

WOLHODYMYR SHAYAN

THE WISDOM
of
HATRED and ANNIHILATION

"NEW EPOCH"

ELY - 1950

WOLHODYMYR SHAYAN

THE WISDOM
of
HATRED and ANNIHILATION

“NEW EPOCH”

ELY - 1950

Second revised edition.

Published by: Bohdan Wijtenko, Ely, Gt. Britain, 1950.

THE WISDOM OF HATRED AND ANNIHILATION.

MOTTO

“And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.”

(The Protocols of the Learned Elders of Zion).

“It is not the time to stroke human heads, one must split them, pitilessly split them.”

(Lenin in letter to Gorky).

“Throw all the gentlemen into one ditch !
We'll beat them,
We'll beat them !”

(Tychyna: The Party Is Leading).

The truth, that every war is the expression of the conflict of ideas which speeds up or retards the progress of the single nations and of humanity, never was as evident in history as in the present time.

We find behind the wars the very complicated psycho-ideological complexes, and often it requires long researches to discover the hidden motives of some wars and to translate their events into the language of ideological values. But the present wars are the conscious battles for the conscious ideas.

Cont. E.F. M. DeAngelis, Jan. 1977, pp. 5.

In the time when the heroes of the old sagas fought against their enemies, it was believed by both the parties that the battle itself is the right way to prove which of them is better or right. Yea, even the Christian knights believed that the battle was the right way to prove the moral innocence or to defend honour. The cause proved by the skill and force of the sword was considered to be the right one. If the sword of yore would be replaced by modern boxing gloves, the Negro Joe Louis would be the most righteous and honourable man of our day.

The historiographers do not mention the ideology common for both the enemies and for their time as the reason of war. The ideological background of the wars appears more evidently, when the enemies differ in their ideological values. Then we see in history the so called ideological or religious wars.

When the Greek heroes fought against their enemies, "the reason of war" was shouted by the first fighters at the opening of the battle amidst the two phalanxes of heroes ready for fray. They mutually called themselves names, and had good reasons to believe that they were right and better than the enemies. It was believed in all times that the hero who feels and strongly believes in the righteousness of his cause will fight better than his enemy who has the consciousness of his guilt. Thus it was the battle which had to decide.

It is clear that in this way the battle itself became an ideological value. Myths, social theories, and philosophies defended and established this moral value of the battle. The

choice of the better by means of the fight was (or still is) a psycho-ideological value which characterizes a certain degree of the development of mankind.

Nowadays "the reasons" of the war are stated and proclaimed in millions of books expressing creeds and ideologies. The old tradition of "calling the names by heroes" has the form of so called cold war waged in the ether and by all the modern means of expressing and publishing thoughts and ideas.

Thus guns, tanks, airplanes, battleships, bombs, flame-projectors, crowds of armed men, their actions, their crimes including the genocide of the whole nations, are the expression of a certain attitude as to the world and life, the result of a conception of life, the direct action according to a concrete system of ideas.

It is ideas which form history. They are its essential moving forces. They inflame and drive our psycho-ideological complexes, and these in their turn drive human beings into action, of which the history is the result. Thus history in its true nature is the realisation of ideas.

In the first line Bolshevism is an ideology. It is one of the most distinct examples of a movement realising an ideology constructed to a sociological and even quasi-religious system. It arose before our eyes out of a program, written by the well known historical personages under well known historical circumstances. Its very germ lay in the small dissertation of Marx which has been developed later in the programmatic works of Lenin.

There was Lenin who considered the ideology the most important matter for his political party and movement. And still more: He openly acknowledges in his work "What to do" that this ideology has been brought to the so called proletarians from outwards, from history (as climax of its development, he thinks), brought by men who descended from the intellectual circles of the "old classes." Lenin also admits that "the proletarians" themselves could afford to produce but narrow "trade unionism." As a matter of fact Lenin is not aware that this clear admission of the priority and guidance of ideas with regard to history denies all the principles of the historical materialism.

In an evident way, Bolshevism guards the purity of its ideology as its most precious treasure, as the source of force and unity of the movement. Owing to this it overcomes the more peaceable, opportunistic and compromisful "Menshevism"—it means the minority of the London Congress—and combats without any pity during the whole of its existence all the so called "deviations" from the general line of the official dogmatism.

Very soon this movement became a fixed system of dogmatism, the impalpable character and monopoly of which is jealously guarded by a closed caste of initiated priests of the party program.

