
Who is Archbishop Lefebvre and who does he represent?

Most people, including many Catholics, consider the schismatic Archbishop Lefebvre to be a mere dissident religious figure within the Catholic Church hierarchy, an ultraright conservative clergyman of no interest to anyone except the orthodox Vatican leadership. In part, this mistaken view can be attributed to the general misconception of the uninformed, who fail to understand the enormous political role played by the Catholic Church internationally, a role that has been at least marginally decisive at important moments not only in the historical past, but throughout the 20th century. Today, the Vatican leadership under Pope John Paul II, as earlier under Popes Paul VI and John Paul I, is one of the very crucial international political and moral forces behind the creation of the European Monetary System planned and implemented beginning last summer by West German Chancellor Helmut Schmidt and French President Giscard d'Estaing.

For the Vatican, this represents the continuation of a policy vigorously pursued by its finest leaders since the end of the 19th century, a policy of politically allying France and West Germany, together with Russia, in order to establish the international political and economic base from which to challenge the amoral, looting policies of Great Britain and its allies within the European "black" aristocracy.

Archbishop Lefebvre is the contemporary representative of a fascist movement created in 1898 immediately following the Dreyfus affair and under the cover of in-place oligarchist networks inside the French Catholic Church. That movement was known as the Action Française or "integralists" and was founded by Charles Maurras, agent of the Orleanist pretender to the French throne.

The tasks of the Action Française were two-fold. Immediately, it was to maintain the rupture in Franco-German relations for which the Dreyfus affair was concocted. Its long-term perspective was to catalyze the creation of a European-wide fascist movement, a movement that was to culminate in Mussolini's Italy, Nazi Germany, Vichy France, Franco's Spain, and Salazar's Portugal.

Lefebvre is the cult figurehead of an international network of terrorism whose immediate origins trace back, on the European side, to the Action Française. The network's controllers bear the same family names as the controllers of the Action Française and the backers of its Mussolini fascist heirs.

Foremost among them is the Principessa Elvira Pallavicini, the reigning empress of the ancient and ignoble Pallavicini family. At an earlier point in its history, the Pallavicini family had been responsible in large part for the "Vatican's" Albigensian Crusade that slaughtered the leaders and supporters of the Provençal renaissance in 1208. Today, Princess Elvira Pallavicini is the "controller" of Archbishop Lefebvre, whose religious beliefs afford a classic cover for the most heinous political activities, including operations against republican institutions and fascist terrorism on both sides of the Atlantic.

Lefebvre and the international cult of fascism

A listing of Lefebvre's supporters in Western Europe is sufficient to indicate the nature of his political credentials. An adequate cross-section is provided by a glance at the guest list attending the fête which Princess Pallavicini gave in his honor at her home on June 6, 1977. This all-day affair was sponsored by the Princess to launch her protégé into the international limelight. There, he would stage his well-documented attacks against the political and moral leadership of Pope Paul VI.

Present at the affair was Prince Camillo Borghese, son of the "Black Prince" Valerio Borghese, thus named for his leadership of "black shirt" terrorists from the period of Mussolini's 1943 Salò Republic until his death in the 1960s. Also attending was Princess Antonella

Colonna, representing the powerful Hapsburg-connected Colonna family, and Countess Elizabeth Gerstner, leading a delegation of German noblewomen representing the West German aristocratic supporters of a European Hapsburg monarchical revival. Intermixing with the various marquises and princes from all over Europe were Prince Filippo Orsini of the neofascist Italian MSI Party, Pino Rauti, founder of the outlawed Black Order terrorist gang, and finally, Franco Antico, who, together with the "Black Prince" Borghese, ran the bloodiest of the "black shirt" formations during the Salò Republic (the Nazi puppet state set up in northern Italy with Mussolini as its figurehead after the Duce was toppled from power in 1943), and who later (in 1973) covered Milan with posters of Hapsburg Emperor Franz Joseph calling for the restoration of the Hapsburg empire.

And there was the hostess herself, Princess Elvira Pallavicini, a noted financier of international terrorism and dope trafficking. The Princess heads the Pallavicini family, one branch of which sired the indicted murderer of former Italian Prime Minister Aldo Moro. Princess Elvira also operates vast networks into Latin America which are the support layers of Archbishop Lefebvre in these areas. As the homeland of exiled postwar European fascists, Argentina is appropriately enough a known center of her networks. Another center is the faction which supports Conservative Party leader Alvaro Gomez Hurtado in Colombia. In Mexico the liaison runs through Princess Beatrice of Savoy — daughter of the pretender to the nonexistent Italian throne — out of her house in Cuernavaca. From Cuernavaca, Beatrice is in constant contact with the rotund figure of Italian Christian Democrat and "Catholic integralist" Amintore Fanfani, Pallavicini's court clown, who played a key role in the January collapse of the Italian government of Christian Democrat Giulio Andreotti.

