The Asian roots of globalism

Bruno Cariou on September 30, 2012 by Elements of Racial Education

The other apostates I mentioned, many of which are now forgotten, as well as almost all the anti-Christians of previous centuries, illustrate the operation that can be called the law of cultural residues. In all civilized societies, when a long established and generally accepted belief is found to be unbelievable, good spirits abandon it, but they commonly retain the derived beliefs which were originally deduced from the belief which they rejected and which depend on it. So it turns out that modern enemies of Christianity have rejected mythology, but indiscriminately retained faith in the social and ethical superstitions that derive from it - a faith that they strangely assert to be rational but that they retain with religious fervor.

They laugh at the stupid story of Adam and his spare rib, but they still believe in a “human race” that descends from a single pair of ancestors and therefore a “brotherhood of men”. They speak of "humanity", giving the term a mystical and honeyed meaning to which they do not match any other term, such as "all marsupials" or "all ungulates". They gossip about "human rights," although a moment's reflection should suffice to show that, in the absence of a decree from a supernatural monarch, there can be no rights other than those the citizens of a stable and homogeneous society have, by convention or tradition, established themselves; and while the citizens may show kindness towards strangers, slaves and dogs,such beings obviously cannot have any rights.

They do not believe that a third of a god has incarnated in the most sordid region of the world in order to associate with illiterate beggars, to harangue the populace of a barbarous "race" and to exalt magically the ignorant and the vulgar to make "the wisdom of this world foolish before God" (Corinthians 3:19), so that "the last may be first, and the first may be last" (Matthew 20:16) - they do not believe in it, but they cling to the morbid hatred of superiority which makes Christians adore all that is weak, inferior, irrational, vile, misshapen and degenerate.

They chatter about the “sacredness of human life” - especially in its vilest forms - without realizing that it takes a creator god to make something sacred. And they are frantically agitating for a universal "equality" which can only be achieved by reducing all human beings to the lowest level, obviously unaware that they are only echoing the longing often expressed by Christians to become sheep (the dumbest of mammals) herded by a good shepherd, which is implicit in all New Testament accounts, though bluntly expressed in another gospel, which records Jesus as promising until after he 'he tortured and massacred the most civilized populations in the world, there will be a resurrection, and his sheep will emerge from their graves, all of the same age,all of the same sex, all of the same stature, and all having indistinguishable characteristics, so that they can be identical to bees in a swarm (\*).

Although the "liberal" and Marxist cults have doctrinal differences as great as those which separate Lutherans from Baptists, they are fundamentally the same superstition, and whether or not we should call them religion depends on the restriction of the word to belief in supernatural persons or its extension to include all forms of blind faith based on emotional exaltation rather than observed facts and reason. When these “atheist” cults cry out their hatred of “fascists” and “Nazis”, they must obviously believe that these evil people are possessed by the devil and should therefore be converted or exterminated in order to promote holiness and love. And when they see "racists",who impiously substitute fact and reason for thoughtless faith in approved fairy tales, their desire to root out evil is as great as that of the Christian crowd who dragged the too fair and intelligent Hypatia out of her cab and lovingly used oyster shells to tear her flesh away while she was still alive.

With very few exceptions, the anti-Christians, no doubt unconsciously, have retained in their "minds" much of Christian doctrine, and even revived the most poisonous elements of early Bolshevism of antiquity, which had been attenuated or kept in suspense by the Churches established during the heyday of Christendom [The rest of the text shows that this is not really the case]. And today, outspoken atheists don't think it's odd that on all social issues they basically agree with the Howling Dervishes and Evangelical Shamans who, subsidized with copious publicity by Jewry organized which controls television and other means of communication,eagerly participating in the current effort to reduce Americans to complete fools through all kinds of irrational hoaxes.

Revilo Oliver, America's Decline

(\*) The Greek text of the gospel in question was published by Konstantin von Tischendorf in his Apocalypses apocryphae ( 1866; reprinted by Olms, 1966); see p. 78.

The Gnostics in fact seized upon the notion of "heavenly Jerusalem" as a prey, an image symbolizing future humanity completely redeemed. Then, by way of comparison, they came to highlight the assembly itself of the participants in this heavenly Jerusalem, in other words the Ecclesia, the Church ("assembly" in the etymological sense). It is Jesus himself who alludes to this heavenly Jerusalem, and he always speaks of it in terms that emphasize the femininity of this elected assembly. Paul takes again the image and the name of it, and he defines it as "our mother", which explains and justifies the well-known expression and employed afterwards: "our holy mother the Church". It is not in fact in the least an institutional Church with its hierarchies,its regulations and also its aberrations which are justly debatable, but of the assembly, of the collectivity, of the "communion of saints" [Which corresponds to "There is no longer either Jew or Greek, there is no longer or slave neither free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)]. And, in all traditions, this community is represented by the image of a woman, at the same time mother, wife or lover, sister and daughter. So it is with Isis, Cybele and a character who has become romantic like the queen of Guinevere who, before representing her own individuality, remains the permanent incarnation of the social and quasi-mystical group of which she is the absolute center.there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)]. And, in all traditions, this community is represented by the image of a woman, at the same time mother, wife or lover, sister and daughter. So it is with Isis, Cybele and a character who has become romantic like the queen of Guinevere who, before representing her own individuality, remains the permanent incarnation of the social and quasi-mystical group of which she is the absolute center.there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)]. And, in all traditions, this community is represented by the image of a woman, at the same time mother, wife or lover, sister and daughter. So it is with Isis, Cybele and a character who has become romantic like the queen of Guinevere who, before representing her own individuality, remains the permanent incarnation of the social and quasi-mystical group of which she is the absolute center.of Cybèle and of a character who has become romantic like the queen of Guinevere who, before representing her own individuality, remains the permanent incarnation of the social and quasi-mystical group of which she is the absolute center.of Cybèle and of a character who has become romantic like the queen of Guinevere who, before representing her own individuality, remains the permanent incarnation of the social and almost mystical group of which she is the absolute center.

We then understand how this concept of the assembly of elected officials, in a way wife and mother of Christ, at the same time as her daughter, slowly identified with the concrete character of Miriâm, mother of Jesus, but also mother of all men. And if Miriâm is the mother of all men, a perfectly historical or perfectly historicized feminine being (as you like, the result being identical), she could only be sensibly grasped in a known and recognizable aspect: hence it is that she acquired very early, taking into account a learned censorship, the essential characteristics formerly vested in the Great Universal Goddess, mother of all gods and of all men.

Jean Markale, The great goddess

Part one: community through the Church

Early Church Community

No one is unaware that, for nineteen consecutive centuries, Christianity has always taught and practiced the community of goods. This was the very form of the early Church in Jerusalem from its inception. “All who believed,” say the Acts of the Apostles, “were one, and they had all things in common. And they distributed them to all, according to the need that each one had. The whole multitude of believers was one heart and one soul, and no one considered the things which he enjoyed as something that belonged to him, but everything between them was in community. Therefore there was no poor among them, for all those who had fields or houses sold them, brought the price of what they had sold, and laid it at the feet of the apostles, and it was distributed. to each as he needed.Thus Joseph, nicknamed by the apostles, Barnabas, that is to say son of consolation, Levity and Cypriot of nation, having a field, sold it, brought the price of it and deposited it at the feet of the Apostles ”.

This Barnabas, one of the seventy-two disciples of Jesus Christ, “a man filled with the Holy Spirit and firm in the faith” says the Acts of the Apostles, companion of Paul and who evangelized Syria and Asia Minor, s 'thus expresses in his Epistle: "Put all" your goods in common with your brothers, without leaving anything of your own; for if you are in company for incorruptible things, how much more must you be for the corruptible? ".

Thus the community of goods was the very constitution of the early Church. Eight thousand men, not counting women and children, entered it in two days; and hardly five years after James, speaking to Paul, says, according to the Greek text, that in this one Church of Jerusalem, they were several times ten thousand. “It is not therefore a question here,” says Salvien, “of a handful of Christians. Their small number could have weakened the authority of their example. It is a matter of a considerable multitude of people, and we can judge of it by what is reported to us in Acts, that at the very beginning of Christianity, eight thousand men, in two days, joined the news. Church, without counting children and women. How much, then, does the number of faithful living in community increase each day thereafter ”.

In her revelations, Sister Anne-Catherine Emmerich gives curious details about this primitive community which, already organized barely fifteen days after the resurrection [of Jesus Christ], consisted of innumerable faithful from all countries, even from farther afield, and from the outset formed a whole city within and without Jerusalem. Lazare, Quadrat and all those who had anything, gave him all their possessions. Pierre spoke about the rules to be observed in the new community. "None of the faithful," he said, "should have more than the other, and they were all to share together." Everything was in absolute community, goods, work, food, prayer, soul and life; everything was accomplished there in the most perfect order, and everything was distributed there according to the needs and aptitudes of each.The slightest violation of this community was punished with death, as we see for example in Acts of the Apostles (5, 1-11).

The ruin of Jerusalem and Judea, by dispersing the members of this primitive community of goods, does not appear, however, to have destroyed it. It still existed at the end of the first century, according to Barnabas and the author of the Epistle to Diognetus. At that time, the papal see was occupied by Clement I, disciple of Peter and Paul. He wrote to the Corinthians around 96: “Brethren, living together is obligatory for all men, and first of all for those who want to serve God in an irreproachable manner, and to imitate the example of the apostles and their disciples. For the use of all the things that are in this world must be common to all men. It is iniquity which made one say: this is mine; and to the other: it belongs to me. Hence came the discord between mortals ”.

This primitive community of goods still existed in the second century, according to Justin and Lucien; in the third century, according to Clement of Alexandria, Origen, Cyprian and Tertullian who said: “Having all the same soul and the same spirit, we also have only the same good; all is in common among us ”; and finally in the fourth century, according to Lactance and Arnobe. Without taking these testimonies in a rigorous material sense, the fact is that the community of goods was perpetuated not only in these first four centuries, but to this day.

Aspirations towards the restoration of the primitive community

Speaking of this primitive community of goods, Father Fleury exclaims: "Here then is a tangible and real example of this equality of goods, of this common life that the legislators and the philosophers of antiquity had regarded as the best means. better suited to making men happy, but without being able to achieve it. It was to achieve this that Minos, from the earliest times of Greece, had established common meals in Crete. The disciples of Pythagoras pooled their goods and contracted an inseparable society called in Greek coinobion(common life), where the Cenobites (living in common) came from. Finally, Plato had pushed this idea of ​​community to excess, wanting to remove even the distinction of families. They saw clearly that, in order to make a perfect society, you had to remove yours and mine and all special interests ”.

“The source of this communion of goods between the Christians of Jerusalem was the charity which made them all brothers and united them as in one family, where all the children are nourished by the same goods by the care of the same father who, loving them all also, don't let them lack anything. They always had before their eyes the command to love one another, which Jesus Christ had repeated so many times, especially on the eve of his passion, until he said that we would recognize his disciples by this mark. But what compelled them to sell their inheritances and reduce everything in cash was the Savior's command, to give up all that one has. They wanted to practice it, not only in the disposition of the heart, to which the obligation of this precept reduces, but also in the execution,following this advice: "If you want to be perfect, go, sell all you have, and come follow me". Chrysostom, so long after, is not afraid to still offer this way of life as an inimitable example, and as a means of converting all the infidels. It is believed that these saints of Jerusalem worked with their hands, following the example of Jesus Christ and the apostles ”.

Chrysostom incessantly calls all Christians, all men to the realization of this community; he strives to put it into practice immediately, and that in the very heart of the capital of the empire, in Constantinople, of which he was the patriarch. Only exile and death, which soon struck Chrysostom, prevented the realization of this project, thought and goal of his whole life.

The property of everything is with God

If we question the Bible to find out what is the doctrine of the Jews, of the Christians, on property, it answers us that the property and the sovereign domain of all that is and of all that can be, belongs to God alone, and that man should never have other than the use or the usufruct. Its doctrine in this regard does not offer the slightest variation, and throughout the numerous books that compose it, the Bible invariably repeats the same thing.

Exodus - "Obey my voice exactly and keep my covenant," said God. All the earth is mine ”.

Leviticus - "For the land is mine, and there are strangers and settlers to whom I rent it".

Deuteronomy - “You see that the heavens, the heavens of the heavens, the earth and all that is on the earth belong to the Lord your God”.

Psalms. - "The earth is the Lord's with all that it contains, the universe and all that inhabits it is his".

“For the earth is mine and all that it contains”.

Prophets - "the earth is mine".

Paul - "The earth and all that it contains belongs to the Lord".

Since Moses, who himself received this idea from the patriarchs, the property, the sovereign domain of all things belongs to Yahweh alone and man should never have other than the use or the usufruct. This is the doctrine of the Jews; such is that of the Church, proclaimed by the Popes, the Councils, the Fathers, the doctors, the theologians, and which passed, in the Middle Ages, even into public law. “Beloved brothers,” said Augustine, “we read in the divine scriptures that God says: gold and silver are mine and not yours, o rich people of the earth”. “For, adds Gregory of Nyssa, everything is truly God's, our common Father; and we are all brothers. This is why, since we are brothers and united by the bonds of blood and nature, it would be better and more just to all equally have the common heritage ”.

John Chrysostom, who calls property "the citadel of all evils," never ceases to proclaim the community of goods, as an application of this fundamental principle that the earth and all that it contains belong to God ( De beneficentio , t. II, p. 245)

Community among the Jews

… Under the law of Moses… the community… is triune…

Its first… conception applies to the tribe of Levi, invested with the functions of the priesthood, the teaching and the conservation of the law and the traditions: it is the absolute community by the exclusion of all property, either collective, either individual. By laying down the great fundamental principle that "the earth belongs to God with all that it contains, Moses, far from concluding, like the religious legislators of India and Egypt, that the priests, in their capacity ministers of God, must own in his name the goods of the community, excludes them on the contrary from any possession and gives them no part in the sharing of the promised land, because they must remain in the integrity of the community absolute, by renouncing everything. “You shall not possess anything,” says the Lord, “in the land of the children of Israel,and you will have no part with them. I am your portion and your inheritance among the children of Israel. "(Numbers 1, XVIII, 20) Ministers of God, they are thereby the servants of all, and live only on the tithe and part of the offerings deposited in the temple. “The Levites will have nothing else,” says the Lord ( Numbers 1, XVIII, 23). At all times, no doubt, we have seen, in India and elsewhere, those who devoted themselves to the perfection of the religious life, renounce all property and strip themselves of all that they possessed; but Moses was the only one who made of this stripping a social institution, a condition of the priestly ministry.

The second form of community among the Jews is mainly represented by the Essenes and the Therapists. It is the complete community of goods, work, prayer, food, soul and life, perfection of the natural community, and which recalls the free and philosophical community… Direct heirs of primitive and patriarchal traditions, they [ the Essenes] went back to the time of Moses and Aaron and came from the priests who carried the ark of the covenant. They were given a regular organization during the time that passed between Isaiah and Jeremiah, which related to them. The schools of the ancient prophets were part of their community. They first spread in the Promised Land, over a country forty-eight leagues long and thirty-six wide,then settled on the banks of the Jordan and as far as Egypt. They lived mainly around the \* Horeb and Carmel mountains, where Elijah had stayed. The Maccabees were also among them… Everything in them was in common, goods, work, food and life.

There were two kinds of Essenes, one who lived in celibacy and contemplation, and who for this reason were called Theoretici or contemplators, and the others called Practici or workers, who married, used marriage with extreme moderation. , and led with their wives and their children a life similar in many respects to those of the first.

