



**THE INWARD STRENGTH
OF A
NATIONAL SOCIALIST**

Capt. R. Gordon-Canning, M.C.

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The British Union, in order not only to waken, but to keep alive the emotions and enthusiasm of the British people, must affirm continually both its mystic and militant elements.

For while Conservative and Labour leaders concentrate upon a hypocritical, sectional and purely party political appeal to the British public, thus dividing the people, British Union accentuates the spiritual approach to life as well as the aspects of its economic reconstruction which unites and not antagonises the various sections, industrial, commercial, agricultural, &c., of British life. For both these elements, mystic and militant, are devoted to the attainment of Union and both of which have been employed by the great world religions of Christ and Mohammed. The Jews have never been mystic, and the Buddhists have never been militant.

Thus, in these decadent and materialistic days of British history, when the Church has lost a considerable part of its prestige by the actions of its clergy, in many cases either sycophants of the rich or adherents to the soul-destroying gospel of Bolshevism, it remains for the mystical urge inherent in National Socialism to revitalise, to respiritualise, the daily life and thought of the people. The speeches and resolutions reported in the press which took place at the Assembly of Free Church Council this year show how small is the understanding among a large body of Christian Churchmen of National Socialist and Fascist principles. Indeed, these prove how the representatives of these denominations have fallen under the spell of propaganda issued by the inveterate foe of Christianity, and how they themselves have become allies of atheists and herders of the people into the byres of international finance.

In these days, when the materialistic aspect of life outweighs its spiritual significance and when at the great Christian festivals the churches are but poorly attended, as the call issuing from them is so weak and uninspiring, it is for the voice of National Socialism with its militant and mystic forces to unseal the ears and unveil the eyes of the British people, until the basic principles of religion return to their hearts—service and love; the militant service and the mystical love, from which there is no material and selfish reward, but only an inward light of infinite radiance.

The life of a National Socialist should be like that of the perfect knight, Sir Philip Sidney, of Christian chivalry, or of Sala-ud-din the Muslim paladin. And it is on these lines that National Socialism and the Church should co-operate and advance together in the national life,

Render unto Caesar the things that are Caesar's, and unto God the things that are God's.

For surely, if National Socialism recognises the value of the spiritual side of life, there should be little cause for disagreement with a church which follows the true precepts of Christ. The two should be complementary to one another, concentrated on identical aims, the improvement, moral and economic, of the people, and the union of the nation in common service and comradeship. The State and God are not two opposing forces. Nor does the State set itself up as an equal to God; the State of the British Union is merely the means whereby the children of God, that is, the people, are able to live a better life, and to enjoy the bounty of God upon this earth. National Socialism is Christianity put into practice, not merely preached. It is impossible to refute this. Who attempts to do so? The Conservative, who, in the words of Anatole France, "demands the special resignation of the poor," the Liberal Capitalist, who has concentrated upon the attainment of a large personal fortune under the cover of pious sentiment, and the Marxist, who demands the class warfare. All these are enemies of Union, and therefore, in their hypocrisy, denounce National Socialism preached by the British Union.

The great virtues are difficult to attain for all of us, especially for large numbers of British Union members, caught as they are in the cruel machine of industrial poverty, and whose first thought must be, in so many cases, where and how they can find the money to feed and to clothe their families and themselves. But behind and beyond our material wants and the desire to improve our standard of living and position in life—a desire which is recognised as a logical and legitimate aim for any National Socialist, so long as these material gains are not won at the expense of the country—there lie the mystic and militant elements. The militant urge to annihilate evil causes and proselytise the inherent good in humanity; to eradicate poverty and to create an economic security for the people, the mystical urge to weld into union the people of the British Isles and of the Dominions; to forge in peace an Empire unity once achieved in battle on the fields of France. In fact, militant the National Socialist must be in his zeal to enfranchise the people from the tyranny of financial dictatorship, to create a real freedom, and mystic in his belief in order to attain the ultimate union of the nation.

Militant he must be, for evil, like weeds, if tolerated, will crush out good, as once green pastures succumb to the thistle. Militant, with a certain barbaric splendour, scorning the notorious Baldwinian motto of "Safety First" "A certain barbaric splendour"; that is as Ortega y Gasset points out in an essay called "The Meaning of Castles in Spain," the warrior spirit which is one of confidence in one's self and faith in one's ideal, as opposed to the terror of the savage and the doubt of the "Modern". The warrior spirit of the true crusader to which the militarism of the industrialist is in complete contradiction.

