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By

REVEREND JOSEPH HEITZ

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Storm Clouds Over France

BY REVEREND JOSEPH HEITZ

FRANCE THE NEXT VICTIM OF COMMUNISM?

HOW do communists and free-thinkers become friends? They create the "*Front Populaire*" in France in order to promote revolution and launch a new drive against religion.

So many falsehoods on the Spanish war have been published in the world press and believed by the good public; so well has the hypocritical propaganda machine of Madrid set to work that even Catholics have been deceived. "The people's fight for freedom and democracy against fascism and tyranny" and other such slogans will appear in the daily press, only to disguise the anti-clerical rage of the *Frente Popular*, which slaughtered hundreds of thousands of priests and laymen for no other reason than their religious belief. As some of the truth about Spain and the Spanish revolution slowly finds its way into the press, people look up—astonished at first—and ask: "But how could such a thing be in Catholic Spain?" "How explain a nation-wide outbreak of savage rage in religious persecution?"

A study of present-day communism in France and the recent history of the "*Front Populaire*," similar to the "*Frente Popular*" in Spain, will throw light on the Spanish affairs too and will make clear what is really at stake in the present battle between communism and the forces of right and order.

During many years the growth of communism was marked by a fiery opposition against all other parties. The leaders carefully kept its doctrine free from strange elements and strengthened it by enhancing its revolutionary antagonism. In those days the bolsheviks shunned every sort of reformism. In politics they opposed the socialists and democrats; in matters of religion the militant atheists of Moscow scandalized the free-thinkers by imprudently advocating intolerance and violence, and looked upon free-masons as another kind of bourgeois and as accomplices of the Church.

Jean Baby in his pamphlet, "*The Social Role of the Church*"—first pamphlet of the anti-religious series published by the "godless"—says:

"There is no need to lose words over Free-masonry. We know today that the struggle against the Church is well beyond the care of Free-masonry. This society is nothing but a group of ambitious bourgeois just seeking to help each other into the saddle. Free-masons have voted for

the return of religious orders; they are all in readiness to support and encourage foreign missions in the colonies," etc.

All of a sudden in France, a new move is revealed. Communists, free-thinkers and Free-masons enter into close cooperation.

The higher leaders, in the back-ground, no doubt judge that communism is sufficiently strong to risk alliances without losing its own impetus. And indeed, after its admission into the vast reorganization of the forces of the left, integral Marxism immediately takes the leadership and impresses its aggressiveness upon the whole group.

The C. G. T. (Confédération générale des Travailleurs) labor-union merges with the C. G. T. U. into one syndicate. In politics all the leftist parties go together in the "*Front Populaire*." We see the foundation of the "Maison de la Culture" and of the "Comités de Vigilance" where the intelligentsia of the masonic lodges enters into close cooperation with the tenants of Stalin. A sweeping rush of madness comes over France and carries the country fast towards revolution.

A similar concentration around Marxism may be witnessed at the same time in other countries. The communist's slogan of "Bread, Peace and Liberty," lures various nations—or parts of them—into the snares of Moscow, despite the fact that there is little bread, less peace and no liberty in Soviet Russia. Civil

war and foreign war lurk in the wake of this insane mysticism.

What Is the Objective?

This gigantic rally, which in its present stage shows the power and the ability of the instigators, certainly has a very definite aim. What is it? "To save democracy," says the "*Front Populaire*"; "To oppose exploitation of man by man," says the C. G. T.; "To protect culture, reason, free development," proclaim the humanitarians.

But how is it that these rescuers of democracy, themselves, awaken fascism in France by their utter contempt of public freedom? That the C. G. T. Syndicates try their best to wreck production, even when the government has given them their "contrats collectifs" (new labor regulations, paid vacations, forty-hour week, etc.)? That the new culture consists in praising Soviet-Russia, and supporting the Spanish Reds? These leftists are strange builders indeed. They have undertaken to rebuild the house and they endeavor to undermine the new building.

We, that is the public, are evidently left in the dark as to the essential purpose of leftist unionship. Revolution they want, but the people shall not know its true objective.

The result gained by Marxism in Russia and in Mexico, and by the *Frente Popular* in Spain, is to be extended to the whole world,

not sparing lies, violence, or blood. Politicians and humanitarians, in the group, are careful not to disclose such an aim. Secrecy, deceit, and darkness are essential to their campaign.

