

PIERRE KREBS



FIGHTING FOR THE ESSENCE

Western Ethnocide
or European Renaissance?

Fighting for the Essence

Pierre Krebs

FIGHTING FOR THE ESSENCE
WESTERN ETHNOSUICIDE OR EUROPEAN
RENAISSANCE?

Translated by Dr. Alexander Jacob

ARKTOS

London

Original edition, *Im Kampf um das Wesen*, published in 1997 by Thule-Seminar, Kassel, Germany.

French edition, *Combat pour l'essentiel*, published in 2002 by Paneuropa, Madrid, Spain.

First English edition published in 2012 by Arktos Media Ltd.

Copyright to the English edition © 2012 by Arktos Media Ltd.

All rights reserved. No part of this book may be reproduced or utilised in any form or by any means (whether electronic or mechanical), including photocopying, recording or by any information storage and retrieval system, without permission in writing from the publisher.

Printed in the United Kingdom.

isbn **978-1-907166-59-4**

BIC classification: Social & political philosophy (HPS);
Conservatism and right-of-centre democratic ideologies
(JPFM);
Nationalism (JPFN)

Translation: Dr. Alexander Jacob
Editor: John B. Morgan
Co-Editor: Matthew Peters
Cover Design: Tor Westman
Layout: Daniel Friberg

ARKTOS MEDIA LTD
www.arktos.com

One of them undoubtedly did not know the other. And the other, surely, could not have known much about the first. The two of them fought against each other.

The first, unknown to himself, a Guelph and increasingly skeptical, in the camp of Judaeo-Christian Western civilisation, even if everything separated him from it: spirit, sensibility, character. The other, an ever-more convinced Ghibelline, fought in the other camp of Europe. Both were soldiers, both fell, the first in mid-air off Corsica, the second in Russia. But both were also, and above all, visionary poets who suffered the same aversions to uniformity, who proclaimed the same rejection of egalitarianism, who were nourished on the same values of Promethean Europe, who shared the same convictions of the right of peoples to difference.

The first was called Antoine de Saint-Exupéry, the other was called Kurt Eggers.

I dedicate this book to these two figures of Europe and I gift the hope of my will to their common belief in Europe. May the parties, flags and symbols cease to separate us at the time of identitarianism, when we are conscious of the blood that unites us.

‘The most significant event in the life of a people – whether or not we detect a connection with external

vicissitudes — is the emergence of the mode of thought that is peculiar to it, as if designed for it from the beginning of time, by which it is henceforward distinguishable in the world's history.'

—Walter F. Otto, *The Homeric Gods*, p. 10

Table of Contents

[A Note from the Editor](#)

[Foreword by Dr. Tomislav Sunic: Titans are in Town](#)

[Author's Preface](#)

[I. Mahapralaya or Europe in the Age of the Dissolution of the West](#)

[The Moirae Have Re-emerged Onto the Surface of the Earth](#)

[The West has Ceased to be Europe](#)

[Judaeo-Christian Monotheism is the Matrix of the West](#)

[The God of the Bible has Broken the Nervous Fibre that United Man to the Universe and to the Elements](#)

[The West is Not Modern, Only Contemporary](#)

The Maastricht Treaty[104] Accelerates the Process of the De-Europeanisation of Western Europe

Athens, Land of the European Homo Faber; [112] Jerusalem, Capital of the Western Homo Occidentalis

II. Americanopolis or The Western Occupation of the Earth

From the Mass Crowd to the Solitary Crowd of the Techno-economic Spaces of the Global Market Society

The Europeans ‘Fast-foodised’ by the Americanocentric West

Europe, America’s Mongrel

The Three Degrees of Mongrelisation

III. Panta Rhei[191]

The Coup d’État of Hope Heralds the Re-enchantment of the World

An Intellectual Coup d'état

An Aesthetic and Ethical Coup d'état

IV. Eleutheros[210] 'The Man of Race is a Free Man'

The Fundamental Laws of Differentiation

Heterogeneity and Polymorphism

The Multiracial Society is a Society that
Despises Races Insofar as it Kills Them through
Miscegenation

The Key Idea of Territory

The Maintenance of Peace is Closely
Dependent upon the Maintenance of
Territorial Integrity

Fighting for the Essence

Bibliography

A NOTE FROM THE EDITOR

Unless otherwise indicated, the footnotes to the text were included by the author himself for the French edition of the work, from which this translation was made. Additional footnotes which were added by me for reference are so marked. Where sources in other languages have been cited, I have attempted to replace them with existing English-language editions. Citations to works for which I could locate no translation are retained in their original language. Web site addresses for on-line sources were verified as accurate and available during November 2011.

The original German edition of this book was published in 1997. This translation was produced from the French edition, which was published in 2001, per Dr. Krebs' wishes. The reader should remember this context whenever Dr. Krebs refers events which were contemporary at the time.

I would like to thank Dr. Tomislav Sunic, who kindly contributed an original Preface for this volume on extremely short notice. I would also like to extend my appreciation to Matthew Peters, for his genuinely eagle-eyed proofreading work.

JOHN B. MORGAN IV

Mumbai, India

December 2011

FOREWORD BY DR. TOMISLAV SUNIC: TITANS ARE IN TOWN

There are books that are timely, but there are also books whose time is yet to come. The time has come to urgently read and reread Pierre Krebs' book *Fighting for the Essence*, which was first published in the German and French languages in 1997 and 2001, respectively. This excellent English translation, which was made by Dr. Alexander Jacob, has finally seen the light of day.

Dr. Pierre Krebs is a Franco-German philosopher and writer who, along with Alain de Benoist, was one of the founders of the think tank which came to be known in the late 1970s under the French acronym 'GRECE',^[1] the first organisation of the so-called European New Right. Krebs was born in 1946 in French Algeria, and holds degrees from the Faculty of Law at the University of Montpellier, a degree from the Superior School of Journalism of Paris, and another from the School for Advanced Studies in the Social Sciences in Paris. He is considered one of the foremost experts in the history of Scandinavian languages, specifically Old Norse, and he also holds a doctoral degree in French literature from the Paris 12 Val de Marne University. He has participated in numerous conferences and has published several books on philosophy, literature and

metapolitics. As a young student in the 1960s, Krebs was active in Europe-Action and Le Rassemblement Européen de la Liberté (The European Assembly for Liberty), whose main goal was the metapolitical rebirth of Europe in both the east and west. During the early 1980s, Krebs founded the group Thule-Seminar^[2] in Kassel, Germany, and which continues to carry out research today. He is also one of the leading figures of the Neue Kultur (New Culture) movement. Krebs is an indefatigable fighter for the cause of the European peoples. Among his books, one must also single out *Das unvergängliche Erbe: Alternativen zum Prinzip der Gleichheit* (The Immortal Heritage: Alternatives to the Principle of Equality) in 1981 and *Mut zur Identität* (The Courage of Identity) in 1988.

For some putative White nationalists or traditionalists, reared within the culture of Christendom, this book may serve as an introduction to an alternative worldview. But this book also needs to be read by every person who is searching for ways to extricate himself from the modern multicultural and politically-correct verbiage spewed out by the so-called 'free' Western media and its tenure-guarding scribes in academia. Granted, the book may not be an easy read for everybody in view of the fact that it presupposes at least cursory knowledge of the ancient pre-Christian mindset or, short of that, some insight into the significance of Nietzsche's prose.

Krebs' book actually urges the reader to decolonise his mindset, purging from it the images and concepts that have been contaminating White European brains over the last two millennia, and which resulted in a distorted perception of objective reality and a perverse form of White identity. In a word, this book can be described as an epistemological primer for those looking not just for the reasons behind the ongoing decadence in Europe and America, but also for those interested in the root causes of that decadence. Before combating the vileness of the present system, a modern man or woman of European extraction must make an effort to critically examine the origins of the founding myths of that system. Why waste time on futile talk about the 'dying White race', 'the troubles of Europe', 'the dictatorship of the ideology of comfort', or the 'immigration disaster' if the heart of the problem is wilfully ignored? In doing so, one only cures the symptoms of the disease while failing to address its causes.

Even if a reader finds the answer to the problem, the cure may not be that simple. For even if his methodological analysis is fairly successful, the endless ranting and ravings, so common among many so-called White nationalists or others which attempt to place the blame squarely on the shoulders of others, who allegedly pollute academia and public discourse, must be tossed aside and replaced by more sober and serious

analyses. To address these problems, we must first solve the issues that lie within our own cultural baggage. To put it in plain English, the house needs to be built up from its foundations, not down from its roof.

This book is important because it advises the reader about how to decipher the causes and consequences of our decadent age. Being himself a disciple of European heavyweights such as Homer, Nietzsche, and Heidegger – to name only a few – Krebs correctly traces the root of the problem of White racial decay and cultural decadence not to liberalism and multiculturalism, but to the Judaeo-Christian tradition. Above all, Krebs focuses on the destructive forms of the monotheistic Judaeo-Christian *mindset* which prevails among both the so-called Leftist and Right-wing intellectuals and their respective disciples. In fact, by using quotes from and commentaries concerning many important, albeit deliberately ignored European scholars, Krebs demonstrates that all political concepts that we take for granted today are basically modified ideas, myths, legends and impostures that originated in the Middle East and that are now making headway into our secular, godless society.

Granted, the clergy have been dethroned from their former position in public discourse, but their ideas about bringing about paradise on Earth, as well as their

arbitrary definitions about who is good and who is evil, or who is noble or who is a 'terrorist', are still anchored in the legacy of Judaeo-Christianity. Although many of the political revolutions of modern history have, on the surface, been hostile to this legacy, all of them have nonetheless retained the idea of linear history unfolding in the course of an ongoing conflict between 'good' believers fighting the 'evil' ones, ending with the inevitable victory of the former over the latter.

Krebs aptly dissects the discourse and the mindset of modern Marxists and liberals who, in spite of the fact that they often profess to be atheists or agnostics, nonetheless adhere to the monotheistic conceptualisation of the world that was handed down by the Judaeo-Christian tradition, through its secular and postmodern offshoots. In the same vein, Krebs adroitly warns against those modern political neuroses which appear quite often among many so-called Right-wingers, which causes them to rely too much on blaming all the problems of Whites on outsiders; or, in a grotesque flip side, to embrace outsiders at the expense of one's own. Both manifestations are wrapped up in the same Judaeo-Christian package. How can a White nationalist, a racist, or a traditionalist, or whatever he may call himself, and regardless of whether he lives in Europe or America, successfully combat hostile and alien worldviews and adopt different methods of conceptualisation, while at the

same time revering these same alien referents and the same paradigms which are, ironically, part and parcel of the same non-European mindset he wishes to reject?

