

"To beat Fascism you must first understand it."

KLAGES

Progress, Civilisation, Capitalism--all these are only various aspects of a direction of the will--and let us remember that the bearers of them are exclusively the Christian peoples. In them it was that discovery was piled on discovery; in them flourished 'exact', i.e. qualitative, science, which moved ruthlessly towards its own expansion, and which desires to enslave the non-Christian races, and to exploit the whole of Nature. It is in Christianity, therefore, that the first origins of this historical 'progress' lie. Now it is true that Christianity has always preached love; but look at this love a little more closely, and you will find that, at bottom, it is an unconditional imperative to 'respect', but to respect man only--an imperative wrapped in golden words. And man is set up in divine contrast to the whole of nature. The worth of man, "humanity", veils the real meaning of Christianity, which is that all other life is worthless, except in so far as it serves man.

Buddhism, as is well known, forbids the slaughter of animals, for an animal is the same in being as we ourselves... For the believing Christian, there is no right to live, except for Man... Capitalism, and science which prepared its way, is really the fulfilment of Christianity.

Argument continues:

((Man, in the Christian age has torn himself loose from the souls of the world of the senses. He has sacrificed the inexhaustible riches of Life for the homeless condition of rising above it into the world of the spirit, of reason.))

The power, that is to say, which rises up in Man against the world, is as old as World history. The so-called development of history, which leads out of the circular track of events, is no longer comparable to the fate of other living beings. It begins precisely at the moment when Man loses the condition of being in paradise, and unintentionally finds himself, in cold daylight, outside--looking with the eyes of a stranger, torn from his hitherto unconscious harmony with plants and animals, with the waters and the clouds, the rocks, the winds and the stars. The sagas of almost all the peoples of the world hint at bloody conflicts between the sun-hero, bringing in a new order, and the dark fates who at last must plunge into an underworld bereft of light... In every case this is the meaning of the new creation with which history begins; the mind must rise above the soul; understanding, awareness must rise above the dream--above life which comes into being and passes--it is action aimed at continuance. In this process which began thousands of years ago, Christianity was only the last push; it resulted in the process emerging from powerless "recognition" (as Hercules freed the bound Prometheus) and penetrating the Will. It revealed, to anyone not completely dazzled, in the ~~murderous~~ murderous deeds with which history ever since has continually echoed, the fact that a power from outside the world has invaded the sphere of Life.

To open our eyes to this is all we can do. We should cease, at long last, to mix up things which are divided in their very depths—the powers of Life and Soul with those of Reason and Will. We should understand that it belongs to the very essence of the rational Will to tear to shreds the veil of Maya, and that a humanity which delivers itself up to such a Will, must destroy, in wild rage, its own mother, the Earth, until all life, including itself, is given over to annihilation.

*revising
orientation*

No teaching can ever restore to us what once has been lost. Conversion can only be brought about by an inner change in life, to bring about which is not within man's power. We have already said that the ancient peoples were not concerned to pry into Nature with experiments or to enslave her in machines, and craftily to conquer her with herself. Now let us add that they would have snuffed it as *Zeus*, as *infernal*. Wood and spring, rock and grotto were for them full of holy life; from the summits of high mountains blew awe of the gods (that was why men did not scale the mountains—and not because of a lack of feeling for nature); thunder-storms, the falling of hail played a role, threatening or propitious, in all dramas of conflict. When the Greeks bridged a stream, they prayed to the river-god, because they had taken the law into their own hands, and begged forgiveness, bringing libations. In ancient Germany, destruction of trees ("the blasphemy against trees") was expiated with blood. But modern man, now become a stranger to the planetary flow, sees in all this only so much superstition.

disturbance

He forgets that these significant phantasms, these wav-
ing blossoms, were the flower of a tree of an inner existence which hid a deeper knowledge than all his science; the knowledge of the universally creative power to weave a love which binds all things together. Only if this love should again spring up in mankind, would the wounds ~~perhaps—head—up~~ which Mind has inflicted upon its own mother perhaps heal up.

It is barely a hundred years ago since it gushed up again in many hearts like a deep and secret spring in the unforgettable dreams of those youthful poets and sages who were mistakenly termed "romantics". But the hopes were betrayed, the storm exhausted itself (blew over), the knowledge was buried again, the flood subsided, and the desert conquered once more. But let us, ready as they to believe in miracles, deem it yet possible that a future generation will see come true what Eichendorf, in "Foreboding & the Present" describes in the words of a seer: "Our age seems to me to be like that far-off vague twilight. Light and darkness wrestle together in undecided conflict, in amazing massed conflict; dark clouds drift heavy with destiny, uncertain whether they bring death or benediction. The world lies below, still, heavily expectant. Comets and marvellous signs in the heavens appear once more; phantoms wander again through the night; legendary sirens plunge again as ~~before~~ though before oncoming storms over the surface of the waters, singing. Everything points, with bloody finger, to an unavoidable catastrophe. No gay care-free play enlivens our youth, as it did our fathers', nor have we happy rest; we have been seized too early by the seriousness of existence. In conflict were we born,

and in conflict we shall go down—whether triumphant or vanquished. For out of the magic smoke which rises from our own culture (education) there will emerge the form of a war-phantom, armoured, with the pale face of death and bloody hair. He whose eyes have accustomed themselves to loneliness can already discern in the marvellous convolutions of the mist (smoke), its lineaments rising and slowly ~~forming~~ taking shape. He whom the time finds unready, unarmed, he is lost. And many a man, soft and inclined to gay poetry and pleasure, who would fain dally with the world, will like Prince Hamlet say to himself:

'The time is out of joint! O cursed spite,
That ever I was born to set it right!'

