

Religion and politics

Mauro Mario

1957

Contents

Introduction	3
Religion and politics	3
Genesis	3
Religion	5
Politics	8
Conclusion	10
Epilogue	10

Introduction

The FORA, fulfilling a long-cherished desire to expand its propaganda to a deeper and more fruitful level, publishes this first Pamphlet, a collaboration with Comrade Mauro Mario, addressing an inexhaustible and ever-interesting topic, Religion and Politics.

If we consider that the dissemination of our propaganda on the scale necessary to illuminate and clarify the mentality of the people who lived for almost thirty years subjected to reaction after reaction, nullifying all possibility of criticism and exposition of the thought of Liberty and Justice, it moves us without hesitation to materialize this work, hoping that with the indispensable support of our fellow militants and sympathizers, we will continue on the path we have charted to materialize what we believe to be a laudable goal. I give you, then, dear reader, these pages so that you can judge them, meditate on them, and discuss them, and we will be satisfied with that, since this is the work we intend to establish.

FORA Publishing
(5th Congress)
1957

Religion and politics

Dear reader:

Rest assured that the truths you will find in these pages will attract the hatred of priests and politicians of all faiths toward their author; a pack of mystifiers who have been exploiting, robbing, and enslaving the human race for centuries.

I hope that you, a man or woman of the people for whom I write, will not join that caste of showboats in denigrating me without first calmly and objectively examining everything I say here, which is nothing more than a noble attempt to free you from two centuries-old tyrannies that, one trafficking with God and the Devil and the other with the State and its Laws, keep humanity mired in terrifying chaos, perpetuating the exploitation of man by man by pretending that the existing social inequality that forces the majority of human beings to obey and work from cradle to grave is natural and logical so that a minority of scoundrels and lazybones can rule as they please, freely enjoying and squandering the well-being and wealth produced by the workers.

Trusting in the analytical power of your reason and the reserves of your mental independence to guide you alone in the labyrinth of opinions, I give you these pages in which my truth—which is the Truth of all who do not wish to be slaves—will confront two of the most colossal lies that fill the centuries of human history: Religion and Politics.

Genesis

In what matrix are these two calamities conceived...?

In the principle of Authority; in the domineering desire of man who seeks to rule and enslave his fellow man.

In the primitive tribe, when individuals unite in search of common solidarity to successfully confront the contingencies of life and nature, we already see the Chief and the Witch Doctor

emerge from the womb of that community, like two Siamese twins; one imposing himself on the tribal group through audacity, the other through cunning.

For, at bottom, chief and witch doctor, legislator and priest, are one and the same: two scoundrels teaming up to rule over the credulity, meekness, and effort of their fellow men.

Already in the most ancient human societies, the priest was a legislator and the legislator was a priest, imposing barbaric sacrifices and tyrannical laws on those primitive, ignorant, and superstitious peoples, capitalizing on the spiritual and economic power of the ruler who claimed to serve divinity. Around this scoundrel, a caste of privileged individuals formed, who discovered in the credulity and ignorance of the people a secure basis for maintaining and increasing their wealth and domination over the multitudes.

And if at first it was the Chieftain-Witch duo who imposed themselves and subdued the horde through the power of muscle and superstitious terror, later on, When society was organized, with its multiple and complex needs, the priest ceded political affairs to the legislator, so that the latter—always in an indissoluble partnership with heaven—could organize and perfect the State with its coercive laws, laws always designed to favor and benefit those privileged by power and wealth.

Then it was the slow passage of time that took charge of nurturing the traditions of the peoples to give a semblance of plausibility to the theologian's lies and a respectable legality to the legislator's arbitrary actions. And so, justified and applauded by a cohort of grateful and gracious powerful people, the scoundrel of the cycle and the scoundrel of the earth—united by the umbilical cord of their greed and domination—have come to reign over poor humanity, taking possession of its conscience, its fertile genius, and the laborious effort of its muscles.

To tame for obedience and domesticate for servitude; to prepare legions of slaves to serve Capitalism; such has been and is the task and goal of all clerics and all governments: hence, the priest and the politician need each other; for their infamous work complements each other, and where meekness and religious resignation are not enough to subdue the people, the arbitrary hand of the law, which subdues all rebellion by force, reaches out.

Accomplices in oppression, exploitation, and plunder, no government, no matter how leftist or liberal it claims to be, has attempted nor will it seriously attempt to liquidate religious superstition. This would entail freeing the minds of the multitudes from all obedience and servitude. This would lead individuals and peoples, becoming aware of their rights and embarking on the path of their true destiny, to liquidate the State, which, as you can understand, cannot be in the best interest of any politician or ruler.

