

letter from the German panzer expert Guderian, whom Fuller had met prior to the war:

"We feel the diminishing influence of the white man in the world but cannot recognize a growing understanding of our commun[ist] danger."

His 1951 edition of Decisive Battles despite being obliged by his publisher to tone down his views, retains praise of Mussolini's considerable social reforms of the 1920s. Fuller stated here that world war has been rendered obsolete by the atomic bomb. He predicted instead there would be economic, psychological and guerrilla warfare between America and Russia. He was however dismissive of NATO writing to Liddell Hart in 1956,

"So far as I can see, our only possible hope is that Germany will produce another Hitler, and that next time we back him."

By the mid 1950s Fuller was well respected among the US military, and among East European anti-communist emigre groups on whose behalf he campaigned.

In 1963 Fuller and Liddell Hart were jointly awarded the Chesney Gold Medal by the Royal United Services Institute; the highest honour the military community can bestow.

Fuller died February 10, 1966. By that time he had authored 45 books, hundreds of articles and papers, and had remained a popular journalist despite his distaste for mass opinion. The Tank Journal eulogized him as "an intellectual giant". His biographer Anthony Trythall concludes,

"Let us hope that the age of men of such breadth of interest and achievement is not past."

* * *

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THE WARRIOR MAGE



GENERAL J F C FULLER

TO THE WARRIOR LORD
OF BLOOD AND FIRE
AND TO THE PROPHET
OF THE NEW AEON
OF RA HOOR KHUIT
THE LAW OF THE STRONG
AND THE JOY OF THE WORLD



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For 'Boney' Fuller, 'the intellectual general', the occult was as much a part of his lifelong search for the truth behind the hidden meaning of things as warfare and the military. Both an early adherent of Thelema, writing the first biography of Aleister Crowley and later a leading advocate of Fascism, he sacrificed his own military career in his Quest and in his association with such heresies.

Fuller's Nietzschean detestation of Christianity, democracy and mass opinion was as much in keeping with Crowley's Law of Force and Fire and the inauguration of the Aeon of Horus, as it was with his strident apologia for Mussolini, Hitler and the 'Total State'. And unlike many other prominent men who had supported Fascism before the war, Fuller never repudiated his principles.

HERETIC

John Frederick Charles Fuller

John Frederick Charles Fuller was born in 1878, the son of an Anglican clergyman. He was to recall in later life that by the age of 5 he was a "heretic". As an 11 year old his letters to his mother were lavishly illustrated with devils and castles of a Gothic quality, the first signs of his later amazing talent as an artist. At 5 he had been fascinated by Doré's illustrations of Dante's Divina Commedia.

A solitary boy, scrawny and 'boney' in appearance, short of stature, he entered an army class at Malvern College in 1893 to prepare for a military career. In 1897 he entered Sandhurst. At this time he was writing to his mother of the hypocrites and fools who branded him a heretic "because one refuses to believe some such incident as that Jonah was swallowed by a whale." Already of a philosophical mind, he wrote that the aim of life was neither happiness nor suffering but 'Development'. Such intellectual preoccupations by a student at Sandhurst were rare.

ARMY

Commissioned as a Lieutenant in 1898 with the Oxfordshire Light Infantry in Ireland, Fuller did not fit in with the bourgeoisie pursuits of the other officers. Most of his spare time was spent reading Greek and scientific philosophy. He also began an interest in painting with a particular partiality for Rossetti and Rembrandt.

As an Intelligence Officer during the Boer War he started writing poetry of a macabre type. Fuller also began to have the famous critical outlook on military doctrine and tradition that was to one day make him the pre-eminent campaigner for military modernization. He was also by this time already damning of democracy and the masses.

Posted to India in 1903 Fuller became interested in the local culture and occultism. This was not a propensity for the supernatural but a desire to find the hidden meaning behind appearance. He met Hindu yogis and holy men and began practising yoga.

ALEISTER CROWLEY



Above, Sandhurst 1897
Right, Colonel Fuller 1919



Fuller had already somehow heard of the poet Aleister Crowley. In mid 1905 Crowley was in Darjeeling leading the ill-fated expedition to Kangchenjunga. Fuller wrote to Crowley for the purpose of purchasing his books.

Now a captain Fuller was writing for the Agnostic Journal. As to politics he wrote to his brother, "socialism is but the scum on the democratic cauldron. Socialism is anti-progressive, tending to level the higher to the lower."

It was this contempt for everything of the servile mass, from Christianity to democracy, that prompted his desire for a "new spirituality".