A branch of the Essenes, established mainly near Alexandria in Egypt, received the name of Therapists, that is to say Servants of God. They gave up their property, says Philo, and worked to heal diseases of the soul. They lived mainly near Lake Moeris, and each had, at a short distance from each other, a separate house which they called Semnée or Monastery. They lived with extreme frugality and set the example of all virtues. They prayed in common: the women attended the instructions given on the Sabbath, but separated from the men by a wall of three or four cubits. They were also admitted to the common table, the men were on the right and the women on the left. Eusebius, Jérôme, Sozomène, Cassien, Nicephorus, among the elders; Baronius, Petau, Godeau, Father de Montfaucon,Fr. Alexandre, Fr. Helyot, Baillet and others among the moderns show that the Therapists were Jews who were converted to Christianity by Mark and by other preachers of the Gospel. They formed the first nucleus of monastic communities.

After the priestly community of absolute stripping, imposed on the tribe of Levi, and the community of goods, work and life of the Essenes and Therapists, came the sharing community. This last form, the most imperfect obviously, was only a rudimentary means of ensuring and maintaining equality. These remote times, not yet knowing how to distribute the products endlessly equally, made up for it by the very distribution of the soil from which they were born. Thus, in Judea, the land was shared equally among all families, not as a property, but as simple possession or usufruct of the common domain, of which man had only the use and of which God remained. still the sole and absolute owner. To perpetuate this primitive equality forever, Moses first instituted the sabbatical year and the jubilee.

In each sabbatical year, which recurred every seven years, all debts were automatically forgiven and all easements ceased. In the jubilee, which returned every forty-nine years, not only were all debts forgiven, all servitudes ceased and all agricultural work was interrupted, as in the sabbatical year; but all changes of possessions were null and void, and all property alienated or sold returned to the hands of their former owners. After reiterating in Leviticus(25: 8-12) the prescriptions relating to the sabbatical year… [Yahweh] adds: “You will also count seven weeks of years, that is to say seven times seven, which together make forty-nine. Then you will blow the trumpet on the tenth day of the seventh month throughout your land, on the day of reconciliation. You will sanctify the fiftieth year, and you will proclaim general freedom for all the inhabitants of the earth, because it is the jubilee ”. After various other prescriptions still relating to the jubilee, [Yahweh] continues: “The land also will not be sold for ever, because it is mine and you are strangers there who cultivate it for me. (25:23) In addition, the laws of Moses contained a host of prescriptions, the most minute and the most detailed,all aimed at maintaining the principle of equality.

Monastic community

… The primitive community of Jerusalem, summing up that of Moses, was henceforth, forever, the starting point of all its subsequent progress, of all its possible developments. She had established the fundamental principle: absolute communion of all moral, intellectual and physical goods, community of work and life, of spiritual and material nourishment, of soul and body ... It only remained to develop and apply these principles in all their forms… This has been the work of Christianity for nineteen centuries and especially first of all that of the monastic communities.

... the Romans commanded by Titus, son of Vespasian, invade Judea, take Jerusalem, burn its temple, and take the Jews into captivity, in the midst of which the Christians are confused and who are entirely driven out of Palestine, under Adrian, in 134 . Anything ; Ten years before the capture of Jerusalem by Titus, a community similar to the first had been founded in Egypt by Mark, the first bishop of Alexandria. Soon, this movement takes a prodigious rise; throughout Egypt, Palestine, Syria, Asia Minor, Pontus, Cappadocia, Persia, Ethiopia, India, the entire East, then successively Dalmatia, Italy, Gaul and throughout the West, there arose an immense application of the community of goods by the monastic and coenobilical orders, which only continued,by developing and generalizing it, the principle established in the early Church of Jerusalem. From then to this day, that is to say for eighteen hundred and sixty-six consecutive years, millions and millions of individuals, of all sexes, of all conditions, of all ages, of all languages, of all people, spread over all points of Christendom, have never ceased to live under this regime of the community, to be the living, practical, exemplary preaching of it, and to pursue until the idea of ​​any property with a rigor that our contemporary Communists did not even suspect.of all languages, of all people, spread over all points of Christendom, have not ceased to live under this regime of the community, to be its living, practical, exemplary preaching, and to continue until the idea of ​​any property with a rigor that our contemporary communists did not even suspect.of all languages, of all people, spread over all points of Christendom, have not ceased to live under this regime of the community, to be its living, practical, exemplary preaching, and to continue until the idea of ​​any property with a rigor that our contemporary Communists did not even suspect.

As Cassian shows in his Conferences, and as Basil and Benedict formally declare in their rules, the cenobites in no way claimed to establish a kind of life apart and different from that of other Christians, but simply to continue the tradition of the early Church. and apostolic. This is why Benedict calls his rule only a "small beginning of Christian life", and this rule supposes in several places that a religious can leave the cloister and enter the world.

"It is unmistakable," says Tillemont ( Exhibitions of Christian doctrines, t. II, p. 393), that true religious set themselves the model of the first church in Jerusalem. Augustine expresses himself in the same way. Cassian, who had studied the origins of monastic life so carefully, also traces it back to the first faithful in Jerusalem.

Besides, the cenobites are not priests first of all and do not even have priests of their order; it is priests from outside who celebrate the holy sacrifice for them. They were all simple laymen; “Because, said Father Fleury, we initially believed the clerics to be incompatible with monastic life”. It was not until 383 that Pope Sirice called the monks there. However in the 7th century still they were so far from being all clerics that a council of Rome, held in 601, decided that any monk who would have passed to the ecclesiastical state could no longer remain in his monastery. It was only in the 9th century that they were regarded as part of the ecclesiastical hierarchy. But far from being priests yet, they are below minor orders. Already in 1039, we can already distinguish the lay brothers; and we see,even in the fifteenth century and since, religious orders composed exclusively of lay people, and which did not receive priests, such as the Poor Volunteers founded in 1370. Finally, the third orders, known those of the Franciscans and Dominicans, count, since the thirteenth century, an innumerable multitude of lay people, married men and women, who connect directly to monastic institutes.

This [cenobitic] thought… says to men: you are unhappy, divided, enemies, guilty, as a result of the sharing that you have made of the goods of the earth; give up owning anything of your own, "for the earth belongs to the Lord with all that it contains"; that the use of all things be common to all, but that the property belongs to no one but God ... She said to them: you are divided outside because you are divided within yourself, you have external property, the source of all social miseries because you have internal property, the source of all moral miseries; put love, divine and universal charity in the place of proprietary egoism and pride ... She finally said to them: property has its first origin in sin and the corruption of degenerated flesh,as the community has its own in the sanctification of man and in virtue.

Religious orders, in such diverse forms, were so numerous that their simple nomenclature would form a whole library… They brought to the world the complete theory [of the system of community life characterized by the pooling of goods]… they gradually developed, under all its faces, the organization of this community and thus prepared its universal application; finally, they enveloped and penetrated civil society on all sides in such a way as to deposit there incessantly all the seeds ... all the fundamental principles which were to make inevitable the realization of this community throughout the world. This is the nineteen-century-old mold into which God cast humanity so that it may emerge as a communist forever.

The extirpation of the "vice" of property

The first principle of monastic life is that everything belongs to everyone and that no one should own anything, not even the smallest object. But this is only the external and material fact of property; we have to go back to its source. This is what monastic action did. She did not limit herself to preaching and realizing visible community, but made it penetrate to the very depths of human consciousness. Knowing perfectly that any fact, the cause of which cannot be radically destroyed, soon reappears of itself more powerful than ever, and wishing to achieve the annihilation, not only temporary, but perpetual, of property, it attacked the principle even of this "vice". Not ignoring, moreover, that any external institution, such as that of the community,can only be founded and perpetuated insofar as it is the free, spontaneous, living manifestation of an interior state of the human soul which necessarily concludes therein, it undertakes to eradicate from the spirit, from the will and from the heart of man all desire, all love, all idea of ​​property, whatever it may be. Such is the radical work that she has pursued and carried out for nineteen centuries; such is the aim of this elective, republican, communist institution, governed by a constitution freely accepted by all and which is called the Rule.Such is the radical work that she has pursued and carried out for nineteen centuries; such is the aim of this elective, republican, communist institution, governed by a constitution freely accepted by all and which is called the Rule.Such is the radical work that she has pursued and carried out for nineteen centuries; such is the aim of this elective, republican, communist institution, governed by a constitution freely accepted by all and which is called the Rule.

The Church recognizes four main rules under which almost all religious orders can fall: that of Basil, who reigns throughout the East; that of Augustine; that of Benedict who dominated in the West until the 13th century; and that of Francis of Assisi.

The rule of Basil, which soon became that of all Eastern monks, is expressed as follows: "May everything be common to all, and that no one has anything of his own, neither clothing, nor shoe, nor anything that is. for the use of the body. She even adds that it is impossible to obtain the kingdom of heaven without giving up everything you have on earth.

Augustine's rule also prescribes absolute community, and goes into this regard even into the most minute details. She adds that everything being in common, if someone appropriates anything or hides something given to them, they are guilty of theft from the community. In his first sermon on common life, in which he gave an account to the assembled people of the community he had founded in the episcopal house, and of which he himself was a part, Augustine said: “This is how we live; no one in our society is allowed to have anything of their own ”. He then tells how each member of his community has stripped himself of everything he had, and ordered the people to give nothing except for the whole community and not in particular to any of its members.Finally, he announces that he will impose the most severe penalties on anyone who dares to keep anything clean. We see from the details of this speech that the monks, and even the clergy and the bishops, wore the same clothes as the laity, and, that basically, the monastic institute still only proposed to continue the primitive Church. of Jerusalem which included all the faithful with their families, married men and women, and children.and children.and children.

Benedict's rule is no less explicit than the previous ones. "Property," she says, "is the most essential vice to root out of the community. We should “own nothing of our own, not even a book, tablets, a stylus for writing, absolutely nothing”, nihil omnino . It is not only the fact of property, it is the feeling which gives rise to it, which "is the most essential vice to be eradicated" from the human soul.

As for the rule of Francis of Assisi… it goes far further still, by suppressing all property, even collective, like all particular property, and thus constituting the fundamental principle of universal, absolute community.

Moreover, all the founders and reformers of monastic orders, Laurent Justinien, Gerson and a host of others speak the same language as Basil, Augustine, Benoit, Francis of Assisi; and these rules are confirmed by the Council of Trent which, in its XXVth session, formally forbids “owning, nor even in the name of the monastery, any property, movable or immovable, whatever title they have acquired and of whatever nature these goods are ”. Now, let us notice, these prescriptions of the monastic rules are not like the civil laws which only prescribe the material fact and oblige only external obedience; they command the inner core, oblige the conscience; and, by prohibiting all kinds of property, at the same time prohibit all desire, all love, all thought of property, whatever it may be.This abdication of all property thus becomes a faith, a religion, a cult. Also the saints call her the mother, the keeper of all the other virtues. Francis of Assisi names her his mistress, as well as the rule of the Franciscans, and celebrated his glorious marriage with her. Ignatius, in hisConstitutions , recommends loving her like a good mother, because it is she who gives birth to and preserves all the other virtues in souls.

John Chrysostom, researching why the Christians of the early Church were so full of zeal and fervor, and those of his time, on the contrary, so lukewarm and so relaxed, shows that this is due to the early Christians renouncing all their goods , while the others remain laden with wealth.

Thomas Aquinas and a host of doctors teach that those who have thus given up owning anything of their own, whether they have been canonized or not, will, like the Apostles, be seated before the tribunal of God on the day of judgment, to judge all the earth, with Jesus Christ; and Gregory extols the greatness of this prerogative.

M. Olier, founder and first superior of the Saint-Sulpice seminary

It is not only on religious, but on all Christians that the Church imposes the duty to root out of their hearts, souls and minds "the abominable vice of property". This is the goal of all Christian life which prescribes this disappropriation in the spiritual as well as in the material order. Everything that is called asceticism, mysticism, spiritual life, or other analogous names, consists in that teaching of the saints which one finds not only in the great centuries of Christianity, but in all times and in all places. Thus, in the 17th century, M. Olier, founder and first superior of the seminary of Saint-Sulpice in Paris, developed this thought at length in his Introduction to Christian Life and Virtues.. After having admirably explained the nature, the characters, the foundations and the motives of this rigorous duty of every Christian, he stigmatizes in these terms "the evil of property" and the comparative moral results of property and its negation that he calls "self-denial".

The owner is in everything the opposite of the Christian, the property the reverse of Christianity, and the radical eradication of all kind of property is the supreme ideal of moral perfection for each man, as it is that of all collectively, or society as a whole. Complete abolition of the ownership of all goods, exterior or interior, material or spiritual, of the property of everything and oneself: this is the Christian life, the spiritual or divine life in us, the law of Christianity for individuals as for nations. Because, “there is nothing more contrary to Christianity than property, nothing should be so abhorred as property; Adam surrendered by sin, owner and father of all sin, and property is a horrible monster and a terrible sea of ​​all sin ”.

Abolition of even collective property

We could still have confused community and collective property, very different things. It was necessary that the papacy, after having struck with excommunication and refusal of burial a poor monk who had kept three reals to buy a tunic, officially proclaim, by the organ of thirty sovereign pontiffs, the suppression of all collective property. as with any individual property. This formidable problem of property, publicly discussed for three centuries by the whole of Christendom, had to be solved in the direction of radical, universal, absolute community. He was.

"The love of poverty makes us kings", said Bernard de Clairvaux. It is in fact by the complete renunciation of all property that the monks became kings of the world and that the peoples will constitute themselves truly sovereign. In his speech in Julien's presence, Grégoire de Naziance calls the monks "the philosophers" because they have nothing here below.

The first solitaries, ascetics and cenobites, following Christ's words to the letter: "Whoever does not renounce all that he possesses cannot be my disciple", had no other rule than the absolute abdication of any kind of property. Later the monasteries, spreading everywhere, lived on the goods produced by their work or by offerings, donations and pious bequests, so that if the individual had nothing of his own, the monastery or the order had as a body. Now, to arrive at absolute community, it was necessary to suppress even this collective property, just as all individual property had already been suppressed. This is what Francis of Assisi undertook. He founded the Franciscan order, which, five centuries later, after having lost an infinity of monasteries, still counted, at the beginning of the 18th century,more than one hundred and fifteen thousand religious and nearly thirty thousand religious. After having taught his disciples, by word and example, this unlimited renunciation of all possession, Francis prescribed it with the utmost rigor in his rule which says: "The brothers will have nothing of their own, neither house nor place, nor any thing, ”prohibits all kinds of property, whether collective or individual, forbids like a plague any handling of money, either by oneself or by some other intermediary, and disposes of everything so that property does not can enter under any pretext whatsoever."The brothers will have nothing of their own, neither house, place, nor anything," prohibits all kinds of property, both collective and individual, forbids like a plague any handling of money, either by oneself or by some other intermediary, and disposes of everything so that property cannot be introduced under any pretext whatsoever."The brothers will have nothing of their own, neither house, place, nor anything," prohibits all kinds of property, both collective and individual, forbids like a plague any handling of money, either by oneself or by by some other interposed person, and arranges everything so that property cannot be introduced under any pretext whatsoever.

Well ! This rule, examined by the cardinals, was approved, in 1210, by Pope Innocent III, as being only the very expression of the Gospel; in 1215, by the Fourth General Lateran Council, and solemnly confirmed by Pope Honorius III in his bulls of June 11, 1219 and November 29, 1223. Gregory IX again confirmed this negation of any property, even collective, by two new bulls, l 'one of August 21, 1231, addressed to all the prelates, and the other of the 23, to the archbishops of Tours and Rouen and to the bishop of Paris. Innocent IV approved the same doctrine in 1245. Pope Alexander IV was even more favorable to the mendicant religious and their principle of absolute community. Barely five days after his coronation, on December 31, 1254, he revoked the bull Etsi animarumof Innocent IV of the previous November 21, because it restricted the privileges of the Franciscans and Dominicans, in favor of whom he returned more than forty consecutive bulls. He energetically supported the latter against the University of Paris by his great bull Quasi lignum vitae of April 14, 1255, and that Cunctis processibus of June 17, 1256.