The same applies to Religion versus the State: no clergy has ever told nor will ever tell its parishioners that there is no natural right that empowers a group of individuals to constitute themselves as a government of the majority; no, the clergy has always defended and will always defend the State and its rulers, no matter how despotic and corrupt they may be. And, if we ever see it in opposition to a certain group of rulers, it will never be for moral reasons or a demand for greater freedoms for the people, but rather because that clergy has seen its privileges and powers restricted or has feared a monetary decline in its income.

The two great thieves keep an eye on each other and, although they work together, they now and then fight over the loot.

And above these two great lies, Religion and Politics, lives and stirs a single, sinister reality: Capitalism... the excessive and unbridled accumulation of wealth that gives its powers the right

to exploit and enslave the dispossessed and empowers them to be the arbiters of the destinies of humanity.

Hence, we see the people working tirelessly to provide the wealthy caste with an existence of delicacies, superfluities, refined vices, and social hierarchies, while the working masses—fearing God and the State—must make do with a minimal portion of their labor (their wages) left behind by the lazy so that the working flock does not succumb to despair and misery, ceasing to produce for those who exploit and govern them.

But this is not all.

Within global capitalism and in different regions of the earth, groups of “impatient financiers” constantly emerge—let’s mention in passing that high-ranking religious leaders are shareholders in the world’s largest financial and industrial consortiums, including the arms business—groups that, having seized control of public affairs, use diplomacy to intrigue and alienate peoples until they reach a fever pitch of hatred, a moment these filibustering groups seize to unleash tremendous wars of extermination, capitalizing on the desperation, bloodshed, and misery of innocent peoples.

And God, some naive believer will ask, why doesn’t He prevent so much iniquity and so much crime...?

Ah!... God remains in the rearguard, incarnated in the plump priests, busy controlling the fabulous profits that have always accrued to them from the great crimes of history. These gentlemen do enough by blessing, in the name of the same god and the same prophet, the rival armies that are about to tear each other apart...!

And the people, we ask, why don’t they react manfully to so much ignominy and crime of which they are victims, creating a human society without tyrants and mystifiers?

Ah; people have been educated for centuries in meekness and obedience, and they pay with their unhappiness and their blood for the fear of being rebellious and free!

Religion

We do not intend to OVERCOME anyone’s credulity; we only yearn to CONVINCe the credulous, helping them unleash their faculty of reasoning, valuing their mental independence to orient themselves in ideas; this is what we aim for, knowing beforehand how difficult it is to convince a fanatic, for all fanaticism flees or despises the reasoning of logic, resisting any new truth that reaches it to wound the old conviction rooted in the conscience.

However, we also know that in the stony foundation of all faith and in the dark depths of all fanaticism, there is always a trace of criticism, a faint tremor of doubt, and a hint of a dormant distrust; To stir and awaken those rebellious particles dormant in the slime of the spirit is the task of new truths that, when understood and analyzed in the depths of each conscience, slowly displace old convictions to occupy the place reserved for more exact truths.

This is the process of logic, and it is this process that the fanatic fears so much; hence their fear of reading or hearing any argument contrary to their deeply held beliefs.

We want to believe that, overcoming this inhibiting prejudice, our reader will continue to read these pages attentively.

The superstitious infection in the individual begins in the first years of life, when the ancestral experiences of the species—burden and remnants of our primitive animality—still throb uncon-

trolled in the human spirit, such as the terror of the unknown; the fearful expectation of natural phenomena; the anguish before the mystery of life and death, etc. Experiences inherited by the species and which the child, without the ability to reason yet, accumulates in his innocent spirit like fertile ground where one day, the priest will sow the cursed seed of a religion.

All it takes is for believing or negligent parents to place him in the hands of the religious mystifier: family tradition and social customs are responsible for sowing the poisonous weeds of a religious doctrine in the child's soul, in which God and the devil will always be present, extorting his understanding and poisoning the source from which his reason and free will will draw.

In the souls of children, this infamous process has been repeated throughout time and generations; like his parents, the child of the believer continues to fatten the lazy and shameless priest; He follows her directives, adores her fetishes and images, and whispers all his secrets into her ear, something he doesn't do with his own mother.

Meanwhile, the felon disguised as a god laughs with his fellow believers at the imbecility of the poor people!