Here we have a case study of a classic pathogenic scenario, so well exposed by Krebs, namely that the so-called archetypical 'Right-wing White man', while desperately attempting to reject the alien Other, forcefully and violently tries to make him look the same. What is the point of attacking one's opponents while adorning oneself with words, epithets, and signifiers whose entire conceptual arsenal is traceable directly to belief systems that originate from other traditions, including those which preach the gospel of racial and cultural promiscuity for all the peoples on Earth?

Krebs applies the same method of analysis to studying the mindset of the so-called Leftists and liberal world-improvers, who in the name of a fictitious egalitarianism advocate racial panmixia,^[3] which they mendaciously dub 'diversity', thereby killing all cultural differences and erasing all forms of genuine racial and intellectual diversity. As a result, not only the White European race and culture, but all cultures and races worldwide are threatened by extinction through intellectual and racial mongrelisation - courtesy of the globalist mindset.

The book covers several important topics. First, the author rejects the synonym 'the West' for Europe. He sees Europe as being the very opposite of the 'West'. The very concept of 'the West' has today lost its original meaning, a meaning once assigned to Europe by the very same people who now use it as a synonym for the vanishing White civilisation. For that matter, so-called Western civilisation, which long ago attained its apex in America, is the very opposite of what Europe is or what Europe was intended to be. Both White America and White Europe (the West?) are in mortal danger today. The matrix of the West, as Krebs argues, is no longer territorial or political. It lies in the White man's experiment with Christianity, which began as merely an obscure Oriental cult — a cult which has absolutely nothing in common with the spiritual homeland of the White man: ancient Greece.

The book also covers the unstoppable steamroller of the ideology of progress and its obsession with economic growth, for which the French language uses the word *économisme* — an obsession which has done so much harm to all White peoples worldwide. Both the idea of economic progress, coupled with its infatuation with egalitarianism and racial panmixia, stem again from ideologies which have their roots in the Judaeo-Christian tradition, and which have, today, become an integral part of the public discourse of the West.

Krebs wrote this book before the economic and racial chaos had reached its current levels, a chaos we are witnessing today in all its destructive splendour. The Titans^[4] are back in town today and this may be very good news. Why? The pending economic and racial cataclysm will inevitably provide some opportunities for the revival of our own, European traditions and our own concept of the sacred. The answer Krebs offers to intelligent White readers in America and Europe who are seeking an exit from the modern multicultural straitjacket and the conceptual mendacity of liberalism is simple, although it will require a great deal of courage: the return to our lost pre-Christian European roots. *Novus rerum nascitur ordo.*^[5]

TOMISLAV SUNIC

Zagreb, Croatia

November 23, 2011

AUTHOR'S PREFACE

What is this impotence that brings our people to their knees and that the cowards call tolerance? What is this neglect that has allowed the will to rot and which traitors call prudence? What is this resignation that has made courage obsolete and the cowards call wisdom? What is this lie that does not stop magnifying everything that is by definition false and destroying everything that is *par excellence* true? What is this sacrilegious god that has broken the bond of friendship between men and nature? How does one understand existential values that are no longer measured by brilliance of mind or character but are weighed on the scales of the market world? From what sewers of the mind does this constant denial of ourselves arise, this self-criticism of the identitarian selfhood, of the original Self, this pathological refusal to assume, across otherness, one's individuality, one's originality? Avalanche of problems on the yawning desert of a levelled, domesticated, concretised contemporary spirituality. Avalanche of contiguous questions that history has tied together into a Gordian knot^[6] which it is no longer possible to untie and which we have decided to cut — as the legend would have it and as the present demands it — going through the roots of an epidemic affliction which threatens the entire planet and which is called: *Western civilisation*.

It is useless to deny it: the epoch that we are going through, debilitated by all the advanced symptoms of decadence, is an abject epoch. Under its structures that are decomposing like a corpse in the sun, the social, political and cultural disintegration, in gradually laying bare the porous bones of an egalitarian civilisation condemned to death, thereby reveals the magnitude of a disaster that has befallen Europe and that threatens to sweep it away like a shipwreck. Once this observation is established, one understands then, in one stroke, why that which is ugly, weak or frankly pathological has, in the world of art, gradually replaced all that is beautiful, strong and harmonious; why, in politics, the creatures that sit on the benches of parliament are paid so dearly to daily betray the people who have naïvely elected them; why, in the media, the newsrooms are filled with professional lying creatures who, in turn, would no longer understand the world if, tomorrow, they were to stop exaggerating the words, sounds or images of their lies; why, in the age of nuclear fission, cybernetics and genetics, the obscuring dogmas of a vision that is increasingly reductive of human diversity, and increasingly levelling the diversity of values; in short, increasingly economic, materialistic, mechanistic and, consequently, increasingly less political, spiritual, and organic, progressively wrap up the planet in the grey, monotonous and desperate banality of uniformity, mediocrity, the repetition of

the same and endless tedium.

*

Granted: all healthy minds are going to yawn upon reading our reflections concerning the validity of human differentiation, and they will be surprised that there are those dedicated to the ancestral right to difference; they will even, perhaps, be irritated that they could be asked, even today, about the variety of cultures, about the existence of races or the biological laws that explain them, or that one could reflect on the cultural imperatives that demand their sustenance or even, further, the ethical principles that legitimise it. All the banal and apodictic things which Plato had, long before modern anthropology and genetics, more or less codified in his *Republic* and on which, at another moment in history and in better health, one would have refrained from insisting for the simple reason that one would have already learnt them in primary school.

The necessity of this *re-questioning regarding our roots* corresponds in fact to an urgent need to *restore to order* ideas and certain facts, a prophylactic measure that the mind adopts when the discussions of the age, on account of being burdened with taboos and obscured by dogmas, have ended up completely falsifying the etymology of words, distorting their meaning and perverting reason. For this age is not only vile, it is mad. We wish to say thereby that egalitarian

reasoning, by walking on its head, has indeed turned the world upside down. Evola^[7] had already luminously predicted it: 'Western civilisation needs a complete overhaul or it will fall apart one day or another. It has realised the most complete perversion of any rational order of things. Reign of matter, of gold, of machine, of number, it no longer possesses breath, or liberty, or light.'^[8]

In a first stage which corresponds to its political phase, the egalitarian lie first turned the *democratic integrity* of the state on its head by progressively emptying the Greek model of the ethno-cultural organic principles of the *demos* (people) which it purely and simply replaced with the vagabond and cosmopolitan institution of the parliament. Then, in the second, its institutional and juridical phase, it caused the *constitutional integrity* of the state to topple by demanding that all the nations of the world progressively align their constitutions to the planetary model of a 'New World Order' inspired, organised and manipulated by the United States of America. Finally, in a third, ideological stage which is ending its long progress through the institutions, the egalitarian lie has turned on their heads the last two ways in which states retained their integrity; the most essential and, therefore, the most difficult to constrain: *territorial integrity* and the ethnic integrity that depends on it.

To suppress the first, it was sufficient to proclaim that the state was ‘open to immigration’,^[9] this declaration automatically annulled the second. Robbed of its freedom to remain itself in the continuity of its ethno-cultural particularism — in short, deprived of its basic right to difference and to life — the people find themselves henceforth condemned to disintegrate and then die out through mixture, fused into a multiracial society, which is a prelude to the global society and the omega point of Western civilisation.

The cycle of egalitarian madness consequently ends exactly where it started: from the political eradication of the values of the *demos* and, as such, of the key principles of organic democracy — by the turning on its head of the original Greek understanding of democracy — to its *biological* eradication, pure and simple. Heralded by the *political* denaturing of democracy, prepared by the juridical subversion of its institutions, identitarian suicide will henceforth be encouraged, protected and, worse, legalised by the constitutions in their plan of a multiracial society, which is a subtle machine to kill peoples.

*

First revaluation: the notion of ‘multiracialism’ is, to start with, a mystifying term: for the society qualified wrongly as multiracial is no more tolerant of races or ethnic groups — on the contrary, it encourages their

biological eradication, through panmixia – than it is respectful of the different cultural paradigms that it forces to disappear into the egalitarian and uniformising mould of identitarian deracination. This society is in reality *raciophobic* by nature and *culturicidal* by vocation.^[10]

Second revaluation: one must stop, once and for all, abstracting peoples and cultures through the illusory concept of ‘humanity’ for the simple reason that ‘humanity’ does not exist any more than ‘man’ in himself. Humanity is the supposition made by coarse intellects that are enamoured of impoverishing simplifications and generalizations. On the contrary, the planet teems with particular men who one can observe at leisure in the realities of the organic social and cultural life of the races, peoples or nations, fleshly incarnations of all the contradictory and multicoloured ethno-cultural humanities of which the human species is composed. Joseph de Maistre,^[11] who was one of the first to have proclaimed it, said finely that there is no *man* in the world: ‘During my life, I have seen Frenchmen, Italians, Russians, and so on; thanks to Montesquieu, I even know that one can be *Persian*; but I must say, as for *man*, I have never come across him anywhere.’^[12] Those who act or speak in the name of ‘humanity’ would do well to remember these words in each of their solemn petitions or marches.

They should bear in mind that the protection of the *human species* depends essentially on the preservation of the different peoples that constitute it, whereas the ideologies that more or less encourage ethnic *thanatos*^[13] are, on the contrary, the most suited to destroy it!

We have to repeat it to all the gravediggers of the diversity of the world: every time that a people finds themselves in danger of death it is, in the furrows of their tomb, a real, fleshly, historical *humanity*, an irreplaceable memory of the history of men – a unique expression in itself of art, music, philosophy, in short, of culture – that is in danger of being extinguished forever.