That same year 1256, Guillaume de Saint-Amour, doctor and regent in theology in Paris , published a writing entitled The Perils of the Last Times, directed against the Franciscans and the Dominicans and particularly against the last. There he combats with the greatest violence their theory of absolute community and the negation of all property, even collective, claiming that it is neither the doctrine nor the practice of Jesus Christ. Now, what did the Pope do, to whom the question was referred? Having had the work examined by four cardinals, on their report he handed down his sentence in the form of a bull, dated October 5, 1256, by which he condemns this book as iniquitous, criminal and execrable, ordering whoever has it, to burn within eight days, under pain of excommunication, with a prohibition to approve and support it in any way. This condemnation was pronounced publicly in the cathedral church of Anagni,and the book burned in the presence of the Pope who deprived Guillaume de Saint-Amour of his functions as doctor, of all benefits and dignities, forbade all commerce with him and rejected his appeal.

The following November 15, Alexander IV read again the praise of the absolute community of Franciscans and Dominicans in his bull Parisius peritia , and in 1257, published yet seven other bulls both in favor of these religious and against William of Saint-Amour. , besides various letters on the same subjects.

In execution of the pontifical bulls and the oath of the representatives of the University, Thomas Aquinas, whose doctorate had been delayed for two years, was finally received there in Paris, on October 23, 1257, and then published the apology for the Minor Brothers. and Preachers, which he had spoken at Anagni before the Pope a year earlier. This work is entitled: Against those who attack religion, that is to say the monastic institution, and the angelic doctor responds in detail and with great accuracy to all the reasons or authorities alleged by Guillaume de Saint-Amour. The latter claimed that it is not permissible for those who have good to completely divest themselves of it without providing for their subsistence, either by entering a community or by offering to live from their work. Thomas shows that it is to renew the errors of Jovinien and of Vigilance which blamed the practice of the monastic life. It is not only, he says, in habitual poverty that the perfection of the Gospel consists, that is to say in the interior detachment of the goods of which we remain in possession, but in present poverty, in effective renunciation of these assets;and this perfection does not require that we collectively own anything. He recalls that the most perfect monks renounced all property, both collective and individual, cites the example of Jesus Christ himself and of several saints, and proves the absurdity and injustice of the reproaches addressed to religious Franciscans and Dominicans.

After Thomas Aquinas, Albert the Great, bishop of Regensburg and a host of others, Bonaventure, the seraphic doctor, also wrote several treatises in which he used much the same proofs as himself to refute all the objections against the suppression. of collective property.

Abolition of mowing, even collective property. It must extend to civil society.

Finally on August 14, 1279 appeared the bull Exiit qui seminat , in which Nicolas III strongly refutes the objections raised against the principles of the Franciscans, and resolves the difficulties that many found in the practice of their rule. It establishes the following principles:

1 ° Absolute community or the abdication of all property, not only individual but collective, "is meritorious and holy".

2 ° Jesus Christ "taught it by word and confirmed it by his example, and the first founders of the Church, drawing it from the very source, transmitted it by the examples of their doctrine and their life".

3 ° If Christ possessed anything with his Apostles, it is to “condescend to the imperfections of the infirm, the weak, the imperfect. "

4. The way to perfection which he teaches is the abdication of all property; the other is the infirmity and imperfection of human flesh to which he condescended out of pure charity.

5 ° Confident in divine Providence, in human fraternity and in their work, "threefold means of living, those who thus abdicate ownership of everything are not homicides of themselves or tempters of God".

6 ° Moreover "the extreme necessity to provide for the sustenance of nature, is of natural civil law, exempt from all law".

7 ° "The abdication of any property does not imply the renunciation of the de facto use of things necessary for life".

From these fundamental principles stems a whole world of consequences, of which we will confine ourselves to pointing out these:

1 ° This abdication of all property being able to be carried out in common by a society, however numerous it may be, an entire nation could therefore achieve it in its constitution, each adhering to it freely.

2 ° Every Christian who must strive to imitate Christ, his type and his model, must strive with all his might for this suppression of all property, as for the perfection of which the Apostles and the Church show him the example.

3 ° For the same reasons, every Christian society must pursue its realization, as the fulfillment of the divine ideal assigned as the supreme goal to the perfection of humanity.

4 ° The simple use of fact, which always remains with man after the abolition of all property, does not imply any infringement of the absolute community, because not constituting a right, it obliges the one who has consumed a product to to recreate the equivalent through his work. Hence the rule of justice in the community.

Such are, among others, the rigorous consequences of the principles laid down by the papacy since Innocent III, developed by Nicolas III and confirmed by his successors. They were first by Martin IV, then by Nicolas IV who further extended the privileges already granted to the Franciscans, mainly in his bulls of May 6 and April 30, 1288. The principles of this famous constitution were reproduced, confirmed and applied by Célestin V in 1294; by Boniface VIII in 1299, in several bulls in favor of the Friars Minor; by Clement V in his decree Exivi deparadiso , promulgated at the third and last session of the General Council of Vienna, on May 6, 1312; by John XXII, in its innumerable bubbles, mainly that Quorumdam demandspublished on April 13, 1317 and the following year, where he recalls the constitutions of Nicolas IV and Clement V, that of Santa Romana at the end of 1317, that of Gloriosam ecclesiam of January 23, 1318 and the others that we will quote below.

Certainly, never in any other case and for no other question has the Holy See pronounced itself in a manner so reiterated, so complete, so persevering, by the authority of so many popes and by a such a series of consecutive declarations for over a century. It is the case to repeat this word of Augustine, so often quoted today: "Rome has spoken, the cause is finished".

But this was not yet enough, and the papacy tended to show more and more that this community, proclaimed by the Church, must extend to the temporal order as well as to the spiritual order, to civil society as to religious society. This is what is revealed in a striking way in these discussions so complex whose forgotten form sometimes veils the immense significance, and in these numerous and passionate struggles which make of this epic epic drama. Without entering into this long maze, let us indicate at least some of the main points of this moving scene where, six centuries ago, the great problems of the destinies of mankind were agitated.

In his bubble Ausculta, filiof December 5, 1301, Boniface VIII reminds Philippe le Bel, that the temporal kingdoms and their leaders are, like individuals, subject to Christian law. In his famous decretal Unam sanctamof November 18, 1302, deliberated in council at Borne, he declares that there are not two principles, two laws, one for the spiritual order and the other for the temporal order, but only one law, the Gospel; one head, Jesus Christ; that all power comes from God and that the distinction of the two swords is only that of a double function serving the same cause, one for eternity, the other for time; that human and temporal power, instituted, ordered, judged by Christian law, of which it should only be the application to earthly things, thus falls under the spiritual power, interpreter and depositary of this divine law. This was already decreeing the extension to civil society of the universal community, practiced for fourteen centuries by religious society.

John XXII only applied these principles. Louis of Bavaria attacked, condemned, deposed the pope, instituted bishops, and, arguing the abdication of all property, [thus taking the Church at her own game] claimed, as his domain, the property of the Church. It was then that John XXII promulgated, in 1328, his bull Quia vir reprobus, which, by its length and importance, is a real book. He justifies his three previous constitutions, condemned by order of Louis, on April 18 of the same year, and poses in principle that Jesus Christ as King and Lord of the universe, has the property and the sovereign domain of all things. temporal. He proves it by the prophecies and passages of Holy Scripture, which represent Christ as King of kings, Lord of lords, to whom belongs the empire over all the nations of the earth, whose reign will have no end and to whom all power has been given in heaven and on earth. He shows that by saying to Pilate: "My kingdom is not now from here", he thereby declares that he does not derive his power from the world, but from God, to whom everything belongs.This doctrine, moreover, was that of the most famous theologians, as of the papacy. Thus, to name just one, Alvar Pelage, famous doctor of the Franciscan order, established in hisTreaty of the Church's complaints , that Jesus Christ is the only pontiff, king and lord of all, and that the whole earth is his, with all that it contains.

Now, the kingdom of Jesus Christ having been founded on absolute community, perpetuated for nineteen consecutive centuries, temporal society as well as spiritual society, must therefore be established on this principle, on this universal law extending to everything, because everything is his. Everything comes under this community, since Christ alone has the property and the sovereign domain of all things.

Absolute community

Absolute community is divine right and must extend to everything, to temporal society as well as to spiritual society: this is the immense result acquired by this solemn debate of several centuries, and by the decisions of more than one hundred pontifical bulls.

In this memorable discussion which lasted three centuries, the papacy approved and proclaimed "the complete abdication of all property, both in common and in particular, as meritorious and holy, being that which Christ taught by word and confirmed by his example. , that which the first founders of the Church, as they had drawn from the very source, transmitted by the examples of their doctrine and their life, this abdication of all property leaving only a simple use fact ". Consequently, the Holy See, confirming the rule of the Friars Minor, decides that the ownership of their property belongs to the whole Church, of which the Pope is the representative, or rather to Christ, to God alone, no man is by being the owner. This is what Roman law callsres nullius, res sacrœ et religiosa et sancta, quod enim divini juris est, id nullius in bonis est . This religious and sacrosanct thing is nobody's thing, because that which is of divine right is, as a possession, to nobody.

In principle, this definition applies to all communities, but above all to religious communities. Each of its members having taken a vow of poverty or of renouncing all property, all the goods of these communities are by right the religious and sacrosanct thing which is not the thing of anyone: it is the divine right of the principle. from the community. We can therefore and must consider all the monastic communities which have succeeded one another, from the primitive Church of Jerusalem until this hour, as one and the same community whose common goods are the patrimony of God, administered by the Church. The usufruct of this divine patrimony is undoubtedly employed by the various particular communities according to the needs of the functions and the distribution of the work, but in principle the fund remains one, indivisible,inalienable.

In each generation, this community counts its members by the millions. Its heritage covers almost the entire surface of the soil and provides for all the needs of the populations; during the Middle Ages it alone possessed all the archives, all the monuments, the products, the treasures of the arts, letters, the sciences, and performed all the high social functions, all the principal works of education, of agriculture and industry, all the great offices of politics and Christianity.

Well! This immense community nineteen times centuries old is still only a portion of the Catholic community. Indeed, in addition to the incalculable goods of the monastic orders, the Church still possessed goods so considerable that this combined double ownership formed the major part of all social wealth. An example will suffice to judge. It has been calculated that at the end of the 17th century, the Church still possessed, in the twenty-two provinces of the kingdom of Castile, twelve million arpents of land which brought in 161 million reals, while the laity did not had no more than sixty-one million arpents, the ratio of which amounted to 817 million reals. Thus the fifth part of the land, in addition to a much larger portion of the movable property, was in the hands of the clergy, whose income was still rising,in 1817, to 150 million francs.

Now the Church proclaimed all the goods, movable or immovable of this colossal community, property of God alone, common heritage, undivided and inalienable, the holders of which should have only the use or the usufruct. “Indeed,” says Fleury, “ecclesiastical property, being consecrated to God, is sacred, the property does not belong to anyone, and to benefit from it only has its administration”. The usufruct of this divine heritage was allocated to the satisfaction of all the moral, intellectual and physical needs of humanity, worship, education, instruction, foundation, maintenance and development of schools, colleges, universities, sickness centers, hospitals, hospices, asylums and retreats of all kinds, care of the sick, the infirm, the abandoned, orphans, children, the elderly,subsistence of the clergy and of a large part of the population, hospitality, relief, assistance of all kinds to all.

As we can see, the community is not to be done, it is made. She established herself in the world with the Apostolic Church of Jerusalem, never to disappear again. It has since continued uninterruptedly in monastic communities, and covers the entire face of the earth today. Founded first of all by the goods and offerings of the first faithful pooled, it was constituted by the goods of the Church, property of God alone, undivided and inalienable heritage, which embraced the greater part of all the riches social, and who has the right to claim for the immense possessions, the values ​​by the billions of which it has been incessantly robbed, especially since the sixteenth century and the French Revolution.

This community is not only national, it is [international] like the Church, and embraces, not only all of Europe, an entire continent, but the entire universe in all its areas, from the equator to the poles. . Contemporary of humanity by its tradition and its origins, it has subsisted in its Christian form for nineteen centuries consecutively, and has already contained within its bosom millions and millions of men, who have bequeathed its future developments. future. She has resisted all persecutions, all violence, all seductions, all catastrophes; still standing on its indestructible rock, it has survived the inundation of peoples, the fall of empires, the disappearance of entire nations and the cataclysms of a thousand and a thousand revolutions.

Teaching of the Fathers and Doctors of the Church

Is it enough ? No. Property still existed within the temporal society. It had to be destroyed even in this last refuge. The Church, having no special mission in this order, endeavored at least to hasten the hour of this transformation. She made heard through the mouths of her Fathers and her doctors, the energetic accents of which we are going to hear some echoes. This teaching necessarily has the very character of the spiritual order to which it belongs. He claims the community in the name of charity and divine justice, much more than that of written law and human justice. He urges, he conjures each man to renounce all that he possesses, to strip himself of his goods in order to give them and put them in communion with his brothers; and cannot demand this community in the name of the State,he nonetheless pursues the realization, with incredible fervor.

Let's face it, he often went much further. Thus, we have seen this passage where Pope Clement says: “Brothers, common life is compulsory for all men. Because the use of all the things which are in this world, must be common to all. It is iniquity that made one say: this is mine, and the other: it is mine. From there came the division between mortals ”. These words of a sovereign pontiff are reproduced in the Body of Canon Law, with various similar passages from Ambroise, Augustine and other doctors. The eighth rule of Basil also says that one cannot obtain the kingdom of heaven without giving up all that one has on earth, which would amount to nothing less, as Fr. Combefis remarks, than to damn any owner. [If], since the Council of Gangres in Paphlagonia, against the Eustachians, in the year 342, until the encyclicals of Pius IX, of November 29, 1846, December 8, 1849 and 1864, the Church has always condemned communism [ , it has never done but condemn the communism imposed on society exclusively by force or the absolute autocracy of the State]…

[With accents that recall the curses of Isaiah and announce the curses of Marx, the fathers and the doctors of the Church profuse curses against the rich.] Basil… urges the peoples the peoples to universally realize the community of goods, of habitation, food and life, in imitation of the early Church of Jerusalem and as an application of the original and natural community, instead of "making common things clean for themselves and alone possessing what belongs to all ". Gregory of Nyssa… pursues with his most energetic efforts the establishment of community for all, and calls "inhuman tyrants, cruel barbarians, ferocious beasts, those who have made themselves masters of the common heritage to the exclusion of others" . Astère, bishop of Amasia, in the Mount, and famous in the East for his preaching,fights property and the inequality of conditions in their source, greed, avarice or the love of possessing. Ambrose repeats unceasingly and in all forms: "The Lord our God willed that the earth belong in common to all men, and that its fruits should be for the use of all." You appropriate in particular what has been given in common to mankind and even to all living beings. It was greed that introduced the division of goods; property is a usurpation, and alms a restitution "which the rich owes to the poor, for the part of the common goods which he has withdrawn from him". And he concludes by saying: “Declarations common to all, the goods of nature which produces the fruits of the earth for the use of all. Nothing can reproduce the frightening portraits he [Chrysostom] draws of the rich, the miser,of whoever is possessed of the love of property. He accuses her of committing all crimes, of being meaner than demons, and of owning what belongs to others. "It is," he said, "a carnivorous animal, a ferocious beast worse than ferocious beasts; he slaughters, tears and devours everything he meets. Like hell, it swallows up everything; it is the declared enemy of humanity ”.

With Cyprien, Basile, Ambroise, Grégoire de Naziance, Astère, Jérôme, Grégoire de Nysse and all the fathers, he teaches that it is a theft to divert for his own profit the common good which belongs to the poor, to all.

Isidore de Damietta also proclaims the community in these terms: “You have acquired goods through fair industry; but it is unfair that you hold them. Make them common then; they will thus become truly yours ”.