This dogmatic system is recommended to general belief by means of an immense propagating apparatus, comprehending the whole education from the highest university positions down to the babies' nurses. Broadcast, theatre, literature,

movies, arts, advertisements, numberless courses of instructions for adults in shops and workshops, in towns and villages, all serve to the propaganda of this system. The Bolsheviks realised the program of a total propaganda.

It is impossible to give in short even a slight notion of the extent of the Bolshevik propaganda. As a mere illustration I quote some figures (according to "Posev", 24.12.1947).

In course of thirty years of the Bolshevik dictatorship in the Soviet Union, the works of Marx—Engels—Lenin—Stalin were reprinted 12,571 times in 101 languages. The edition surmounted 721 millions of copies. Lenin's and Stalin's works were published in more than 682 millions of copies. "The Short Course of the History of the Bolshevik Party" was published in 62 languages in 33 millions of copies.

During one electioneering campaign in one city, Kiev, 350 Agitation Centres were established and 20 thousand Communist agitators were busy to carry on the mass agitation.

It is true that behind this propaganda machine there exists a machine of suppression and terror by far still more extensive and effective.

It is true that everybody in the Soviet Union is compelled to acknowledge the Bolshevik creed.

It is true that it is not enough for a Soviet citizen to participate only in consumption of the Bolshevik propaganda. He must positively prove his active interest and zeal in accepting and realising it.

But it is true as well that millions of human beings have accepted this ideology as their creed and religion.

Bolshevism is not the unique example in history that an intolerant religion or ideology was implanted by using sheer force of the sword. Many countries were converted in this way into Christianity or Mohammedanism. The old religions were destroyed and their priests killed.

Many historians are still not even today ashamed either of these facts nor of the weakness of human nature. Nevertheless it remains an undeniable fact that some religious or ideological systems have succeeded in implanting themselves by combining the use of force with the words of the missionaries.

But never in history was the use of force and terror applied more stubbornly, shamelessly and systematically than in the case of Bolshevism. In this case terror is used to establish in human minds an ideology of terror and dictatorship as valuable and consistent.

Thus terror, hate and dictatorship become the moral values themselves. And once accepted as ideological values they continue to grow, and to perform their horrible crimes in history as ideology.

The blind circle of hatred and annihilation tends to expand to the volume of our planet.

It is clear that terror and sheer force must be defeated by terror and sheer force, and the ideological system must be fought as an ideological system.

Therefore everybody who wants to combat Bolshevism earnestly must admit that its gigantic propaganda had serious successes. The Bolsheviks succeeded in a considerable measure in implanting their ideology into the minds of their citizens. Many of them believe that this ideology is indeed a true and serious scientific system, better than all the others. Especially the materialist philosophy was strong enough in taking root in the mentality of the people in the Soviet Union.

We must not shut our eyes to the fact that the Bolshevik ideology is being spread also outside the Soviet Union.

Many people are seeing now the numberless crimes of Bolshevism but still they do not fully understand that all these evils and crimes are arising from the very source of the Bolshevik ideology. They imagine that all these crimes are only subordinate and not necessary phenomena, that they are only produced by the wrong execution of the ideology, done by bad executors, and that the ideology itself cannot be responsible.

They think for example that it is not right that the Russians are extirpating the Ukrainian nation, but they believe it only a misuse of the ideology which "as itself" might be beautiful, right, scientific or consistent. Some devout respect for the system itself remains in their souls.

Now, this must be made clear.

In the first line Bolshevism is detrimental, criminal and dangerous as ideology. There are no divergences between its theory and its practice. Its practice is a natural result of its theory.

This theory calls the special attention to hatred as the moving power of history. It recommends to spread and to cultivate hatred. Wrath is its parol, vengeance its sacred law. They succeeded in organising a powerful political force out of the elements of hatred and dissatisfaction existing in each age in each nation. Out of the united elements of hatred they form a kind of foreign body within the body of the natural organism of the nations. Then barricades and revolutions follow.

“Into one ditch !”—this is their war cry, sanctioned by poems of Pavlo Tychyna.

One ditch of mass graves—this is the harvest from the seed of hatred.

One ditch of mass interment—this is the method cultivated by Bolshevism.

This is the most essential part of their ideology.

Not only do they justify the mass slaughter of the opponents, but they state it very clearly that these methods are the only right way to realise their aims.