Third revaluation: there is no being-in-himself, but only and everywhere human beings formed and rooted in their ethno-cultural significances. This holds true to the point that a ‘racial diagnostic’, says Nicolas Lahovary,^[14] is ‘to a certain point a horoscope. More than in situations, it is in oneself that a man and, above all, nations carry their destiny. Fate is not really historical, but ethnological. Tell me who you are and I will tell you what you will do!’^[15] It is because we are conscious of these irreducible realities that we call for the drafting of a Charter of Peoples’ Rights, radically antinomical to the Declaration of Human Rights,^[16] because peoples, unlike man, who is made up of an

intangible humanity, exist: they are biologically definable, sociologically identifiable and geographically localisable. They each express themselves in the singularity of their culture and they each manifest themselves in the rhythm of a well-defined political will and historical project.[\[17\]](#)

Fourth revaluation: it is men who make history, never history that makes men. It is men – their hesitations, their choices, their decisions, their refusals, their quests, their experiments, their strengths and their weaknesses – who are invariably the origin of events and the cause of history. And the history of the world, in turn, relates only the odyssey of the peoples who have made history, polyphonic histories, multiple and markedly contradictory histories, each with the imprint of the ethnocultural identity that gives them a face, forms a mind and breathes a soul into them.[\[18\]](#)

*

In accusing Christianity of being ‘the one immortal blot on humanity’,[\[19\]](#) Nietzsche has taken as his target especially the egalitarian, monocentric and monotheistic premise of a religion which incontestably takes the lion’s share of the unhealthy forces at the origin of the upheaval that has turned Europe on its head. In *The Gay Science*, he says clearly, ‘Monotheism, in contrast [to polytheism], this rigid consequence of

the teachings of a normal human type — that is, the belief in a normal god next to whom there are only false pseudo-gods — was perhaps the greatest danger to humanity so far...’[\[20\]](#) This plague is transmitted today by the monster of Judaeo-Christianity, ‘Western civilisation’, whose increasingly dire consequences rigorously follow the descending curve of a crisis that has been transformed in the last several years into a veritable decadence. The monotheistic ‘Unique’ and the egalitarian ‘Same’ are, in fact, the front and reverse side of the same coin of the same egalitarianism, of the same devaluation of the soul of peoples and of the being of their culture in the collectivity of the mass, of the same degradation of the single and singular person into the equal and interchangeable individual, of the same reduction of heterogeneous diversity into the standard and uniform ‘One’, the zero degree of the levelling catastrophe towards which a one-dimensional planetary civilisation is ineluctably leading.

*

Decadence. Rarely spectacular, this plague that infiltrates slowly into the organism of peoples erodes them sharply. In fact, when a people no longer find in themselves their own reasons to live and believe or, in other words, when a people is no longer satisfied with themselves, they are assuredly ripe for slavery — and

there begins their decline. When a people think that they find in other peoples their reasons to live and believe, they have already fallen into slavery – and then their decadence is rife and complete. But when a people, unsatisfied with the contempt that they inflict on themselves in submissively assimilating the culture, language and gods of another people further submerge their biological identity, then, henceforth incapable of maintaining themselves in the ethno-cultural authenticity of their uniqueness, they sign their death sentence for all eternity – and then their destruction occurs immediately.

The decadence of a people therefore remains a transitory phenomenon – a veritable political and cultural *status quo* – as long as its genotype has not been artificially modified or, more accurately, has not been *genetically manipulated*. Voltaire, [\[21\]](#) who did not know anything of genetics, had already had a presentiment of this when he observed in his *An Essay on Universal History: The Manners and Spirit of Nations* that ‘into whatever regions these various races are transplanted, their complexions never change unless they mingle with the natives of the country’. [\[22\]](#) Whereas Professor Eugène Pittard, [\[23\]](#) anticipating the findings of modern anthropology and genetics, issued his famous book already in 1924 with the major warning which politicians of all persuasions, actively

encouraged by all the churches, continue to arrogantly ignore: 'Where mixture takes place between two very different races, a veritable peril may commence'.^[24] Cultural slavery, as long as it is restricted to the *mimesis* of the other, thus does not seal the fate of a people either necessarily or automatically.

A cultural slave is a puppet parodying the stranger. But this puppet is free to recover its identity the moment it drops its clown suit. A people, however, that have biologically imploded through miscegenation cannot change their skin as one changes clothes. In modifying their morphology, they have changed their appearance, soul and spirit. 'Mixture with foreign races is the reason that peoples change in appearance and character. The foreign hereditary stock which now circulates in the new organism acts henceforth on the genotype of the mongrelised people at the physical and psychological levels. This influence is exercised not only on the most elementary distinctive signs of physical appearance, but it also acts on the most subtle traits of character, as well as on intellectual aptitudes.'^[25] Unlike a colonised people who can return to their roots as soon as they free themselves from the foreign yoke, a mongrelised people are a genetically manipulated people that no longer have any roots. Forced to nourish themselves upon the culture of others, they have alienated their own by sacrificing

their originality and authenticity, selling off their political will and flouting their historical destiny; by cutting themselves off from their roots, they have alienated their identity, scattering to the four winds of oblivion their personality and their uniqueness. Worse: in ceasing to be the singular and original people that they were originally, the hybridised people have not, however, become the people whose culture they thought they could plagiarise and, just as they have become strangers to all, they have first and above all become strangers to themselves.[\[26\]](#)

A puppet of America, at any moment Europe can change its dress back to European style in the changing-rooms of its politics and culture. A new political class of *decision-makers* inspired by a new historical project, by a new vision of the world and of the future, could lead it to this change very rapidly. This new class is urgently needed, for, in the American-style ‘carnival’ multiculturalism, it is in fact the naturally aristocratic soul of Europe, its deeply individualist style, its essentially rebellious, Faustian and Promethean spirit that the globalist vulgate[\[27\]](#) is in the process of attacking. Behind its multicultural alibi, Europe is invited to change its mentality[\[28\]](#) – and also its skin – so that its lively identity may be silenced, so that the polytheist look in the bright eyes of Athena[\[29\]](#) may be extinguished, so that this will to

excel which has never ceased nourishing and inspiring the authentic being of the Indo-European worldview may fade, in an egalitarian regression, into memory.

*

Identity: what is it about, really? A myth, a taste, a whim? This two-faced word which reconciles contraries (the identical and the different) designates, in reality, an instinct. In fact, it is especially since modern ethology clearly established the innate tendency of man to identify with individuals who resemble him that we have better understood why peoples experience this instinctive need to live according to *their rhythm*, within a cultural heritage well-demarcated from all the others.

But what science has understood, the egalitarian Vulgate chooses to ignore or deny. Entangled in its fantasies, it continues to pretend that identitarian consciousness would erect insurmountable ramparts between peoples who would be seized with mutual distrust because of their differences. Reality belies these inanities. In fact, just as the *self-defined* individual who differentiates himself from the surrounding masses does not isolate himself from society, but on the contrary enriches it with his uniqueness, so also a people conscious of their difference do not isolate themselves any more from the human species, but come closer to it every time they

endow it with their singularity and their peculiarities.

Besides, this goes without saying: the more a people become conscious of their difference, the more they refine their differences and the more their opening up to the world has a chance of profiting others. The more a people become conscious of their difference, the more they are in a situation to open up to the world in order to endow other peoples with their singularity and their differences. The more a people are aware of the diversity that surrounds them, the more they show themselves adroit in seizing and appreciating that which does not resemble them even in its slightest nuances, that which does not *belong* to them, and the more they are inclined to tolerate the distinguishing qualities of others.

The wealth of the world derives from its diversity and its heterogeneity. And the world owes this diversity primarily to peoples conscious and jealous of their difference.^[30] It is clear besides that the perception of the diversity of a group is always proportional to the awareness of its different parts. Thus, the heterogeneity of the world results also from the interactions — from the *communication* — between the living ethno-cultural identities that comprise it: in fact, the more the differences confront one another, the more they compare themselves to one another — the closer they *come together*, the more the diversity is

reinforced. The more the differences are isolated, the more they are separated from one another; in other words, the more they move away from one another, the more the diversity is destroyed. A people that entrench themselves in their ethno-cultural phalanstery^[31] are no more courageous than a people which detach themselves from their roots and cross-breed: in the first case, we witness the retreat into seclusion of a powerless people that retreat because they do not feel strong enough in their identity to confront the Other in its differences; in the second case we witness a headlong rush into the *assimilation* of a disarmed people who capitulate before the difference of the Other in order not to be conscious any more of their own identity. Conclusion: it is not the identitarian consciousness that awakens the fear of the foreigner but, quite the contrary, in the first case one's weakness and in the second one's shortcomings.

The egalitarian Vulgate thus finds itself trapped: peoples of a strong identitarian consciousness are precisely those who, in search of movement and relationships, increase differences, activate diversity, and, in so doing, keep the world moving. And it is, on the contrary, the peoples of a weak identitarian consciousness who, in fleeing into withdrawal and isolation, make history vegetate.^[32]

Identity: the Ariadne thread^[33] of the history of peoples and their cultures. An instinct as beautiful and as strong as life is beautiful and strong when it bursts out from its original and primordial organic springs, but also as old as the world can remember being a world. An archaic instinct that survives ideologies because it possesses the longest memory; a rebellious instinct that does not allow itself to be smoothed out either by laws or by doctrines, no matter how oppressive the first may be and no matter how captious the second; an irreducible instinct that reappears in the confines of Africa, in the tribe that casts off the last miasmas of Western civilization; or in the heart of Europe, in the Swiss canton which reconquers with the audacity of William Tell the ancestral rights of its organic democracy.

Whether it is affirmed or contested, the identitarian tradition henceforth orients the new divides that are already being established at the crossroads of destiny, where everything may die or be reborn at the place where history is digging a definitive cleft between two understandings of the world, between two visions of the future, between two conceptions of man: on the one side, the statist masses, members of the universal egalitarian technocosmos — the cold monster that Nietzsche warned us about;^[34] on the other, the ethnic communities, the political and cultural idiosyncrasies

mirroring the natural planetary polyphony — the ‘hereditary homelands’ of which Saint-Loup^[35] speaks. In the first, drawn from the rule of uniformity, the repetition of the Same has definitely Westernised the planet into the totalitarian straitjacket of egalitarianism. In this world of ethno-cultural amnesia delivered to the totalitarian yoke of economics, man, stripped of his distinctive traits, is no longer either the being of interdependent and cooperative culture of the historical project of his people, nor the historical being who accomplishes himself within his destined community. Reduced to the status of an acultural and ahistorical object-individual, this individual has lost the key to his humanity. In the second, the man with an identitarian consciousness defines himself as the perception of his roots and his differences grows. In this world, man, a cultured being, *acquires* his humanity as he realises himself: he experiments, creates, evolves, transforms himself without ceasing to be himself, profiting from all the creative potentialities that nature — his heredity — has poured into him. Supporting his people, involved in its projects, he participates in its history and in its destiny.

