

venting the distribution of a species of propaganda opposed to our best traditions and to the Christian character of our country, symbolized every day in this chamber when, before beginning our deliberations, we invoke the help of God.

Communism is above all a philosophical system based on materialism. For communists, matter, that is whatever falls under the senses, was not created, but has always existed. Originally imperfect, matter has evolved and improved until it has produced, first, animals in general, then the human animal which is man.

To the objection that man has a soul spiritual and intelligent which, through the brain, can think and have ideas, communists answer that there is no such thing as the soul. Thought, according to them, is the product of the animal organism in activity. Ideas—yours and mine—are secreted by the brain, just as bile is secreted by the liver and urine by the kidneys.

If intelligence is solely the product of the brain, it disappears at death. There is therefore no future life. If man himself is only the result of evolution and the perfected descendent of eternally-moving matter, there is no creator, no God.

How is it, then, that the communists are so bitter against a God whose existence they deny? Why this inconsistency? Let us seek the explanation.

Communism is not only a religious heresy, it is not only atheism; it is also a system of economics.

The world is out of balance to-day, communists assert, because capitalism has become too powerful. It has upset the balance to the detriment of the working class. In order to rebuild an economic structure better suited to man, whom matter has begotten in view of temporal happiness, it is necessary that the vanquished force regain the upper hand, which is impossible without class war, without political revolution, without upsetting governments, so as to bring about a new economic order where the individual will be merged in the all-embracing proletarian society.

But the revolution of the oppressed masses against their oppressors cannot be carried on without hatred. And belief in God, the existence of religions, particularly of the Catholic religion, the presence of the Pope, of bishops and of priests, are so many obstacles in the way of hatred, so many obstacles to the setting in motion of the class struggle out of which the regenerative revolution is to come.

[Mr. W. Lacroix.]

These obstacles communists seek to remove by attacking God, religion, the clergy and all movements of faith leading to the love of God and of one's neighbour.

Religion says: Thou shalt love thy fellow-men, all of them without exception; white man, thou shalt love the negro; rich man, thou shalt love the poor; poor man, thou shalt love the rich; negro, thou shalt love the white man. To all, thou shalt wish well and, above all, thou shalt seek to do justice to others and respect their rights. Communism speaks otherwise. It says: Thou shalt devote thyself to thy class, to proletarians like thyself; but remember that whoever does not belong to thy class is necessarily thine enemy; remember that good is whatever is useful to thy class and evil whatever may weaken it.

This is a gospel of egoism, as opposed to the gospel of universal brotherhood.

But the opposition between communism and religion, particularly the Catholic religion, extends to other fields. Communism seeks happiness in the joy of ensuring material comfort to all men, while religion teaches that happiness is to be found only in the inner life, in peace of heart and rectitude of mind. Communism knows only the sexual instinct which assimilates man to the beasts, while religion seeks to raise man to true and constant love—conjugal love, paternal or maternal love, filial or fraternal love.

Communism, seeing only the body, recognizes only the individual, while religions honour the family.

Communism makes of truth and justice a matter of class, while religions teach that truth, justice and right are either universal or nothing at all.

Communism subordinates the individual to the social group whose blind servant he is to be, adopting its ideas, its loves and its hates, in a word, its ideology. Religion, on the contrary, places above all else human dignity and free responsibility by virtue of which every man must seek the truth for himself and freely embrace it—human dignity which respects the ideas of others and expects to triumph over error only by the methods of reason, and which places the individual conscience above collective opinion.

Such are the vast differences which separate communism from religion. A struggle is inevitable.

Lenin said:

I hate God as a personal enemy.

He spoke truly, for the real God uproots from the heart of man the god of hatred