It was Marx himself who established in the “Communist Manifesto” that it is impossible to achieve socialism without applying “The means of despotical intervention”—“Despotische Eingriffe” in the German original.

Lenin dedicates many of his articles and essays to this one problem: revolution and dictatorship.

Now we can see how this despotical intervention looks in the climax of Bolshevik growth.

It was again Marx himself who called the power of dictatorship, seized in this way, "the democracy." And this is the very germ of all the lies of Stalin's Constitution.

It was Marx himself again who denied even the very notion of the nation. It was he who said that the proletarians cannot lose what they never had—their fatherland.

It was Stalin who decided that the time has come, when the so called nations must cease to exist. One Soviet nation must arise by his order, and this one nation will be Russian. The national language helped only to understand this wisdom that the nations must stop to exist by the order of the Political Bureau.

The nations who try to defend their existence must therefore be killed by genocide, but the order must be carried out.

These crimes of genocide, so characteristic of the Bolshevist practice, are, too, but the practical result of the theoretical denial of the notion of nation by Marx.

The nations were declared as not existing, then they must cease to exist.

All these things, and all these crimes are but the practical result of the theoretical wisdom of hatred and annihilation, created by Marx.

To emphasise this truth is the aim of this essay.

In the sowing of hatred and endeavours to annihilate men and nations lies the source of the Bolshevist wickedness.

Never should it be forgotten that hatred is the principal tune of the Bolshevik theory, germ and basis of its existence. Hatred is the psychological stuff Bolshevism is consisting of. Mouth deformed by biting hatred, always ready to spit the cynical "Spit on it!"—rough face carved by insolent self-confidence meaning "we shall destroy all that,"—this is the picture of a Bolshevik as he will pass into history.

The materialistic theory kills the human being as such, thinking it a soulless engine with so called "consciousness," i.e. a system of sensations and reactions, which is ruled by the process of productive relations and distribution of goods. The soul of a human being consists of a hungry stomach, and of the desire for several objects, in order "to possess something." It is evident that no national or racial differences can exist in the soul of such an animal. Its brain is a "tabula rasa," one may write on everything that is needed by the process of production. Men and women can be wound up—like watches—for any "ideology." It must only be done often and obstinately enough and the watch will surely run.

"Ideology" is a thing, that has to serve the interests of one or another group, or as Bolshevism says—"class for itself."

There is no truth, but the interests of social groups, and an "ideology" made to suit this purpose.

Thus, they looked on history with eyes dotting on interests and hatred, with a dull and hungry stomach, and they created their "truth," a deforming and diminishing mirror of hatred and materialism.

May be somebody will say: "And what about their social program, their aspirations for social changes in accordance with some imagined vision?"

The endeavours and efforts to make the world better or to build another one are as old as human race. All great philosophers, prophets, creators of religions, reformators, phantasts, all small sects and great, worldwide religious movements worked for social ideas and realised them. It is no invention and no privilege of Bolshevism.

Its invention (and this only conditionally) is the brutishness of these ideas, materialistic dogmas as fundamentals of their actions, infatuated hatred as moving power—evident power of destruction—as sacred feeling and basis of the "consciousness of classes," nihilistic denying of cultures, nations, their souls, their history; terror, dictatorship and horror as means of influencing the consciousness, as means of government—these are the traits in their totality, giving Bolshevism its characteristical colours, important and essential to the system.

If somebody should think that it would be a "beautiful theory but wrongly executed"—he would think a logical error.

When they got the opportunity to build up the community on the basis of this distorted conception of life, it was necessary to prove that there had been indeed no national consciousness, no national difference or cultures. In order to adjust reality to this theory it was necessary to destroy all that which was nationally different and separate. "Separate" of course from Russian culture, which has been considered as

given, permanent, and self-evident. Therefore the Russian chauvinism gave more and more distinct colours to the colourless body of the national nihilism until it became dominant in naked brightness and cruelty in the time of the Bolshevik expansion.

As they denied the freedom of will and the nobleness of soul it was indeed urgent to find out every moving force to maintain their system, and they were forced to lean on the most inferior and detestable human feeling of anguish, of dark biological mortal fear.

And it must be stated again, that this factor of fear, terror and dictatorship is an integral part of their ideology.

If a human being has no soul, it can only be trained. It must be impelled by the whip of fear, it must mechanically repeat the monotonous roll of the theses of hatred and infatuation until it will begin to dance to the rhythm of this melody like a bear led by its nose by a Russian gypsy.