*

The parties, the lodges, the unions, the schools, the churches — in short, all who fatten themselves on the

fodder of the System resent the identitarian argument from the outset as an intolerable threat. This hypersensitive reaction will not surprise the lucid minds that have known for a long time that the bio-cultural reality is, in fact, the only one that may instantly threaten all the confused minds of the universalist dogma: the messianic Judaeo-Christian head; the ideologically liberal head; and the individualistic, technocratic and plutocratic economic head. And it will not surprise attentive minds, either, that the identitarian dream has always entailed the collapse of all the empires that were not organic, the last to date being the Soviet empire. And, finally, it will not surprise those who know perfectly well that the next one is Uncle Sam's. Keeping pace with Nature and the gains of science, the basic expression of organic life and ethno-cultural reality defies all prohibitions, be they political, religious or ideological. Egalitarianism may well postulate that races do not exist, but anyone taken at random can recognise a White from a Black, and a Black from a Yellow. To be sure, everything would be much easier if it were possible to prohibit races, a vow difficult to realise because it comes down to prohibiting Nature *de facto*. Being unable to constrain the latter, the followers of Jesus Christ, Karl Marx and Big Brother are therefore going to try to destroy it. And indeed, the only discreet and effective way of prohibiting an African, an Asiatic

or a European from being as such is going to consist in submerging the Black, Yellow and White together into a grey, in annihilating them progressively in a *soft panmixia* which is disguised in the most pernicious possible masks: a carnival humanism in the Brazilian style, consisting of unremitting appeals to a pseudo-fraternity that leads, in reality, to the worst promiscuities, and hysterical invocations to a pseudo-tolerance that reveals itself to be the most dangerous of cowardices.

Once the dangers have been perceived and the choices have been offered, we must then move to action, first refusing ‘compromise, weakness, and indulgence towards everything which, being derived from the Judaeo-Christian root, has infected our blood and our intelligence’. Then, secondly, return to our *pagan Indo-European tradition* without which ‘there will be no liberation and no true restoration, and conversion to the true values of spirit, power, hierarchy, and empire will not be possible’. There sleeps ‘a truth upon which no doubt whatsoever can be cast’.^[36] Finally, *awaken minds* by setting the world on its feet again, and by setting the ideas aright once again. But what method is more appropriate to set the world aright than to set that which many still feel to be an inevitable fate on the feet of a voluntary destiny? The multiracial/raciophobic society can never be transformed into a fate as long as bio-cultural identity

is perceived by peoples as a voluntary destiny. All life worthy of being lived has been and will be that, always, only at this price. To the horizontal and culturicidal society with a robot grimace that threatens to strangle the world in a linear uniformity, we must brandish, in brighter colours than ever before, the vertical rainbows of peoples with human faces, whose language, history, culture and appearance emerge from *living identities* which are to peoples and cultures what the spring is to the mountains and forests.

Egalitarianism constrains peoples to shuffle their feet in the dead-end of Christian, social or liberal parliamentary democracy before demoting them to the neo-primitive age of the fast-food societies in the American style. Let us swim against the current of a world that is already exploding into a thousand pieces, carried away by the winds of its political, religious, economic, social or cultural crises. Let us bear ourselves to the wide sea of the world and of life through the deep waters of identity. Let us continue forward to assume *our* humanity, each one in the rhythm of his individuality, each in obedience to his origins. The future of this world will never stop being many-voiced, multicoloured, multicultural, and multihistorical as long as the human species that bears it remains permanently multiracial, that is to say, as long as it continues to deploy, in the firmament of history, the rainbow of its colours, its faces, its

languages, its arts and its cultures, as long as the difference of one is perceived as a source of enrichment for all, as long as the respect for natural diversity continues to generate an echo of tolerance for contraries. In other words: as long as the *homogeneity of the peoples* remains a guarantee of the *heterogeneity of the world*.

Let us therefore lend to our ideas the same seriousness that a child does to his game — to paraphrase Nietzsche^[37] — and we will feel them fill with that conquering joy from whence emerge new worlds.

As for the Europeans, their renaissance will have already commenced the moment that they cease to perceive the egalitarian raciophobic society as an inevitable destiny, and finally begin to feel it as a necessary challenge.

All victories are born of struggle; all elevations are born of conquest.

Kassel, Winter Solstice, 1999/2000.

I.

The Moirae Have Re-emerged Onto the Surface of the Earth

The history of peoples is invariably confused with the spirit that they bear from age to age, according to whether one comes across it in the maturity of its genius; when it elucidates the audacious decisions of its political leaders and shines on the dynamic intelligence of their cultures; or whether one discovers it at the midnight of its decline, when it fades away behind a society which submits to its history instead of letting itself be borne, at a time when it has not yet exchanged its old will to political power for the oligarchies of the new commercial power, by its destiny. A dark or enlightened age, according to whether it is St. Paul who preaches or the Galilean who teaches;^[38] a dwarf or a giant age, ephemeral or astride the centuries, according to the civilisational choices decided upon by the ruling classes. They have either abandoned themselves to the commercial profit strategies which excite the taste for filthy lucre and the purely venal — no spiritual or cultural — satisfactions, allowing the *Homo oeconomicus*^[39] to dominate politics, culture and society within a society convinced of the superiority of profit above all other

values in a tradition that stretches from Adam Smith^[40] to Friedrich von Hayek,^[41] or else they have opted, on the contrary, for a political project capable of causing a new historical destiny to flow forth, one capable of reigniting faith, or recreating a meaning for human life. A nihilistic epoch or a meaningful one, depending on whether man in that age appeals, essentially, to his petty individual destiny folded back timidly on a narcissism that disconnects him from history, or whether he feels himself borne by the living destiny of a people dominated, according to Evola, by ‘quality, spirituality, living tradition, and race’;^[42] whether he adheres to the anonymous and vagabond society of a universal club whose fluctuations he suffers like a shareholder in the stock exchange, or whether he is part of the racial tradition of a community whose crises he assumes since he incorporates its values; whether he yields to the management system of the techno-society, or whether he desires from it a culture whose struggles he feels, like so many challenges, capable of inspiring in him a search for new solutions, adequate alternatives, and new lifestyles which leave the distinct footprints of peoples on the royal route of history.

An epoch of barbarism with an opaque visage, indistinct, cosmopolitan, disintegrating the ethnic and cultural identities of the planet, the ‘distinctions

between nations and [peoples] as still being essential determinative factors',^[43] an epoch of the grand dissolution that the Hindus call *mahapralaya*,^[44] herald of a World Order and a universal government. An American epoch, to be frank, brought about by the European failure, working to evacuate entire peoples and cultures into the UN model of a deculturated planetary mass, heterogeneous and deracinated, a face with a foul and anonymous shadow, of a low epoch of White humanity, out of which will crawl a type of hallucinating man, amputated, castrated of his most human nature, a humanoid abortion that Jacques Attali^[45] — one of the keenest prophets of this new planetary model — himself describes, in a fit of quite laudable frankness, as an object, 'a nomad without an address, nor stable family, carrying upon himself and in himself all that will constitute his social value'.^[46] Or else, on the contrary, it will be an epoch protecting the ethnopluralism inherent in this world, respecting rooted peoples and cultures, an active messenger of tolerance, of a will to peace and harmony that the combined efforts of a policy of ethnic emancipation and self-centred economic development^[47] alone would be in a position to guarantee — that is to say, a European epoch, whether it be of Graeco-Roman or Celto-German character.

The West has Ceased to be Europe

In the twilight that one sees descending slowly on a Twentieth century that is ending as it began – in an unstable equilibrium on top of the powder-keg of Sarajevo, programmed a second time by the criminal absurdities of the Treaty of Versailles, [\[48\]](#) which seems to have been implicitly present throughout this century – Europe seems to have become politically and culturally petrified in the downward, icy slope of its own degeneration, as if it had touched the abysmal depths of non-being, caught in the destructive spaces of the *mahapralaya* that flows from the huge, open sewers of the final decay and decline. For the mimesis of its decadence has, like gangrene, reached the political body, which wilts in lethargy, which is the typical sign of the self-destruction of a people; it has seized the essence of an art which can henceforth only express the deviations of the morbid, or the malformations of ugliness; it has not arrived at the idea that happiness can be glimpsed in any other way apart from material opulence, which it has not abolished due to the logic of a superficial and depraved public discourse that cannot any longer conceive of the world other than through culturicidal theories aimed at the greatest profit. Hans-Jürgen Syberberg [\[49\]](#) is also revolted by this spectacle, castigating in the harshest words a Europe that is ‘drained, ripe for a downfall, culturally exhausted by democracy’. [\[50\]](#)

Decadence, however, is in itself not a new phenomenon. Its spectre haunts the heritage of all cultures. But its progress stays underground, says Plato, as long as the actions of men remain judicious.^[51] Decadence is therefore not an inescapable phenomenon, as Spengler^[52] wrongly thought: 'As long as a civilisation remains faithful to the imperative of its norms, one cannot speak of decadence. It embraces decadence as soon as it breaks with them', declares Julien Freund.^[53] It is also entirely erroneous to believe that peoples grow old. Biology is categorical: all cultures, 'with the sole exception of the Chinese culture, have collapsed and disappeared after a period of development and flowering. One contrasts its youthful freshness to the so-called natural and necessary phenomenon that is said to be expressed through the decadence of a degenerate and archaic culture. It is in this way, it is said, that phases of flowering and fecundity are succeeded by phases of desiccation and death. But that is wrong. A race does not grow old, a hereditary line does not grow old. But one can, on the contrary, "assassinate a race"', as is the case when a people are subjected to negative cultural influences or when their demography declines: 'The influence of cultural institutions on the hereditary stability of their ethnic bases makes itself felt here in a decisive manner', prophesied researchers half a century ago.^[54] 'Cultures are not destined to grow old;

they can regenerate themselves’, declares Irenäus Eibl-Eibesfeldt for his part. [\[55\]](#)

