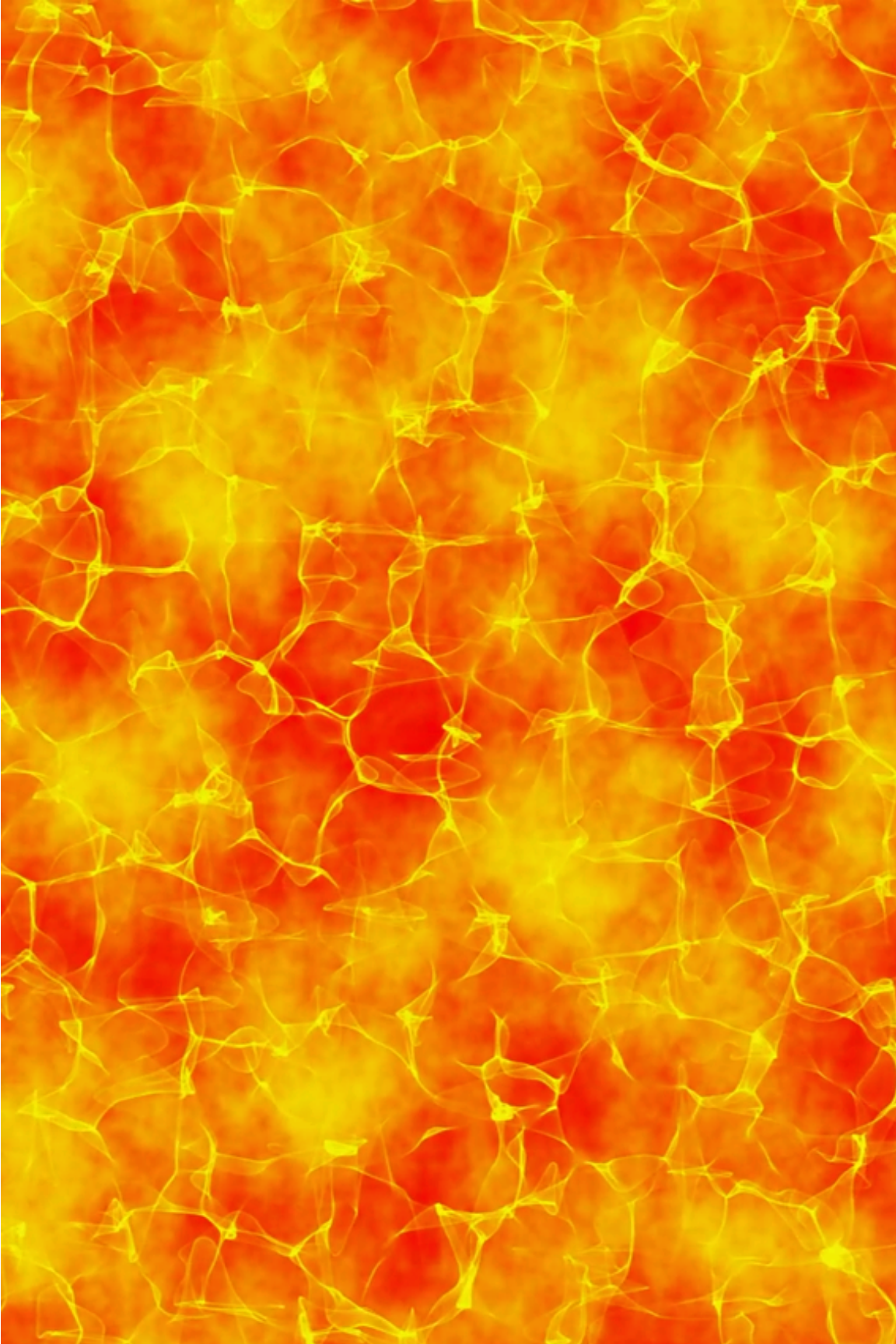
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"Use me, as you wish, as you will;  
blow upon me as the autumn wind  
blows upon the leaf detached  
from the tree; like the leaf, I will go  
where your Spirit blows me,  
sweep me away"

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