Home on sick leave in 1906 he met Crowley at a hotel in the Strand. Fuller entered the competition for a £100 essay prize Crowley offered as a gimmick to promote his poetry. Fuller was the only entrant and although he didn't get the money, the result was the first biography of Crowley The Star in the West.

Crowley recognized in Fuller a valiant campaigner against Christianity who unlike the sundry contemporary agnostics, atheists and rationalists, was unconcerned with respectability. Both also equally detested the socialist rabble rousers of the proletariat.

Crowley writes in his Confessions Capt. Fuller,

"Was fighting valiantly against Christianity by the side of Saladin, William Ross Stewart, who was the leader of one of the main branches of militant agnosticism."

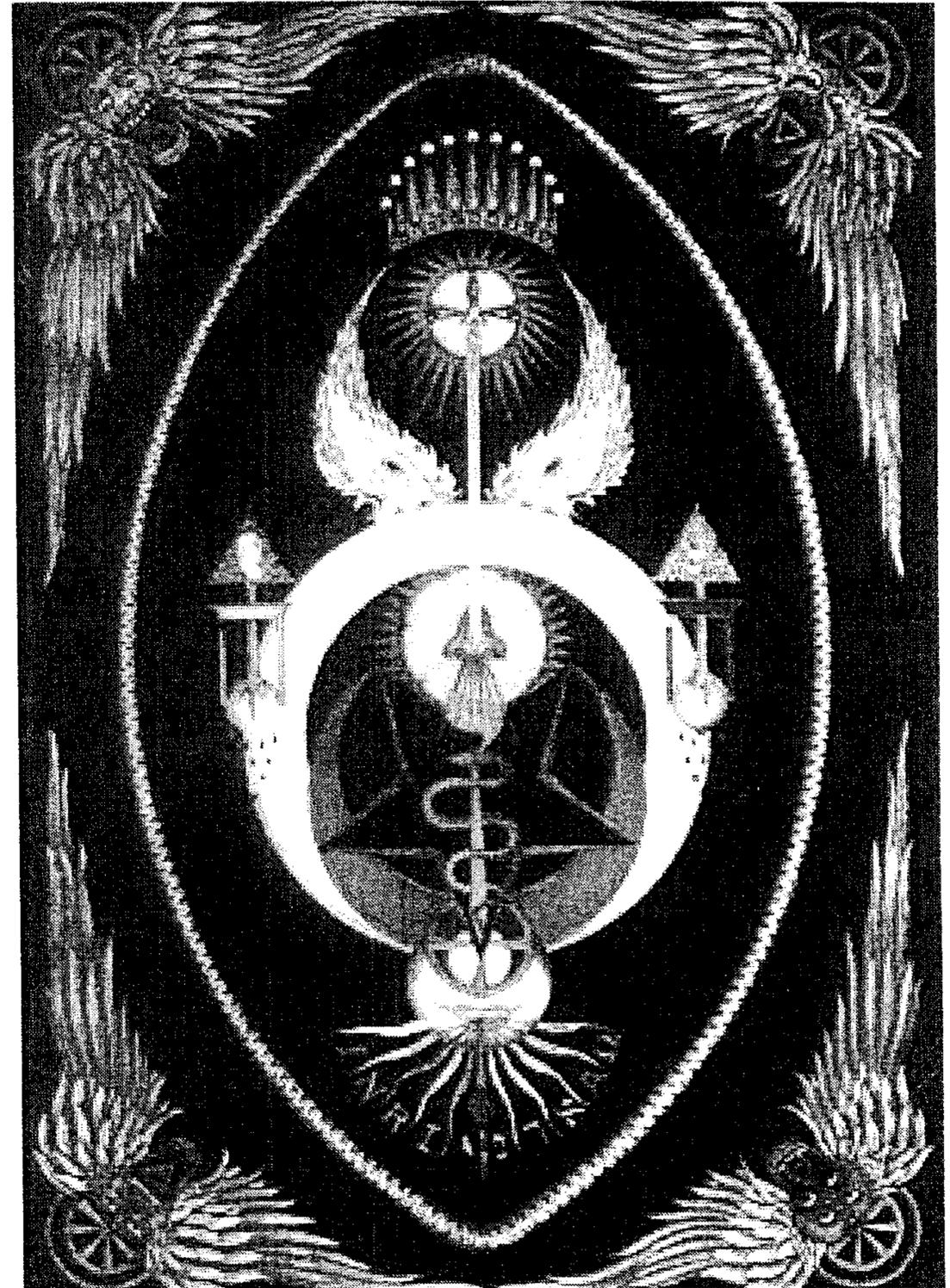
Meanwhile the Rationalist Press Association, with which Fuller was associated, had not had the stamina to defend its supporters against prosecution under the Blasphemy Laws, and the ranks of "the army of Satan" as Crowley put it were prone to split.