Nevertheless, the state of crisis is a normal state in the life of cultures and peoples. We have already written, ‘The world has been in a crisis ever since it came into existence. Crisis is a normal factor, necessary and inseparable from life. Perceived as a *challenge*, crisis activates energies instead of reducing them, just as it activates initiatives instead of neutralising them.’ Now — and this is one of the seeds of our present decadence — our contemporaries no longer view crisis as a challenge; on the contrary, they suffer it as something predestined, as a status quo, ‘that would inevitably weigh on world affairs. Man seems henceforth to have inverted the poles of the dialectic: yesterday he defined himself in relation to the challenge that the crisis posed to him. In other words, man defined himself in relation to the upheavals that his actions provoked during the crisis. Man defined himself in relation to *overtaking* the crisis, that is, in relation to the world that would be born after the crisis. Today, man seems to define himself, on the contrary, in terms of the state of crisis; that is, he seems to search for adequate means to accommodate the crisis rather than to master and overtake it. Yesterday, man found in the crisis the motivation for his actions, the motivation for his engagement, the motivation for his will to power and affirmation. One

can say that the crisis engaged the destiny of the man inasmuch as it forced him to react to create values from which a new destiny would be born. Today, man seems to find in crisis the legitimisation of his passivity, of his disengagement, of his *resignation*. There lies the radical novelty...'[\[56\]](#) To this declining mental attitude is added another: 'The paradox that is at the heart of the present decadence', further affirms Julien Freund, 'consists in the astonishing technical mastery of material nature and a strange regression at the level of human nature, of man in his humanity. The alleged total liberation that has transformed society has no other result than to yield him to his instincts, and as we see, to violence, to arbitrariness and to the lack of all self-control'.[\[57\]](#) In fact, it is especially from the moment when the economist ideology misled technological power to embrace goals for growth and production which were considered as ends in themselves that the latter then turned against man. The explosive growth of the will to exploitation obliged technology to cross the threshold of its capacities, and it was then that the excess of the exploitation of nature engendered the process of the devastation of our planet: 'The birch tree', says Heidegger, 'never oversteps its possibility. A colony of bees dwells in its possibility. It is first the will which arranges itself everywhere in technology that devours the earth in the exhaustion and consumption and change of what is

artificial.’[\[58\]](#)

Nevertheless, if we reopen in our mind the great sacred text of the *Iliad*, the spectacle of the contemporary decadence would surprise us much less inasmuch as we will have the clear impression of being present at the triumphal return of the Moirae to the surface of the earth, these dark and subterranean powers that have been working since the beginning of the ages for the destruction of the world, and which the gods of Olympus defeated several times and pushed them back to the centre of the Earth. Nevertheless, their return from the depths of the darkness is the result of a historical and ideological evolution. Three questions are then posed: why have the Moirae re-emerged, why is there decadence? Who are they? Whose decadence is it really? It is, in fact, vital to know first that the tragic scope of the decline is circumscribed by the mental and geographical space of Western civilisation, of which declining Europe is only a fragment. Europe? No, a certain Europe. That which has been misled into Judaeo-Christian egalitarianism, alternatively socialist or liberal, Marxist or capitalist, collectivist or individualist, bureaucratic or technocratic, Varsovian or Atlanticist,[\[59\]](#) according to the place and epoch. This distinction is fundamental, for it immediately poses as a premise that the Europe of Western civilisation is not the essential Europe, the

Europe that touches one's being with the original breadth of its spirit; this occult, pagan Europe the soul of which has survived twenty centuries of Judaeo-Christian secularisation. Sigrid Hunke^[60] has often returned to this cardinal aspect of all European civilisation: 'In Europe, there has always existed a non-dualist religion that has never faded away, even during the Christian phase of the West, a phase that has lasted a millennium and a half. This non-dualist religion has remained latent, and has torn away, here and there, the essentially artificial mask of Christianisation under the courageous and spontaneous impulse of individuals who rebel against the foreign religion'.^[61] The list of these heretics who, through twenty Judaeo-Christian centuries, transmitted the uninterrupted tradition of the authentic European spirit, is, to be sure, long: Pelagius, Storm, Hebbel, Rilke, Eriugena, Giordano Bruno, Hölderlin, Meister Eckhart, Nicholas of Cusa, Jacob Böhme, Goethe, Beethoven, Teilhard de Chardin, Saint-Exupéry, and Heidegger, to cite only the most important. European Europe also re-emerged in the Twentieth century, in the background of the other Europe, in the revolutionary consciousness of various movements, of different influential circles, whose genealogy is lost in the swarm of contemporary politico-cultural history. At present it is the study and research circles of the New European Culture,^[62] oriented toward the metapolitical strategy, that crystallise the

most dynamic part of the European and pagan intellectual renewal.

*

The significance of a demarcation between Europe and the West has, from the outset, the merit of unblocking the driving force of a history that some believed to be definitively fossilised on the linear axis of Judaeo-Christianity and its modern avatars, egalitarian democracy (which is diametrically opposed to the conception of an organic democracy of which we are the fervent champions),[\[63\]](#) individualism (which is incompatible with the notion of the person),[\[64\]](#) Marxism and its derivatives, liberalism, and the mercantile ideologies of the *Homo oeconomicus* and all their variations. In fact, once the assumption that Europe and the West are synonymous, which was previously believed to be self-evident, has been turned on its head, the opposite idea becomes the rule: the West is then moved to the opposite pole as something absolutely alien, with the radical, exogenous character of a civilisation that must henceforth be perceived on the basis of the natural incompatibilities that separate it forever from the authentic European culture considered in all its aspects: ethnic, mental, and spiritual. The spiritual divorce between the exogamous pair Europe-West reverses the besieged field of contemporary reasoning. In fact, from the moment that

the understanding of Europe as Western is transformed into an understanding of the West as European, it is the entire approach of the contemporary conception of our decline that is, in its turn, turned on its head: the reasoning that considered the dissolution of Europe, as a part of the West, as inevitable is reversed: the dissolution of the West now becomes the inevitable condition for a European renewal from both sides of a mental divide that henceforth separates the Western perception of its decline from the European. Westerners, in general, and Westernised Europeans in particular, will continue to sense the heralding signs of death in the process that irreversibly condemns their civilisation to become politically and culturally the real land of the dying sun;^[65] whereas the Europeans are going to have to become used to perceiving in it the first signs of life from which their values may be reborn, from which their destiny may be revitalised, and from where their history may recommence. The Europeans must understand from now on that it is at the lethal moment when the Western simulacra of European culture will end that Europe will be able to find itself, return to an obedience to its gods, purify the conscience of its being which has been adulterated for so long, and recreate in its liberated soul the vibrations of a forgotten transcendence and origin. This will be the moment when a new spiritual lord, a new king, a new emperor will reappear to seize the sword

of his destiny, buried for so long at the bottom of a lake.[\[66\]](#)

Judaeo-Christian Monotheism is the Matrix of the West

Consequently, the Europe of the dying sun does not encompass either the Europe of the Heraclitean Greek lineage, nor the Europe of the Imperial Roman lineage, nor the Europe of the Faustian German lineage, nor the Europe of the Druidic Celtic lineage, nor the Europe of the monist Slavic lineage.^[67] The dialectical efforts of several modern theologians to try to exonerate Judaeo-Christianity from, or at least to minimise its responsibility for, the catastrophic development of the egalitarian global ideology will not alter the facts: the role that Judaeo-Christianity has played without stop, for twenty centuries, both in the intellectual development and in the historical, political and social progress of universalism, is much too central to allow one to see in Western civilisation anything but the most striking and most consequential incarnation of this most alien of religions in Europe, in which Nietzsche glimpsed the most catastrophic event in our history: 'Christianity, which has sprung from Jewish roots and can only be understood as a plant that has come from this soil, represents the *counter-movement* to every morality of breeding, race, or privilege: — it is the *anti-Aryan* religion *par excellence*...'^[68] Without any further delay, therefore, let us return to the Church

Fathers what accrues to them by right, and restore to Apollo, Caesar and Faust what originally belongs to them. Let us return to the Church Fathers the Judaeo-Christian Europe of a bastard West in its decline, the counter-world of the European Europe of pagan polytheistic tolerance, of organic philosophy and organic democracy, of the inegalitarian mentality, of the ethics of honour, of the Right of Peoples, of the ethno-cultural consciousness of history and destiny: the Indo-European Europe of a *Homo europeus*,^[69] whatever its regional variations may be, be they Greek, Roman, Germanic, Celtic or Slavic. For *Europe*, which is the matrix of a people, can once again become the intellectual attitude of the Europeans, recreate a style in their models of thinking, and give back the magnificence to their history. The *West* is neither a people, nor even a culture. The West is only a system of civilisation, the *status quo* of a mental and geographical occupation of the Earth. Its civilisation is only the agglutinating expression, within the common Judaeo-Christian base of support, of all the ideological lines that govern modern universalism and egalitarianism, whose progress one follows conversely through colonialist and capitalist connections (the major historical vectors of the international work of evangelisation by the missionaries); the liberal and individualist connections of the *Homo oeconomicus* (secularised projections of the anthropomorphic

outgrowths of a self divided from its identitarian affiliations); and Marxist and collectivist connections (the model society of Communism finding its exact replica in the classless social model spoken of in the origins of Christianity).

