EDITORS NOTE

All movements are made up of followers as well as members most, however, focus on gaining members, charging them an annual fee for the privilege of belonging to their party and ignore the followers. NBU is different, we do not charge any membership fees and do our best to keep all supporters informed and up to date with events.

Over the last seven years we have built up our membership and out of that formed a core that will take the movement forward. In 2020 we will concentrate our efforts on gaining followers, people who do not want to join or be active but support our aims.

To do this we must step up our propaganda, to educate and inform will be our watchword, this is why we recently appointed a new Propaganda Officer, Adam Lacey.

Every single member can play their part in 2020 by ordering propaganda packs, writing to newspapers, commenting online, sending in articles for The Blackshirt, printing off literature, sending in email addresses of interested friends and colleagues for us to contact, donating or just spreading the word by mouth, anything that gets our message out to the public.

So, out with the old and in with the new, a very happy Christmas to you all.

Gary Raikes
Baron Julius Evola is most known for advancing the concept of Traditionalism, or a shared belief in a cosmic order which is perceived in all ancient-style societies, building on the work of Plato, Huxley and Nietzsche. However, this viewpoint inevitably becomes political, because traditional societies are constructed outside the liberal notions of egalitarianism, and through it progress, and through that, pluralism. Traditional societies are created from unison in belief, culture, values, spirit and ideals. That overlaps to a greater degree with heritage than anything else, and this sets off the liberal air-raid siren about the inegalitarian implications of that notion.

Naturally, this squalling is reaching an end, because the 225-year experiment in liberalism is running out of money, has created total social chaos, and is becoming increasing pathological in denial of the failure of its own ideas. The once-Young Turks are now the sickened old men of the world, holding on with liver-spotted hands to the dogma they hope will control future generations in order to sentence them to the same fate the ideologues suffered. At this point, the breath of fresh air is in those who, using Traditionalism as their guide, are designing the society of the next millennium which will merge ancient tradition with ultra-modern design. Evola helped launch all of this.

Before that time, however, he spent some years as an occult writer and philosopher with an affinity for right-wing movements, and in doing so, he as an Italian in the 1930s and 1940s experienced Mussolini’s fascism, and wrote about it. The results included a small volume which is presented here for the first time in English translation with notes by translator E. Christian Kopff and the famously meticulous editing and germaine footnoting of editor John B. Morgan IV.

Fascism Viewed From the Right presents itself to an audience that its writer knew would be hostile to the topic and would have certain preconceptions about fascism dating to the propaganda of the war, which fit in the American Revolutionary paradigm of “us individualists versus the conformist totalitarians.” Much as the colonists saw themselves as rebelling against unjust taxation and rule by a distant sovereign, the Allies of WWII saw themselves as socially independent actors striking out against those who did not permit individualism to express itself fully through ideas like pluralism, internationalism, egalitarianism, social subsidy, freedom and the like. As a result, this book is a careful analysis that resembles descent into a library of topics that grow more central as the book goes on. Evola carefully defines each aspect of the topic he writes about, and herein is the genius of the book: like an encyclopedia of political terms, it drills down to the core mechanism of each of the viewpoints it analyzes and shows how they clash with each other not just ideologically,
but functionally. At the core of this book is the idea that fascism and liberal democracy aim for totally different end goals, and therefore, trying to analyze one from the perspective of another is like trying to make one rule for the sardine and the elephant.

About the principle of representation and the concept of a parliament, today we have grown accustomed to associating them exclusively with the system of absolute democracy, based on universal suffrage and the principle of one man, one vote. This basis is absurd and indicates more than anything else the individualism that, combined with the pure criterion of quantity and number, defines modern democracy. We say individualism in the bad sense, because here we are dealing with the individual as an abstract, atomistic and statistical unity, not as a ‘person,’ because the quality of a person — that is, a being that has specific dignity, a unique quality and differentiated traits — is obviously negated and offended in a system in which one vote is the equal of any other, in which the vote of a great thinker, a prince of the Church, an eminent jurist or sociologist, the commander of an army, and so on has the same weight, measured by counting votes, as the vote of an illiterate butcher’s boy, a halfwit, or the ordinary man in the street who allows himself to be influenced in public meetings, or who votes for whoever pays him. (71)

Throughout the book, Evola consistently reframes political questions as social ones in this manner. Politics and ideology forms a vocabulary and set of notions that do not necessarily mesh with real-world consequences. For example, how many times do we say “everyone is equal” without realizing that this places the insane, homeless, sociopathic, etc. on par with our best thinkers? Equality is a political notion, but the weight of power given to each person is a practical one. Intelligently, Evola uses Fascism Viewed From the Right to re-contextualize abstract political questions as functional and practical ones.