Throughout the known world, the common man, simple and unsuspecting, has had a vague and deficient idea of his religion and the god he fears and worships.

Generally, this man or woman is unaware that on the same earth where they live, there are millions of beings like themselves who practice different religions; who worship different gods and are guided by different priests. To convince this naive and unsuspecting man or woman, here is this table on the religious population of our planet (1957):

Roman Catholics.....	460,000,000
Orthodox and Protestants.....	330,000,000
Muhammads.....	315,000,000
Confucians.....	300,000,000
Hindus.....	255,000,000
Buddhists.....	115,000,000
Jews.....	15,000,000
Others and people without religion.....	585,000,000

Well, all these religions have their inevitable gods and their respective demons; But what revolts the reason of the sensible man is knowing that the throne of all these divinities and the hell of all these demons rest on the credulity, candor, and unreasonable fear of the multitudes.

If the believer were a sane and sensible person, if the religious superstition from which he suffers would allow him to reason logically for a moment, that believer would understand that of so many gods that exist—all omnipotent, according to their priests—none has been able to impose itself on the others, none has been able to eliminate the demons, and none has had the noble gesture of purifying the conscience of human beings, making them good and virtuous.

But the gods—imaginary phantoms—are powerless!...

Those who are, in fact, a perverse and tragic reality, are the inventors of gods and demons; These destitute men, who, under the guise of sanctity, practice the most immoral and shameful espionage, snatching from their followers the knowledge of their actions and their most intimate thoughts.

Religions have been born in certain periods of history and in different regions of the earth, and have spread and consolidated wherever the civilization they infested proved favorable.

The old religions of the East have not yielded ground to the new sects and remain as before, spiritually controlling millions upon millions of followers; on the contrary, the ancient pagan religion of the West was able to be displaced by the Christian sect, which, brandishing the moral maxims of Persian and Greek philosophy as a rallying cry, was able to impose itself on a civilization that was entering into decline and aspiring to moral renewal. Taking advantage of that psychological moment among those crowds, a group of sectarians elevated the personality of Jesus Christ—a plagiarist of the ancient philosophers who at that time “worked” as a prophet—and, possessed by insane fanaticism, they set about the task of imposing the teachings of their master on the people, whatever the cost. (Today’s communists, with their fanaticism and intolerance, are the mental heirs of those possessed.)

Upon the prophet’s death—it is still debated whether he died by crucifixion or of tuberculosis, and there are those who claim, based on contemporary documents, that he never existed—the preacher’s disappearance, we say, immediately led to the emergence of exploiters of his doctrine, the eternal businessmen who saw the goldmine and joined together in a limited company to exploit it for their own benefit.

And so it was that in the year 325—the First Council of Nicaea—the commercial consortium we know today as the “Catholic Religion” emerged, its headquarters located in Rome under the supervision of a general manager: the Pope.

To know the history of this religion and the moral character of its leaders—ninety-five percent of the unfortunates who kneel before a priest are unaware of this history and refuse to know it—to know that history, we say, is to know an uninterrupted succession of criminal and shameful acts that disgust and shock any somewhat honest person.

The murders of “heretics”—virtuous people who opposed so much scoundrelism—occurred without interruption, and the confiscation of the property of the wicked who were sacrificed increased the considerable wealth of a church whose prophet proclaimed the humility and poverty of its faithful as a saving measure.

Of the mass massacres of nonbelievers, of the crusades against the so-called “infidels,” and of the torture and murders of the Inquisition in France, Spain, and America, we say nothing because they make even the most hardened criminal stand on end.

And if those acts of criminal and barbaric intolerance are not repeated today, if today the Catholic priest is lenient with the atheist or the believer of another sect, it is not because he has changed his criminal and barbaric mentality; it is not that he lacks the desire to persecute and exterminate those who do not believe his lies; no: it is simply because the social culture achieved by humanity prevents him from doing so.

However, to this day, the immorality of this political-economic empire continues to infect the multitudes of the West.

With statistics in hand, we can confirm that eighty-five percent of criminals of all kinds—murderers, rapists, thieves, loan sharks, etc.—belong to that religion wherever it prevails.

Few remember the hypocritical and underhand racism practiced by this church; but it wouldn’t hurt to remember that no Chinese, Hindu, Quechua, or red-skinned person has ever deserved the epithet “saint.” As for the black race, tell me if you know of any virgin of that color...

The fact is that racial discrimination begins with their own god, Jehovah; this picturesque and racist character who, by surrounding himself with seraphim, rejected the black people.