Augustine expresses himself in the same way. "It is right," he said, "that we should all be in a community of goods and trials as well as in a community of spirit, hope and love". After having developed the same theories as John Chrysostom, he continues: “It is because individual property exists that there are also lawsuits, enmities, discords, wars, riots, dissensions, scandals, sins, iniquities, homicides… Where do all these plagues come from? Only property ”.

This complete abdication of all personal property, demanded of all, inevitably concludes with universal community, and the poor here become everyone, enriched by this general disappropriation. "It is a sacrilege, he adds, to keep what belongs to the poor", to everyone. Now everything belongs to them, for he says to the rich man: "What you have is not yours"; and proclaims these terrible maxims: “All riches are the fruit of iniquity, because they are the spoils of others; every rich person is a despoiler or the heir of a despoiler ”.

[Jesus Christ] had said: "It is easier for a camel to go through the eye of a needle, than it is only a rich man between the kingdom of heaven." The apostle James, in turn, accuses the rich of having dishonored the august name of Christ, of having condemned and killed the righteous, and tells them to weep, to shout and like howl, at the sight of the treasure of anger which they amass for the last days. Salvien, whose authority was so great in the Church that he was called the master of bishops, comments on these last words. After having drawn a frightful picture of the crimes he accuses the rich, he expresses himself thus: “He [Jacques] does not say to the rich: you will be tortured because you are homicide; you will be tortured because you are adulterous; but he said to him: you will be tortured for the sole reason that you are rich ”.

[Do not] believe that they [these testimonies] sum up everything the fathers and doctors of the Church have said or written about it. It is far from it. We could have cited an innumerable multitude of other analogous texts, often even more explicit, stronger, more energetic still; we filled whole volumes with it, and we only took almost at random. We stopped at the seventh century, because it was necessarily necessary to limit ourselves, and it is moreover in these early ages, that are the sources and the basis of the Christian tradition. But we could have unwound from century to century, and so to speak from hour to hour, from then to this day, the links of this living and uninterrupted chain. A few examples will suffice to judge:

“Where there is no community of goods,” says Pierre Damien, “minds are divided; but when goods are owned in common, the minds of all unite in a common will ”. "Where goods are divided, there can be no doubt that there can be unity of souls: for charity makes community and avarice makes division".

“Live in community,” exclaims Pierre de Blois.

"Everything is in common by natural law", according to Gratien.

This principle is proclaimed and developed by Thomas Aquinas who adds: "A perfectly established community is a true city".

It is above all explained in all its details by Bonaventure who, after showing this community of goods applied to temporal society, sums it up in this word: “The life of community is very holy; much more it is the angelic life ”.

The Church. - Trinity. Incarnation. Communion of Saints.

Constant doctrine and universal practice of the Church, the community sums up all of Christianity in itself.

“The Church,” says Saint Ambrose, “is the community of all in everything, which is the law and the very form of justice. She prays in common, works in common, is experienced in common. Justice consists in renouncing oneself in order to be worthy of Christ ”. It represents the absolute community, as one and indivisible, but at the same time trine, in the image of the divine Trinity, and revealing itself under three faces: - Community in God; - Community or communion between God and man; - Community of all men among themselves through their communion with God; and consequently, community of all the goods of the soul and of the body, as a manifestation of the communion of man with God and of all men among themselves.

God can be defined, to use Epiphanes' expression, "the community with equality". This, in fact, is the meaning of the dogma of the divine Trinity. The community of nature or essence ( omousios ) with the coequality of people ( coœquales), here is the definition of this dogma according to all the symbols of the Fathers, councils and popes. Now, this "community with equality" is the type on which human society must be molded. “The union of divine persons,” says Bossuet, “was given to us as the model of our own. 0 God! Father, Son and Holy Spirit, I recognize myself in everything and everywhere, made in your image, in the image of the Trinity, in accordance with these words: "Let us make man in our image and likeness"; since the very union that you want to establish in us is the imperfect image of your perfect unity. 0 charity! you must grow and multiply to infinity in the faithful, since the model of union and communication that is proposed to you is a model of which you can never reach perfection. All you can do is always grow by imitating her,by communicating more and more everything that we have to our brothers: light, instruction, advice, correction, when necessary, love, tenderness, virtue, by edification, good example, mutual support, and, all the more so, goods, wealth, subsistence, and everything up to the bread we eat ”. "

But for the divine community to become the model of the [earthly community], God and humanity must be indissolubly united, and put in communion. Hence the dogma of the Incarnation, the second face of the community. The divine Word became man, "so," says Peter, "that we may become participants in the divine nature"; and that thus the two natures, human and divine, were in communion.

This communion between God and man, in Christ, takes place through charity.

Descended from God into humanity, through the Incarnation and charity, this community with equality founds the community of men among themselves, essential and fundamental dogma of Christianity, article of faith of the symbol of the Apostles, which gives it the name of Communion Saints. Jesus Christ himself proclaims this community everywhere, mainly in his last prayer after the supper. Paul continually develops this thought in all his Epistles: “We are all one body and members of one another,” he says.

… This community must extend not only to all the men presently existing on this globe, but to all those who have passed there, as to all those who are still there.

Now, the communion of saints or the communion of men among themselves, through their communion with God, has for external manifestation the community of all visible or material goods, expression of the community of all invisible or spiritual goods.

Part two: community through the state

Double face of the community problem

The universal advent of the community being the supreme and definitive goal that God proposed in the world […] he wanted everything to work together at the same time, Now there is no [Judeo-Christian] world that two great living forces: that of […] the Church, which is the divine order of revelation, of faith, of grace; and that of temporal power, of human society or of the State, which is the order of nature, of examination and of reason. The first teaches in the name of duty, abnegation and charity; the second commands in the name of law, reciprocity and justice. The first is addressed to the individual, to the personality itself, to exhort him, to persuade him; the second is imposed on the community, on the whole to prescribe an impersonal law, to which all must submit,The first speaks to the conscience, to the heart, to the soul, to the spirit, and its precepts, its advice are only accepted voluntarily; the second orders and governs external acts, facts visible through binding laws for all.

In the first part which precedes, we saw the Church not only preach, but to realize the community […] which continues without interruption for nineteen centuries: it is “the man-spirit”. We will show in this second part the state preparing, developing, organizing for six thousand years the conditions and the elements of the temporal and obligatory community: it is "the man-body". In a third part which will follow, we will say how the Church and the State must unite for the universal and definitive accomplishment of the integral community…

Realizing the universal community [implied giving] both and indivisibly to all and to each property with sovereignty.

The first work was quite simply to remake the whole world, morally and materially […] Thus, for example, to give property and sovereignty simultaneously to each and everyone, it was first necessary to make each and every man [free]. [Christianity] first transformed slavery into serfdom, then serfdom into freedom. Finally, universal suffrage, proclaimed in 1792, and fully applied since 1848, made every man who became free a representative of sovereignty, residing both in each and in all. After nineteen hundred years, this colossal work is only coming to an end as the last vestiges of slavery disappear from the soil of the United States […] twelve centuries of energetic and persevering efforts were hardly enough;they freed women and children […] The equality of all men was proclaimed, at the same time as their freedom, and their universal fraternity, the triple fundamental basis of the community which has been constantly being built for nineteen centuries.

But that was still, so to speak, only the surface of Christian work. It only built up man and humanity in order to achieve community. [The state, in traditional white civilizations, had been by definition the transcendent unifying principle and the natural organ of a racial and ethnic community. On the contrary, the Christian State wanted to be a universal community, or rather internationalist, that is to say the anti-community par excellence: a parody of community] To found the [international] community, it was necessary to constitute a power. which, placed above all the limits of States, all the borders of nations, had the universe for its extension, embraced the whole world and was the homeland of humanity. This power [was named] the Church, from a word which means assembly,ecumenical council of nations, permanent congress of humanity. And the Church founded… this [international] community […] which, by perpetuating itself through all places and all centuries, is the living mold on which temporal society only has to model itself, the type […] Which the State only has to follow, the form […] which it only has to take, by its indissoluble union with the Church, to complete the definitive realization of the community.to complete the definitive realization of the community in a complete way.to complete the definitive realization of the community in a complete way.

For that, it was necessary that the State itself [put] in the hands of all the sovereignty and hence the property, which is its essential attribute. This immense work […] did not require less than nineteen centuries of effort and is not even completely finished yet. Let us briefly review the main phases.

Social evolution of sovereignty and property

In the Christian era, exactly the same evolution of sovereignty and property is reproduced that we saw in [Semitic Rome]. Only here it is not the priesthood which first possesses as a particular body and a separate class, it is an aristocracy that we are going to see being constituted under the name of feudalism. Penetrated with the Christian spirit, the priesthood posits in principle that "the earth belongs to God with all that it contains", and deduces, as application, this immense universal community of which we sketched the gigantic picture in the first part. of this work. It does more, it strives to introduce this community into the State by the generalized institution of the undivided and inalienable heritage.

The property of Caesar or of the Roman people passes into the hands of the new barbarian conquerors. Their chiefs, Franks, Germans, Goths, or Lombards share the conquered lands and give them as a reward to their warriors who had served well or waged war. For this reason we named beneficium, benefit, benefit, advantage or profit, this salary conceded from the rest for consideration. But [because of] the spirit of community maintained by the Church, it was not the appropriation of the land, and these benefits being in principle always removable, thus left the soil of Christendom and all that he wore in… community. Later, it is true, the holders of these benefits managed to make them for life. The principle of community was not yet completely broken. [Fortunately] they went further, and ended up making them hereditary. However, it was not without struggles, and it took centuries for that. In fact, the inheritance of benefits, which began to be introduced in France, from 587, by the Treaty of Andelot, was so far from being established there that it was not even completely established three centuries later, in 877,where the edict of Kiersy sur Oise extended it to the government of the provinces of the Carlovingian empire. It did not even spread to the rest of Europe until much later. Thus it was not brought to Italy by the Emperor Conrad II until around the year 1030. The profits then took the name of fiefs that we find for the first time in a charter of Charles the Fat in 884. However, the appropriation final soil was not yet consumed. Alongside the perpetual fiefdoms, there were for a long time still temporary fiefdoms and others which were simply for life. The name of benefits always applied to land or to income allocated to ecclesiastical services, and these benefits continued until 1789. All functions, initially elective and life, only became hereditary with the the very inheritance of the crown under the Capets.Feudalism, whose power grew easily under the last Carlovingians, did not triumph definitively until the advent of Hugues Capet in 987. The feudal community only came after ten centuries of social community. But from this moment also began the struggle of royal power against feudalism.

According to the law which we have already pointed out, the fullness of property implies the fullness of sovereignty and vice versa. Owner of the land, each feudal lord thereby became the owner of civil, military and judicial power. Sovereign in its domains, it governed, administered, ordered and distributed taxes, dispensed justice, raised armies and commanded them, in a word exercised all the prerogatives of sovereignty. Hugues Capet and his successors were really kings only in their own fields. Like all other countries, France was only a great fiefdom, a kind of confederation of lords linked by a hierarchy of duties and reciprocal rights which constituted the lords suzerains and the vassals or feudatories. No doubt the number of fiefdoms,their nature and mutual dependence varied infinitely. But the essence of the fief always consisting in indivision and inalienability, at least in certain limits, it was still a kind of community, and the federation of these particular communities formed the general community.

The royal power, representing and personifying the unity of these diverse communities, naturally tended to bring them back to itself and to merge them into a vast national community. This was his work. Louis VI began it, and it spread through the enfranchisement of the communes. Philipe Augustus, Saint Louis, Philippe le Bel continued and extended it, bringing together a large number of fiefdoms in the royal domain. Their successors, more powerful still, made it prevail. Finally Louis XI and later Richelieu delivered the last blows to feudalism.

The general community absorbing into itself all the particular communities, the sovereignty of everything passing into the hands of the monarchy, the property of everything passed by that very fact, by virtue of this fundamental law that we never cease to observe. Everywhere the monarchy proclaims and applies this doctrine.

At the beginning of the 14th century, Marsilio de Padua and Jean de Jandun support this proposition "that all temporal goods are subject to the emperor, and that he can take them as his". At the end of the same century, in England, Richard II proclaimed himself "the master of the properties of his subjects". In his treaty of Franc-Alleu, Galland dogmatically establishes: "That the king is the universal lord of all the lands which are in his kingdom". This principle that the sovereign has the universal direct domain of all property was laid down in the Marillac code, under Louis XIII, in 1629. Louis XIV formulated it with even more energy in an edict of August 1692. It was so well political tradition that the Sorbonne, consulted on a tax by the king, replied: "that the goods of its subjects were its own." As well,in his instructions to the Dauphin, Louis XIV himself exposes this theory on property in these terms:

“Everything that is within the scope of our States, of whatever nature, belongs to us in the same way. You must be well persuaded that kings are absolute lords and naturally have the full and free disposal of all the goods which are possessed, as well by the clergymen as by the secular, to use it in everything as wise stewards. »

Three years later a book was published under this title: Political Testamentby M. de Louvois. It reads the following: “All your subjects, whoever they are, owe you their person, their property, their blood, without having the right to claim anything. By sacrificing all they have to you, they do their duty and give you nothing, since everything is yours ”. This theory [of mosaic origin] was reproduced in the 18th century by M. de Paulmy.

Thus it is the sovereign, it is the State which is the absolute master of everything, men and things, the supreme owner of all goods; “All that is in the extent of the territory, of whatever nature, belongs to him in the same way, everything is his. He is the absolute lord, and naturally has full and free disposal of all possessions ”. Now, the people having become this sovereign, this Louis XIV, everything is theirs, hence everything belongs to everyone, no more individual property, universal community of goods. This is what the Revolution proclaimed, by coming to repeat in its turn, "the State is me", and by only applying for the benefit of all citizens the very theories ... of Louis XIV.

"Man," says Mirabeau, "cannot have an 'exclusive right over any object of nature; for what belongs equally to all does not really belong to anyone. There is no part of the soil, no spontaneous production of the earth that a man could have appropriated to the exclusion of another man… The fund on which he deployed his industry returns to the general domain, and becomes again common to all men. This is what the true principles of things teach us ... "

On April 22, 1793, Boissel exclaimed from the Jacobins' tribune:" The rights of citizens consist in the enjoyment and usufruct of the goods of the earth, our common mother " .

Finally on 21 Floréal Year V, seventeen thousand men rose up in Paris to support the realization of the doctrines thus summarized in theManifesto of Equals : “The agrarian law or division of the countryside was the instant wish of a few unprincipled soldiers, of a few tribes driven by their instinct rather than by reason. We strive for something more sublime and more equitable: the common good or the community of goods. No more individual ownership of land; the earth belongs to no one. We demand, we want the communal enjoyment of the fruits of the earth: the fruits belong to everyone. "

Such is the last word of this immense social evolution which took nineteen centuries to make pass into the hands of each one this sovereignty, the right of all to everything, necessarily involving the community. However, the sovereignty of all, proclaimed today in a large part of Europe and the whole world, has as a rigorous consequence the universal community of goods of which it is only the principle and the source.

Community in the modern era

From the first day of the Christian era until this hour, humanity… has been on a constant march towards a single goal where everything converges, and this goal is the complete and definitive realization of the universal community.

From the thirteenth to the sixteenth century she worked actively for its realization, partially accomplished it, and prematurely believing that the hour had come, she rose at the end of this period with Anabaptism, raised up almost all of Europe, and , after fifteen years of struggle, recognizes that the material strength to which it has demanded its triumph is not the true path to its final achievement; and while leaving useful foundations which have continued to this day, it resumes its work by peaceful means. From the sixteenth to the nineteenth century, it passed from ideas into facts, sects in the public mind, parties in the whole of society, became clearer by being generalized, developed its means of application down to the smallest details, found at the heart of the English revolution of 1648,inspires and crowns that of 1789 in France, and is today the only question of the whole world. The nineteenth century, when it comes to an end, must bring about its definitive realization. Forgetting freedom to absorb everything into unity, ignoring the Church to expect everything from the State, she was cured of this vice by the scaffold of February 24, 1797 which, by guillotining Babeuf, beheaded this error, and thereby made the universal advent of the community inevitable.and thereby made the universal advent of the community inevitable.and thereby made the universal advent of community inevitable.