**BLACKSHIRTS AND BRUMMIES**

In 1936 Samuel Lawrence Irvine paid his shilling (the monthly fee) and joined the British Union of Fascists (BUF) main city branch on Corporation Street in Birmingham. Samuel had joined a branch in southern England a few years previously as a 20-year-old, but had moved to Stafford Street, Birmingham, taking his politics with him. Samuel, like so many others at the time, was disillusioned by the world of politics in Britain and overseas. The world was beset by the economic crises that followed the Wall Street Crash, the toothless League of Nations was marked by inaction in response to crises in Manchuria and Abyssinia, and poverty was rife nationwide and further. Samuel sought a solution by joining the Fascists.

The BUF promised a new and revolutionary concept of politics, economics and life itself. Politically they advocated for a democratically elected government to rule decisively through a small cabinet of just a few people, headed by a strong leader devoid of checks and balances. Economically they pushed for greater government intervention and control to keep pace
with a modern economy. They advocated for broad concepts, including youth, energy and dynamism. Their movement repeatedly railed against the so-called ‘Old Guard’ of politics. Markedly, anti-Semitism was always at minimum a background force, often manifesting itself as a central driver of policy.

Sir Oswald Mosley Birmingham’s BUF did not simply spring into being in 1936. The BUF operated in Birmingham between October 1932, shortly after the national movement was founded, and 1940 when Defence Regulation 18B outlawed the party. Long before that too, Sir Oswald Mosley, founder of the BUF, had a connection to Birmingham and the Midlands. Although he began his political career as a Conservative, Mosley fought the seat of Birmingham Ladywood in 1924 for the Independent Labour Party, which brought him head-to-head with Neville Chamberlain himself. As Mosley saw it: The Chamberlains and their machine had ruled Birmingham for sixty years, first as Liberal-Radicals and then as Conservative-Unionists... We had six weeks in which to smash it... their [Neville and Austen Chamberlain] names and abilities made them a formidable combination. After three counts, one putting Mosley ahead, Neville Chamberlain was announced as the victor by just 77 votes. In 1929, Chamberlain abandoned the constituency for the safer seat of Edgbaston. In 1926 Mosley fought for and won Smethwick for the Labour Party, but lost it to the Conservatives in 1931. By the 1930s Mosley became convinced that his vision of a Britain run under nationalist Keynesian economics could not be achieved through the existing parties. Sometime around 1930 he left the Labour Party, after his ‘Birmingham Proposals’ for alleviating unemployment were dismissed. Having moved from both the Conservatives and Labour, he founded the New Party. The New Party became notorious in Birmingham in 1931. There, during a public meeting in the Rag Market in 1931, political disagreements turned to violence which in turn became a full-scale riot involving approximately 15,000 people. Filling the Ranks Following early electoral failure of the New Party, Mosley founded the BUF in October 1932, and much of the New Party membership and leadership transferred. In the same month the Birmingham branch Samuel would join was opened. Their original headquarters was based cosily in the living room of a ‘Mr. Ward’. The branch’s opening was announced by street meeting near the Bullring, a place used to this day by public speakers to preach different political messages. The Fascists claimed that they addressed a crowd of three or four hundred, although self-reported information from the Fascists was not always reliable. Remarkably, a Fascist hailer (non-electrical megaphone) was discovered on the Chester Road in 2012, suggesting that the BUF may have been addressing large crowds in the city. Interest in the party grew and by the end of 1933 there were around 200 members across Birmingham, as well as smaller groups in areas including Coventry, Wolverhampton, and Stourbridge. On 15 January 1934, Lord Rothermere famously came out in support of the BUF, and the front page of the Daily Mail read ‘Hurrah for the Blackshirts’, a nickname given to BUF members due to their distinctive, Italian Fascist-inspired uniforms. With support of a major national newspaper, membership shot up, reaching between forty and fifty thousand in 1934, with
around 2,000 members in Birmingham. Damage to the city after the 1931 Rag Market Riot. National Media Museum/Daily Herald Archive/Contributor