These can’t be angels!

Since its founding, the Catholic Church has thrived alongside all the tyrannies recorded in history. Forgetting the past, we will focus on the most recent.

Mussolini had the Pope as his best friend and advisor; the two cronies signed the famous Lateran Treaty, which returned its assets and powers to the Vatican.

And when Mussolini decided to ravage Ethiopia, the fascist battalions, before departing for the Black Continent, received the blessing of Catholic priests.

While the mad Hitler didn't decide to deify himself and attack the thugs of the German clergy, he was a "good believer" whom the Church pampered. To the sadistic murderer Francisco Franco—brought to power by the Nazi-Moorish hordes—the priceless Don Pío Docena grants him the cord that distinguishes him as a Knight of the Legion of Christ: and we don't know if upon the leader's death, the Church will canonize him as a saint or as a repentant murderer "in extremis."

Of the tyrannies that Hispanic America has suffered and continues to suffer, none was or is repudiated by the Catholic clergy.

Ah... but the satraps of these lands go to mass every day; the Church expands its spiritual dominion over these unfortunate peoples, and the dividends of the clergy are magnificent!

Colombia, Venezuela, Nicaragua, Cuba, Paraguay, etc., with the approval of this clergy, emerge from one satrapy and fall into another; while the military rattles its sabers over the dignity of these American peoples, the Catholic Church makes a killing, gathering multitudes to preach resignation to them, while a greedy and degenerate bourgeoisie squanders the efforts of these subjugated peoples. The Argentine case is a typical example of the thuggishness of this clergy. While Perón gave them carte blanche to fleece the people, Don Pío was smilingly photographed next to Evita, the bishops never missed Juan Domingo's revelry, and the priests left the pulpit and sat in the Peronist parliament. However, it was enough for Perón, pressured by public opinion, to attempt to remove them from teaching, for these cassock-wearing totalitarians to launch an open conspiracy until they overthrew him...

Faced with these irrefutable truths, we ask: is it for sensible and reasonable people to continue respecting these bourgeoisie, no matter how much they shave their heads, hang crucifixes, and dress up as inconsolable widows?

We leave the answer to the reader's honest conscience.

Politics

Academics—petulant gentlemen with a fat spirit and a petrified mentality—define the word Politics as "the art of governing"; we deny that politics is an art, although we accept that politicians are great artists... artists of shamelessness and immorality!

Because the idea that an individual or a group of them should attempt to govern (command, impose) a people, "legislating" their affairs and acting as arbiter of their aspirations and needs, seems to us the height of audacity and irresponsibility.

If we were to ask any man if he would accept being led and commanded during his life by another man, his answer would be resounding: no.

However, this same man resignedly accepts that, from the state's entelechy, a group of individuals of the worst kind—thieves, dealers, bribe-takers, defectors, etc., etc.—(this is what politicians tell each other every day)—individuals of the worst kind, we repeat; command him, exploit him, and have power over his most cherished individual rights, even his freedom of thought.

This apparent resignation of man in the face of the ruling politician is due to the fact that man has lost his personality by dissolving into the multitude that forms that part of the people he lets do what he wants; and this is a disoriented and malleable mass at the mercy of the demagogues of politicalism; because in these conglomerates, individuals are nullified, only number prevails, quantity without attitudes or definitions of its own. Politicians of all stripes take advantage of this lack of clarity and popular disorientation, dividing the people into parties, fomenting rivalry over “government programs,” and intoxicating the hapless flock of voters with promises.

When a politician becomes a ruler, he has fulfilled his authoritarian destiny; he is now a boss who owes his caste and must place himself at the unconditional service of the state, caring nothing for the aspirations and needs of his voters.

Upon reaching a government position, the politician immediately renounces poverty and, through bribes and shady deals, becomes a capitalist, joining the caste of those privileged by power and wealth. Meanwhile, the dispossessed and exploited people continue to wait for a redemption that never comes... bored in the end, they place their hopes in another politician who, in the end, turns out to be as much, if not more, cretinous than the previous one.

This rotating process of politicians in government is what has been called “the normal game of democracy.”

However, these democracies and their constitutions are at the mercy of the first impatient person who, having seized power, decides to wipe his hands with the Magna Carta and kick the “representatives” of the people to the curb, setting himself up as a dictator.

And it starts all over again...!

Since ancient times, human society has been experimenting with different forms of government, none of which has satisfied it.