Fanfani frequently visits Mexico in Pallavicini's behalf to meet with the sizeable community of convicted Italian criminals who escaped there as well as with the leading figures in the Mexican opposition to President López Portillo's policies of domestic tech-

nological development. During his last visit during September 1978, for example, these included a leader of the fascist, dope-trafficking Monterrey group, Mexico City Mayor Carlos Hank Gonzalez.

It was on the occasion of this grand fête in Pallavicini's home, and surrounded by the strongest of his sponsors and supporters, that Archbishop Lefebvre launched his attack on the ecumenical and Ostpolitik policies of Pope Paul VI. He formulated the basis of his dissent from Pope Paul's policies as their differing conceptions of the nature of Christ. According to Lefebvre, Christ was a member of the "social royalty" and thereby the cult property of the aristocracy. From this pagan conception of Christ as a social aristocrat, Lefebvre attacked Pope Paul's ecumenism as encouraging "a religious freedom which is the negation of the social royalty of Christ."

This should not be misconstrued as an esoteric theological argument. As Pope John Paul II forcefully reiterated in Mexico last month in his attack on the "Theology of Liberation" terrorists allied to Lefebvre, the core of the Neoplatonic tradition in Catholic doctrine lies in its view of Christ as the God-man who both mediates and symbolizes the capability of every individual to become God-like through the exercise of his reason. Lefebvre's thesis of Christ as a member of the social aristocracy is the most succinct expression of the motivating political world view of his aristocratic backers, which demands a world order in which the elite few dominate uninformed sheep-like masses through an arsenal of social control techniques in which the use of religion as a cult object plays a prominent role.

Lefebvre's origins: the Action Française

Lefebvre was educated at the French seminary in Rome during the period in which the seminary was under the

directorship of Henri Le Floch. Under Le Floch, that institution functioned as a propaganda center and cadre training ground for the Action Française. It was not until 1927, one year after the great Pope Pius XI had enforced a formal Vatican condemnation of the Action Française, that Le Floch was ousted from his post for teaching the anti-Christian Action Française doctrines. A simultaneous attempt was made to purge the French seminary of this doctrine altogether.

The Action Française was created in June 1898 under the sponsorship of the French House of Orleans for the declared purpose of overthrowing the Third Republic and restoring France to a monarchical regime. It was not until 1937 that the House of Orleans was forced by political expediency and Vatican pressure to break its public ties with the Action Française and its journal of the same name. The journal had, until that time, loyally borne the battle cry of the Orleanist pretender under its banner: "As head of the House of France ... heir of the forty kings who, in a thousand years, made France ... etc."

Founded by Charles Maurras while he was in the employ of the Orleanist pretender, the movement functioned as the organized continental center of the cult of positivism and the anti-Christ, providing the doctrinal underpinnings for subsequent fascist developments throughout Europe.

The timing of its founding is indicative of its political goal. The Dreyfus Affair exploded in 1894, shortly after Hanotaux was brought into the French government as Foreign Minister with a policy of forging a Franco-German rapprochement. Hanotaux also signed a treaty with Russia which pointedly lacked any anti-German bias. The burgeoning tripartite alliance was a serious threat to Britain and her aristocratic cothinkers on the continent, so the Dreyfus Affair was launched, followed by the Action Française movement, whose adherents were initially recognized by their common support of the infamous forger of the case against the innocent Dreyfus. Hanotaux's "Grand Design" temporarily collapsed. Ten years later the French government signed an Entente Cordiale with London while renegotiating the 1894 Franco-Russian Treaty to turn it into an explicit anti-German document. A year later, in 1905, Russia was put through a massive nationwide destabilization — known as the 1905 "revolution" — and Europe was headed for World War I.

A dangerous psychotic, Maurras played a role that was identical to that of today's creators of such cult ideologies as environmentalism and the Jonestown Peoples' Temple, to cite some well-known examples. Maurras's model was the ancient mother of cultism: the Roman Empire. According to his personal testimony, his ideas originated with Auguste Comte, the father of sociology (social control), whose "utopia" was a state like that of classical imperial Rome in which the elites

would control the masses through the instrument of a "de-supernaturalized" Catholic Church modeled on the image of the Roman pagan cults.