Rothermere’s support (unfortunately for the Blackshirts but, perhaps, fortunately for democracy) was short-lived, and the temporary spike in membership was just that. By 1935, one year later, the content of the speeches given in Birmingham and nationally changed. When Samuel arrived in the city in 1936, the BUF’s main messages had shifted away from economics towards anti-Semitism and maintaining peace with Germany. Although the BUF struggled to find a large audience for anti-Semitism in Birmingham, the idea of cooperation with Fascist regimes appealed to some Brummies. For example, Bessie Loxton, a Birmingham resident, wrote to The Blackshirt (one of the BUF’s newspapers) in March 1935 to declare her agreement with the BUF’s international solidarity with Germany and Italy. By 1939, recruitment was again high in Birmingham. With war on the horizon, recruitment was comparable to 1934 when Mosely enjoyed the support of a major national newspaper. Being a Fascist The BUF was a sociable place for many, much like other political clubs in the UK. Family units joined the party and life-long relationships formed between members. Birmingham BUF branches did not have bars, as was common elsewhere in the country, so the Old Stone Cross Pub became the favourite hang-out of the local Fascists. It was probably here, not long after joining the branch, that Samuel Irvine met Louise Fisher, who soon became Louise Irvine. Louise herself was originally from Cheshire and had studied English and History at college. She had dreams of attending Royal Holloway College, part of London University, and believed that the world could be changed by books. She had moved to Birmingham to become a teacher, and joined the BUF. Samuel was charismatic and rose quickly to become District Leader in 1938 and Louise became Women’s District Leader when the previous positionholder became ill. Between 1936 and 1940 she ran the bookshop in the Birmingham BUF’s Corporation Street headquarters. During these years in the later 1930s they ran the Birmingham BUF together. The Bullring as it was in the 1930s. Samuel and Louise knew after 1936 was distinctly different from its earlier form. They knew branches where roles were increasingly divided by gender, on the orders of HQ in London. However, between 1932 and 1936 the women’s and men’s roles in Birmingham’s BUF were not that different. There are records of women acting as ‘stewards’ (more akin to bodyguards) for street meetings in the city, and some were injured in fights to defend the Fascist cause. All of Birmingham’s Fascist women were trained in ju-jitsu. Despite some changes to sex-segregation, according to Louise, there were plenty of female speakers to accompany men on the public platforms throughout the period. Most of Birmingham’s Fascists were young men. Samuel himself was 20 when he originally joined, as was his predecessor as District Leader, Roger Corbet, before he defected to the Communist Party. 15 Nationally around 80% of the BUF’s membership were men, and this number was probably closer to 90% in Birmingham. Measured by occupation, the Birmingham Branch was diverse. In an interview in the 1980s, Louise claimed that their members...
included: ... a wide cross-section of the community: One member was a son of the oldest and largest brewers in Birmingham while another was a well-known independent brewer; a well-to-do coal merchant belonged to our Branch, while we also had solicitors, teachers like myself, doctors, bank clerks, newspapermen (both reporters and technical staff), large and small restaurant owners, many small factory owners... office workers, skilled and unskilled factory workers, railway workers... shop keepers and shop assistants and busmen. They had different reasons for joining the party. Mosley himself claimed the main motive for joining was to combat unemployment. In later years the desire for peace certainly drove up membership. Judging by a string of arrests, several members such as brothers Sidney and Walter Arrowsmith of Lennox Street, Wilfred Ford of Nineveh Street, Dennis Whitehall of Earlsbury Gardens, and Samuel himself, harboured a deep anti-Semitism. For many this would also have been motivation for joining. Spreading the Message Oswald Mosley envisaged his Fascists as an elite vanguard, highly trained and disciplined in their relentless campaign for his new and revolutionary concept of politics, economics and life itself. Outside of his small circle, the reality was very different. Birmingham never had a skilled political vanguard, but a series of young, energetic and ill-disciplined leaders who rarely stayed long. Certainly, the Old Stone Cross (which was a place of personal irritation for many of the London leadership), the top leadership in Birmingham would cause trouble. Samuel became well acquainted with the courts and was charged along with fellow Blackshirt Roger Gordon of Bills Lane for ‘disorderly conduct by fighting’ in 1938. They were both fined 5 shillings. Being a Fascist in Birmingham, however, was not all booze and fighting. There was a message to spread, and many members took this seriously. Across the country, including Birmingham, the BUF’s preferred methods of communication were via small and large meetings and literature. From its inception, the Birmingham Branch made a point of hosting a weekly street meeting in the Bullring. The speakers, which