This perception of the West itself emerges from an exhaustive understanding of monotheism which is radically different from what the scholiasts of the Bible practised, little inclined to understand Jewish monotheism beyond its ontological, symbolical or functional aspects. It is, in fact, from the moment that one takes into account the influences that monotheism has exerted in the temporal domain that it becomes possible to comprehend the real scope of the spiritual contiguity between Judaeo-Christianity and a Western civilisation that has only transposed the traditional biblical mythemes into the ideologemes of its ideas and values. This contiguity is flagrant between the Jewish will to reduce the polymorphic and polysemic figures of the divine to the univocal figure of the only God, an autocratic being, the absolute 'I' of the universe, on the one hand; and the secularised monotheism of human rights on the other, informed by the same will to reduce all the racial and cultural polymorphism of the world to the univocal figure of a globalised *Homo occidentalis*,^[70] a serial repetition of a Same detached from its identitarian affiliations, and an exact replica of the amorphous and atemporal being immersed in a

‘universe of atoms, masses and mush’ that Julius Evola evoked.^[71] The similarities are equally striking between the absolutism of a biblical dogma unequalled in its despotism, the most jealous in the entire creation,^[72] intractable in its authority and in its laws, unapproachable in the arbitrary exercise of its power (the example of a god who demands of his creatures such a radical subordination is unknown in the entire Indo-European psyche) and the armed totalitarianism of a New World Order which has given bloody proof that it is also as intractable in its authority, and entirely as intolerant in the despotic application of its laws, which is the secular arm of an ever-more aggressive ideology of human rights.^[73] The universalist vocation of biblical monotheism, and the fundamentally messianic nature that results from it,^[74] find their natural extension in the inflated ethnocentrism of a West that only transposes, once again, the eschatological messianism of Jewish monotheism into the secularised messianism of human rights and egalitarian universalism that the lay-emissaries of the New World Order are determined to impose on all the peoples of the Earth, either by means of ‘soft’ methods that consist in interfering peacefully with the private sphere of individuals (media channels, advertising, programmes, fashion, etc.) or by the use of ‘hard’ methods (legal coercion, police repression, military violence). Besides, it emerges very clearly from the recent declarations of

the United Nations that the New World Order, under American tutelage, will be called upon more and more to thwart, even more systematically than in the past, any attempt at resistance on the part of peoples still inclined to refuse the subjection of their culture to an international civilisation that is essentially destructive of natural diversities. These are the peoples who are resolved to appeal to another destiny, to move from it to another conception of life, to another view and to another definition of values, moved by another perception of man and of the divine, and penetrated by another understanding of happiness felt according to criteria other than those that reduce one to enjoyment of accumulating material goods. The doctrine of human rights should, thus, finally be seen for what it really is: the ideological alibi of the West in a battle to the death that it has declared on all the peoples of the world.

The God of the Bible has Broken the Nervous Fibre that
United Man to the Universe and to the Elements

The West is thus part of the continuation of a long tradition that is marked, with astonishing constancy, from beginning to end by a tenacious hatred of all the political or cultural expressions that, in whatever way, bear the stamp of the European being. Notably, in the famous *Sibylline Oracles*,^[75] the execration of European culture culminates in a fit of extreme

violence: 'But to thee, Italy, no foreign war shall come, but lamentable tribal blood not easily exhausted, shall make thee, impudent one, desolate. And thou thyself beside hot ashes stretched, as thou in thine own heart didst not foresee, shalt slay thyself. And thou shalt not of men be mother, but a nurse of beasts of prey.' [76] While Jewish messianism envisions an imperialistic dream which it projects onto its prophets, who are called upon to become the 'guides of life to all men', nothing more and nothing less! [77] In the *Talmud* one reads further, 'cursed be the man who would teach his son Grecian Wisdom'. [78]

More recently, Erich Fromm [79] considered that the heroic history of Europe was merely an arrogant story dominated by rapacity and conquests. [80]

The *pruritus* [81] of monotheism has thus been transformed into the *pruritus* of the West. Trapped in the mental structures of the homogenising logic of the one, which forbids the thought of the Other, Westernised Europe and no longer sees the sparkle of things, nor the sharp sense of planetary ethno-cultural realities, through the intelligence embodied in the clear vision of Athena. It has lost the Greek gift of seeing things organically, and in a creative manner. The look that it bestows on Nature is no longer the living look of the man who discovers and feels himself

to be a partner of the world, the look of the mind and the blood that divines, as Knut Hamsun^[82] said, the nervous fibre that unites man to the universe and the elements.^[83] It is, on the contrary, the essentially venal, technomorphic, anonymous and cold look of techno-scientific inspection, a utilitarian look that henceforth, ever since it has been Judaeo-Christianised, no longer conceives of the world as a dwelling in which man would be the inhabitant, but as an object that men, endowed with the power of appropriation by Jehovah, have the duty to exploit: 'Be fruitful, and multiply, and replenish the earth, and subdue it'.^[84] To Noah and his sons, Jehovah repeats commands which remain incomprehensible to the European mentality: 'And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.'^[85] Which caused Lynn White^[86] to say, 'Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends.'^[87]

The biblical commandment regarding the subjection of the Earth has, in fact, released the Titans from the centre of the Earth where the Greek gods had

imprisoned them. Today, they have become the unscrupulous artisans of the extreme industrial growth that ravages a planet imbued from one end to the other with the apocalyptic vibrations of the delirium of production, which is a natural outgrowth of instrumental reason and utilitarian ideology, both inspired and supported by a god who demands of men that they be inflexible owners and exploiters. The spirit of the Earth then distanced itself from men. For 'it is one thing just to use the earth, another to receive the blessing of the earth and to become at home in the law of this conception in order to shepherd the mystery of Being and watch over the inviolability of the possible.'^[88]

However, one can also sense the prenatal vibrations of a nuclear holocaust that is still possible when nature, reclaiming its rights, turns against man. Gerd Bergfleth already detects the signs of this in the frequency of ecological disasters, clear proof that 'nature has had enough of it, and that it is inclined to dispose of the human Titan'.^[89] In radical opposition to the Titanic vibrations of Jehovah, the pulsations of the Greek gods emanate from the very being of Nature: 'And the holiest shudder does not come from the tremendous and infinitely powerful, but rather from the depths of natural experience', in a world glimpsed principally through the reciprocity that unites men and

gods 'in the essential and the original'.^[90] Entirely opposed to the Jewish cosmogonic conception and of its omnipotent god who breaks the alliance between man and nature, the Homeric poems vouch for the pact of friendship between the gods, men, animals and the world. Contrary to the Jewish *logos*,^[91] whose essential function is to subject men to the indisputable law of Jehovah, the Homeric poems are never the messengers of any dogma, of any revelation, nor the scene of any fanaticism. In the Greek religious perspective, it is never a question, at any time, of dominating the Earth or of spreading fear among the creatures of this world, but of the 'desire only to behold, and in the joy of beholding to fashion forms'. The Greek outlook encompasses 'all the riches of the world, earth and heaven, water and air, trees, animals, men and gods'.^[92]

In radical opposition to the Jewish god, who creates an existential separation between the world, nature and men, the Greek religious idea roots its temple in the world 'from whose vitality and movement emanates its knowledge of the divine'.^[93] For the Greek, further writes Walter Otto,^[94] there was 'not the fearful majesty of the sinless judge of conscience but the purity of the untouched element was holiest... The divine seemed to breathe in the enveloping splendor of mountain meadows, in river and seas and the smiling

limpidness that hung over all.’^[95] This spirit, we have seen, never ceased to develop in the authentic European mentality. One re-encounters it, faithful to itself, in an already advanced stage of the ecological catastrophe, at the centre of the Heideggerean reflection, as if he responded, as an echo, to the call of his great Greek ancestors: ‘Saving the earth does not master the earth and does not subjugate it, which is merely one step from spoliation.’^[96] It is, in reality, because it has succumbed to the ‘spirit of the East’ and to the ‘pragmatic calculation’ that Otto denounced, in his most famous work,^[97] that western Europe has deliberately broken the pact of friendship with the earth. Ruined in the Western *hubris*, it was therefore fated that this Europe, which had become a stranger to itself, should turn away from the figures of Apollo and Athena, of Dionysus and Artemis.

The West is Not Modern, Only Contemporary

But there is something more serious: at the Heideggerean midnight of *Entgötterung*,^[98] the Christianomorphic Europe that has robbed the world, stricken with amnesia, of enchantment has lost the profound significance of a nature that the Europeans, before they were Christianised, never ceased to glimpse and feel as the maternal origin of beings and events, of things and truths – the alpha and the omega of all life on this world and in this world. If one admits,

in fact, that the very idea of Nature was born 'in concert with the [Greek] philosophical *logos*' ('Nature is the new and important word' of the Greek spirit),^[99] and if one recalls that: 'The Old Testament, whose basic premise may be said to be the implicit rejection of philosophy, does not know "nature": the Hebrew term for "nature" is unknown to the Hebrew Bible',^[100] one understands to what degree Western discourse, which turns without fail around the recurring idea of progress and modernity, remains essentially a reflection of Hebrew mental archaisms of the Old Testament in which it has, so to say, been intellectually and spiritually fossilised. They are archaisms, further, that are anterior to the models of thought of Greek philosophy that gives us, at least up to Heraclitus,^[101] the exact measure of the purest European mentality. That is the conclusion that Lynn White contemptuously comes to when he writes that we "continue today to live, as we have lived for about 1,700 years, very largely in a context of Christian axiom".^[102] Obsessed with a placatory notion of modernity, the West lies to itself: 'Certainly the forms of our thinking and language have largely ceased to be Christian, but to my eye the substance often remains amazingly akin to that of the past. Our daily habits of action, for example, are dominated by an implicit faith in perpetual progress which was unknown either to Greco-Roman antiquity or to the Orient. It is rooted in, and is indefensible apart

from, Judeo-Christian theology.’ [\[103\]](#) Marxism, far from opening up other horizons, only caused the prolongation of this system of ideas. Transferring the religious absolutism of the one god to the temporal absolutism of economics, transposing the dogma of egalitarianism into the ideological postulate of the classless society, juxtaposing the Christian ‘exit’ from history to the social model of the end of history, Marxism synthesises all the secular attributes that allow it to seem like the great, profane theodicy of the Twentieth century, like the great heresy of a Judaeo-Christianity from whose matrix it has never stopped drawing its models of thought.

The modernity of which the West wishes to take advantage at all costs consequently conceals an imposture. The West is not modern, it is only contemporary. Ecological thought has, besides, understood this very well. Consciously or not, it is to the Indo-European intellectual models, in the Indo-European view of a Nature that rehabilitates the world, that reunites with the sacred, that involves beings again in the exhaustive spread of life (animal, vegetable, mineral) that it has referred to draw the modernity of its thought. To a worldview that never perceives culture as the culmination of material profit but, quite the contrary, as a clearing where the being, accustoming himself to listening to the enchanting beauties of the world, becomes attentive to the

unveilings of the spirit. The beginning of which Heidegger spoke stands in reality before us, at the origins of Europe, never so present as today.