Let us question then another component of the *Front Populaire*, the Free-thinkers. They too have sought union; all international sections merged into one international league of Free-thinkers at the Congress at Prague, April 8, 1936, and all French sections became one at the congress at Châlons-fur-Saône, August 13-15, 1936. What then do Free-thinkers expect from the *Front Populaire*, and first,

What Is Free-Thought In France?

Free-thought in France, as it appears now, is a philosophy combined with political action to bring about the "welfare of the human race." But let this be understood well: The way to this beautiful end is emancipation of man from religious bonds and from all authority other than his own. "Neither God nor master other than myself!" Its first goal, therefore, is the destruction, in the name of progress, of Christian civilization. No definite statement is made as to the doctrine justifying the new order of things.

Contradictory theories even are adopted and discarded again, for no other reason than their greater effectiveness in the fight against the religion of Christ. Free-thinkers are

elusive and slippery in argument; ideas, and doctrines change, but they are persistent in one thing: anti-clericalism and religious persecution.

The field of action of free-thought is as unlimited as its elastic doctrine. All adversaries of the Gospel may become its allies; in its lap may gather all shades of opinion, except Catholic orthodoxy. Radicals, socialists, communists, and anarchists especially feel at home under its wings. "No enemies to the left," as Poincaré used to say, still makes a brotherhood of all enemies of God. Caring only for religious warfare, free-thought is able to assemble, organize, animate all social classes in order to turn them all against Catholicism. As early as 1902, Buisson said: "The struggle against the Church is the true bond of alliance between the parties of the left." Free-thought today combines all heresies of the past and perpetuates their effects. But in order to gain adherence and in order to unite the anti-Christian forces of the left, it tries to hide its true aim—religious persecution and anti-clericalism is not so popular with the French people as it was before the World War—by assuming the mask of a humanitarian program.

Just as the Church is the outward expression of the society of Christ's followers, so an anti-church, known as Free-masonry, dominates and coordinates free-thought. Consult

the statutes of the French Grand-Orient and you will be convinced that it is nothing else but organized free-thought. There we see how intellectual directives and political campaigns are elaborated. From this body emanated the mysticism and the planning of the "*Front Populaire*."

The French masonic lodges have created all sorts of new organisms or have succeeded in taking control of those in existence. These organisms are like so many "Third Orders" of the grand masonic order. Let us quote the principal ones:

La ligue des Droits de l'homme

La ligue de l'enseignement

Le syndicat national des instituteurs (school teachers)

Le parti radical-socialiste

L'Union nationaliste

All these third orders of French Free-masonry are free-thinkers, but their immediate aims seem to be political, social, or cultural; in fact they are meant to disguise the profound anti-Christian tendencies of the free-masons.

Merger of the Two International Leagues of Free-Thought.

After the World War, particularly on account of the close contact of priests with the

soldiers in the trenches and the high esteem they had won from men who had been hitherto enemies of the Church, anti-clericalism became unpopular in France. The leaders amongst free-thinkers realized that a change of tactics was necessary to regain popular sympathy and to sway the approval of the crowd.

Before the congress at Prague, Easter, 1936, there were two international leagues of free-thought: "*L'union internationale des libres-penseurs*" with headquarters at Brussels, under the presidency of Dr. Tervagne. This league was of masonic inspiration. The second was: "*L'internationale des libres-penseurs prolétariens*," directly dependent on Moscow.

In France the first league, numbering 24,300 members, published a monthly paper: "*La libre pensée*, with the sub-title: "*Defense of laicism, anti-religious action, social renovation.*" The editor was André Lorulot. The Moscow group counted 3,918 members and published "*La Lutte anti-religieuse et prolétarienne*," edited by Dr. Galpérine.

In 1934, under the instigation of the Russian "God-less" (militant atheists), a way was sought to bring the two leagues together. After the seventh congress of the Komintern, Loukatchevsky, vice-president of the central council of the "Union of the militant God-less" wrote:

“In the light of the resolution of the congress the international league of the proletarian free-thinkers reorganizes its work and fixes as immediate aim of its present activity, the actual union of all organizations of free-thinkers and the creation of one international league for the defense of culture and progress.”