included Samuel, varied in their abilities and specialities. Mr. Gough was known for making inflammatory statements about Jews, whereas Miss Harris’s speciality was Fascist economics. These speeches unsurprisingly drew a lot of opposition which sometimes led to violence; ‘stewards’ acted as bodyguards for the speakers and those who handed out leaflets. This was a time, nevertheless, when trying to physically deny an opponent a platform was more common than today, and many speakers in mainstream parties had stewards. Some historians have even argued statistically that the Blackshirts were more often the victims of violence from other groups, such as the Communists. These meetings eventually began to spread across the city to areas including Aston, Ladywood, Sparkhill, and Selly Oak. Birmingham’s police force protected the BUF’s rights to speak at outdoor meetings in the name of free speech, and many officers had good relations with members. This individual police support was not consistent across the country. For example, in Cardiff the police sought to heavily restrict the BUF presence. Fascist messages spread through the written word, often via Louise’s bookstore on Corporation...
Street. More notably, during the 1930s, the Blackshirt, as the mouthpiece of the movement, could be bought in many local newsagents. Birmingham Blackshirts reported that the papers sold especially well outside factory gates, and even claimed to sell copies outside the Birmingham Post building. The Birmingham BUF claimed that by 1933 the circulation of the paper was around 2,000 or ten times the then membership numbers. Historians disagree on the degree of latent support for Fascism. There were several times that Mosley himself returned to the Midlands to speak in Bingley Hall and Birmingham Town Hall. He attracted thousands of people: members, sympathisers, journalists, anti-Fascists, and intrigued members of the public. It is difficult to tell exactly what level of sympathy this indicated in the city, but attendance at the pre-meeting rallies was considerably lower. Mosley tended to blame this on poor weather, but Met Office reports suggest that the weather was not a factor. Lastly, messages were conveyed in illegal ways. In interviews in the 1970s and 80s Samuel claimed that anti-Semitism was confined only to the fringes of Birmingham’s movement, who bricked Jewish shops and wrote anti-Semitic graffiti. Samuel’s arrest record, which includes ‘disfiguring, by certain writings and drawings, a fence and a wall’ suggests this was not a fringe activity. The Death of the BUF The activity of the BUF ended in 1940 with Defence Regulation 18B, which saw the arrests of many members of the party. Samuel was arrested in June and was sent to a camp for political prisoners in Peel on the Isle of Man. His wife Louise was arrested in November, and instead of Royal Holloway College found herself in Holloway prison. Whereas the BUF made a considerable mark on the politics of London’s East End, Fascism never found a solid footing in Birmingham. Political historian of Birmingham, Roger Ward, calls their presence ‘a long and ignominious postscript’, although this is not to downplay the negative impact these ideas had. Brummies are not somehow magically immune from Fascism, but there were certain characteristics of the city that made it difficult for Fascism to flourish. Birmingham’s diverse and interconnected economy isolated it from the worst of the Depression, and so the huge unemployment that drove people to political extremes of right or left were not as prominent in Birmingham as elsewhere. The Jewish population of Birmingham was also much smaller than in other cities, numbering around 6,000 during the 1930s. They were also heavily anglicised as Jews had assimilated within local society since the early nineteenth century. This is not to blame the Jewish people of London and elsewhere for their own suffering, only to state that it was difficult to stir up racial hatred when a minority group was small and largely integrated. Although Birmingham’s police always aimed to maintain free speech by the BUF, the Council banned the BUF from speaking in the City Hall in 1936. This was before the passing of the Public Order Act in 1937, which restricted inflammatory speech. The action of the Council was part of a wider trend of restricting Fascist speech around the country, precursory to the Act itself. The Birmingham organisation was also hit by national restructuring in 1937, which removed most of their funding. Lastly, the membership was mostly young, politically inexperienced, and usually did not stay for long. Samuel himself was one of at least three District...
Leaders in only eight years. Some Fascists even believed people sometimes joined the movement just to sell the uniform. Action taken by Birmingham’s Council, citizens, and the government in London killed off the Fascist party, alongside a general economic recovery which drew people away from extremism, and public reaction against Nazism in Europe. This shows that a movement that threatens democracy can be stopped when action is taken against it. However, interviews suggest that Samuel and Louise took their beliefs with them to their deaths in the 1990s, showing that an idea is a lot more difficult to kill. Indeed, ideas and people associated with the BUF continued to be prominent after the war finished.