"Fuller was entirely at one with me on the point of my attitude toward Christianity. We regard it as historically false, morally infamous, politically contemptible and socially pestilential... We deplored the fact that our militant atheists were not aristocrats like Bolingbroke. We had no use for the sordid slum writers and Hyde Park ranters who had replaced the aristocratic infidel of the past. We felt ourselves to be leaders; but the only troops at our disposal were either mercenaries or mobs."

Despite Fuller's study and practise of Yoga, Hindu philosophy and apparently his admiration for the manliness of Islam, Crowley claims Fuller was resistant to any form of magick or mysticism. He did not intend mentioning anything of these in The Star in the West. Crowley persuaded him that such omission would make the essay incomplete. Hence chapter 7 of The Star is, as Crowley described it

"a very complete and just exposition of my views, and it is especially to be noticed that within the 133 pages there is no reference to The Book of The Law."

Crowley had in fact resisted Liber Legis, burying it away as personally distasteful. "In a spirit of mischief" Crowley dug up the manuscript and sent a copy to Fuller, expecting Fuller to write it off as the ravings of a crank. To Crowley's



Above and opposite, occult paintings by Fuller during his association with Crowley. Fuller made impressive use of colour

surprise Fuller's reaction was enthusiastic. (This is perhaps not so surprising since, regardless of the mysticism, Liber Legis poetically reflects the anti-democratic, aristocratic and martial ethos that Fuller himself embraced).

THE EQUINOX

In 1908 Fuller joined Crowley in editing Crowley's magickal diaries for publication in The Temple of Solomon the King

The year previously Crowley had started his own magickal order to supersede the Golden Dawn. He named this the Silver Star, Argenteum Astrum (AA). Fuller was among the first two of Crowley's initiates (the other being George Cecil Jones).

Fuller was also involved with The Equinox which he helped subsidize.

Among the reviews Fuller wrote for The Equinox under the pseudonymous initials AQ he writes of Paganism & Christianity by J A Farrar, "A good book which makes us wish we had been born before Christ." In reviewing Churchward's The Sings & Symbols of Primordial Man, he concludes

"If the utilitarian progresses in the next few years as he has in the last, soon we shall have some socialistic fellah depriving the world of its last great monuments, and building labourers' cottages out of the stones and bricks of the Pyramids, because they are so very much more useful. 'Solve' is the cry today; the Sabbatic finger of the Goat points upwards, yet on the clouds of darkness does it scrawl a sigil of light. A new God stirs in the Womb of its Mother; we can see his form, dim and red, in the cavern of Time. Dare we pronounce his name? Yea! It is Horus, Horus the Child, reborn Amsu the Good Shepherd, who will lead us out of the sheepish stupidity of today. How many understand this mystery? Perhaps none save those who have seen and subscribed to the Law of Thelema."

BREAK WITH CROWLEY

Although Fuller's involvement with occultism was lifelong, his association with Crowley was not. It seems that the stage was set for the break by the back-stabbing intrigues of Georg Raffalovitch, son of a Russian Jewish banker. Spondering millions, he was called to account by his family. Meeting Crowley, he had something of an interest in magick. Crowley assisted in the publication of his books and lent him money. After Crowley returned from a trip to Algeria in 1909 he was surprised that Raffalovitch had been masquerading as an agent for Crowley in a proposed joint stock company to support The Equinox, and had forged Crowley's signature to cash cheques. Meantime he had "insinuated a thousand malignant falsehoods" about Crowley among his friends, including Fuller.

The climax came in 1911 when Jones tried to sue The Looking Glass, a scandal sheet. Fuller demanded Crowley do likewise. The principal allegations had been those of immorality and homosexuality. Fuller felt implicated. Crowley thought it unwise to pursue the case, which ended in Jones' defeat and further media hysteria against Crowley. Fuller nevertheless found the whole situation intolerable and parted company.

Despite the somewhat petty insults exchanged the two both retained respect for one another's intellectual abilities, and Crowley cites Fuller numerous times in Confessions and other books. Crowley attempted to renew contact with Fuller between 1920 and 1924 with a barrage of letters but to no avail.

MILITARY HERESY

"I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest." LIBER LEGIS 3: 7-9

During this time Fuller also began to make a name for himself as a military rebel, advocating in his army manuals and elsewhere the need for new tactics and mechanization at a time when the cavalry was sacrosanct.