The Bolshevistic apparatus of oppression and propaganda consists of these two principal components—whip strokes and roll of a drum.

It is applied to as long as it is necessary to make people dance mechanically, so to speak "voluntarily," after they have pushed their fear into the deepest corner of their hearts from where it will work like a hidden spring of a watch wound up.

The most obscure and destructive forces of mankind as infatuation, material interests, hatred, fear, longing for destruction, should be the new moving powers of a new community.

What is the reason that sometimes in history such dark powers of the human race appear and grow important and why do they lead with inevitable necessity to ruin and chaos ?

Where is such a whip of God, what for the days of destruction, and annihilation, the apocalyptic end of a world, of a period ?

These questions may be very essential for comprehension of Bolshevism, of similar and any other movements, but they surpass the limits of this essay. The answer can only be given on the basis of historiosophy.

Nevertheless it must be stated that the Bolsheviks were indeed successful in bringing up a considerable lot of new people trained in fear, hatred and destruction.

The devastation made in human spirits is a much worse crime than are the millions of shot men and women.

Millions of morally decomposed cadavres of human beings, dull, bare of all ideas, corrupt and ready to serve every gang, phantoms which lost their human visages, bestial, professional slaughtermen, bought for whisky and sausage—this is the worst evil and the worst crime of Bolshevism. From those

living cadavres rise stench and pestilence in a much more offensive manner than from open mass graves of the victims of NKVD terror.

These are human beings who ceased to be human; they did homages to the apocalyptic beast.

The rough and vulgar or so called "scientific" materialism, which has been implanted into human souls by Bolshevism, is its most wicked fault. The mode of thinking of any nation, not to mention its tradition and its ideas, cannot be constructed on the basis of materialism.

Therefore people and scientists with materialistic conception of life ever will support all forms and deformations of Bolshevism.

The ideological struggle against Bolshevism must be carried much deeper and wider. And without this ideological combat it is impossible to destroy the very fundament and the roots of Bolshevism.

This fight should be carried on with weapons of an ideological propaganda. It is not only the time, that is ripe, but it is also the inevitable condition of victory.

Without this combat it will be impossible to overwhelm the disorder which will rise from the ruin of Bolshevism.

The thought is prevailing that there is no objective truth, but that there are only the interests of social groups making a "truth" of their own and that this truth has to serve them. Idea, truth, spiritual values lost their esteem. There is no faith in their worth. After that there remained only a

place for blind forces of hatred and fear, for bestial instincts, for the general fight of everybody against everybody, for senseless confusion, for unscrupulous competition for governmental posts, there remained only a place for wolves and hyenas, a place for decomposition, destruction and ruin.

Place and Time for the Days of Apocalypse.

Bolshevism, it is the wisdom of obscure and wicked powers of the human race, which preaches nihilistic materialism through the mouth of hatred.

I resume:

To kill a man is a crime. To endeavour to kill a man is a crime. To restrict the freedom of man by terror and suppression is a crime.

Why, for goodness sake, the same endeavours of a big group of men, banded together in order to perpetrate the above-named crimes, aiming to kill a big part of the nation, and to put the other one into concentration camps with the help of an inimical army—why, I repeat, are these criminal endeavours called political freedom ?

To defend the endangered freedom in all the countries still free, the Communist parties should be instantly disbanded, outlawed, and their leading members punished as criminals.

The extended campaign for the moral unity and love of the nation should be developed to redress the damages made by the Bolsheviks during one century of their criminal activity.

The forces of evil must meet the stronger forces of free and united nations of the world.

The revolutionary movements in the Soviet Union must be supported by all possible means.

The exiled governments of the nations subjugated by Soviets must be acknowledged as legal representatives of the subjugated nations.

The ideological war waged by the Bolsheviks must be answered by the ideological war against the Bolsheviks by means more powerful than those of the Bolsheviks.

In the life of each nation there must be opposed to the Bolshevism the national ideology based upon the love of the nation and humanity of which the individual nations are free members, and its creative subjects..

We must oppose synthesis and construction to hatred, heroism to anguish, creation to destruction, all the national order and love to chaos.

To combat Bolshevism means to fight against the dark powers of human soul.

It means to support and to strengthen the deeper, nobler creative and saving qualities of the human spirit.

It means to oppose to the Days of the Apocalypse with the sunny joy and creation of tomorrow.