The National Fascisti was formed in 1924 and headed by L. A. Howard. This group consisted of about 100 members who had spit off from the British Fascisti and called themselves the National Fascisti until 1926 when a number of internal struggles led to the group being renamed the British National Fascisti under a new leader, Lieutenant Colonel Henry Rippon-Seymour.

Their uniform consisted of a black blouse pattern shirt. They practised military drill, marched with drawn swords and ran fencing and boxing clubs to train members. This fascist group was almost entirely financed by Viscountess Dorothy Downe who was a County Commander in the British Fascisti and from 1937 on, a high ranking member of the British Union of Fascists.

Their policies included anti-communism, anti-liberalism, and anti-Semitism and a call for a state run by experts. A rally in Hyde Park, attended by 1000 people resulted in a pitched battle with the Reds. They also liked to pull high profile stunts such as highjacking a truck carrying the socialist newspaper The Daily Herald and crashing the truck into a metal railing in front of a church.

In late 1926, Croydon Branch Leader Charles Eyres, supported by a number of Kensington storm troopers, accused Rippon-Seymour of defrauding the party.
of funds. This led to Rippon-Seymour pulling out a Colt revolver and a sword to confront Eyres, which in turn led to his conviction in the Old Bailey for common assault and possession of an illegal firearm.

Initially the B.N.F. published a newsletter called "Fascist" but that was soon changed to "The Fascist Gazette" which was basically a crudely stapled foolscap four or five page newsletter that was sold for a few pennies. Below is issue 17, of October 30, 1926.

CHAPTER THREE BUF NEXT MONTH

WRITE FASCISM NEXT TIME ACROSS YOUR USELESS BALLOT PAPER

In 2005 the total membership of all political parties represented 1.3% of the electorate. Even in the heyday of party activism after World War 2 it did not rise above 4%.

Political party members with influence over political policy are just self interest cliques within cliques, with no driver for reflecting general public opinion over their own particular warped sense of morality, for example homosexual marriage or mass immigration.

Individuals from political parties are nominated by the said minuscule cliques to stand as prospective candidates for election. Without the formality of references into the background or predilections of such people, or any check by the general population, such candidates can, and often are, voted into office by a minority of the public, on a self-certified declaration of membership of a political party.

This helps explain why we have so many corrupt parasites in parliament as once elected such people are free to do what they please for up to five years. Is it any wonder that we are in recession, and our ideas for a health service and education system free at point of delivery are choked and dying in the weeds of apathy for lack of interest from politicians?

The truth is that we live in a sham democracy, we are governed by a bunch of self-interested limited-issue minorities, elected not for their intellect but because they are political party members who are allowed to determine our lives from cradle to grave.

New British Union must keep building support and membership to represent the silent majority. The majority of British people tired with the old politician’s game of musical chairs can find in us a real alternative, a movement of the people for the people by the people. A movement that intends to act and fulfil its promise free from any democratic shackles.
Democracy is a system of tyranny;
Fascism is a movement of liberation.
Democracy is the resort of senility;
Fascism is the revolt of youth.
Democracy is the death of the spirit, of
nobility, of culture, aspiration and
communal strength; Fascism gives back
life.