This means in plain words, a universal movement to be thoroughly anti-religious under the pretext of saving civilization.

Dr. Galpérine, docile follower of Moscow, spared no pains to win over those free-thinkers who shrank back from communistic barbarity. A common front was to be put against the supposed common peril of fascism. Every effort was made to bring the two leagues together. In “La Lutte” Dr. Galpérine, who signs his articles as Levasseur, introduced a special slogan: “Towards Unity.” The idea of a merger received a fresh impulse at the congress at Prague in 1935.

Then Moscow, meditating a new world-wide propaganda, resorted to cunning and struck a new note, to overcome resistance. Communism was to be disassociated from the idea of religious persecution. The wolf will be clad in sheep-skin. From February, 1936, “La Lutte” no longer appeared with the insignia of the God-less. Comrade Thorez, according to the new instructions, launched his appeal to the French Catholics. Anti-religious activity, so essential to communism, was to be switched for the time being to another department.

Dr. Tervagne, at Brussels, then obtained from his league, by thirty-six against sixteen, a vote favorable to the fusion. An extraordinary meeting was again called in Prague at Easter, 1936. The French delegation of Tervagne's league, headed by André Lorulot, was all prepared to meet the wishes of Moscow. The delegates present at Prague were: 5 Germans, 8 English, 13 Belgians, 7 French, 5 Polish, 4 Swiss, 10 from Luxemburg, 3 Russians, 20 Cheks from Europe and 27 Cheks from the U. S. A. The free-thinkers of Spain and Portugal delegated their vote to Dr. Tervagne. Lorulot asked the delegates to vote the fusion in order to defeat a common two-headed enemy: fascism and religion. This declaration runs as follows:

“Unified international free-thought recalls the necessity of fighting against clericalism of all denominations and especially against clerical organizations which uphold fascism, war, and social reaction, using for conservative and tyrannic purposes their influence over the popular masses on grounds of religious beliefs.

“Rejecting the doctrine of a so-called reward in heaven, it wants to establish a society based on the rights of labor and no more on exploitation and injustice; the intellectual and moral emancipation of mankind being impossible unless preceded by economic and social emancipation.”

This means communism, although admitted in veiled language. The declaration continues:

“Free-thought knows no other weapon but science and reason. Not only does it not resort to violence, nor harms anybody, but it formally disproves any sort of persecution directed against any sort of religious belief.”

How clever! Violence is discarded as a method; it will be so easy then to simply deny or to justify by political motives the persecutions in Russia, Mexico and Spain.

The declaration concludes:

*“We address an urgent appeal to all friends of democracy, civilization, and liberty of thought; to all scholars, teachers, thinkers, artists; to all friends of the “*école laïque*” (unreligious school) to all philosophical and cultural associations, that they help us bar the road to those who would throw humanity back into the darkness and oppression of the Middle Ages, when we are pointing the lead to the fulness of human freedom, to social justice and to universal peace.”*

What redolence of phrase! What hypocrisy!

The decision for the fusion was carried on this declaration, thanks to the French votes, which means that the result was gained by order of the Grand Orient. Moscow had gained its end; French Free-masonry stood as god-father of the new league.

Revolution Ahead.

What does this fusion promise us? No less than the engagement of all the forces of free-thought to promote communist revolution and international war for anti-religious purposes. Why was Prague, capital of Chekoslovakia chosen for this congress? Because its president, Benes, the great chief amongst Freemason diplomats, has made his country a link between Russia and France. He has thus created in central Europe the basis for spreading revolution and communistic propaganda. M. Benes, whose personality stands for freemasonry and *Front Populaire*, stretches out one hand to Russia, the other to France; he embodies the two mystics, revives the spirit of the French Revolution of 1789 and brings it up to date by blending it with communism.

We need but listen to the opening speech of Dr. Tervagne:

"I have the honor to introduce to you the eminent personality of M. Benes, president of the Republic, whose first steps, after being promoted to this high dignity, gave evidence of the grandeur of his character. His hands, in a symbolical way, are pointing—one towards France, the great Republic of the rights of man and citizen, the torch which enlightened mankind at its darkest epochs; the other towards the union of Soviet Republics, messenger of a new era, carrier of all our hopes."