Despite his efforts to get to the front, Fuller spent most of his time during World War I planning operations in France, whilst continuing to write articles and books on the science of war, attacking conventional tactics.

Promoted to Major in 1916, Fuller was invited to write a refresher course for officers and NCOs of the Third Army. He also ran officers' courses, instructing his superiors. This was the beginning of the Senior Officers School.

His views on military penetration were made practical by the development of the tank in 1916. Fuller was assigned to the Heavy Branch (later Tank Corps) in 1917, where he was made responsible for training, intelligence, and operations.

At this time he was described by a colleague, Capt. Charteris, as

"A totally unconventional soldier prolific in ideas, fluent in expression, at daggers drawn with received opinion, authority and tradition... He could talk amusingly and paradoxically on any subject. His specialties were Eastern religion, about which he could be bewildering, spiritualism, occultism, military history, and the theory of war..."

In 1917 Fuller produced the first training manual on tank tactics. In 1918 he got his wish to get to the front, and led the first major tank assault, which was against the Hindenburg Line. Agitating the War Office for the offensive rather than the defensive role of tanks, he was appointed that year to the Dept. of General Staff to take charge of tanks. His so-called 1919 Plan for offensive tank strategy wasn't to be adopted until World War II, and became widely used during the Arab-Israeli Wars. The strategy was to paralyse the enemy's command (the brain) rather than the fighting forces (the body).

Appointed head of SD4 responsible for all types of training throughout the army, he succeeded in getting the Tank Corps established as a separate formation of the army in 1923. Between 1918 and 1920 he published his own paper Weekly Tank Notes, advocating the placing of war strategy on a scientific basis. In 1919 he won the Gold Medal Military Essay Prize. But insistence that the cavalry be replaced by tanks made enemies among many officers, although receiving acclaim in France and Belgium.

At the conclusion of the war he considered resigning, being wary of the influence of the USA on the post-war world,

the proffered role of the League of Nations on international affairs, the political contrivances at the peace negotiations, and the role the politicians wished to accord the army. However, Fuller decided to stay to defend the role of the new Tank Corps. He also began considering a 'science of war' needed to reform not only the military, but the whole nation and man himself.

CREATIVE DESTRUCTION

Fuller's views on war were of an esoteric and philosophical nature.

"Without war there would be no driving out of the money-lenders from the temple of human existence." "The true purpose of war is to create and not to destroy." REFORMATION OF WAR (1923).

In Reformation he introduced more political and philosophic themes than hitherto. War was characterized as "the god of creative destruction, that grim synthetic iconoclast."

"Great nations are born in war because war is the focal point of national concentration' Great nations decay in peace."

He also held to a Darwinian development by the State of its strongest citizens rather than the weakest, a theme that's as much Thelemic as his martial ethos.

"We are not for the poor and sad... compassion is the vice of kings: stamp down the wretched and the weak; this is the law of the strong: this is our law and the joy of the world." LIBER LEGIS 2: 17-21

Reformation introduces the themes that would preoccupy Fuller henceforth in most of his writings; opposition to parliamentary democracy, socialism and the League of Nations. The book became a bestseller.

As a Staff Instructor at Staff College Fuller jettisoned the curriculum of his predecessors. He required his students to study Greek philosophy, Napoleonic military history, and the mass psychology of Le Bon.

WAR AS MAGICK

Occultism continued to be an integral part of Fuller's thinking. In the April 1923 issue of The Occult Review appeared his article "The Black Arts" which were at the heart of things really 'white'. They "beckon us over heath and through hut, through cathedral, city and study."

His 1926 book Yoga: A study of the mystical philosophy of the Brahmins & Buddhists defines the practise as leading to mastery over the Unknowable. He described himself as "a searcher after Truth which has many layers." As a soldier war was his way of finding the Truth.

Occultism indeed formed the basis of his military science. In Foundations of the Science of War (1926) he describes his military science as being based on a three-fold nature of things within the interplay between oneself and the universe, between inertia and change. Time is divided into past, present and future; force into energy, motion, and mass; the mind into knowledge, faith, and belief; nature into earth, water, and air; mankind into men, women, and children; matter into solids, liquids, and gas; Man into mind, soul, and body. The body in turn has a three-fold organization: structure, control,

maintenance. The three elements are: stability (negative), activity (positive), co-operation (relative).

Applying this numerology to military science, wars are based on three modes of force: mental, moral and physical; equivalent to the mind, soul, and body of man respectively.

A constant Fullerian theme is that war is a creative force to secure a more perfect peace. He returns to this theme in The Generalship of Grant (1929) describing war as "creatively destructive", not necessarily 'evil', but a means of creating something better.