The Maastricht Treaty^[104] Accelerates the Process of the De-Europeanisation of Western Europe

The Maastricht Treaty^[105] arrives at the right moment to amplify a procedure that had already been programmed in the constitutional acts of the European Community. Its ratification certainly marks a decisive stage in the Brussels mechanism of the de-Europeanisation of our peoples. If no one has thought they recognised in it a strange copy of a certain Treaty of Versailles,^[106] we perceive in it the centrepiece that grants full powers to the globalist clique in Brussels that it still imperiously needs to complete the ethno-cultural disintegration of a Europe that is going to find itself increasingly subjected to the planning bureaucracy of an essentially apolitical and cosmopolitan technocracy, under the increasingly strict control of multinational corporations, and under the tutelage of a mercantile economics devoid of identitarian scruples, in increasingly depersonalising and deculturalising subordination to consumerist manipulations that transform peoples into supermarkets. A Europe of the mercantile and universalist denominator of Maastricht actually concretises the visions of Jean Monnet,^[107] one of the founding fathers of the European Community. The short

sentence that closes his *Memoirs* seems to us to remove all misunderstanding regarding the actual, ultimate goals of the Common Market: 'And the Community itself is only a stage on the way to the organized world of tomorrow.'^[108] This urgent affirmation should convince the last optimists who still delude themselves concerning the 'European' vocation of this treaty. Moeller van den Bruck,^[109] who was already able to separate the false Europeans *à la* Coudenhove-Kalergi^[110] from the 'good Europeans' *à la* Nietzsche, tore away in good time the Western mask from the predecessors of Jean Monnet, when he wrote on 18 March 1924 these visionary sentences in the weekly *Gewissen*: '...the spokespersons of the European idea are not interested in Germany: they are Westerners. They preach the dispersal of Germany, not its reassembly.'

An attentive reading of the clauses contained in the Treaty of Maastricht reveals the scope of the danger: from economic regulation down to the classification of food products, one cannot but observe that the measures that this treaty plans are all of a kind to radicalise the alienating structures of Western consumerist society. Jean Leca, Professor of the Institut d'Études politiques of Paris, made the following assessment: 'Instead of economic policy, pure market. Instead of social policy, adjustments made by the

interest groups bargaining for their future in Brussels. If such a system functions, we shall then be in the framework of an arbitrary state.’[\[111\]](#) At the centre of a process of levelling which was conceived to satisfy the homogenising imperatives of the global market, a major executive role is imparted to the Brussels bureaucracy by the leveraging of all the means of manipulation that the Eurocrats have at their disposal: the media, advertising, education, employment agencies, lifestyles, programmes, culinary customs, etc. The objective aimed at remains the projection, at the level of the entire continent, of a human type with standardised tastes and needs – a pantomime type of man, a model extended from a *Homo occidentalis* to the planetary level, a concretisation of the archetypal dream of the liberal theoreticians before it became the model of the ideal Marxist type.

Athens, Land of the European Homo Faber;[\[112\]](#)
Jerusalem, Capital of the Western Homo Occidentalis

To those who may perhaps have forgotten, it is useful to recall here that liberalism, anticipating Marxism, never envisaged the future of humanity other than through the oppressive framework of a radical and arbitrary transformation of the planet ‘into a vast exchange market’, the individuals being imperceptibly reduced to being no more than common ‘economic units’, a salaried workforce, clients, entrepreneurs –

the ethno-cultural, national affiliations, and even the political choices '[being] envisaged only as so many provisional anomalies with regard to the founding project of a global economic society without nations, without ethnic groups, without history and – why not? – without innovation.'

[113]

It is precisely this scheme that finds a choice means of execution writ in the Eurocratic Treaty of Maastricht, economic in its spirit and techno-mercantile in its form, commercial in its essence and utilitarian in its ends. The reinforcement of the European Economic Community is, in reality, going to permit the consolidation of a New World Order – 'the principal motivations [of the treaty] are identical on both sides of the Atlantic', recognises Gérald Vandebeghe [114] – whose bipolar nature, even if it is only symbolic, can no longer escape attentive minds: in fact, if Washington is logically called upon to become the techno-banking capital of the global market innervated by the commercial networks of the multinationals (638 among the 650 most important are controlled by the United States), [115] Jerusalem, for its part, considers itself consecrated in its natural role as the spiritual capital of an egalitarian and universalist ideology of which it has always been the matrix. Jerusalem, the Holy City of the Bible – a unique city of its kind – called by a vocation to one day reabsorb all the other cities of the earth. [116]

In short, at Maastricht, *Homo faber* was made a little smaller still and *Homo oeconomicus* a little bigger at the centre of a process that hastens the deculturalisation of men across the world, thus deprived of enchantment. As for Westernised Europe, it will not be surprising that it has become a slightly thicker slice of the shadow that the Moirae, draped in the banner of the *American way of death*, have spread over a planet that is becoming 'the erring star' of a world where 'this lack of differentiation bears witness to the already guaranteed constancy of the unworld' is realised 'arising from the emptiness of the abandonment of Being'.[\[117\]](#) The Europe of Western civilisation thus reveals itself to be carrying, now more than ever, the major danger; the epidemic, occidental danger that leads straight to the self-destruction of the world as a whole.

II. AMERICANOPOLIS OR THE WESTERN OCCUPATION OF THE EARTH

From the Mass Crowd to the Solitary Crowd of the Techno-economic Spaces of the Global Market Society

As it is total in the domain of values, the divide between Western civilisation and Europe is no less so at the geopolitical level. In fact, contrary to authentic European culture, a culture essentially centred on the continental European space, the Europe of Western civilisation prefigures only one place, to be sure a decisive one, among the other zones of the Western occupation of the Earth, and whose centres of decision, dispersed around the entire planet, correspond more or less to the sphere of influence of what it will henceforth be convenient to call the *Americanosphere*, a term closer to reality to designate the fluid, epidemic zone that circulates all the mythemes and paradigms of the West.

Francis Fukuyama^[118] has identified very well the pilot function of America at the heart of the West when he clearly pointed to ‘the universalization of Western liberal democracy as the final form of human government’.^[119] The readjustment of the Western sphere to the outlines of the American matrix allows one to better understand the why and wherefore of the process that consists in perfecting the European imitation of all the American social by-products and all

the American cultural or artistic paradigms; in short, all the mental stereotypes of a civilisation of which Evola very rightly said that it expresses ‘the refusal of all that, in man, is his own face, internal form and specific quality, and is impossible to mistake’. [\[120\]](#)

Once this connection is clarified, one will understand more easily why Westernised Europe, which is defined ‘principally by an economic profile and not by a culture’, [\[121\]](#) in fact the Europe of the global market spanned by the innumerable networks of distribution and communication of the total economy – UN by vocation and multiracial by definition, market in principle and vagabond by necessity – has progressively become the privileged example to which the neo-liberal theoreticians refer by predilection when they wish to introduce the notion of the techno-economic space of the market system, because the European space is in the process of merging with the spatial type that corresponds best to the imperatives of the market ideology: the zone. Europe is becoming the zonal space marked by all the stigmata of the Americanocentric West, such as Thorstein Veblen [\[122\]](#) had already recognised at the beginning of the Twentieth century in America: deculturation, mechanisation of lifestyles, radical growth of the economy, etc. [\[123\]](#) In the techno-economic space thus constituted, the people are gradually subjected to the coercive pressure of

standardised lifestyles, to the self-regulating levelling of identitarian diversities through various manipulations: media, advertising, education, etc. The techno-economic space robs the people of their nature and culture, cuts out their identity, castrates them at the level of the characteristics of their culture and community, and progressively eradicates their historical memory working in tandem with the systematic accusation and criminalisation of any process moving in the direction of a reawakening of their ethno-cultural consciousness. The techno-economic will proceeds from a will to standardise the universe, whose radicalism, hitherto unknown to man, is equivalent to a veritable declaration of war against the entire human race. Heiner Geissler^[124] rejoices, 'Today one feels at home in the same way everywhere: in Frankfurt, in Singapore, in Madrid and in Tokyo.'^[125] That suggests that one goes to Singapore or to Tokyo to meet the same faces, to listen to the same music, speak the same language, eat the same specialities, and find the same culture. But then why go to Singapore or to Tokyo if it is to encounter there exactly what one has at home? Claude Karnoouh, the remarkable author of an essay devoted to the phenomena of globalisation, takes apart with the precision of a watchmaker the wheels of the Western system of the 'abolition of differences, the expansion of the discourse of memory and roots in a world for which the past is only a political tool of the

present, or one exotic gadget among others, in a world dedicated to the deracination of universal nihilism, that of techno-science, of the globalised market economy and of its immediate results, perpetual change and innovations.’[\[126\]](#) One sees that the degree of the implosion of identitarian structures is always proportional to the increasing development of consumerist tendencies, to the acceleration of the mechanisms of the standardisation of behaviour and mentality, and to the degree of excess that the planning, rationalisation, and atomisation have reached, mechanisms that, each one more than the other, disintegrate the fabric of the community. But one observes also that identitarian dissolution always remains strictly concomitant with an uninterrupted process of the weakening of politics that reaches its apex when the decisionism inherent in this activity has completed its metamorphosis into the technocratic function of management; in other words, when political economy has managed to empty politics altogether and reconstructs it with politicians then operating through the medium of a ‘global technocratic class of administrators, managers, and financial decision-makers’.[\[127\]](#)