From its inception, the modern era presents itself in two faces responding to the two terms of the problem posed by the world prior to Christianity. Until then the priesthood and the empire had been merged and united in the same hands; the Caesars were both emperors and sovereign pontiffs; religion and city, worship and state, gods and country were one and the same; religious law was at the same time civil and political law ... in short, there was only one society, an undivided community, that it remained more especially religious, as in the East, in India and Persia, or that it was more particularly political, as in the West, in Greece, in Rome… From its appearance, on the contrary, and by this appearance alone, Christianity established two completely distinct orders,spiritual power and temporal power, Church and State, priesthood and empire, double hierarchy, not only exercised by various men and in all different forms, but even almost constantly in bitter struggle until that day… [“Do you think I appeared to establish peace on earth? No, I'm telling you, but the division ”. Luke 12:51]

Now, these two powers, these two orders so profoundly distinct, although simultaneously coexisting and even linked at all points, represent precisely the two terms of the problem of universal community. The Church, born, constituted and perpetuated in freedom [formless] and by freedom [anarchic], addresses the individual ... The State, on the contrary, expression of the social action of all, operates, not individually and freely on each one, but collectively and necessarily on all: it is the temporal power organized to create, arrange and coordinate all the material conditions, without which the universal community is impossible, all the individual attempts being able to lead only to the the formation of particular bodies, and not the common organization of society as a whole.

We have already seen the work of the Church. Not content with embracing the entire human race ... this [international] community is teaching it incessantly, by practical example even more than by word, absolute community. Through a slow but uninterrupted work of nearly two thousand years, it has made its spirit, tradition, trends and all aspirations penetrate to the heart of humanity, to the very bowels of civil society. It has surrounded this society on all sides with an immense network of institutions which, in the most diverse forms, are already partially preparing and realizing the community within it. See in fact:

She has, in her monasteries, under the name of lay brothers or lay brothers and lay sisters, lay people of both sexes, subject to the regime of the community;

It had monastic communities made up entirely of lay people, such as the Brothers of the Common Life who spread throughout the Netherlands, France and Germany, the Poor Volunteers who spread to Germany and France, worked in various trades , were tailors, shoemakers, carpenters, blacksmiths, etc. served the sick, buried the dead, got up at night to pray and had nothing;

It attaches to the monastic communities an immense multitude of lay people, in the third orders of Francis, Dominic, Augustine and a host of others;

It has innumerable congregations of simple faithful;

It had its lay communities, teachers, schools, universities, scientists, literary, artistic and of all kinds;

It had, in the Middle Ages and since, covered the soil of France and all Christendom with agricultural associations or compaings living in community of goods, food, work and life, and of which we will speak later;

It had and still has in part its innumerable brotherhoods or lay communities, going back to its cradle and succeeding one another without interruption until our days. They are found in Constantinople from the year 336 and mentioned by Theodosius and Justinian. That of Paradolani, founded at the beginning of the fifth century, is cited in the Theodosian code. Gaul and Ireland had a large number of them early on, designated by the names of Confraternities, Conferences, Collections, as can be seen from the fifteenth canon of Nantes, held around 659. In the second half of the eighth century they were called Gildoniae , Gildaand they were approved by the capitulars of Charlemagne. Later, they embraced all professions, all useful works, merchants, craftsmen, pontiffs or pontiffs making bridges, others establishing roads, others of architects, masons, constructing buildings, town halls, hospices , builders of churches whose inspired genius built these… basilicas, these cathedrals… which have been called “epic poems in stones”. It is these free communities, which the power then transformed into these corporations of trades, merchants and craftsmen, of which Louis Blanc praises so magnificent.

As we can see, the secular world, civil and temporal society was and still is penetrated, enclosed, enveloped entirely in the narrow meshes of this immense network which connects it to the [international] community, by preparing its realization within it . At the very moment when Christianity was born, there appeared at the same time an invasion even more profound and more universal [than that of the Germanic peoples and] whose action continued until modern times. It is that of all these Gnostic, Manichean, Pelagian, Vaudois, Albigensian and other sects which, bringing to the new world the Eastern, Pythagorean and Platonic tradition of the community of goods, gradually infiltrated it into the minds, into the manners, in institutions, in deeds, and by ceaseless work of eighteen centuries,made it the obligatory principle and the goal of all modern society. Let us just recall the main ones.

Community in the first five centuries of the Christian era

Christianity was only appearing, and the Apostles were just beginning the evangelization of the world, that already on all sides they were teaching and propagating, not only the free community, as in the Church, but the obligatory community. , which is that of the state. It was Gnosticism that first preached it, renewing the Platonic theory. Simon, named "the great virtue of God", and who had asked Peter to receive the Holy Spirit, founded the first of these sects, which continued until the beginning of the fifth century. After the Simonians and the Nicolaitans, of whom John speaks in his Apocalypse, Carpocrates established in the second century, another sect of Gnostics, called by his name Carpocratians, who pursued the same goal, and proclaimed the pooling of all goods. In his book entitledFrom Justice , Epiphanes, son of Carpocrates, defines the justice of God as a community with equality, and teaches that nature itself, like divine law, wants community in all things, community of the soil, of goods, of life, and that human laws, inverting the legitimate order by the institution of property, have produced sin by their opposition to the powerful instincts which God has deposited in the depths of souls. The Carpocratians lived on for a long time, mainly in Egypt and the island of Samos. An inscription from the Gnostics was found in Cyrenaica which reads: "The community of all goods is the source of divine justice".

From the second century also appeared the Apotactics whose name means Renunciates. They were so named because they renounced all property, declared this renunciation absolutely obligatory, and regarded as reprobate anyone who possessed anything. They were also called Apostolics, because they imitated the example of the Apostles and the first faithful, and imposed this imitation on every Christian. They spread in Cilicia and Pamphilia. They appear to have been considered, for a long time at least, as Orthodox Catholics, and had virgins and martyrs under the persecution of Diocletian in the fourth century. However, they then shared the doctrines of the Encratites, a sect born around the year 151, which was led by Tatian, a disciple of Justin ...

In the third century and in the following, the philosophical schools, the Neopythagoreans and the Neoplatonists, Plotinus, Porphyry, Jamblique, also pursued, for their part, with great ardor, the establishment of a republic organized on the principle of the community. goods and according to the model drawn by Plato. Plotinus urged the Emperor Gallienus, who honored him with a special favor, for permission to establish a community in a ruined city of Campania.

In the third century, a considerable sect still arises which, in various forms, has continued almost to the present day and which also tends to achieve the community of goods: it is Manichaeism which took its name from Manès, born in 240 and flayed alive in 282. He proclaimed this principle: “Everything belongs to everyone. We must abolish the property that comes from the Spirit of evil. There should be neither poor nor rich; no one has the right to own a field, a house, nor money, nec domos, nec agros, nec pecuniam ullam possidendam. It is necessary to destroy all hierarchy of ranks, to abolish all distinctions of princes and subjects, of magistrates and of subordinates; for all this is founded and instituted by the principle of evil… ”Appearing first in Persia, the Manicheans extended into Mesopotamia, India, as far as China and throughout the East, penetrated into Egypt and Africa where they counted Augustine among their many sectarians, spread in Spain from the 4th century, in Italy in the 10th, in France, mainly in Languedoc and Provence, in the 11th, in Germany, in England and finally throughout Europe. Struck for more than two hundred years, from 285 to 491, by the most severe laws, persecuted, banished, stripped, put to death, they continue to multiply. In 841,Empress Theodora killed in vain more than a hundred thousand in torture and sought the others. More than once they sway the fortunes of the emperors, support war against them, engage in combats with them, build strongholds for themselves, and, defeated in a great battle, towards the end of the 9th century, withdraw to Bulgaria and in Lombardy. In 1022, Robert II, King of France, condemned a crowd to fire which rushed into the flames with great transports of joy. In the 12th and 13th centuries, they were counted by the millions, and they merge with these innumerable sects of which we will speak soon and which were designated under the names of Bulgarians, Albanians, Cathars, Bégards, Patarins, Brabançons, Cottereaux, Albigensians, Henricians , Petrobrussians, Poplicans, etc. They were the first germ of the Wiclefites in England,of the Hussites in Germany, and survived them for a long time to come. Be that as it may, public and certain action always embraces more their thousand consecutive years.

Alongside them, we see in the 4th century, the Eustachians who proclaim that one cannot save oneself without completely renouncing all kinds of property, make this renunciation a rigorous duty, and themselves leave all their property, as incompatible with the hope of salvation. Their chief was a monk, Eustache, from which they received their name, At the end of the fifth century, in Persia, under the reign of Kobad, father of Chosrou or Chosroës, Mazdec, taught that there should not be of property in the world, that God is the sole owner of everything, that he created the universe so that everything is in common among all the children of Adam, and that each has the same right to it; that it is not permissible to say: this is mine; that no one has any right whatsoever to own anything, that it is not permitted that one has more good than the other;that everything must be in community. "All things," he said, "both animate and inanimate, belonging to God, it is ungodly for a man to want to appropriate what is his Creator and what, as such, should remain for the use of all ”. These doctrines having conquered an innumerable multitude of partisans, the king himself, Kobad, converted there; but he was then overthrown from the throne, on which his brother was raised, and Mazdec, banished like him, perished in torture with his principal adherents, a few years later, under the reign and by the orders of Chosrou.These doctrines having conquered an innumerable multitude of partisans, the king himself, Kobad, converted there; but he was then overthrown from the throne, on which his brother was raised, and Mazdec, banished like him, perished in torture with his principal adherents, a few years later, under the reign and by the orders of Chosrou.These doctrines having conquered an innumerable multitude of partisans, the king himself, Kobad, converted there; but he was then overthrown from the throne, on which his brother was raised, and Mazdec, banished like him, perished in torture with his principal adherents, a few years later, under the reign and by the orders of Chosrou.

In this first period, which we have just summarized briefly, the community establishes its tradition which it draws from three main sources. It is first of all inspired by the example of the primitive Church of Jerusalem whose Apostolics or Apotactics and the Eustachians represent the absolute community as rigorously obligatory for all. It then continues and renews in all forms, assimilating it, the communist doctrine of the East and Asia that the Manichean, Gnostic and Carpocratian sects propagate and popularize on all sides. Finally, through Plotinus, Porphyry, Jamblique, and the philosophical schools of the Neopythagoreans and Neoplatonists, she takes over the community of Pythagoras and Plato and gives it new life by transforming it.Summarizing in it all the great previous currents of humanity, all the tradition of Eastern and Western antiquity, it fertilizes them with the breath of the Christian spirit, and from the fifth century, the principle of community is proclaimed, not only in the name of tradition, but also in the name of reason and freedom. This was the work of Pelagianism.

Pelagians

As almost always, it is a monk who takes the initiative. Pelagius, from the Bangor Convent in Wales (Great Britain), came to Rome in 405, and based on the Gospel, combated inequality, preached equality and community of goods, and united a very large number of disciples in Italy, Sicily, Africa, Gaul, England and the East. Linked with Celestius, another Scottish monk, with Rullin and a host of others, he organized a vast propaganda by means of apostles who traveled through Europe, Africa, Asia, and founded a model community as a center. He went to Africa in 409, then to the East. Pursued, he was absolved by a council of fourteen bishop, held in Lydda or Diospolis in Palestine. Pope Zozimus even writes in his favor to the bishops of Africa, but then,in agreement with the council assembled at Carthage in 418 and others, he proscribed his doctrines on grace and original sin, but in no way those on the community. Eighteen bishops of Italy refused to subscribe to this decree, and one of them, Julien, bishop of Éclane, today Avellino, in Campania, wrote several works in defense of Pelagianism. Emperors Honorius and Theodosius condemn Pelagius and Celestius to exile, and their followers to confiscation of property.Emperors Honorius and Theodosius condemn Pelagius and Celestius to exile, and their followers to confiscation of property.Emperors Honorius and Theodosius condemn Pelagius and Celestius to exile, and their followers to confiscation of property.

The Pelagians nonetheless continued to exert an immense influence, pushing populations into the deserts and founding many communities there. According to them, the renunciation of all property is a law of salvation, wealth is a sin, a rich person cannot enter the kingdom of God unless he renounces all his goods, and he is unworthy of being placed among the ranks of just as long as he preserves them, even though he would conform to all the precepts of religion. Augustine sums up their doctrine on this subject as follows: “The rich cannot be baptized until they have renounced all kinds of property; if we see them doing some good deeds, we should not give them any merit; for they are excluded from the kingdom of God. Besides, the Pelagians themselves have summarized their principles of community of goods,in a book entitled: Des richesses, attributed to Pope Sixtus III, cited in the Great Library of the Fathers.

Albigensians, Vaudois, Apostolics, Bonaventure.

Before going any further, let us first note a capital fact. The work of community building in the modern age has two distinctly distinct phases. From the birth of Christianity to the 13th century, it mainly takes a religious and dogmatic form; mingled with theological and moral doctrines, most often rejected by the Church, it remains in the state of sect, of party, without acting in a general way on populations foreign to the discussions of schools. On the contrary, from the 13th century to this day it becomes more and more a social and political movement which raises and fascinates the masses, as we can already see in the history of the Albigensians, the Vaudois, the Apostolics, the Lollards, the Hussites. , Jacquerie and Anabaptism. No doubt the action of sects mingles with it and merges with it for a long time to come,but that of the people is showing itself to be more and more preponderant and the theological side fades every day more, until it manages to disappear completely to leave room only for the social question.

This fact established, let us resume the succinct summary of this great incessant work. We will not speak of the Islamism founded in the sixth century by Muhammad, limiting ourselves to noting, in passing, that in all Muslim countries individual property is hardly more than the exception, and common possession, moreover, extremely considerable, the general fact. In Christendom, from the 5th to the 11th century, it is above all the free community which is built up by the Church and the monastic orders, as we have shown in chapters VII to XI of the first part. Nevertheless in this space of time the obligatory community continues its work nonetheless. It operates above all in a deaf and latent manner, and if it is difficult to follow its various ramifications, because of the mystery with which it is enveloped,at least we see its tradition being perpetuated without interruption in the Manichean sects from which emerged most of those we are going to talk about, and from which King Robert burned adherents in 1022. But these tortures, far from stopping the irresistible aspiration of the human race, give it a new impetus. In fact, from the beginning of the eleventh century to the fourteenth century, the idea of ​​community exploded throughout Christendom, not only as a simple tradition, a Christian tendency or a fundamental datum of reason and freedom, but both as a compulsory application of Catholic dogma, as a revelation of the Spirit of God and as the supreme term of human philosophy. Historians tire of counting these countless sects which appear simultaneously, succeed one another, often mingle and merge,multiply without end, are perpetuated by all means, and mark the point where this immense movement, from dogmatic and religious, becomes social and political.

In order not to tire our readers, we will not speak of the Fratricelles, Frérots, Spirituels, Believers, Apostles, Bégards, Picards, Lombards, Transmontains, Turlupins, nor of so many others who, under a thousand different names, often concluded with the community. the most absolute.