The RISK is nothing, it is the ENTERPRISE which counts. The "Barbarism " of the Twentieth Century is personified in action, in the Elizabethan aspect of life, as opposed to the lethargy of Twentieth Century civilisation. It is a daily battle against the forces of corruption and complacency, against slothful acceptance of economic evils; it glories in the sublime spirit of mystic comradeship and hates the materialistic sensuality of plutocratic democracy. The Spirit of Everest as opposed to that of the night club.

The spirit that is never satisfied with the attainments achieved, in opposition to that spirit which seems to pervade this country, which can be summed up in the words so often spoken that "this country is far better off than any other country in the world." That this country is better off should surely be so, with its territories and its possibilities, and considering what our forefathers have achieved for Britain. But is there any reason to remain satisfied because we are slightly better off than other countries which do not possess our resources? Simply to remain satisfied with being better off is a spineless, weak-kneed outlook, and one which must ultimately bring this great country with all its wealth and gifts to decadence and decay, if it has not already done so.

The National Socialist is a crusader—a warrior in the very best sense; he does not fear DEATH. If necessary he runs to meet it. For that is his merit: death for him is not something to be avoided, it is a fulfillment, it is a symbol not of defeat but of victory, a symbol, not of disintegration, but of UNION.

As the raindrops fall upon a hillside, collect and form a rivulet and many rivulets join to make a river, and several rivers join into one great river to sweep onward through and over all barriers until it arrives at its destination and merges into the ocean, so the individual member of the British Union coalesces and unifies himself in the great fundamental political-social element of National-Socialism, his individual journey completed, but his individual force still active and more than ever intensified and magnificent within the ranks of the British Union.

Militant to attack fraud; militant to shatter the camouflage facade of hypocrite; militant to expose corruption; militant to blast the vested interests of finance with all the dynamic forces at his disposal, and not least of these is penetrating truth. For the shells of reason and truth fired by the spark of faith must without doubt at a certain moment force the surrender of purely material and idolatrous forces of financial democracy, annihilate once and for all the world of usury, the world of Judaic capitalists. Militant not to blind and to destroy like Satan, but to unveil and to heal, like Christ. The militancy of constructive idealism as opposed to destructive nihilism. Because it is on the construction and not on the demolition that National

Socialism concentrates. It demands the space to build, and given this, the germs of disease and the growth of weeds will automatically vanish and disappear.

To be militant need not incur the odium of being violent. The last word implies an uncontrolled physical action, even chaos, while militant implies order and discipline of the mind on the march towards a definite objective. Militant should imply something of permanence, while violence is merely of temporary duration. To be militant is to crusade for an ideal—to be violent is to satisfy some momentary whim or necessity. But when Madariaga writes "progress can only be achieved without violence," he intends to convey the idea that war must be for ever outlawed, that law and order must not only be kept with the agreement of the people but by the people themselves without the force behind the fear of moral punishment and without the violence residing in the batons of the police.

In fact, that the world can be ruled entirely by agreement and that force is altogether unnecessary both externally and internally. A thesis hardly tenable in view of human evolution and its aeons of struggle. And struggle implies force against force. How else has man conquered and overcome so many of the hostile forces erected against him from the tiny insect to the mighty element ?

Henley's words in his Epilogue to "For England's Sake" comparing the sloth of a nation at peace and the hardiness of a people at war are worthy of mention, as they may do something to help towards bringing a more balanced view, and to bring home the fact to people that there are at times to be met even worse dangers in peace for a nation than in war. The danger of peace :

" In a golden fog.
A large, full-stomached faith in kindliness
All over the world, the nation, in a dream
Of money and love and sport, hangs at the paps
Of well-being, and so
Goes fattening, mellowing, dozing, rotting down
Into a rich deliquium of decay."

The saving grace of war :

"And in wild hours
A people, roaring ripe
With victory, rises, menaces, stands renewed.
Sheds its old piddling aims,
Approves its virtue, puts behind itself
The comfortable dream, and goes.
Armoured and militant,
New-pithed, new-souled. new-visioned. up the steep
To those great altitudes, whereat the weak
Live not. But only the strong
Have leave to strive, and suffer, and achieve."

Until the smugness of the few and the materialism of the many can be eradicated and replaced by the idealism of the many and the spiritual leadership of the few, National Socialism and Fascism, whilst hating war, and especially those wars on behalf of International Finance and Bolshevism, cannot accept war as altogether and always useless and unprofitable. The dissolution of the British Empire would bring with it chaos and harm to masses of people living within the Empire. To retain this Empire, then, is of prime importance to the benefit of vast masses of human beings and we must be ready, in order to do this, to fight.

