



The Swastika

What it Represents

From a talk given at Montreal in 1933

An Exclusive English Translation

Adrien Arcand Books - Free Edition



1

The

Swastika

ADRIEN ARCAND

“The Swastika, What it Represents”

is the closing segment to Adrien Arcand’s 1933 address in French entitled “*Fascisme ou Socialisme ?*” given at Montreal and published by *Le Patriote*. It is found on pages 65, 66 and 67 of the French talk.

This eBook presents an exclusive English translation of Adrien Arcand’s 1933 explanation of what the Swastika means to him. This English translation was first prepared on 31 July 2017.

“The Swastika, What it Represents”.

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DEDICATION

For Adrien Arcand, who stated:

“The Christ had said and proven that these descendants of Abraham were to reign eternally over all, and above all was He, the only Son of the Father, not created but

engendered by the Father, ever after known by the name of YHVH, Jehovah, Sabbaoth, etc.”

— *Down With Hate!* 1965, page 20

DEFINITIONS:

ADJECTIVE: **ANACHRONISTIC** U,NA-KRU'NIS-TIK

1. Chronologically misplaced

NOUN: **ANACHRONISM** U'NA-KRU,NI-ZUM

1. Something located at a time when it could not have existed or occurred

2. An artifact that belongs to another time

NOTA BENE:

It would be **anachronistic** to interpret the intentions of

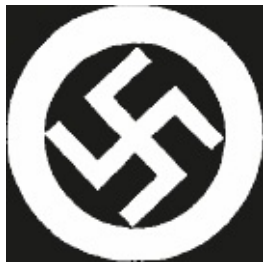
Adrien Arcand using post-war interpretations of the swastika attributed to Hitler by various writers.

Adrien Arcand adopted the swastika in 1933, well before WWII (1939-1945), and he clearly explained what it meant for him. It was a symbol to unite the family of white western peoples in mutual understanding, to *prevent* another world war among them. It was the symbol of a common racial identity transcending international borders for the purpose of achieving “real world peace”.

A different understanding of the swastika cannot be removed from the post-war context and transposed backward in time onto a period of history when it did not have that meaning. It cannot be imposed on a man for whom it did not have that meaning, in particular when the man has already explained precisely what it meant for him, in 1933.

“Every generation
has the right to verify the alleged
facts of history for itself.”

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December 2018

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Since their dispersal, the Jews, spread over the whole Earth, have never ceased to form a compact whole, fanatically united in regard to their national interests. They are the most ardent of nationalists, as their sacred and profane books prove.

Whether in Germany, in England, in France, in the United States, in Poland or in Canada, the Jews remain immutably Jews because of this profound nationalism which characterizes them. Wherever they are found, they have not wanted to become Germans, English, French, Americans or Canadians, whereas the old races, the Roman, Celtic, Gallic, Frank, etc., have merged into more generalized groups, more flexible and more civilized. The march of time and the work of centuries have refined and polished all the races, but nothing has been able to alter Jewry or Judaism. They are today exactly what they were in the time of Moses, in the time of Christ and in the time of Maimonides¹, the agents, the

apostles, the propagators of materialism.

This is explained because the Jews, who never consider themselves as in their own country anywhere, finding in no country a home for Judaism, have confined themselves to the material interests of the countries which receive them, without wishing to accept the

1 Rabbi Moses Ben Maimon, also called Moses Maimonides, was a Spanish philosopher considered to be the greatest Jewish scholar of the Middle Ages, and who codified Jewish law in the Talmud (1135-1204). (Ed.)

1

ADRIEN ARCAND

spiritual and moral interests. If the Jews suffer with more or less loyalty the flag which accommodates them, because it is never their flag, they unanimously draw together under the banner of the Star of Zion, made of two interlaced triangles. This is the symbol of Jewish nationalism, their national emblem, and they fly it in every country where they are found. In their struggle for world domination, the Jews of England put the English flag aside, the Jews of France do likewise, as also do

the Canadian Jews in Canada, to recognize above all and before all the Zionist standard. Only the Semites, or descendants of Sem, sport this flag; the symbol of the interlaced triangles is even mandated among certain Arabs.

Faced with the assault of the Jews against the white races or Japhetics (the descendants of Japheth), these latter tended gradually to league together in a vast defensive movement. It is not because of German propaganda, but because all are conscious of the same attack and feel the same danger that all the countries tend simultaneously toward a protective anti-Semitism; it is because each nation sees and recognizes what has been seen in Germany. We also have the spectacle of an immense contraction, in all the white countries, to save themselves from a peril the existence of which can no longer be denied. The descendants of Japheth, in a great general movement and from some unconscious aspects, are rising up to reply to the offensive of the descendants of Sem.