Let us just say a few words about the Albigensians who relate more directly to the Manicheans and through them date back to the third century. There were, in France alone, six million, and in the south they formed the majority of the population. It was a formidable protest against ecclesiastical and secular property, and all their doctrines tended towards communism. In his History of the Cathars or AlbigensiansM. Schmidt shows that they “considered love or rather any possession of earthly goods as a mortal sin, and therefore strictly prohibited. These goods, they said, are the rust of the soul and distract from the higher destination; from there naturally followed the law of absolute poverty, imposed on members of the sect, ”and the community. "They claimed," said one of the most violent opponents of communism, "that all things should be equal and common to all." They formed less a particular sect, than an innumerable crowd of sects combined under this general domination. So they were still called Cathars, that is to say pure, Good Men, because of their simple, regular and peaceful exterior, Pifres, Patarins, Publicans or Poplicans, Passengers,or the names of their various leaders, Petrobrussians, Henricians, Arnaudists, Esperonians, etc. They withstood eighteen years of war, sixty years of missions, inquisition, atrocious massacres, nameless torments, crusades and incredible efforts by all of Christendom; and when it was supposed to have annihilated them by burning them alive by multitudes, they spread from the eleventh to the sixteenth century, and the basis of their doctrines reported in secret from Syria, by the famous order of the Templars, was then transmitted to the Frankish - masonry from which communism emerged nowadays. Bernard de Clairvaux, who preached against them in 1147, bears this testimony to them: “Their morals are irreproachable; they don't oppress anybody, they don't harm anyone; their faces are mortified and cast down by fasting;they do not eat their bread like lazy people, and they work to earn a living ”.

Almost at the same time a sect which was still more directly Communist arose, which made much noise in France and Italy, especially during the 12th and 13th centuries, and which has continued to this day. These are the Vaudois whose origin Basnage traces back to Claude of Turin in 823, others to Pierre Valdo, merchant from Lyon, who preached around 1173, and some to another Valdo, prior to that of Lyon. over a century. Be that as it may, their founder, convinced that the renunciation of all property is essential for salvation, distributed all his goods, embraced evangelical poverty and preached this doctrine, calling all men to realize the community of goods. "According to him," said Mr. Ernest Merson, "Christians being brothers, earthly possessions should be pooled,so that everyone could enjoy equally ”. He soon had innumerable disciples, and this sect made rapid progress, especially among the people. They lived in poverty and walked barefoot or with sandals; so they were first called Poor of Lyons, Leonists, Insabates or Ensabotés, and Runcaires because they slept in the hedges and under the bushes. All the authors celebrate the gentleness, the innocence, the purity of their morals, and Reynier himself who, as an inquisitor, directed against them the most bitter pursuits, does justice to the sanctity of their life. There were some differences between them, especially between those from Italy and those from France. The latter mainly did not want to own anything at all and regarded as illegitimate any possession of temporal goods. They were pursuing,say historians, the full realization of evangelical equality in a society without nobles and without rich.

In his Histoire de Lyon, Claude Rubis shows that they wanted the community of goods. Bossuet adds: "their doctrines concluded on the obligation to pool everything". The Gospel, they said, outlaws war, the death penalty, and even the pursuit of righting a wrong. It is necessary that all, priests and laity, imitate the Apostles and the first faithful living in community, that like them they have nothing of their own and earn their living by work. They pushed the rigor of these principles so far that they claimed that priests and ministers of the Church who do not embrace this abdication of all property are no longer true disciples of Jesus Christ and no longer have power. to consecrate the body of the Savior, to administer the sacraments, and to forgive sins,adding that any layman practicing this voluntary renunciation has a more real and more legitimate power than these priests, to fulfill these functions and to preach the Gospel. A certain number of Vaudois, returned to the Church, founded in 1207, the order of the Poor Catholics which, in 1256, meets with the hermits of Augustine. The others continued from the 12th to the 16th century in the valleys of Dauphiné and Piedmont, and spread over several points of Europe, notably in Bohemia and Calabria. In 1536, some of them joined the Calvinists. They proceeded against them by extermination, as they had done three centuries before against the Albigenses; four thousand were massacred at once and their villages reduced to ashes.to perform these functions and to preach the gospel. A certain number of Vaudois, returned to the Church, founded in 1207, the order of the Poor Catholics which, in 1256, meets with the hermits of Augustine. The others continued from the 12th to the 16th century in the valleys of Dauphiné and Piedmont, and spread over several points of Europe, notably in Bohemia and Calabria. In 1536, some of them joined the Calvinists. They proceeded against them by extermination, as they had done three centuries before against the Albigenses; four thousand were massacred at once and their villages reduced to ashes.to perform these functions and to preach the gospel. A certain number of Vaudois, returned to the Church, founded in 1207, the order of the Poor Catholics which, in 1256, meets with the hermits of Augustine. The others continued from the 12th to the 16th century in the valleys of Dauphiné and Piedmont, and spread over several points of Europe, notably in Bohemia and Calabria. In 1536, some of them joined the Calvinists. They proceeded against them by extermination, as they had done three centuries before against the Albigenses; four thousand were massacred at once and their villages reduced to ashes.The others continued from the 12th to the 16th century in the valleys of Dauphiné and Piedmont, and spread over several points of Europe, notably in Bohemia and Calabria. In 1536, some of them joined the Calvinists. They proceeded against them by extermination, as they had done three centuries before against the Albigenses; four thousand were massacred at once and their villages reduced to ashes.The others continued from the 12th to the 16th century in the valleys of Dauphiné and Piedmont, and spread over several points of Europe, notably in Bohemia and Calabria. In 1536, some of them joined the Calvinists. They proceeded against them by extermination, as they had done three centuries before against the Albigenses; four thousand were massacred at once and their villages reduced to ashes.

In the 12th century also appeared the sect of the Apostolics which, renewing, with their name, the doctrine of the Apotactics of the second century, proclaimed as well as them the negation of property, considering as reprobate whoever possesses anything. Their leader was named Pontius. We crack down on them, we burn them; but the number became so great that it was necessary to raise pulley armies to annihilate in France.

Another branch of Apostolics, which also outlawed all kinds of property and caused a stir in the 13th century, was founded in 1246 by Gérard Ségarelle, born in Parma and burned alive in this city in the year 1300. On his death, his son disciple Dulcin or Doucin, born in Novara, became the leader of these Apostolics, who took from him the name of Dulcinists. They loudly proclaimed that everything should be common among Christians and that we can oblige those who refuse. They became so powerful that in 1290 a crusade was preached against them; On their side they raised an army, and there resulted a war which lasted more than two years and in which there was much blood shed on both sides.

For its part, the Church had been working from its first day to constitute the temporal society on this community, free from any error. Its saints, its monks, its most famous doctors, relentlessly pursued its realization. Thus, for example, in the 13th century, Bonaventure published various works for this purpose. In one, entitled Apology for the Poor , he treats the question particularly from the point of view of religious orders; but in another title De la Pauvreté du Christ contre Guillaume de Saint-Amour, he lays down the principles in a general way, applying them to all men of whom Christ, he says, is the divine model. From this point of view as from the first, he denies all property, both collective and individual, as being "the source and root of all evil".

Lollards, Wicléflites, Jacquerie, Hussites, Bohemian Brothers, etc.

After thirteen centuries of unceasing efforts, the Christian world had finally established [its own] formula of the civil community, [as opposed to the racial and therefore organic nature of the polis ]… This was restricted to the limits of a state or a small republic; the former embraces the whole human race in its bosom. The [pre-Christian white] conception excluded slaves and often other classes ... the Christian conception calls, without distinction of rank, all men who have become equal and brothers ...

Bonaventure [laid down] this formula of the civil community clearly, as Francis of Assisi had completely realized that of the religious community… This formula gradually penetrated the hearts, souls and minds of peoples. From that day on, it is not only sectarians, parties that are agitated; it is the mass, the society itself which is set in motion, and which, by uninterrupted work of six centuries, prepares all the elements, all the conditions necessary for the universal realization of this community.

The first of these movements, at this time, is that of the Lollards, whose name comes from Walter Lollard, born in England, towards the end of the thirteenth century, who dogmatized in Germany in 1315, and was burned in Cologne in 1322. They spread to Germany, mainly Austria and Bohemia, penetrated into Flanders and England, and subsequently joined the Wiclefites on the one hand and prepared the Hussites on the other. There were eighty thousand of them in Germany alone, where, says a Catholic author, they made an immense fire, which only had the effect of increasing their number. According to the Vaudois, Lollard would have drawn his doctrines from them; according to others, the Lollards were linked to the Fratricelles or Bégards: however, all these sects professed the community.

It was especially in England that, united with the Wiclefites, they raised the popular classes and nearly overthrown the company that owned it at the time. Born in 1324, two years after the torture of Walter Lollard, and died in 1385, Wiclef, principal of the college of Canterbury and benefit from the cure of Lutterworth, shared the doctrines of Marsilian of Padua and of Jean Jandun who, like us it we have seen, concluded to the community exclusively by the State. One of his proposals was that "God cannot give a man, for himself and for his heirs, a civil domain in perpetuity". M. Sudre himself admits that his opinions present the most striking analogy with those of the Albigenses, the Vaudois and the Lollards. His disciple John Bail, priest of Maidstone, Wat Tyler and a host of others,publicly preach everywhere equality and the abolition of all hierarchy. At their voice, the whole people rose up, the peasants founded on London, where two hundred thousand Lollards and Wiclefites entered victorious on June 13, 1381, forcing the king to capitulate. But this vast uprising, of which Walsingham, Knygton and Froissart have described the dramatic picture, was stifled by ordinary means: Wat Tyler was assassinated in an interview, the amnesty violated, the whole populations delivered to the tortures, and one walked to across England gallows with iron shackles, to steal from the tortured even the honors of a clandestine burial.forcing the king to capitulate. But this vast uprising, of which Walsingham, Knygton and Froissart have described the dramatic picture, was stifled by ordinary means: Wat Tyler was assassinated in an interview, the amnesty violated, the whole populations delivered to the tortures, and one walked to across England gallows with iron shackles, to steal from the tortured even the honors of a clandestine burial.forcing the king to capitulate. But this vast uprising, of which Walsingham, Knygton and Froissart have described the dramatic picture, was stifled by ordinary means: Wat Tyler was assassinated in an interview, the amnesty violated, the whole populations delivered to the tortures, and one walked to across England gallows with iron shackles, to steal from the tortured even the honors of a clandestine burial.

This communist movement had already erupted in France for a long time, with extreme violence, and was revealed there mainly through this famous Jacquerie (1358) where the people, personified under the name of Jacques Bonhomme, attempted a revolution against property. an army which was only the prelude to others still more serious and more general. She was stopped by iron and fire; and the Jacques, pursued to the limit, were everywhere slaughtered. "The slaughter," says Frédéric Morin, "was so general that agriculture was lacking in arms".

Momentarily compressed in France and England, the movement continued in Belgium, Germany and everywhere else. In the first half of the 14th century appeared, especially in Brussels, the Brothers of the Free Spirit who, in the following century, gave birth to the Men of Intelligence, prosecuted in 1411, and which continued until the middle of the 18th century, as attested by Father Heylen, historian of Campine. In Germany, this movement, more involved in religious questions, is particularly represented by the Hussites, Calixtins and Taborites, illustrious by their victories, formidable to the most powerful princes, having entire kingdoms and who supported against a hundred thousand crusaders a war of thirty years. Their first leaders, John Huss, disciple of Wiclef, author of the book Du Régne du Peuple, and Jerome of Prague, were burned alive at the Council of Constance in 1415 and 1416, and their carefully collected ashes were thrown into the Rhine. Unable to defeat the Hussites, they were tricked into luring them into barns where they were burnt in the middle of the night (1434). Their debris, united under the name of Brothers of the Unit or Bohemian Brothers, established themselves, from 1457, in absolute community of goods, work, food and life, in Bohemia, under the direction of the priest Michel Bradacz, and maintained their religious beliefs there until 1621: they were also called Picards and Vaudois. We will see the Moravian Brothers leave it in the 18th century, who have perpetuated their community to this day.

Anabaptism

After fifteen centuries of preparation, the doctrine of the community of goods, formulated by one cardinal and sanctioned by another, had already penetrated people's minds so generally and so deeply that it attempted in part of Europe to be realized immediately. This vast movement invaded at the same time all of Germany, Switzerland, the Netherlands, then spread to Poland, England, the rest of the world and later to America, triumphed for a long time on a host of points , and driven back by brutal force, pursued by the death penalty, despite the atrocious tortures inflicted on its leaders, has continued to be perpetuated for three and a half centuries, and to this hour still counts countless supporters in Germany, in the States -United, in Holland, in Alsace and elsewhere. This is what has been called Anabaptism.

From start to finish he preached absolute community loudly. Its symbol in this respect perfectly explicit. The third article of his profession of faith drawn up to Zolicorne in 1525, reads: "Any sect where the community of goods is not established among the faithful, is an assembly of imperfections, which have deviated from the law of charity which makes the soul of Christianity ”. His second profession of faith, formulated in 1529, says the same thing; and the third, stopped in 1530, and which can be regarded as its definitive symbol, is expressed thus in its second article: "Any society which does not pool its goods is an impious society and unworthy of the name of Christian" . Anabaptism began by proclaiming the sovereignty of all, from which necessarily follows the right of all to everything, even the formula of absolute community. "The elect of God,said Nicolas Storck, who have become so many kings on earth, will constitute the empire to which heaven promises the sovereignty of the universe ”. He immediately drew the Communist consequence; and Thomas Münzer, addressing the assembled people, exclaimed: “We are all brothers and we have only one common father in Adam. Where does this difference in ranks and goods come from that tyranny has introduced between us and the great of the world? Why should we groan in poverty, why should we be burdened with labors, while they swim in delights? Do we not have the right to equality of goods, which, by their nature, are made to be shared, without distinction, among all men? The land is a common heritage, where we have a part that is taken from us.So when did we give up our portion of the paternal inheritance? Let us be shown the contract we have signed! Give back to us, the rich of the century, avaricious usurpers, the goods which you withhold from us with so much injustice! It is not only as men that we are entitled to an equal distribution of the advantages of fortune, it is also as Christians. At the birth of religion, did we not see the Apostles consider only the needs of each faithful, in the distribution of goods that were brought to their feet? Will we never see these happy times reborn! And you, unfortunate flock of Jesus Christ, will you still moan in oppression? "It is not only as men that we are entitled to an equal distribution of the advantages of fortune, it is also as Christians. At the birth of religion, did we not see the Apostles consider only the needs of each faithful, in the distribution of goods that were brought to their feet? Will we never see these happy times reborn! And you, unfortunate flock of Jesus Christ, will you still moan in oppression? "It is not only as men that we are entitled to an equal distribution of the advantages of fortune, it is also as Christians. At the birth of religion, did we not see the Apostles consider only the needs of each faithful, in the distribution of goods that were brought to their feet? Will we never see these happy times reborn! And you, unfortunate flock of Jesus Christ, will you still moan in oppression? "will you still moan in oppression? "will you still moan in oppression? "

This is what the Anabaptists kept repeating. Their origin is traced back to the Hussite Bohemians as early as 1503. What is certain is that they were already numerous in 1521. Banished from Wittenberg in 1522, they triumphed the following year at Alstedt, in Thuringia, where Münzer, du high from his pulpit, cried: "The Almighty expects all peoples to put goods in common. Yes, my brothers, having nothing of your own is the spirit of early Christianity ”. This community was soon realized, not only in Alstedt, but also in Mulhausen, imperial city, capital of Thuringia, where Münzer, supreme dispenser of the goods in common (1524), prepared to start a propaganda war. To his voice and to that of Phiffer, Stork, Metzler and a thousand others, the peasants of Thuringia,of Swabia and Franconia rose up and formed two armies, one of ten thousand and the other of forty thousand men. All powers gathered their forces against them, and the Anabaptists were defeated in several encounters, notably on May 15, 1525, at Frankenhausen where seven thousand five hundred of theirs remained on the battlefield and most of the rest were taken prisoner. Mùnzer was put to the torture, beheaded, and his head planted in the middle of the countryside at the end of a pike. Phiffer also suffers the last torture. The Anabaptists nonetheless continued the war, not only in Swabia, Thuringia, and Franconia, but on the banks of the Rhine, in Alsace and Lorraine, and their main army, commanded by Goetz of Berlichingen, continued two years, from 1525 to 1527, a stubborn resistance.The number of victims who perished in this terrible "peasant war" is estimated at over a hundred thousand.