In 1926 Fuller was appointed military assistant to the new chief at the Imperial General Staff. The Sunday Express commented that Fuller "is by far probably the cleverest man in the army." But the appointment amounted to being little more than a private secretary, and Fuller continued to meet opposition from antiquated officers despite his having already achieved world fame as a military thinker.

Late in 1926 he was sent to India to report on the modernization of the army. He reported back on the lack of communications and the need to economically upraise the tribesmen. The report was considered "an insubordinate document."

However, Fuller was granted a high honour in being appointed commander of the 7th Infantry and of the Tidworth Garrison which would include a new Experimental Mechanized Force. Fuller regarded the Garrison command duties as a burden on his work with the mechanized force which he believed was being relegated to a subordinate role in the Brigade. He tendered his resignation in protest, the Military Secretary imploring him to reconsider. Although Fuller withdrew his resignation he lost the opportunity to command the mechanized force and little was achieved under the new commander. Historians contend that had he accepted the post and delegated the Garrison responsibilities the role of armour might have been better utilized by the Allies during World War II.

From this time Fuller started considering how reform could be achieved via politics. From 1926 until his retirement in 1933 Fuller's duties were one's of obscurity, despite leaving as a Major General. Fuller utilized the time to continue lecturing and writing, having nine books published between 1927 and 1933.

FIRE & BLOOD

"Conquer! That is enough... Worship me with fire and blood; worship me with swords and with spears... Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat." LIBER LEGIS 3: 11

"The ritual of the adoration of Ra-Hoor-Khuit is, as one might expect, illustrative of His nature. It seems doubtful whether this ritual can ever be of the type of symbolic celebration; it appears rather as if expeditions against the heathen, i.e. Christians and other troglodytes - but most especially the parasites of man, the Jews - were to be His rite." ALEISTER CROWLEY



Left, Crowley 1910
wearing the head-dress
of Horus

Below, Mosley



Fuller's books from this time began expressing more stridently Fascist themes, damning democracy and calling for a United Europe. In Revolt in India (1931) he defined democracy as a maximum of body and a minimum of brain, calling it 'a disease'.

His Nietzschean condemnation of Christianity was still as avid. Writing to his lifelong friend, the mystic, poet and 'constructive psychologist' Meredith Starr, he stated that the first step to take in the Machine Age was the destruction "of the Christian World Ideal - the slaves' ideal based on fear."

He was also just as concerned at finding a 'new spirituality' for mankind as he had been when finding Thelema 20 years previously. Authority was needed to control the majority by a new aristocracy. There must be a mythology, "a Holy Grail" which will inspire man to higher pursuits than mere animalic existence.

In The Dragon's Teeth: a study of war & peace (1932) he advocates the need for political and social change. He states democracy and socialism both stem from the Christian egalitarian ideal. War is aimed at perfecting peace. Without war there is 'Pax Perpetua', 'a fitting motto for a churchyard'.

His 1932 book War & Western Civilization brought a protest from the Permanent Undersecretary of the War Office. Fuller had accused the British of engineering the Opium War to get Hong Kong and to open Chinese ports to foreign merchants. (It might have been added that it was also fought to protect Sassoon's opium trade in China). The British action had laid the ground for the Chinese Civil War then raging.

In December 1933, after three years travelling Europe on half pay Fuller retired at 55. By that time he was considered thoroughly heretical by many officers. The new Chief of the Imperial General Staff thought Fuller 'disloyal', and refused to read Fuller's books lest they make him angry. However, Fuller had a major influence on military thinking in Germany, Spain, Czechoslovakia and the USSR..

In 1934 he began a career in journalism for the popular press. That year also saw the formation of the British Union of Fascists by Sir Oswald Mosley, another heretic impatient with the inertia of the system who had spurned a promising career in the Labour Government.

In June Mosley held a massive indoor rally at Olympia. Here organized communist disruption was handled in an orderly and efficient manner by Mosley's blackshirts, with a minimum of injuries. However any sign of youthful vigour was regarded with horror by the conservative Right, including certain elements that had backed Mosley. It was precisely at this time that Fuller applied to join the BUF, writing Mosley "the time to join a man is at his worst moment." Fuller became Mosley's military adviser, with the prospect of becoming Minister of War under a Fascist Government, served on the HQ staff, was a member of the Policy Directorate, a prospective parliamentary candidate, spoke at meetings and wrote for the movement's journals.

That year in his book Empire Unity & Defence he referred to the threat of a world Jewish oligarchy operating through



BUF march, London 1938. Fuller on Mosley's left

communism and the League of Nations.