Beyond our English, French, Italian, German or other

THE SWASTIKA

secondary characteristics, there is a great basic and fundamental characteristic; we are all of the white race. If we each have, according to our country, a national flag, we all have, as members of the white race, a common emblem which symbolizes it: the legged cross or swastika, reproduced on the frontispiece.

The swastika is not a Hitlerian symbol nor a national emblem. It is a generic standard which gathers together in its shade all the members of the Indo-Aryan race, to which the whites belong. If this sign is hatefully denounced by the Jews, it is because the Semites cannot claim it. The Jew can claim for himself an English flag, or a French flag, or whatever religious symbol he will accept, but never and for no consideration can he place himself under the swastika, because no power can make an Indo-Aryan.

The most recent scientific study conducted on the origins of the swastika was by Professor W.-Norman

Brown, Ph.D., of the University of Pennsylvania, where he taught Sanskrit. In this study (August 1933), Professor Brown, who is an anti-Hitlerian, affirmed that the swastika was first employed in the “Japhetic” regions (Indus Valley, Baluchistan, Troy, Susa, Cyprus, Rhodes, Athens) as long ago as three thousand years before the Christian era, as attested by archaeological discoveries; that this emblem was never used by the Semites, that it is not found among the antiquities of their territories. Since the year 2,000 before Jesus Christ, the swastika was always employed with profusion by all the groups of the Indo-Aryan race. Today, it forms a rallying point

3

ADRIEN ARCAND

for all the “Japhetics” [Whites] assailed by the Semites in a bloodless but economic and political invasion and combat, the consequences of which are identical to those of a conquering army.

Discuss as you may the purity of a particular Indo-Aryan section, it nonetheless remains that the white

race is the white race, that the descendants of Japheth have nothing in common with the descendants of Sem, that they differ by fundamentally opposed instincts, that the spiritual tendencies of the former can never be allied to the materialist tendencies of the others.

The fascist anti-Semites of all countries have adopted as their emblem the swastika, the symbol of their race.

Although fascism is energetically nationalist, it finds in the swastika the key to an internationalism which must answer Jewish internationalism, because the combat engaged cannot be won otherwise. Similarly, although the fascist anti-Semites are positively Christian, they do not want to drag their Christian cross, a religious symbol, into the dust of battle, because this is not a religious war.

The swastika is and will remain the rallying symbol of the white race, in its world-wide effort to throw off the economic and political domination of the Jews. As the Jews take inspiration from their Star of Zion, exhibiting it, making it a watchword among their race, the Japhetics must wear their swastika without fear, take

inspiration from it, make it a watchword, in order that the peoples of the white race stop their internal quarrel- ing, cease to fear each other and to allow themselves to

4

THE SWASTIKA

be divided by the Jews, so that they can understand each other, agree with each other, and listening to the voice of their blood and their shared instincts, arrive at real world peace.

May the swastika fly proudly and victoriously every- where!

5

ABOUT THE AUTHOR

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

mother tongue, French. Most of his known writings are in French.

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

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

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

In November 1929, in the pages of the *Goglu* and other papers he emceed, (*Le Chameau* and *Le Miroir*) (translation: “The Bobolink”, “The Camel” and “The Mirror”), Mr. Arcand suggested the idea of organizing a vast nationalist movement. This is how, a few weeks later, the Patriotic Order of the Goglus

went into operation, to spread the doctrine that Mr. Arcand had elaborated.

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

i

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

On 21 June 1940, his movement was declared “illegal” and Mr. Arcand was sent, together with his principal Canadian lieutenants, to concentration camps, under pressure from Jewry in America and England. He would be deprived of his liberty for five years and five weeks: the longest internment of its kind in the whole British Empire. He only left the camps three months

after the end of the war. He could have been set free had he wanted to “do his loyal share for our glorious Soviet ally”, which he persistently refused to do, every six months.

Adrien Arcand died on August 1st, 1967, just a few months after he had penned “The Inevitability of a Social Reconstruction” in February of 1967. He was buried in a modest tomb at Lanoraie, Quebec.

Adrien Arcand was a mentor to the noted Ernst Zündel.

Adrien Arcand delivered the public lectures, *Le Communisme Installé Chez Nous* (Communism Installed Here) and *La Révolte du Materialisme* (The Revolt of Materialism), at Montreal in 1966, the year before he died. He delivered the public talk, *Fascisme ou Socialisme?* containing “*La Croix Gammée, Ce Qu'elle Représente*” (“The Swastika, What it Represents”), at Montreal in 1933.

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