Despite their successive defeats, despite the death penalty brought against them and renewed by the Diet of Speyer in 1529, the Anabaptists, far from disappearing, only spread further. They spread to Switzerland, Germany and Poland. In this first country where they had entered in 1523, they drew up two years later the profession of faith of Zolicone which posits in principle that the magistrates are useless in a society of true faithful, and that it is not allowed to a Christian to become a magistrate; that the only punishments which should be employed in Christianity are those of excommunication; that Christians are not allowed to support trials, to take an oath in justice, or to participate in military service ”. They made rapid progress; but after various alternatives of struggle,edicts ordered to drown them, they were put to death, and the waters of the Rhine, the lakes and the torrents of Switzerland swallowed up whole bands of these unfortunate people (1528-1529).

Outlawed from Switzerland, driven from Strasbourg, struck everywhere with the death penalty, the Anabaptists were not slaughtered and spread in Lower Germany, particularly in Westphalia, Friesland, Silesia, Bohemia, the Netherlands , the neighboring provinces, the banks of the Rhine, Poland. They continued to make immense progress in Germany. One of their most ardent apostles, Melchior Hoffmann, nicknamed Elijah, gathered many proselytes in Friesland, and, having tried again to establish the community in Strasbourg, was imprisoned. Another, still more popular, John Mathias, nicknamed Enoch, went to Amsterdam where he exercised considerable influence, chose twelve apostles who went to evangelize on all sides, and took the greatest part in the publication of a famous book which became the religious manifesto,social and political Anabaptists. In this book titledOf the Restoration, they proclaim the ancient and universal tradition of the millennia and recall that before the day of the last judgment there will be on earth a temporal reign of Jesus Christ, which will embrace all the States of the old and the new world in a the only republic entirely composed of true Christians, living in an absolute community of goods, possessing nothing of its own, and thus applying Christianity in its primitive purity. In this universal community whose regenerated members will be elevated to a higher degree of perfection and holiness, magistrates will be created and deposed by the people. There will reign perfect equality and common happiness; there no more rulers, no more princes, no nobles, no more taxes, no tithes, no drudgery, no more armies, no more prisons, no more judges, no more crimes, no more trials.It is this reign of Christ that the Anabaptists came to prepare, it is this new Jerusalem that they came to inaugurate.

After several attempts, supported by the popular masses, they made themselves masters of Munster, capital of Westphalia, on the first Friday of Lent in 1534, and established there the absolute community of goods. Each gave all he had, gold, silver, precious stones, jewels, furniture and goods of all kinds; everything was put together; we shared the accommodations ...

At the end of December 1534, John of Leyden [, leader of the Anabaptists of the city of Münster] sent new emissaries to proclaim everywhere the reign of God, the advent of the new Jerusalem and the universal community, to raise the Friesland , Holland, all the provinces of the Rhine, thus operate a diversion and unblock Munster. Various serious uprisings took place first in Leiden, near Bolswaert, in Groningen; but the able captain, Jean de Gelen, one of these emissaries, saw his first bands exterminated by the government of Friesland. He took refuge in Amsterdam where the Anabaptists, very numerous, were constantly struck with bloody executions, hanged, beheaded and drowned. He resolved to take possession of the city, and supported by Wesel and Deventer, two of the most important cities of Holland,he made master of it for a moment, on May 10, 1535, but then repulsed he was shot down with an arquebus shot, and all his family killed or taken prisoner. So all those who were convinced, or accused of anabaptism, suffered atrocious, indescribable torments ...

Münster, no longer hoping for any help, nonetheless rejected the openings of the landgrave of Hesse, the bishop's offers of capitulation, and suffered all that famine has most appalling. But, betrayed by an enemy soldier whom the Anabaptists had taken in, and who introduced the episcopal army into its walls, the city was taken on June 25, 1535, after a desperate struggle of two hours. A horrible butchery was made of the Anabaptists. All the men who were not cut to the edge of the sword were handed over to the executioner. The city was pillaged and sacked; the women handed over to the troops, but as they courageously defended their honor, they were themselves sent to death. John of Leyden, seized alive, was taken along with two Anabaptist leaders, through all of Germany, to serve as a laughing stock.After being thus given in spectacle, it was brought back to Munster, attached to a pole, on an immense scaffold in the large place, and there, for more than an hour, the executioners, armed with fiery pincers and all on fire, Little by little all the parts of his body burned, the flesh of which was consumed in a thick smoke, and after these atrocious tortures endured with rare intrepidity, opened his entrails. It was January 22, 1536. His companions also showed the greatest courage. Their bodies, enclosed in iron cages, were suspended from the top of the tower of the cathedral of Saint-Lambert, that of Jean de Leyde in the middle, five to six feet above the others, and these bones remained there during the centuries, in order to teach the world by what evangelical means the property is maintained.he was brought back to Munster, attached to a post, on an immense scaffold in the main square, and there, for more than an hour, the executioners, armed with fiery pincers and all on fire, gradually burned all parts of him. of the body, the flesh of which was consumed in a thick smoke, and after these atrocious tortures endured with rare intrepidity, opened his entrails. It was January 22, 1536. His companions also showed the greatest courage. 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The Moravian Brethren, Mennonites, etc.

After fifteen years of struggles, successive defeats, and pursued by so many bloody executions and appalling torments, Anabaptism, still standing, only melted into a crowd of various sects. The first is that of the Brothers of Moravia, founded in 1527, by two disciples of Stork, Hutter and Gabriel Scherding, and which received the Anabaptists banished from Germany, Switzerland and Poland. “All the roads,” says M. Sudre, “were covered with emigrants who, after having sold their heritage, left their native soil to go and populate these nascent colonies. "The second article of their symbol states that we must regard as impious all the societies which do not put their goods in common, and that a Christian must have nothing in particular". Indeed, the community of goods was put into practice there in all its rigor.A bursar, changed every year, collected the revenues of each partial colony of the community and provided for its needs; an archimandrite governed it: both reporting to the supreme chief. Meals were taken together and the food was the same for everyone. The clothes of the settlers and the furniture of their dwellings were uniform; and children raised together. The work of agriculture was united with that of industry. The only penalties allowed were extraordinary work, public penance, and "return to the century", the greatest punishment being to fall back under the proprietary regime.Meals were taken together and the food was the same for everyone. The clothes of the settlers and the furniture of their dwellings were uniform; and children raised together. The labors of agriculture were united with those of industry. The only penalties allowed were extraordinary work, public penance, and "return to the century", the greatest punishment being to fall back under the proprietary regime.Meals were taken together and the food was the same for everyone. The clothes of the settlers and the furnishings of their dwellings were uniform; and children raised together. The labors of agriculture were united with those of industry. The only penalties allowed were extraordinary work, public penance, and "return to the century", the greatest punishment being to fall back under the proprietary regime.

This ... society, called "the Promised Land", which brings together up to seventy thousand men all living in community, enjoys the greatest prosperity, despite the persecutions, the exile which struck it and the death of Hutter which died in torture by order of Ferdinand of Austria. Gabriel founded many colonies in Silesia. "This republic," says Bergier, "formed a society of excellent cultivators, hardworking, sober, peaceful, very regulated in manners". All historians speak of it only with the most complete praise and the feeling of the deepest admiration. We find them again a century later, in 1620; and the Moravians, their descendants, have been perpetuated until this time in different states of Germany and in several surrounding regions.

A second branch of Anabaptists, established in 1536 by a Catholic priest, Simon Menno, took from him the name of Mennonites, spread in Friesland, Westphalia, Gelderland, Holland, Brabant, England where they were called Baptists, and sent colonies to the United States, where they still number seventy thousand members today and have over two hundred churches. The Dumplers, a German sect resulting from the Anabaptists, practice community in a town in Pennsylvania, built by them and called Euphrates.

Other Anabaptists, widespread in England, played a part in the revolution of 1648, formed the most radical portion of the Republican party, and pursued the establishment of the reign of Christ, absolute freedom and the complete transformation of society. They were called, by allusion to their prophetic hopes, the men of the Fifth Monarchy. Their leaders were Harrison, [the Jew] Hewson, Overton, and a number of other officers of the parliamentary army, and their influence prevented Cromwell from girding the crown. Persecuted later, they continued in North America, in Holland, even in England, and gave birth to a very large number of various sects, among which is placed that of the Quakers.

Boni, Guillaume Postel, etc., Campanella ( City of the Sun )

Established by repressed but undefeated Anabaptism, the community became more than ever the goal that humanity pursued with all its efforts. While the Jesuits were carrying it out in [the] Republic of Paraguay, writers relentlessly followed one another to develop and propagate its doctrine everywhere. They saw it as the coming of the reign of God on earth, the holy republic of Christ. This is how Guillaume Postel, Isidore Isolanis, Fialin, Bonjour and a thousand others conceived it.

In 1552, seventeen years after the death of Thomas Morus, Doni published his book titled The Celestial, Terrestrial Worlds, etc.. A madman, who represents today's society, is there in the presence of a sage, apostle of the community, and who shows him that everything must be common to all. He draws a plan of this community where each one is perfectly free, "doing nothing other than what he wants, each being equal to eating, to clothing, and having as much in his house as the other", and each child being brought up according to the inclination of his mind ”.

Guillaume Postel, one of the most learned men of his century, professor of mathematics and oriental languages ​​at the College de France, from its foundation, was particularly attached to the religious side of the question. His book De orbis concordiais a first and very remarkable attempt to synthesize all beliefs into one, Christianity, which contains them all, and to bring back, in this universal communion of souls produced by reason and philosophy, all the institutions to a common institution and universal, uniting divine right and human right in the moral and social law of charity, the definitive goal of all the facts of history, of all the tendencies of civilization, of all the efforts of humanity.

Around 1576, Jean Bodin, precursor of Montesquieu, wrote, in the midst of the troubles of the League, his book De la République which M. Louis Reybaud placed next to Thomas Morus's Golden Book .

But one man above all continued the work of Bonaventure and the Chancellor of England. This man, whose glory filled the world, was received on February 9, 1635 by the King of France, Louis XIII, who, his head uncovered, went to meet him, kissed him twice, gave him the warmest welcome. solemn, saw him again and wrote to him several times. This man in relation with the Grand Duke Ferdinand III and other princes, loved and protected by Cardinal Richelieu, linked with Peiresc, Gassendi, Galileo and the greatest celebrities of his time, admired by all scholars, who passed for prophet and whose works were approved by the Sorbonne, was… a monk… His name was Campanella. Born September 5, 1568 in Stegnano, near Stilo, in Calabria, he had revealed, from childhood, prodigious faculties. Admirer of Thomas Aquinas,Albert the Great and Telesio, whose frozen foreheads he kissed in his coffin, he became a Dominican at the age of eighteen. Dreaming of a new era, he traveled all over Italy and one of the Medici, Ferdinand I, Duke of Tuscany, tried in vain to secure him in his states.

One day, at the head of three hundred monks, Augustinians, Dominicans and Cordeliers, he calls the people to freedom and tries to deliver his homeland from the yoke of the Spaniards. It was in 1599. Delivered by a traitor, chained on a galley, thrown into a dungeon, "wet and foul pit", locked up successively in fifty prisons, subjected seven times to the most atrocious torture, the last of which lasted forty hours. , tore his body to shreds and broke his bones, without being able to tear out a single syllable, put on trial fifteen times, from the bottom of his dungeon, he filled Europe with the noise of his name, and his works were read everywhere, in France, Italy, England, Germany. The popes never ceased to demand his freedom; and Urban VIII finally obtained it after five years of negotiations. Released, May 45, 1626,from the prison where he had spent twenty-seven years, he was called to Rome by the Sovereign Pontiff, who gave him the most affectionate welcome and covered him with his protection. He remained there until October 1634; but pursued by the rage of his enemies, he came to France, and lived, surrounded by admiration and respect in the Dominican convent in the rue Saint Honoré where he expired on May 21, 1639.

Campanella believed himself to be "sent from God to reform kingdoms and provide new systems for the government of society". This vocation was real; but its system is none other than the eternal and Catholic tradition of the community. He developed it in La Cité du Soleil published around 1630 and which is part of one of his works, the number of which is prodigious. "It is an appraisal, a divination of the future state of humanity," says Mr. Cléophas Dareste.

The citizens of the City of the Sun “worship God in the Trinity. They say that God is the sovereign Power, from which the sovereign Science proceeds, which is also God, and that from both proceeds Love, which is power and science together ”. They not only believe in God from whom everything comes, in the immortality of souls and in the rewards and sorrows of the next life, but profess Christianity "which will one day reign over the whole world, when the abuses which are alter will have disappeared, as the most illustrious theologians teach and hope ”. They see in all the events of history and of the world providential means which God uses “in order to unite all nations under one law” […] The disturbance which exists in the world demonstrates to them the original fall.They know the close solidarity which binds not only the members of the families and the various generations, but all the men between them, and consequently apply themselves to neutralize that of the evil and to extend that of the good, by worshiping God, by following religion and practicing the precept of doing to others whatever we would like them to do to us. "Praise and glory to God for ever".

They see in the marvelous modern discoveries and inventions "the obvious signs and instruments of the reunion of the whole world in one fold," and they await new prophets, the renewal of government, of laws, of the arts, of all the world. social order, the total renewal of the world and the complete and universal triumph of Christianity. They know “the mystical relations between things on earth and those beyond our globe; and yet they believe in the free will of man ”.

The community thus rests on five fundamental foundations, religion, morality, science, progress and freedom. All the social functions are divided into three orders, the image of the divine Trinity and the manifestation of the trine faculty of man: feeling, intelligence and activity. These three orders, artists, scientists and manual workers, expression of the beautiful, the true, the useful, that is to say of the moral, intellectual and physical life, are represented by three ministers, or triumvirs, named Love , Wisdom, Power, triple face of the indivisible unity of the community, chaired by a leader called the Philosopher or Metaphysician. Under these triumvirs are organized by divisions, decuries and centuries all the social functions, regulated in the councils and public assemblies.“All magistrates can be changed by the will of the people”. Election, competition and the order of merits determine any hierarchy. The main leader is elected by all, and must be the most capable man in the community, possessing all sciences to the highest degree; as soon as he is more worthy, he is elected in his place. The triumvirs who assist him must have a thorough knowledge of the arts they direct, but at the same time be versed in philosophy, history and the physical sciences. "After the Metaphysician, who, like an architect, presides over all works, and who would be ashamed to ignore anything that is given to man to be able to learn, after him," I said, "Wisdom has under his orders the heads of each branch of the sciences ”; Love directs education, and Power directs all the work of strength.As we can see, Campanella assigns to the sciences, letters and the fine arts a preponderant and almost exclusive role.

The city is divided, oriented, organized scientifically, and all its monuments, all its walls offer representations, paintings of all sciences, which children learn in this way by playing and with marvelous speed. “Everything is common to all, but the distribution is regulated by the magistrates. The sciences and the pleasures of life are shared in such a way that no one can think of appropriating others to the detriment of his fellow citizens ”. They annihilate the spirit of property, thus rendering selfishness aimless, and only the love of community remains. “Everything they need is given to them by the community. Nothing necessary is denied to anyone. Friendship is made known by the services they render in illness,in the study of the sciences where they help each other with their reciprocal knowledge, their care, their praise, and giving each other what is necessary ”. They are called brothers.

Miscellaneous writings

It was not enough for Christianity to have founded and perpetuated the community to the ends of the other hemisphere [in Paraguay]; he had to universalize its application to the entire temporal society. The more he advances, the more he redoubles his efforts to achieve this goal, pursued relentlessly especially since Saint Bonaventure, and with which all are associated, Catholics, Protestants or philosophers. We do not pretend to point out here all the writings which then tended to it more or less directly, and we will confine ourselves simply to citing the titles of a few.

James Harrington, English publicist, born in 1611 and died in 1677, publishes, in 1656, L'Oceana which M. Louis Reybaud, in his Studies on the Reformers, places at the forefront of the communist writings, after those of Thomas Morus and of Campanella.