In December 1934 Fuller visited Hitler. The following year he saw German Foreign Minister Ribbentrop and Deputy Fuhrer Hess. In September he was invited to observe the German military manouevers. The month following he was made special war correspondent for The Daily Mail by Mosley's old supporter Lord Rothermere. On his way to observe the Italian Fascist invasion of Abyssinia he stopped off at Rome and interviewed Mussolini, explaining to Il Duce the reason for the British press' hostile reaction to the Abyssinia venture was due to Jewish influence. In Abyssinia he was attached to a detachment of Blackshirt 'armed colonists' of whom he wrote:

"A kinder more considerate and more generous-minded body of men I have yet to meet."

His 1936 autobiography Memoirs of an Unconventional Soldier concluded with a reiteration of the need for a 'new spirituality', prophesied the rise of Asia, and described the struggle between 'outworn democracy' and 'emergent fascism', the latter offering a 'higher freedom'.

Another book that year The First of the League Wars returned to the three-fold concept in defining the Fascist Corporate State, which was concerned with the body, mind and soul of each of its citizens. Fuller defined States as biological organisms which must expand racially and territorially, this national expansion being compared to the struggle of the individual organism to mate. He compared the Italian conquerors of Abyssinia to crusading holy knights, exposed Jewish control of Germany prior to Hitler, identified communism in Russia as Jewish, and the Jewish control of America's World War I president Woodrow Wilson. The Third Reich's anti-Jewish policy was explained as a reflection of its opposition to international finance capitalism.

Despite Fuller's active support for Fascism he still retained respect among British military circles. He was asked to act as an observer of the Spanish Civil War for the War Office. In 1937 he went to visit Franco and the nationalist troops fighting communism. The War Office was impressed by the objectivity of Fuller's report, and he acted as an observer for the War Office again in 1938.

In 1937 Fuller wrote The Secret Wisdom of the Qaballah bringing his occultic expertise to use to analyse Judaism as "the exaltation of Jehovah's chosen people over all the other races of the earth."

Shortly before the outbreak of World War II he wrote in The Army Quarterly that the hidden cause of the Spanish Civil War was "the clash between two financial systems" : international finance capitalism and national self-sufficiency (autarchy). To his old friend and fellow military historian and campaigner for modernization, Liddell Hart, Fuller explained he was attracted to Fascism not because he wanted people enslaved but because he wanted them freed.

"Authority without freedom is despotism, and Freedom without Authority is anarchy. I want neither; instead a balance between Authority and Freedom."

Fuller stated he found more intellectual freedom in National Socialist Germany than democratic Britain.

In 1939 Fuller was invited to Hitler's 50th birthday

parade, one of only two British guests, which caused a stir in the press. He was of course impressed by the completely mechanized German Army. Hitler, shaking Fuller's hand, remarked: "I hope you are pleased with your children."

Shortly after Fuller wrote to a German paper:

"I was honoured by an invitation from your Fuhrer to attend his birthday celebrations. In spite of political events, I gladly accepted it because it is not merely the birthday of a great man, but also that of a great nation."

He quoted Thomas Carlyle on history being made by great men and had observed the feeling of greatness pervading all Germany. He posed the question, should the English be fearful or envious of Germany for having achieved such greatness in just seven years? He believed there should be neither fear nor envy for,

"Throughout life I have held that what is strong and not what is weak is best. Therefore I believe in the strong man, strong physically, mentally and culturally...."

In Decisive battles: their influence upon history and civilization (1939) he identified the cause of war as ultimately the clash of myths, culture, and dreams. He returned to his three-fold concept in describing Caesar's "Authority, Order and Discipline" as achieving a limitation on the Money Power that had ruined the Republic. He also noted the rise of capitalistic Protestantism had brought the ethos of the Old Testament to the fore, "and the economically minded nations became Judaized."

WORLD WAR

"I am the Warrior Lord of the Forties: the Eighties cover before me, and are abased." LIBER LEGIS 3: 46