Only through trial and struggle can progress be achieved, only through pain is a child born, only through action can union be achieved. Not one iota of the dream of future human peace and fellowship pursued by such a man as Shelley can be achieved except by men of action who are prepared, with their faith in this dream, to resort to force. Even God and the Church are militant, and Christianity never achieved its Empire until supported by a Roman Emperor.

Once again let the difference be stressed between the insensate violence displayed by the untamed bull in the arena, and that of the calm and ordered use of power harnessed to a faith and moved by love.

Now the mysticism of National Socialism is based upon a similar force to that of the Sufi and Christian mystics, and that is Love. Love, which transmutes hearts. Thornton Wilder wrote in his " Bridge of San Luis Rey " :—

"There is a land of the living and the dead, and the bridge is Love, the only survival, the only meaning."

With the religious mystics it is the love of God and the aim of ultimate union with God that inspire them. With the National Socialist, it is the love for the people (action) and the aim of an. ultimate union of the nation which is the mystical urge. Because, above all, the National Socialist believes in that principle : " Do you love your Creator? Love your fellow beings first." In this phrase is concentrated all the action inherent in the creed of the British Union as opposed to the quietism of the religious mystics : of the necessity for action as opposed to resignation and passive acceptance. And again in accord with the principle is the phrase : "God does not change the condition of any nation until it changes its own."

This is the spirit of the British Union which, rather than wrap itself like the old parties in the cotton wool of complacency and a thousand dead forms of parliamentary procedure, desires to see these temples cleared of cant, and the human heart warmed by comradeship. The British Union is only too ready to go forward in co-operation with Christianity, to bring harmony where to-day there is only discordancy, and to make of religion a living fact and of Britain an earthly paradise.

The charity of financial democracy is one of momentary alleviation, and, therefore, superficial and un-Christian. The charity of National Socialism is one of militancy and mysticism, demanding and fighting for the cure of fundamental evils which produce such conditions. This is the true and active Christianity. While the leading national newspapers are active helpers toward the raising of charitable funds, they devote the greater part of their pages to the support of a regime and of a system which has brought about a state of affairs in which millions are under-nourished and in which the children count less than the gold bars in the scales of the Bank of England.

The Christian church has failed to cure such a diseased state, but. that is no reason why National Socialism should not make its attempt of a cure, nor why, when opposed by obscurantism, it should be-accused of being hostile to religion. The National Socialist demands the act which eradicates the cause as opposed to the acceptance of the cause and the mere offer of a temporary palliative. The people do not ask for pity, they demand JOY.

National Socialism is the affirmative of the mystic and not the doubt of an agnostic. But, while the religious mystic believes in withdrawal from this world and a contemplation upon God, the National Socialist believes in an active participation in life; while the religious mystic believes in meditation as the path to God, the National Socialist believes in action with his fellow human-beings as the true path to pursue towards the attainment of Paradise.

A good task well done is better than seventy years of prayer.

As in the Persian mystical doctrine, Beauty desires to reveal and manifest itself, so does the blood of a National Socialist pulsing through his veins, desire to reveal itself as alive and to manifest itself in human achievement.

It is the mysticism in a National Socialist which would make him cry, like a dying soldier on the field of battle, as he watches his life stream run out in a red river, "With this blood I serve thee : let my life be my sacrifice, O my country." The National Socialist is militant because he has faith in humanity and in the ultimate triumph of good. He is mystical because he believes in the union of his people and of himself in the people.

Thus, in our sixth year of work, with the future years spreading out before us, beflowered with high hopes, let us at this moment put away as many as possible of our human weaknesses, of personal and petty jealousies, of intrigue and selfish ambition, and swear once more a loyalty to our Leader and to our Cause.

For those who have worked with us over the years in press and on platform, but at the first rebuff to their "dignity" and to their pockets have been able to cast aside in petty spite all their loyalty to National Socialist principles, all their honour in British Union, we can have but pity in their humiliation and shame, they offer us a lesson in degradation of which we must never be guilty.

Let us, at least among ourselves, achieve that militant and mystic comradeship which we desire to see attained by the people as a whole, until victory crowns our efforts, until merit and not money prevail, until laughter shall ring through the humble homes of Britain, and Joy shine bright in the eyes of the people, until Britain in Union shall once again come to happiness and greatness, until Empire shall be not merely a glory of the past and an appanage of the few, but a splendour of today in which all shall share.