In his Treatise on War and Peace published in 1625 and dedicated to Louis XIII, Grotius recognizes that God established the community of goods, that this community of the earth would still exist if the vices had not broken the bond of l fraternal friendship, and that it always remains a right.

In his book De Cive (Of Citizen), Hobbes says: “There is no legitimate property; men are equal by nature; it gave everyone the right to everything; and inequality is the effect of wickedness. Who assigned ranks and properties to each individual? Why are some in opulence, others in mediocrity or indigence? Why masters, servants and slaves? By the wickedness of men ”!

In his work on Civil Government, Locke exclaims: "Fraud, bad faith, avarice have produced that inequality in fortunes which causes the misfortune of the human species, by piling up on one side all the i vices with wealth, and on the other all evils with misery. The philosopher must therefore consider the use of money as one of the most fatal inventions of human industry ”.

In his Philosophical Treatise on Natural Laws, Cumberland notes that God made the earth common to all, that all have a right to his property, and that morality is based on fraternity, equality, the common good of all.

In his Law of Nature and People, Puffendorf, proclaims natural equality and primitive community; he recognizes that property is a human institution, and that the present inequality of fortune is an injustice which brings about other inequalities, through the insolence of the rich and the cowardice of the poor.

[…]

But let's go over a host of other writings, such as Hall's Other World, Nicolas de Munster's Land of Peace, Jordano Bruno's Rout of the Triumphant Beast, and say a word about the three most illustrious geniuses. 17th century Catholics.

The great Pascal stigmatizes property as a usurpation in these terms: "This dog is mine," said these poor children; this is my place in the sun, this is the image of the usurpation of the whole earth ”. He then proclaims the community that he defines perfectly in passages from which Villegardelle has given extracts, and sums up by saying: “The multitude which is not reduced to unity is confusion; the unity which is not multitude is tyranny ”.

Bossuet, the eagle of Meaux, has the same tendencies. In article 5 of the 1st book of his Sacred Politics, he poses and fully demonstrates by the text of the Mosaic law, and as a "consequence of the general principles of humanity", this proposition "that the sharing of goods between men does not alter the general society of mankind, nor fraternal assistance ”. It does more and develops the principles of community at length, as can be seen from the fragments quoted in the History of Social Ideas. “Without governments,” he said, “the earth and all goods would be as common between men as air and light: according to the primitive law of nature, no one has any particular right over anything; everything is for everyone; and it is from civil government that property is born ”.

Fenelon, the austere and pious archbishop of Cambrai, loudly proclaims the egalitarian community as the type and ideal of society. Wanting to draw the picture of a model nation, he describes in his brilliant pages the happiness of the inhabitants of Baetica who, without government, without laws, without judges, without prisons, and living in deep peace, ignore even the name of property. “They live,” he said, “all together without sharing the land… All goods are common… They have no interest in supporting each other, and they all love each other with a brotherly love than nothing. do not trouble… They are all free and equal. We do not see any distinction among them ”. The basis of these ideas is found, not only in his Telemachus, but in all his works, especially in his Fables,his Dialogues of the dead and his Examination of conscience on the duties of royalty. In his Philosophical Essay on Civil Government, after having defined charity, he adds: “If all men had followed this great law of charity, we would not need positive laws, nor magistrates. All the goods of the earth would have been common. God says to all men: "Increase, multiply and fill the earth". He gives them all without distinction all the grass and all the wood that grows there ”.“Increase, multiply and fill the earth”. He gives them all without distinction all the grass and all the wood that grows there ”.“Increase, multiply and fill the earth”. He gives them all without distinction all the grass and all the wood that grows there ”.

As for the other writings which directly preach the community or present imagined pictures of it, they are almost innumerable, and we will limit ourselves to mentioning here, as a simple indication: - the Histoire des Severambes, published in Brussels, in 1677, and reprinted in 1716, developing a community organization reminiscent of the Cité du Soleil in Campanella and providing a plan of the common city similar to that adopted later by Morelly; - the Memoirs of Gaudence of Lucca, also offering many analogies with the City of the Sun; —The Republic of Philosophers (or the Ajaoiens) attributed to Fontenelle; - the Cessares, published in London in 1764, of which the Methodical Encyclopedia has given an analysis; —The Natural and Civil History of the Galligènes, published in 1770,which is similar to the Supplement to the voyage of Bougainville by Diderot and recalls the Incas of Marmontel; - the Telephus of Pechméja, imitated from Telemachus; - the Séthos de Terrasson; - Florian's Numa; - the Southern Discovery of Rétif de la Bretonne; - the Republic of Bees; - the Golden Mirror of Vieland; - the Catechism of Boisset; - the World of Mercury; - the Voyages of Cyrus; - the New Gulliver, and a host of others.

Morelly ( Nature Code )

From the time when we arrived, that is to say towards the middle of the eighteenth century, the movement which led France, Europe, the whole of Christendom towards the complete realization of the universal community, s 'accelerates and rushes in a prodigious way. It carries with its irresistible current all the elite minds, whatever the diversity of their religious, philosophical, moral, and political beliefs. The whole of society is moving to prepare for the fulfillment of its supreme ideal. This impetuous torrent, while overflowing on its banks, hollows a deep bed in the bowels of humanity; and the human spirit, by probing the problem to the heart, causes a new focus of light to spring forth from it.

An obscure teacher from Vitry-le-Français, Morelly, had the glory of giving the main impetus to this great movement. Saint Bonaventure, after all the Fathers of the Church and the monks, had sketched the religious philosophy of the community, showing how it elevates men to the divine ideal and makes them live in God, by detaching them from love and concerns about earthly goods. Morelly, in turn, exposed the moral philosophy of the community, proving that it alone places us in a social environment favorable to the exercise of all the virtues, to the disappearance of all the vices, and in complete harmony with all. the needs and all the tendencies of our nature.

We cannot believe to what extent we have disguised and disfigured the thought of the men who preached the community, of Thomas Morus and Campanella for example. But it is especially with regard to Morelly that this falsification has been pushed the furthest. It is therefore important to speak of it with some extent.

His father had written a few books that have remained almost unknown, mainly L'Essai sur le esprit humaine (1743) and L'Essai sur le cœur humaine (1745). Some bibliophiles attribute them to the son. However that may be, the latter published in 1751, a work entitled The Prince, etc., explaining "the system of a wise government", and in 1753, another having for draw: The Shipwreck of the Floating Islands, or the Basiliad, the story of a people living in community, and ending with this thought which is its summary: The world is the homeland of humanity, the goods of nature must be common to all men who would be shared in groups of families to get the most out of it. In order to respond to some criticisms of which the Basiliad had been the object, he published in 1755, his famous Code de la nature,the only one of his writings with which we shall deal, because he develops there, by condensing it, all his thought. Morelly is only continuing, from the point of view of society, the work of all times pursued, from the point of view of the individual, by the Church, her Fathers, her doctors, her mystics, her monks. Like them he wants to root out the vice of appropriation, cupidity, avarice, source and principle of all others; but while these attack him in his living home, which is the human soul, he destroys it in its very object, which is property, "The only vice that I know in the universe," he said. , is Greed; all the others, whatever name one gives them, are only tones, degrees of this one; it is the Proteus, the Mercury, the base, the vehicle of all vices. Analyze vanity, fatuity, pride, ambition,deceit, hypocrisy, villainy; break down in the same way most of our sophistical virtues, all of this is resolved into this subtle and pernicious element, the desire to have: you will find it in the very heart of disinterestedness. Now, could this universal plague, private interest, this slow fever, this ethic of all society have taken where it would never have found, not only food, but the least dangerous ferment? I believe that we will not dispute the obviousness of this proposition that where there would be no property, there can be none of its pernicious consequences ”.Could this universal plague, private interest, this slow fever, this ethis of all society have taken where it had never found, not only food, but the least dangerous ferment? I believe that we will not dispute the obviousness of this proposition that where there would be no property, there can be none of its pernicious consequences ”.Could this universal plague, particular interest, this slow fever, this ethis of all society have taken where it had never found, not only food, but the least dangerous ferment? I believe that we will not dispute the obviousness of this proposition that where there would be no property, there can be none of its pernicious consequences ”.

Relying on both revelation and nature, he first shows that Christianity has done nothing else by its dogmas which proclaim "the natural equality of all men", by the establishment of absolute community in the early Church of Jerusalem and in the monastic orders. “All this behavior visibly tended to remind men of the true laws of nature. Thus Christianity, considering it only as a human institution, is the most perfect ”. But, within a temporal society based on property and individual interest, "the Church lacked legislative power" to universalize "this community of the goods of nature, this reciprocity of aid, this equality of condition, which is the true spirit of Christianity ”.

What has been done in the religious and spiritual order must also be done in the civil and temporal order, for nature only confirms the teachings of revelation. Bossuet says: "When God formed the bowels of man, he first put goodness into them." Morelly, starting from this principle, shows that beneficence is the very condition of everyone's happiness. It precedes all other feelings, all other ideas, raises us to the notion of God, gives us an idea of ​​the Divinity truly worthy of the greatness of its object, perfects our faculties and gives them their true direction, their proper use, their completeness. harmony. The nature of the infinitely good Being that it reveals to us and that the spectacle of the universe only enlarges, only deteriorates as charity withers away.Thus "beneficence perfects the faculties of the mind through the feelings of the heart."

We see how Morelly lays down, under the name of beneficence, the same law that Christianity proclaims under that of charity, nature and revelation having but the same language. "She is all the law and the prophets"; fundamental and universal principle around which everything revolves, it is the center from which all our faculties radiate, so that its alteration distorts all the feelings of the heart, all the notions of the mind, all the determinations of the will, and produces idolatry, superstition, all vices, all plagues, all crimes. Now, this community of souls is expressed by the community of goods and of life, a consequence of the community of nature and consanguinity. So we rediscover the community at the origin of humanity and of all nations.

Mably

Gabriel Bonnot de Mably, born in Grenoble, March 14, 1709, had as a father a member of the parliament of Dauphiné, and was the elder brother of Condillac. He studied with the Jesuits, entered the seminary of Saint Sulpice through the protection of Cardinal Tencin, allied to his family and received the sub-diaconate. Renouncing all the dignities of the Church to which he could easily attain, he began his career as a philosopher and historian on the practical side, performing the highest functions of the statesman under the name of Cardinal de Tencin, who had become a minister and whose office he actually fulfilled. He abandoned it to devote himself exclusively to study and knew by heart, say his biographers, Thucydides, Plutarch, Xenophon, Plato, Livy; absorbed for forty years in intellectual work,he only left once to go to Poland, when that unhappy country came to ask him and JJ Rousseau for a constitution. He refused the highest positions; he was offered in vain to appoint him tutor to the Dauphin, son of Louis XV; and no instance could induce him to let himself be taken to the Académie française. He died in 1785, at the age of seventy-five, on the eve of the convocation of the States-General which he called with all his wishes. Such is the man who devoted his life to combating property and to propagating in all forms the principles of community, in innumerable works of which we will confine ourselves to citing the doubts offered to economists on the natural and essential order of companies published in 1768, the Treaty of Legislation or Principles of Laws,published in 1776 and the Treaty of the rights and duties of the citizen. One volume would hardly suffice to summarize the ideas of this great writer of which we can only give the following extracts.

Like Thomas Morus, Morelly and all the others, he traces the appalling picture of the miseries and the countless plagues produced in all times and in all places by the regime of property. “Society,” he said, “has offered almost everywhere only an assemblage of oppressors and oppressed. A thousand cruel revolutions have already changed the face of the earth a thousand times, and made the most considerable empires disappear; and yet so many repeated experiences have not even been able to enlighten us. "On the contrary, an alleged philosophy taking what is done insane in the world, for the rule of what must be done, has come to the aid of our prejudices, and has given them I know not what air of reason proper to perpetuate their empire ”. These charlatans flattered our passions and our whims, instead of establishing society on fraternity,solidarity, reciprocity of services and the principles of community and equality deposited in the depths of the human heart and towards which all our faculties tend.

In our proprietary society "the superfluous of some gives birth to the misery of others ... And the laws which tolerate some immense fortunes are the cause of all the evils which history offers a picture. It is in equality of conditions that we must seek the preservation of our social qualities and our happiness. Equality must produce all good because it unites men, elevates their souls, and prepares them for mutual feelings of benevolence and friendship; inequality produces all evils, because it degrades them, humiliates them, and sows division and hatred between them. If I establish equal citizens, who consider in men only virtues and talents, emulation will be kept within fair limits. Destroy this equality and immediately emulation will turn into envy and jealousy,because she will no longer offer herself an honest ending. The legislator will only give himself unnecessary penalties, if all his attention is not first directed to establishing equality in the fortune and condition of the citizens. The more I think about it, the more I am convinced that the inequality of fortunes and conditions decomposes, so to speak, man, and alters the natural feelings of his heart ”.

Pauperism, “begging dishonor Europe today as slavery once dishonored the republics of the Greeks and Romans. All human rights are violated ”. The horrors of war bloody and devastate the world. The rich punish theft "because they can be stolen, and approve of conquests because they themselves are thieves of nations."

“Open all the stories, you will see that all peoples have been tormented by this inequality of fortune. Citizens, proud of their wealth, have disdained to regard as their equals men condemned to work for a living; immediately you see the birth of unjust and tyrannical governments, partial and oppressive laws, and, to put it all in a nutshell, this crowd of calamities under which the people groan. This is the picture presented by the history of all nations; I challenge you to go back to the first source of this disorder, and not to find it in the land property… ”

[…]

Browse the innumerable texts of the Fathers against property, against the rich and against riches; all tend towards community, all want, like Saint Paul, "that there be equality". Nature herself tells us: “You are all my children, and I love you all equally; I have given you the same rights, I have given you all the same duties; the whole earth is the heritage of each of you; you were equal when you left my hands, why did you tire of your condition? ... Where will you find a principle of inequality? Had she established a specific heritage for each? Had she placed landmarks in the fields? It had therefore not made rich and poor. Had she privileged some races by particular benefits, as we see that to establish the empire of the men on the animals,it has endowed us with several superior qualities… Who can deny that, leaving the hands of nature, we have not found ourselves in the most perfect equality? Has it not given all men the same organs, the same needs, the same reason? Did not the goods which she had spread over the earth belong to them in common ”?

[…]

I would like “to establish a republic where all equal, all rich, all poor, all free, all brothers, our first law would be to have nothing of our own. We would carry the fruits of our labors in public stores; that would be the State treasure and the heritage of every citizen. Every year, the fathers of families would elect the treasurers responsible for distributing the things necessary for the needs of each individual, for assigning him the task of work required by the community.

“I know all that the property inspires, ardor and taste for work; but if, in our corruption, we only know this spring capable of moving us, let us not deceive ourselves to the point of believing that nothing can make up for it. Do men have only one passion? The love of glory and consideration, if I knew how to stir it, would it not become as active as avarice, of which it would have none of the disadvantages? Do you not see the human species ennobled under this legislation and without difficulty finding a happiness that our cupidity, our pride and our sought-after softness uselessly promise us? It was up to men to realize this dream of the golden age. We would not have on our heads this burden of unnecessary laws with which all peoples are burdened today.Tired of the tiring and insane spectacle that Europe presents… my soul opens up to sweet hopes ”.

[…]

These are, very summarily, the main ideas of Mably, who demonstrates them through history, proclaims the divinity of Catholicism from which they come, preaches the alliance of religion and philosophy, and banishes from the republic the atheists. In the last three books of his Treaty of Legislation he sets out the practical means of arriving at the community, and, among them, that which consists in suppressing the right to test, in strongly imposing and restricting the right of transmission and inheritance. so that the whole of society, inheriting in place of individuals, becomes, in the long run, sole owner of everything.

Dom Hisoard, The property and community of goods from antiquity to the present day , vol. 1, Berche and Tralin, 1869, revised and annotated by BK

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