Outside the Franco-Russian pact and the *Front Populaire* there cannot be, in the minds of deluded free-thinkers, anything but barbarity. Dr. Tervagne denounces Hitler and Mussolini as "oppressors of the people, assassins of liberty." These free-thinking tyrants call into life oppressive organisms. They want to hit the church when supposedly striking at fascism. We need not be surprised that the nations proposed as models by free-thinkers are those where red fascism persecutes Catholicism and all religions, nor that Dictatorship, when communistic, strangles freedom!!!

And yet Dr. Tervagne hypocritically continued:

"We must defend freedom of thought, freedom of education and declare war on fascism which denies this freedom. The salvation lies in the spread of science. In recent years two nations have done their duty in this respect: the U.S.S.R., where (god save the mark) science and education have attained the highest achievements, and the Spanish Republic.. . ."

This sort of speech reproduces the usual pathos of masonic covenants. From Russian communism, which has brought misery, bestial enslavement and constant death to the Russian people it retains especially its anti-religious zeal. Red Fascism in Russia is glorified as "The carrier of all our hopes." Communistic tyranny and slavery is to inau-

gurate a "new epoch." This is the great conquest which Soviet Russia strives to reveal to the masses of capitalist countries with the help of unified free-thought. In the realm of the god-less one is supposed to find all things admirable while "ecclesiastics and fascists deform reality by all means and heap calumny upon the Soviet Union." (Loukatchevsky, in his article: "Account of the World Congress of Free-thinkers," published in the *Besbosnik* — "The God-less.")

The speech of Dr. Tervagne was answered by Loukatchevsky, vice-president of the Central Committee of the Union of militant atheists. (He was afterwards elected vice-president of unified free-thought.) His speech may be summed up in a few very simple ideas: Communism will strive to declare, revolution, international war and destruction of religion; its efforts will be successful, thanks to the *Front Populaire*. But we would rather quote his speech in full:

"Comrades, in the name of the Union of the Militant God-less, in the name of the millions of first-front fighters for the great work of socialism, for the great work of delivering humanity from the yoke of religion, our delegation brings to you the brotherly greeting at this historical meeting of the two international leagues of free-thought.

"We bring to you brotherly greetings from the country where socialism has be-

come a reality, socialism which puts an end to classes and exploitation, which liberates men from the hold of religion, that bloody nightmare which for thousands of years tormented the mind of man and fettered his will.

“Our meeting takes place at an historic moment, when devastating wars are a greater menace than ever, because sanguinary fascism, sowing hate, jingoism and anti-semitism, is ready to precipitate humanity into war.

“On which side, at the present hour, must free-thinkers stand, they who combat religious prejudice, who stand up against the power of clericalism and who, more than once, have raised their voices against the capitalist wars?

“Their stand is within the ranks of the Front Populaire united against fascism and war.

“For the first time the representatives of all tendencies of free-thought meet at this congress. Why should we fight in separate groups, when we have the same interest and share in the same struggle? The more we are united, the stronger we shall be. Long live the union of all free-thinkers of the whole world!”

Does this suffice to enlighten you on the true aim of communism and the spirit of the *Front Populaire*? The gesture of the “handshake” held out to Catholics in France by the communists in 1936 appears then as a criminal and hypocritical farce. The black knights of

Satan sneer at us; a terrible persecution looms ahead.

Science—Peace—Anti-Semitism

These three, in combination with communism, offer a particular interest to free-thinkers.

Science! Yes, since free-thought has decreed the incompatibility of science and religion, bolshevism praises science in the same measure as it persecutes religion. Under communistic guidance, we are told, science freed from the shackles of the Church, has made tremendous progress. What hypocrisy!

Who cares if in reality things are different, so much so that the U.S.S.R. actually offers a deplorable spectacle of intellectual regression and enslavement. The findings of science, the communistic tyrants decree, must uphold the superiority of Bolshevism, or else they are wicked falsehoods invented by the enemies of the people.

Let us quote the false and unscientific and communistic rantings of Comrade Zavadovsky, who poses as a Soviet scholar.

“Science” he says: “is essentially materialistic and therefore atheistic; its free development is guaranteed only in a social order, where classes are abolished; for in capitalist countries science is enslaved by the possessing classes which make it serve their own interests and

prevent it from destroying religion, because they need religion as an ideal opinion for more successfully oppressing the masses."