From tribal leadership and the small theocratic kingdom, we moved on to the mammoth Persian and Egyptian empires; then came the philosophical politicism of the Greeks, which led to the chaotic imperialism of ancient Rome; after that, came the theocratic monarchies of old Europe, which culminated in the French Revolution.

And that was the Republic!

What follows is familiar history: constitutional monarchies, democratic and socialist republics, collegial governments, dictatorship of the “proletariat”...

And, strangely enough! ... Neither today nor yesterday—a centuries-old yesterday—has it been possible to achieve the conformity of the governed with the rulers!

Conformity, we say?

No, not even a discreet tolerance.

Yesterday and today, that is, always, the governed have lived in conspiracy or open rebellion against the rulers; so this question arises: Why does no government satisfy its governed?

We answer: because every form of government is a manifestation of authority; and this, exercised over the individual or the group, always restricts the freedom inherent in every person, alone or in a group.

And the fact is that the free will of the individual, feeling diminished by authoritarian coercion, rebels and fights, seeking the balance of the human condition: Freedom. So, was man born to live freely?

Logic answers: yes!

And experience confirms that anyone who sets himself up as a ruler is a scoundrel of the worst kind who only wants to enslave his fellow men to live comfortably and in privilege.

When man understands that no one has the right to command him, the people will decide to refuse to obey the laws: the politician will have to work on something useful to society, and the State will collapse for lack of executioners and victims.

Conclusion

But man is beginning to understand!

Despite the ancient traditions that weigh on peoples and despite the mental laziness of most individuals, humanity is beginning to understand that it can live better without politicians and priests; without gods and states.

Society, seeking its perfection, is dignified, and the humanity of the future, respecting the freedom of each individual, will find economic equity, peace among peoples, and harmony among its children.

To achieve such lofty goals, it will necessarily have to dispense with the two great components of its history: the priest and the politician.

Already, a movement of universal projections inspired by the dignity of the individual is slowly but relentlessly destroying the foundations of this social system from which we suffer; A social system structured to benefit the rich, since in it, the working masses live enslaved and in constant economic distress so that a minority of depraved and cunning lazy people can indulge in doing and undoing as they please, looking down on the workers with contempt and arrogance from the useless vanity of their lavish lives.

Capitalism, a social regime rooted in the principle of authority and the theft of others' labor, has an implacable enemy: Anarchism; a powerful energy that projects the individual toward the realm of logic so that from there they can move along paths of freedom, toward the conquest of their most cherished rights.

For Anarchism, by denying the principle of authority and confronting all hierarchies, encourages the individual to be master of themselves and to reason independently: helping them free themselves from traditions, prejudices, and conventional lies that have kept them under the thumb of vile mystifiers, among them the priest and the politician, both henchmen of the most implacable and insatiable exploiter: Privilege, the principle on which all authoritarian systems have been and are based.

MAURO MARIO

Epilogue

These sincere and eloquent statements contributed by comrade Mauro Mario in such a simple, yet constrained, work clearly reflect the place occupied by these mystifiers who throughout history have not varied in their fundamental objectives: to promote, maintain, and defend the principle of authority and privilege.

Anarchism, a synthesis of free thought, an instinctive aspiration in some, a reflective maturity in others, is tracing, through analytical and critical study, the methodological development of its forms, and in the experimental application of its objectives, it educates, observes, and purifies the most feasible way to make it a reality.

Although in its embryonic state and still far from its partial materialization, the forces of its reasoning and the ethical foundation on which its thought and action unfold have already shaken the foundations of this outdated society. The work has begun; discrepancies in the methodological and tactical application for a better future result are what are holding back more accelerated progress, and this occurs at the international, continental, and regional levels. We leave it to each individual, through their ongoing actions and facts, to demonstrate the surest and most effective way to reach that world of freedom and equality before nature.

But is this an obstacle to the development of ideas? No, the variety of nuances is fruitful; it allows for the exposition and, therefore, the analysis of different approaches to the same problem, and in defining the interpretation of freedom and justice, each reveals the degree of proximity to these foundations or, failing that, the extent to which they coincide with the principle of authority and privilege.

Of the different and varied means for the dissemination of ideas, the F.O.R.A. Through its organizations and liaison bodies, it has created a school of practical training, both in its struggles for economic conquests and through the dissemination of its thinking through books, pamphlets, newspapers, manifestos, and lectures, to clarify the human mentality, the sole element and basis of any future society, and without whose emancipation any social transformation will be impossible.