Maurras followed Comte's prescription faithfully. He preached an end to all republics; governments were to be placed firmly in the hands of the aristocracy, with Britain serving as the latter-day model. As with Comte, Maurras wanted Church doctrine divested of all "meta-physical absolutes" and its priests converted into a caste of "positivist sociologists" to manage the "organized empirium" he would help bring into being throughout Europe.

Fascism's debt to the Action Française

From its founding, the Action Française was the protected instrument of the black nobility within Catholicism. But it was able to rapidly swell to mass-based proportions, because the papacy for a time was captured by the pagan cultists of the black nobility, who had always maintained control of important factions within the Vatican. This occurred with the election of Pius X (1903-1914). It was Pius X who rapidly replaced French bishops who opposed the Action Française with others who were willing to sponsor the movement. During his reign, 11 of the 13 bishops of France were avid Action Française supporters. Pius X similarly caused to be "misplaced" a curial condemnation of the Action Française, a condemnation which did not see the light of day until his successor, Pius XI, forced its publication in 1927. Pius X is, not accidentally, the patron saint of Lefebvre's movement.

Despite the curial condemnation, however, the Action Française continued to flourish under the powerful sponsorship of contaminated Church layers. In the 1920s, it had acquired an astonishing domination over Catholic writers and intellectuals. Its doctrine was taught and its journal was widely read in Catholic seminaries.

With the reign of Pius XI (1922-1939), the papacy once again returned to its Grand Design plans for a Franco-German alliance. One of Pius XI's first encyclicals, *Ubi Arcano Dei*, preached against the disastrous Versailles Treaty which was devastating Germany, and was followed by documents calling for reconciliation between France and her defeated World War I enemy. In Germany, the Vatican backed the pro-industrialization strata through the Centrum Partei, while in France the Pope's Nuncio was the first to congratulate Foreign Minister Aristide Briand when he called for Germany to be allowed to enter the League of Nations. The Vatican

under Pius XI continued to back Briand's efforts at reviving the "Grand Design" by effecting a genuine reconciliation with Germany. France evacuated the Rhineland five years before the appointed time and reconciliation was well under way when the bottom of the international economy fell out after the manufactured Wall Street crash of 1929. In 1930, 107 Nazi followers of Hitler took their seats in the Reichstag, the Briand government fell, and the world was on its way to World War II.

Maurras and his movement had attacked Briand in this period for being, alternately, a German agent and a Vatican agent. They called him "St. Aristide" and were responsible for generating some of the mass unrest that led to his fall from power. Meanwhile, the Action Française had already well established the precursors of Mussolini's "black shirts." Some of its offshoot operations included the Camelots du Roi founded in 1908. These "strongarm squads" of the Action Française, as the Camelots were known, then spawned such overt "black shirt" groupings as the Secret Committee for Revolutionary Action, which maintained the closest ties to foreign fascist movements and even carried out assassinations in behalf of Mussolini. The Action Française also provided the forum for slanders, put out by the infamous Sapinière secret society, against the republican military and political leadership.

Besides providing the foundation for the Mussolini movement, backed by Pallavicini and the royal House of Savoy, the writings and networks of the Action Française were influential throughout the rest of Europe. In Belgium, its most effective propagandists were certain

factions among the religious orders, particularly the Jesuits, working out of the University of Louvain. Louvain University today trains some of the leading sociologists operating in Latin America within the Theology of Liberation framework. In Spain, the Falangist movement acknowledges its debt to the Action Française, including portions of the Falangist Church hierarchy. Most notorious was the Falangist butcher, General Moscado, who had close personal relations with Maurras until the latter's death in 1952. In Portugal, **Salazar closely collaborated with Maurras. In Romania** the aristocracy regularly dispatched its offspring to Paris to learn from the movement. The result was that Action Française "integralism" became the hegemonic doctrine of the Romanian intelligentsia.

As with Maurras then, so with his spiritual heir today: the Lefebvre networks represent the opposition to the "Grand Design" which the Vatican is again engaged in organizing with the governments of France and West Germany. The essence of their shared doctrine lies in Lefebvre's contention that Christ — knowledge — is the special property of an aristocratic elite. In no respect has there been any change in policy over the past century. That still remains fascist terrorism and epistemological subversion as the weapons for fending off the "Grand Design" efforts to constitute a world order based on a commitment that can be effectively identified with a Christian framework as the notion of Christ as the mediator of human perfectibility available to each and every individual.

— Vivian Zoakos