For it will be out of joint again; an unimagined struggle between old and new will again begin; the passions which now creep about masked will cast off their masks, and flaming madness will ~~plunge into the bonfire~~ kindle the bonfire in the confusion as though hell were let loose. Right and Wrong, in blind fury, both of them will mistake the one for the other.

Miracles will happen, at last, because of the righteous, until finally the new and yet eternally old sun breaks through the horror; the thunders roll down, now far off, from the mountains; the white dove comes flying through the blue air, the earth rises up tear-stained, like a beautiful woman set free, in new glory."

Kenneth is using this in a series of
articles against Nazism. I thought you
might as well have the same material.
More to follow. Let me know if you get
it all right.

[G. K.P.]

Compulsion and Defence.

The British nation is faced with a new problem.

For the first time in its history it is compelled to ~~consider~~^{accept} the introduction of compulsory military service in peace time. It is not being rushed headlong into this decision by the pressure of an unreasoning panic; ~~it is~~^{it is} possible to review the situation coolly by the ~~mind~~^{mind} before ~~it is~~^{it is} brought up its mind. ~~on this momentous issue.~~

Subject What should the ~~attitude~~^{attitude} of the socialist working class movement ~~in this~~^{in this} situation be? Should it or should it not ~~accept~~^{accept} the necessities of national defence? And should it or should it not approve the ~~method~~^{method} of compulsion? ~~And~~^{And} what is the meaning of pacifism, of freedom of conscience, of democratic liberty in the face of the ~~international~~^{international} ~~these~~^{these} issues? Questions such as these demand the rethinking of ~~traditional~~^{traditional} working class attitudes in the light of ~~modern~~^{modern} the realities of the present world. ~~This~~^{This} ~~bulletin~~^{bulletin} reviews ~~the~~^{the} subject in general terms.

I. In the first part we will deal with the realities of the present world.

How far are the old issues still relevant to facts? (Spent issues.)
What are these ~~new~~^{new} facts? (Totalitarianism) But what about the implications?

II. In the second part we will face the ^{moral} problem of coercion both in the form of
a pacifism. "refusal to use violence".
b freedom of conscience. stand on moral integrity.
"refusal to be coerced". -rity.

III. In the third the actual problems of Defence, and the role of the working class under modern conditions of defence.

But this does not imply the

necessary in

view of averting the immediate threat

The activities which are needed in order to avoid the immediate

danger of Fascist reaction inherent in the situation of a country preparing the process of organizing a nation under capitalist leadership.

that are

immediate

The activities which are necessary in view of averting the danger of

fascist reaction in a capitalist country in organizing

in the position of a ~~country~~ against total war

the impact of war.

Such activities are first and foremost those which

fit the working class itself to perform under its own leadership

the functions necessary for the safety of the community. It is in view

of the new questions arising in connection with the

The new issues arising in connection with these functions are the

become of primary interest to the working class conscious worker.

No sectarianism.

to-day

A relapse into the sectarianism of the pre 1935 line of the C.P.

would be of course fatal. Sectarianism consists in the refusal

on principle to cooperate with other groups or parties and in insisting

on attacking other socialist working class parties, on principle. Nothing

Far from necessarily impairing the socialist consciousness

of the working class, such a policy may result in narrowing

that consciousness down to the point of losing sight altogether of

broader issues in the social field.

Cooperation with other social groups and leadership in joint action are

needed both in order to broaden the social understanding

of the working class and to make it more effective in its line of

action..

No defeatism.

The present world crisis and the still graver emergence

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which ~~cannot be avoided~~ are still before us arise out
 of the victory of Socialist construction in the U.S.S.R. Had that
 great enterprise of human emancipation failed,
~~the world would be now settling down to another~~
 other period of silent decomposition. ^{might} Fascism is merely an attempt
 to divert ~~from~~ the creative ~~energies~~ ^{energies} of mankind ~~to~~ from the
 work of international socialism to the ~~impossible~~ ^{impossible}
 task of saving capitalism at the cost of the permanent loss of liberty
 for the individual and of all hope of peaceful cooperation for
 mankind in the future. Even totalitarian countries are of course
 superior to the shameful muddle, waste and incompetence of the
 liberal ~~democracy~~ ^{authoritarian} capitalism. But the ^{blind} ~~discipline~~ ^{discipline}
 achieved by them is as nothing to the strength of the socialist
 society ~~where the means of production belong to all~~
 and ~~the future is big with the promise~~ ^{the} of the final achievement of universal community of mankind. The
~~content of socialist consciousness in our time is this: it is~~
~~the knowledge of the inevitability of the oncoming emergency and of the~~
~~Socialist working class consciousness is the knowledge that the coming~~
~~ordeals are but the birth throes of socialism and that Russia is~~