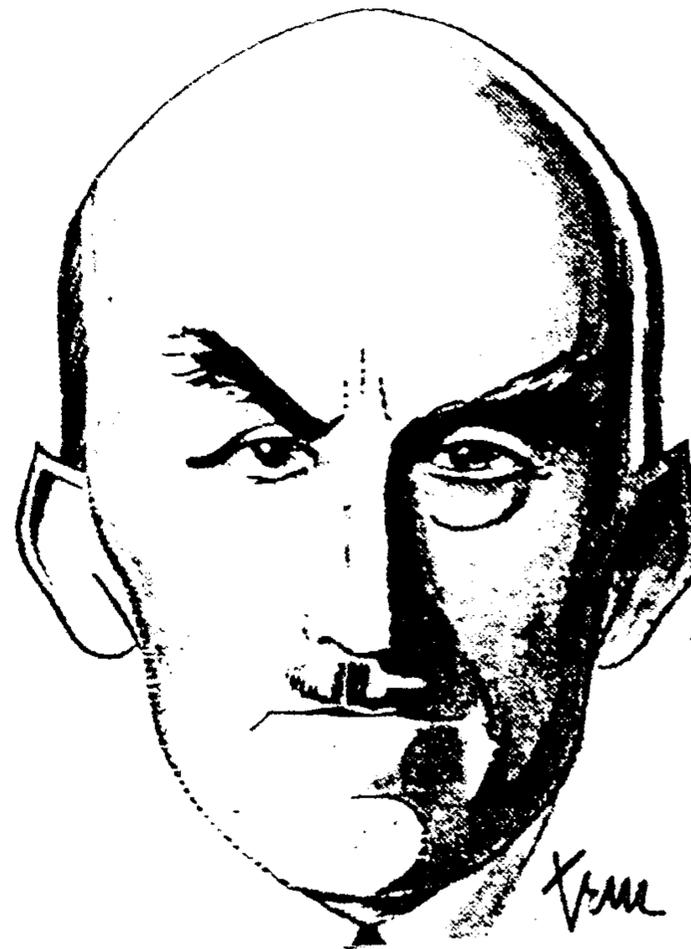
Fuller's theories on mechanized warfare were fully validated by Hitler's blitzkrieg against Poland.

Although Fuller was spared the fate of Mosley and over 700 other pro-Fascists and anti-war campaigners he remained under MI5 surveillance. He maintained a campaign against the policy of unconditional surrender, and on behalf of rights for the British political detainees.

Fuller continued to be in high demand as a military journalist despite his association with Fascism. Although the military chiefs wished for his return to active service, this was blocked politically. He continued to offer military advice however.

Amidst the war his second volume of Decisive Battles was published in which he described the defeat of Napoleon as a victory for the Jewish bankers. He also praised Napoleon's ideal of a new Europe based on ethnic nations with their citizens bound to the earth on the principle of Blood & Soil.

To Fuller Fascism was a 'new national religion' based on discipline, authority and self-sacrifice. On the last page he described the Spanish Civil War as the opening of the war between Absolutism and Democracy, of which he maintained his support for the former.



Drawing of Fuller appearing in BUF paper Action #59

Below, Fuller's pass as 'an honoured guest of the Fuhrer'



MAGICKIAN & WARRIOR

In the April 1942 issue of The Occult Review Fuller explained the occult basis of his military thinking.

"Both magic and war are coercive, propitiatory and dynamic. Their purpose is to influence events. When in his manuals the soldier states that his object in war is to impose his will on his enemy, he enters the realm of magic, and when the magician sets out to impose his will on his victim he steps into the kingdom of war."

Elsewhere he wrote of propaganda as a form of magick, and of Dr Goebbels as a magickian.

In Machine Warfare (1942) Fuller praised France for capitulating to the Germans. He described the war as a clash between Money Power and Labour (upon which the Fascist States based their economics). In the final chapter he recommended all those incapable of fighting during a war be 'liquidated'.

In 1943 he wrote to The Evening Standard that war is not inevitable if there is a return to a spiritual way of life, quoting from the Hindu scripture Bhagavad-Gita where Krishna declares to his warrior chief Arjuna the mastery of the spiritual over the materialistic.