By seeking to establish the distinction between the two diametrically opposed principles—freedom and authority, and the reasons and rights that all human beings have to enjoy a full life without falling into the extreme of command or obedience—the F.O.R.A. has established, through its organizations and bodies of relations, a system of relations and law balanced with freedom in the exercise of its struggles, the practices of justice, and human solidarity.

Freedom and justice have been and are the essential desire of humanity, at all times and in all the systems practiced by humanity, based on the principle of authority and therefore of privilege. The champions who are willing to give their lives for justice and freedom have intermittently succeeded one another. But the idea that moves individuals in isolation may be admired by some and imitated by others: “Don Quixote,” righting wrongs and bringing justice where there was none, is nothing more than the poetic illusion of life.

Against one system, another system will oppose itself; against the authoritarian conception, freedom; against injustice, justice; against the power of the strongest, mutual aid; against the legal system, mutual agreement; against religious dogmatism, the analytical deductive study of logic in the face of nature.

This reasoning moved anarchists to find the vehicle that would serve to transport ideas and disseminate them more widely among the exploited and the people, and as a result, the F.O.R.A. (Fora) emerged into existence fighting against all prejudices; Its social objectives are what Anarchist Communism proposes in its critical analysis of the capitalist system, the principle of authority, and the order of privilege.

Neither economic reason nor the fluctuations of capitalism determine the organic life of the FORA. Although it uses the exploited as its basis to form its Resistance Societies, it does so because it believes that this majority of the people, the fodder for exploitation, victims of all the unscrupulous adventurers who thrive on the ignorance and submission they inherited from slavery, are the ones who need to be re-educated so that they are guided along paths of freedom and justice.

By adopting these ideas and making them its own to propagate them, the FORA, in its fifth congress, demonstrates a social aspiration and a human objective. The Resistance and Trade Societies, the foundation of the Federation, are founded on free Federalism, where man does not delegate his rights to any representative. It is called a Society because anyone who joins at any time enjoys the same rights as others who have been there longer; for the idea of freedom, everyone is a human being, and every human being has the right to enjoy the effort and sacrifice of humanity.

Within the Society, all members are equal in rights and duties. The committees are composed of the members themselves, without pay, and in the same manner in all local, regional, provincial, or federal bodies.

The creation and propagation of the Organization by trade is based on the fact that this simplifies the formulation of struggles, and workers participate directly in their resolution. This exercise is a real lesson in their constructive capacity, avoiding the bureaucracy that unionism creates, such as centralization, whether of employers or workers.

Direct action; This is understood as resolving the conflict between the parties in dispute without allowing third parties to mediate, since this means ignoring the problem, and a conflict cannot be raised without prior agreement from the majority of members. Their administrative system does not grant this. This is different in the case of those governed organizations where the hierarchical directors of these entities make and break all the conflicts they raise.

The FORA disregards the authority, capacity, and justice of those offices created by the State to intervene in labor conflicts. If the State is the mainstay of this order founded on the privilege of moral and material goods, it can hardly bring justice and recognize rights to those disinherited and exploited by the regime. Even if the exercise of authority were in the hands of the "workers," it would create a new social class, but always based on injustice.

Such is the case with the theory that syndicalism proposes when it seeks to absorb all control of human life into that directive and hierarchical mechanism. In that same order, we find Bolshevism, fascism, and the Marxist movement, as well as other so-called "Revolutionary" movements, all emulating the principle of authority, aspiring to maintain privilege at all levels.

Throughout history, the Chief and the Witch Doctor have changed their clothes; with new names, they have launched themselves into the conquest of power, and when the security of their power is endangered, they share and bribe the humble to better divide and oppress them. As long as obedience to the one in charge endures in the conscience of man and he bows reverently before the tonsured, these twin brothers will rejoice in their skill.

This is why Anarchic Communism, the generic idea that guides and defends the FORA, tends to first create a personality in each of its members, and secondly, to progressively expand the desire to transform the current social order by replacing it with a society founded on justice, freedom, and human solidarity.

Erasing fictitious political borders, abolishing classes and castes, undoing the racial sense, replacing hatred with love and affection among all peoples of the earth.

The idea is there, the FORA as a means of dissemination. All that's missing is for you, brother, exploited and oppressed by this regime, to change your attitude, and with the fervor of this new ideal, let's march toward that world of love.

The Anarchist Library (Mirror)
Anti-Copyright



Mauro Mario
Religion and politics
1957

A pamphlet from the Argentine anarcho-communist organization FORA (Fifth Congress)

usa.anarchistlibraries.net