What a paragraph of hatred and of lies!

Aren't you convinced? Assuredly, the U.S.S.R. has made science a common-place. The only requirement to be a great scientist in Russia and to acquire a diploma of superior culture, is to be an atheist.

Peace! As long as peace seemed to further the infiltration of communism into Germany, free-thought was pacifistic. But now, since fascism, outcome of an exaggerated reaction against communism, bars Moscow from fostering revolution and even menaces the future of the U.S.S.R., pacifism is repudiated. They still keep the word, but only to conceal the new drive towards war. Free-thought indeed knows only one peace: first destroy religion and then peace will reign. Free-thinkers preach an unholy crusade against fascism, but fascism in their definition is not limited to politics. It means any resistance against communist revolution. Let us quote again a notable free-thinker: Romain Roland.

One day he said: "Peace means death to fascism." This phrase decorated the election program of the *Front Populaire* at the French election in 1936 and was published by the communist party. Since then he has become an enraged advocate of war. See him sound-

ing the bugle call in his letter sent to the meeting at Prague:

“Against the fascist mob concentrating in all parts of the world, we must mobilize all the forces of freedom. The present crisis must stop all division in the ranks of free-thinkers. The fascist hydra wants to suffocate us and we cannot rest until all its heads be chopped off. We must unite. . . . !”

Anti-semitism.

The readiness of all free-thinkers to unite against the clergy and Christianity is equalled only by their eagerness to defend the Jews. These one time pacifists vote addresses of sympathy to the killers of priests in Russia, Mexico and Spain, but they raise the hue and cry against anti-semitists and, at the same meeting in Prague, vote a resolution of protest against the persecution of Jews in Germany.

Reorganization of French Free-Thought, Following the Congress At Prague.

After having obtained the fusion, French free-thought had to revise its tactics according to the new line of conduct adopted. This was done at the meeting at Chalons—sur—Saône, August 13-15, 1936. The change was marked by admitting Dr. Galpérine into the committee of the new unified league. Moscow now holds full sway in the league and Free-masonry sees to it that strict discipline is enforced.

The committee of the league met in Paris August 17-18, 1936, to study the activity of the Godless in the U.S.S.R., the supposed model ground of free-thought, although in Russia thought is anything but free. Free thinkers in Russia are lined up before the firing squad.

Once more the supposed fascism of the higher clergy of Europe was denounced. No attempt was made to prove its existence. It was also thought good propaganda to win the Catholic masses by throwing false suspicion upon their leaders. "We must point out that the bishops and cardinals throw their lot in with fascism and deceive the masses of the faithful who ought to join us for the defense of freedom."

At the wish of the English delegates the title: "*The world's union of free-thinkers*" was substituted for "*International league of free-thinkers.*" Brodlangh-Bonner, spokesman for the English delegation, had some misgivings as to the wisdom of identifying free-thought with communism. With the usual duplicity he was reassured. Why no, free thought knew of no allegiance to any political group or party. Free-masonry too, staunchly asserts itself to be above politics. So all is set to deceive the world at large and to make dupes of the simple-minded. On the one hand, the *Front Populaire* hides under a purely political and social program the true anti-religious

aims of communism; on the other hand French Free-masonry and free-thought hide the political aim of communism under the sign of a humanitarian program. But no argument need be wasted on the anti-religious aim of this program as free-thought falsely and diabolically identifies religion with fascism.

"The union has become a fact," exclaimed Lorulot with satisfaction in his article in "La Lutte" Sept., 1936.

"This fusion was indispensable," he continued, "particularly in present circumstances. The struggle on an international level is growing in intensity. Fighting side by side with our brothers of Spain, Russia and Mexico and all oppressed peoples, against Hitler and Mussolini and their like, the world over—all supported by the hypocritical and ambitious Vatican,—we must close our ranks and oppose to the enemy the united front of all free-thinkers."

Note the enumeration of the three countries where communism has passed to revolutionary action and religious persecution.

Lorulot continues:

"We welcome our Godless comrades. Divergent theories of the past are laid aside forever. Unity is accomplished. Our collaboration will be total and fraternal. We insist that in all our federations a friendly reception be given to all Godless workers and all autonomous groups of free-thinkers ready to join the ranks

of our great rationalist family. Let us jointly advance for the fight against fascism and religion! For the anti-religious education of the masses! For the building up of a world based on social justice, on reason and on peace!"