With the advent of the Nuclear Age he wrote to Meredith Starr in 1946,

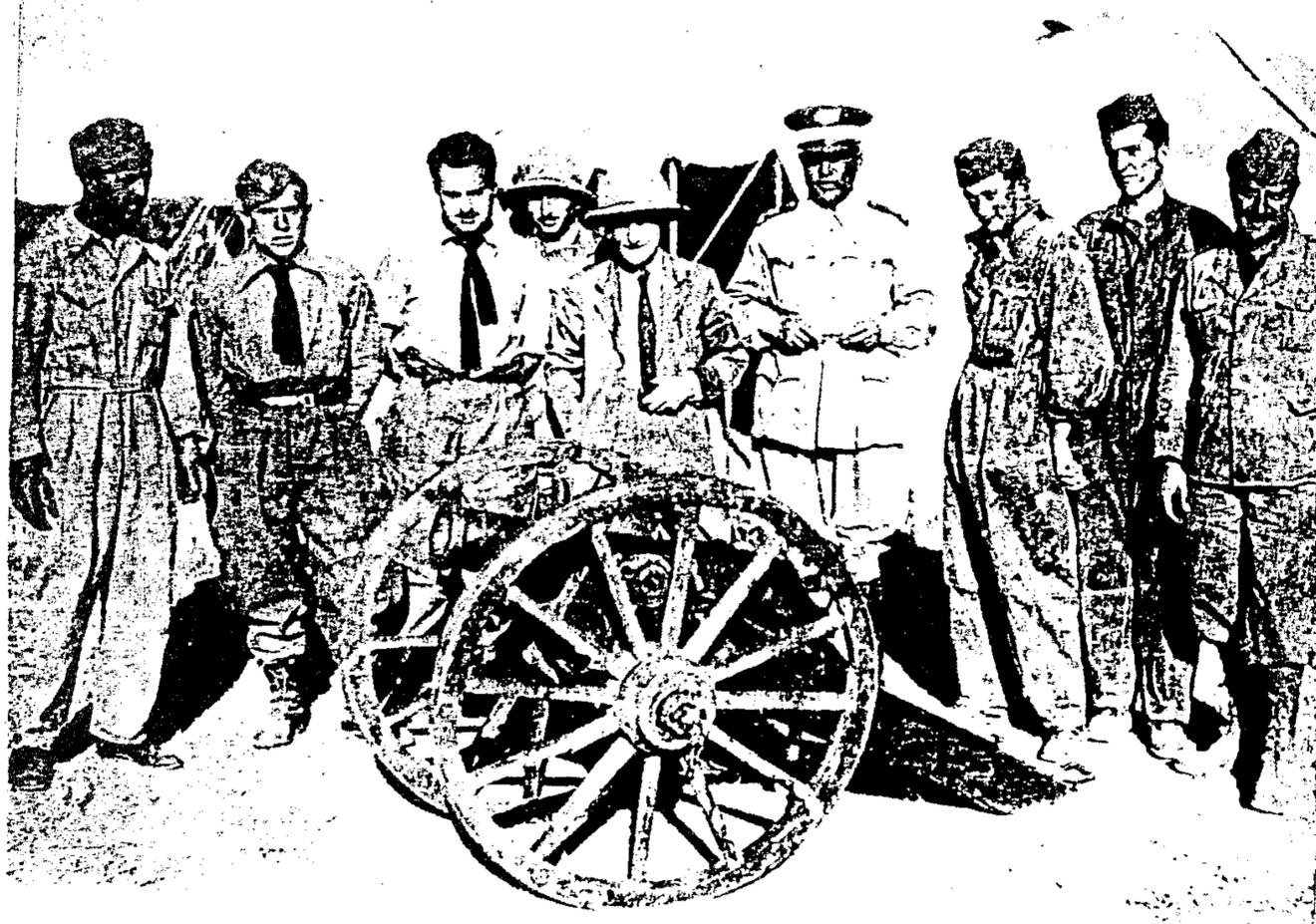
"Man was not made to destroy, he was made to create, but he has been endowed with both powers... He is not Shiva alone, or Vishnu alone or Brahma alone; but all three in one. Every cosmos is born with a 'Fiat Lux' - this is what the Western World is waiting for today. Not a new religion or a new politics, but a spark of Divine Imagination which will detonate yet another cycle in world history."

In 1948 Fuller continued calling for a rational movement towards the 'Total State'. He opposed the so-called 'war crimes trials' against the defeated military and political leaders of Germany, whilst regretting it wasn't possible to re-establish German military power to counter the USSR.

He believed the chaos of the world was caused by the imbalance of his three fold system of imagination, will, and reason, which he identified in a letter to Starr as symbolized by Brahma, Shiva and Vishnu respectively.

Even in his famous 1948 study The Second World War: A Strategical & Tactical History Fuller was able to include some Fascist undertones. He blamed the brutalization of the war on Russian partisan actions, condemned the policy of unconditional surrender for prolonging the war which took Russia across Eastern Europe and to Germany. "Occultically, the war was being fought to stimulate and expand communism", he wrote. He stated that the mass terror bombing of undefended German cities by the Allies will stand for fifty or a hundred years "as monuments to the barbarism of their conquerors", and "will remain to beckon generation upon generation of Germans to revenge."

Fuller continued his post-war journalism and wrote 13 more books, the last being Julius Caesar: Man, Soldier & Tyrant (1965). He also offered advice on countering communism, although his ideal of a United Europe was directed as much against American hegemony as Russian. His advocacy for the defence of Europe and a strong, re-united Germany prompted a



Fuller (centre) with
Italian troops in
Abyssinia

Fuller 1949

