Glasgow ,9th febr., '36. FASCISM AND CHRISTIANITY.
Wellington Chunch.

Part I.

White does forces Fascism clash with Xty?

Fascism a new force shaping the fate of the nations. A fateful force to Peace and Christianty. Italy, Germany and many other countries including Japan thuning towards thisney movement.

Like all essential political mo-vemnts it is linked up with a complete outlook on the world, a view of man and society, What is the philosophy of Fascism?

Aim Fascism isout todestroy Democracy and Internationalism. Hitler sign they were inseprable.

Why?

The Equality of the Individual the basis of

The Equality of nations and people the basis of Butth Sea of Equalities need in Internationalism. Theultimate solution of national life:

a Brotherhood ofindiviuals; Theultimate solutionofint ernational life

a Brother hood of nations and DM

This (s) the Xtiansoltuion. Fasuru is a couringed this is

[Fascismand Xty] Sont.

Part II. The Caristian basis of Democracy.

The basis of the Christian view of manand socie society isthat which we will call Christian individualism. This individualism lism is essentially egalitarian: the eaquality of all human beings und derlying it.

A/ Thediscoevryof theindividual as anindividual. The soul is identiacal with the assertate of the infilite value of the bifferent in unesentials.

B/ thediscovery of theindividual is the discoevryof mankind.

(nation, blood, family) no choosennations

:C/ without anatackenthe religous rootsof Democracy it wannot be effective.

Christianin ehreitance.

Christianinehreitance.
The highest tribute to Protestantism that this did become clear ina Protestant country (while KomanCatholic countries did not produce this cleavage).

Part III. Fascism and the Individual.

Thereismuchtruthenthe Fascistattack on Indiv vidualism. An self-cont individual./
Buthis isnot Christianindividualism.
What is it then?

Xtian individualism is based on thei fitne value of the indivuda because there is od.

Ataiest indivisatismbased on the value of the individual because there is no <u>God</u>.

If there is no God then I the Individual am God. Tyllog is mbehind this

Kirilow's dilemma .

The whilds dilamma. Theinfinte value of theindivudal.

Christianiadivuda isn leading to ahigher responsibility, a responsibility of theindi vidual notonlyfor 7M dispart in the politics affairs of discounty buta so in the economic affairs of hiscountry (bocialism).

More effective become a factorism of the factorial factorism of the factorism of the

The Mus ontlook Two periods: reluge ! To understand the signs of the times. This isatime of vast sudden radical change.
To give witness to our will gness to serve god(s will to the good;

A prophetic task.
The change must come ineconomics. The meansmust be politicall.
We do not know what may depend upon us.

To the Socialist we must say: What kind of Socialism will come will dependuponus.

A call towards a universal community of equals, a lying brother of nood of peoples and nations. Jeus constorted witht the This may come poor not because they needed compassion, but because they are the HMM representatives of mankind. It may constint of working a , not of owners

Secular works which is bening purified by The standards

We than ver fining to as judged, a working

to an preparedount to shape this

circlisate is accomplished to mile

of fort manifested to mile

the tipes of the times.