Yes, look upon Russia! Justice and reason indeed!

Towards War and the Murder of Priests.

From that time on, September, 1936, the subscribers to "*La Lutte*" received "*La libre pensée*" (free-thought) where the articles of the Godless appear together with those of the old free-thinkers. Listen to some samples of this literature!

The September number reproduces the speech made by Lorulot at the cemetery of Lorette in commemoration of the World War. The name of France is not even mentioned.

"Willingly forgetting that the crime of Serajevo was a masonic crime. That Princip, the assassin, was a Jewish tool in the hands of free-masons who wanted to strike at the Catholic monarchy of the Hapsburg and forgetting also that the masons wrecked in Switzerland, during the war, peace-negotiations inspired by the Vatican, Lorulot repeats the abominable calumny, "The war was wanted by the Vatican." And again he accuses the Catholic clergy to slander the Frente Popular of Spain. According to his hate-

filled mind, the slaughter of thousands of priests in Spain is but "a magnificent revolt of human dignity."

Another article is headed: "The Spanish Atrocities." It says:

"The clerical newspapers have pulled an extraordinary bluff with their so-called murder of priests in Spain. Not only did they not protest against the uprising of the rebels, but tried to dishonor the valiant Spanish Republic by tales of the worst atrocities. Who, on earth, would believe that priests and nuns are shot for sheer pleasure? Those who were caught in the rebel ranks with arms in hand, why, it was only normal they should pay the penalty. Had they kept quiet, instead of helping to assassinate the people, they certainly would not have been harmed. Besides, the real culprits are not these priests or nuns, fanatics maybe but of low standing; the real culprits are the bishops and cardinals (not to forget the old sorcerer in the Vatican) and most of all, the hiding managers of the Company of Jesus. They let loose Franco and other villains against the young Democracy. It is these men who must be hit and removed for the greater benefit of humanity."

Nothing is more degrading for human dignity and the honor of the French nation than such literature. From all texts quoted it appears plainly that these champions of progress, science, freedom, tolerance have but one

care in life: persecution of religion. Their zeal for the progress of civilization only marks their hatred of religion; they insult the priests in word and picture, waiting for the opportunity to murder them. It is plain enough that any outbreak of communist revolution in France would be the signal for wholesale slaughter of the priests, the same as in Spain. And the blame would be put on the victims. The hypocrisy of words would come to the rescue. The grandiloquent terms of virtue, emancipation, humanity, reason, freedom, with varying interpretations, are so many ready-made justifications for the vilest crimes.

Religious persecution, wiping out the Catholic Church, is the ultimate aim of the French Free-masons. The alliance between communism and free-thought seems to bring this goal near at hand. At the time when the idea of the *People's Front* was launched, the papers of the leftist parties, those under masonic control, spoke of reviving the traditions of 1789. Well, the Revolution of 1789 was prepared and staged by the French masons. They claim it themselves as their own achievement. And to what end? The F.·M.·Gaston-Martin says in his *History of French Free-Masonry*: "We are convinced that French Free-masonry undertook this generous enterprise in order to liberate the French people from all sorts of Roman superstitions." The

F. M. Aulard, historian of the Revolution, regrets that "unhappily the reign of terror did not last long enough, or it would have dealt a decisive blow to the Roman Church."

To the straight question: "Do we want to destroy religion?" Aulard gives a straight answer. "Yes, in the name of logic first, because if free-thought is convinced to hold the truth it cannot forego its right to strike out against error. Secondly, in the name of the philosophical tradition of the Republican party: to destroy religion has always been the aim—more or less openly acknowledged—of the philosophers of the 18th century; it was in the mind of the political leaders of our first republic; and we, the free-men of the twentieth century, should we be more pusillanimous? Should we continue to say we do not want to destroy religion, when we are bound to say that its destruction is indispensable for building up the new society? Let us be frank; let us stop saying: 'We do not want to destroy religion.'"

THEY TRIED, ON VARIOUS OCCASIONS AND FAILED, BUT THEY THINK THEY WILL DO BETTER THIS TIME.

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