Too often of late the nation has had to
listen to the faltering political elites of
professional politics mouthing smug
platitudes about the holy ‘liberty’ of the
Briton, which, it is alleged, Fascism will
forever destroy. But disdaining the
solemn warnings of these traitorous
hypocrites an ever-larger section of the
community receives with attention the
regenerative mission of the modern
movement.

Slowly the realisation breaks upon the
people that for centuries they have been
dominated by a persistent and relentless
tyranny. In the name of freedom they
have been oppressed and enslaved, ever
since the deposition of the old
aristocracy and its replacement by an
ignoble regime of merchant-princes
lifted by the power of ill-gotten wealth
to direct the direction of the country.

The whole structure of the democratic
Constitution has been the work of those
financial lords and commercial
potentates who have disposed the true
nobility. Everything has been done with
solemn invocations in the name of

liberty. It meant, in actuality, economic
licence and political irresponsibility in
every sphere of national life it meant
the dictatorship of privilege and
corruption.

Fettered by fear, held down by wage
shackles, restrained on every side by the
deliberate inefficiency and impotency of
a system designed to be completely
inaccessible to influences of reform, the
people have been forced to submit to a
process of slow emasculation. The
Bourgeois-capitalist ruling caste has
purposefully extinguished every vital
impulse within the nation.

However, Fascism in our will and spirit
already bridges the gulf of the ages. The
romantic traditions of the past are
linked to the scientific realities of the
future. Such thoughts once born can
never die. Now to their inspiration the
flower of our manhood rallies today.
Through the length and breadth of the
country The vital flame is moving and
thousands follow in the new faith.

Strong arms bear forward the mighty
conception of Britain reborn and united.
Indomitable spirits declare that come
what may this thing shall be. The light
spreads over Britain and the marching
legions in their ordered strength move
forward to a new and greater day.
YOUR SAY

SCOTLAND CALLING

Hi, I am Alex Agnew Regional Officer for Scotland NBU, I am organising a get together for Scottish members. A greet and meet social to get to know each other better. If you would like more information please email me. I look forward to hearing from you.

War is coming! You the Government!!, You are pussies! You raised the cost of living so high that both parents are always at work, rather than spending time with their children (single parents stand no chance). You took God out of schools. Parents were told 'No you can't discipline your kids'. Well, our kids are assholes. You shall reap what you sow, and we have lost a whole generation and turned them into rude, selfish, disrespectful brats who have no respect for people, property or authority! You deemed people with terminal illnesses and some with only a few months to live...fit for work!!! You allow our veterans of war to go homeless and hungry but give out millions to foreign aid!!! You save drug addicts over and over again but refuse to give free diabetic supplies. You bend over backwards to be politically correct, too scared to say enough is enough, in case you offend. You put the retirement age up so people must work until they drop. THINGS NEED TO CHANGE!

FASCISM NEXT TIME
New British Union office needs your help

As members will know, the New British Union has been under constant attack since first forming in 2012. Our opponents will not stop. Nor must we.

To date they have succeeded in getting the party’s PayPal account closed, the new donorbox account, Facebook page, YouTube channel all shutdown, and banks presently refuse to do business with us. This has interfered with the running of the New British Union; and especially interfered with the office rental itself.

However, and despite this, on a day-to-day basis the office continues to remain a great success. It has allowed us to increase New British Union membership and literature. The office has also allowed the New British Union to store and secure far more valuable resources and property: such as computers, printers, banners, flags and posters.

To this end then the New British Union would ask its members and supporters to consider setting up a monthly debit of £10.00.

Sort code 09-01-29
Account number 26438566

This to secure the rent for the office so that, together, we might carry on the struggle and fight.

Or you can donate direct here
https://newbritishunion.co.uk/Welcome/contact%20us/donate.html
Armbands

Flags

Flyers

More!

At the official NBUS online store!

Fighting eighty years of lies - The New British Union