At the apex of the egalitarian age, when the splintered world of the universal market society has completed the implosion of identitarian characteristics,

there will emerge from the uniform void of which Heidegger^[128] speaks, from this void which ‘spreads over this planet like frigidity on a dead soul’,^[129] in the twilight of the peoples, a type of internally formless man^[130] whom one will have subjected to a spiritual lobotomy; a mechanical man whose dull, technomorphic outlook can no longer seize the pluralist and multifaceted essence of the Universal, which, in order to develop in the originality of its difference, requires that it be protected from the egalitarian universalisms that strangle the natural diversities of an essentially pluralist world in the uniform mould of the Same. That is a world whose multiplicity can function only if one respects all the personalities and all the differences of the individuals that compose it. And individuals, in turn, that need multiplicity to exist, it being, true that it is the existence of the One that establishes the difference of the Other, since there can be identity only in relation to the identity of the Other. One sees that the differentialist intelligence of the world, apart from the fact that it accords with the natural laws of life, proceeds from a multi-dimensional perception essentially open to the Universal. This conception also constitutes the common foundation of Indo-European monism and polytheism of which Max Weber^[131] said that it is reached quite naturally when one starts from lived experience.^[132] Indo-European polytheism, which is fundamentally alien to the notion

of messianism or proselytism, the natural sources of the intolerance and fanaticism that are characteristic of the three monotheistic religions, superbly ignores the torments of resentment, vengeance, and punishment. Its unitary perception of the world shatters the dogmatic, monotone prism pertaining to the religions of revealed truth and the sole god. Instead of tearing apart the human through the dualist wound that distances god from men, that desacralises the world, that fragments the real, and breaks the natural correspondences between all the 'stages' of the living, polytheism perceives the world in the unity of its opposites, in this mystery of the harmony that the Greeks perceived in the movement of balance and in the oscillation of differences that attract and complete one another — and that Heraclitus defined thus: 'Opposition brings concord. Out of discord comes the fairest harmony... All things come to pass through the compulsion of strife.'^[133] Nicholas of Cusa^[134] would later characterise this conception as *coincidentia oppositorum* (coincidence of opposites). Giordano Bruno^[135] and Schelling^[136] would take up this idea again. Sigrid Hunke argues in the same spirit when she speaks of *Entgrenzung*,^[137] which means: '...acting as if one could cross through walls so that there could be an exchange between the external and the internal, between the cells of the body, between the external surface of the "I" and the deep layers of the "Self",

giving us access to the deep dimensions of reality, to the original roots – but also in order that it might take place between man and woman, between peoples and nations. And yet: each in the mutual respect of one's originality'.[\[138\]](#)

On the other hand, in the inorganic model of the universal Americanocentric egalitarian society, the peoples are effaced behind the masses, and the individual takes over the person. It is a partisan of universalism who says: to fight against the deracination of living cultures, it is necessary that there operate the 'decisive conjunction of the monotheistic axis and the cosmopolitan deracination'.[\[139\]](#) Torn from the links to his community, amputated of the feeling of belonging to and participating in the historical and cultural project of a people, the individual of the market society in the American style must forever resort to the excrescence of his petty 'I', which is the last chance he has of giving a minimum of significance to his life. But in 'shrinking' into himself, he is quite naturally led to exaggerate the sphere of his intimate relations, the last refuge towards which he hurries to compensate for the growing malaise that is provoked around him by an anonymous crowd that he perceives as a foreign body because it has ceased to be a community. Condemned to narcissism, the individual progressively becomes the prey of the worst mental imbalances, of permanent

depressions, of chronic anxieties and anguishes whose development, diagnosed by psychologists and doctors, is indeed symptomatic of the disastrous injuries that the egalitarian society inflicts in its wake.

In fact — in the culminating paradox of egalitarian society — if the crowd turned into a mass^[140] remains the womb of the worst of promiscuities, it is, at the same time, also the scene of the worst of solitudes, which grows in the solitary crowd of millions of 'I's, all forced into the *mini-destiny* of a petty, egotistic life that is increasingly painful, all in the increasingly more anguished search for a *micro-happiness* that wilts in the narcissistic shrivelling-up of the individuals into themselves. But the egalitarian society does not leave any other existential choice to its nomads. Besides, how can one imagine that, in the world of an egoistic credo striving for the sole, individual satisfaction of material welfare, man can still be a bestower of significance, a being capable of going beyond himself, of overcoming himself, since the reasons that he may find to let himself be borne above himself, through the feeling of belonging to the living community of a people, to his collective destiny, to the historical project of his culture and of his politics, no longer exist. In a society that converts the hierarchy of personalities into the atomising egalitarianism of individuals, that disintegrates the links of belonging and eradicates the identitarian consciousness, there is no longer a place

for the man with a will to power who wishes to create something above himself! He finds only termites, all equal in an equal world that has become equal to them.

The Europeans 'Fast-foodised' by the Americanocentric West

There was a time, one still remembers, when the Pope boasted that Europeans are 'Semites in spirit'^[141] every time they claim to be representatives of Judaeo-Christianity. Following the example of the Pope, we could say that Europeans who claim to be representatives of economic liberalism, of multiculturalism, of the UN and NATO, are Yankees in ideas and manners, passed through the mill of 'Newyorkisation', flattened out in the Californian torpor, 'fast-foodised' in the brain before being so in the stomach: 'fast-foodised' by an American civilisation that one could reduce to digests or gadgets, to a literature – when it is not a question of infantile comics – which circulates, in all genres and under all forms, the archaic mythemes of the Bible juxtaposed to the social anxieties of a multiracial population incapable, from this very fact, of finding its balance; 'fast-foodised' by the neo-primitivism of the arts, the doodlers of the pop arts and of the combine paintings, of the hard edge and the yes art, by the monotony of a music that seems to have definitively removed harmony in favour of disharmony;^[142] fast-foodised by the manners which are never the reflection of transcendental principles or values but are merely the

passing product of ephemeral trends or snobbisms; 'fast-foodised' by the impotence of politics subjected to the crushing domination of special interest lobbies.

The drift of Europe into the putrid swamps of America was, however, a predictable event that did not fall upon our heads suddenly. As Henry de Montherlant [\[143\]](#) wrote, 'There are many ways of letting loose the lions in Rome while the external enemy threatens at the frontiers and the internal enemy rots and paralyses all that has remained of power in the land.'[\[144\]](#) While the American Secretary of State, William H. Seward,[\[145\]](#) prophesied already in 1867 with the greatest vigour: '[America] has not stopped in the last three centuries in orienting itself to the West...and it should continue its course in this direction until the waves of these two civilisations, one young, the other decomposing, meet each other on the coasts of the Pacific.'[\[146\]](#) But the most clairvoyant minds of the European elite had, themselves, already felt the internal enemy.

Already in the first quarter of the Twentieth century, Pierre Drieu La Rochelle,[\[147\]](#) fearfully declared what the future would constitute: 'It would no doubt be a strange, abstract, mechanical and surrealistic civilisation, sports-oriented and drugged, masturbatory and Malthusian[\[148\]](#)...inartistic, scientific and superstitious, that we see with amazement appearing

among us, and towards which both capitalism and Communism, Chicago and Moscow, labour.’ [\[149\]](#) Antoine de Saint-Exupéry [\[150\]](#) had seen the premonitory signs of American gregariousness on the rise. After a stay in Tunisia where he was in close contact with the American Army, he wrote his ‘Letter to General X’, in which he did not hide his disgust with an epoch that was already damaging itself in an increasingly globalising America, overshadowed by the lack of differentiation and robotisation: ‘Two billion human beings hear only the robot, understand only the robot – become robots... But where is the United States heading, and where are we heading, for that matter, in this age of universal bureaucracy? Robot-man alternating between work on the conveyor belt and gin rummy – stripped of all creative power, incapable of creating, from the depths of the village, a new dance or a new song... I have the feeling of moving toward the blackest times in the history of the world... I hate this age.’ [\[151\]](#) Hermann Hesse [\[152\]](#) also glimpsed the oppressive signs of a vulgarity bursting from the low, mercantile instincts of an increasingly Americanised civilisation that he abominated in words very close to those of Drieu [\[153\]](#) when he denounced ‘this carefully preserved optimism of the middle classes, this fat and prosperous brood of mediocrity’, or when he mocked those lamentable ‘Americanised’ Europeans. [\[154\]](#) In 1928, Knut Hamsun had also glimpsed the prenatal

epoch of a monster to come in an American society in pursuit of an essentially material life dominated by a 'spiritual desert'.^[155] The danger has, since then, become globalised through the Americanomorphic human fauna that one encounters now in all the corners of the globe – the most dangerous enemy, perhaps, of all the peoples. But let us not forget, either, that the Beast has, in the space of hardly twelve years, spat, one after the other, the American death by phosphorus on the German towns of the Third Reich, then the death by atomic bomb on Japan, then the death by napalm on Vietnam, and, hardly three years ago, death by surgical bombing on Iraq,^[156] which cost the Iraqi people, according to the first estimates, no less than three million victims, for the most part civilians, after a war where, for the first time, an army won without fighting.

We must therefore agree on this: there exists an apostate part of ourselves, a renegade Europe which refuses to assume its Promethean and Faustian heritage, which denies its ethnic roots and which turns its back on its history. A Europe, Paul Valéry already affirmed bitterly, that 'obviously aspires to be governed by an American committee'.^[157] This unhealthy aspiration has turned to a sadomasochistic vice, and Europe, from 1945, by 'shooting' American ideas, fashion, music, moods, and fantasies like

narcotics, has quite simply ended by prostituting itself to Big Brother^[158] on the egalitarian asphalt of human rights, liberalism and the consumer society. Since this fateful date, Europe, says Thomas Molnar,^[159] has, faced with the American model, fallen into a state of permanent hypnosis to the degree that it has put 'within parentheses' the Europe of the Indo-European ethnic, spiritual and ontological reality,^[160] bowing before an America, as William Pfaff said, that 'would be safe only on the day that the world resembles it more closely'.^[161]

Europe, America's Mongrel

And behold how America, in mating with Europe, has given birth to a mongrel monster. In fact, as Jean Parvulesco^[162] pointed out, it is since 'its politico-historical disaster of 1945 that Europe has been living in death, through death, and with death, a death that is not even its own death but the death that has been imposed on it from outside, by its own shadow of death, borne on the nothingness of its own nothingness, a death that has been imposed subversively on it by the Anti-Europe, by the powers of the anti-continental encirclement...by the fatal, dark, inferior and corrupt waters of the glacial ocean of non-being',^[163] and whose epicentre is constituted by California, the warm earth of the soft death on the

shores of the Pacific where our culture has run aground, to lamentably die. This wizened earth at the end of history, the land of 'Hollywood imitation', constitutes the fixation abscess of a veritable 'asymptotic madness of the market society, of the society of the spectacle,^[164] and of cosmopolitanism'.^[165] Unwinding its infernal umbilical cord from one end of the planet to the other between the European agony and the American death, the West has come to mark the fatal threshold beyond which commences, for European Europe, the anti-Greek space of identitarian emasculation or, as Jean Parvulesco puts it, 'the self-dissolution in its own intimate darkness of a Western existence of the world which has become the symbol of impotence and abdication'.^[166]

America's mongrel, this Europe which has sacrificed all its ideals to Mammon,^[167] the idol that 'has governed America since its origins',^[168] the country where morality, apostrophised Knut Hamsun, 'is money',^[169] this Europe that has converted itself into a new 'monotheism of the market', to use the pertinent expression of Roger Garaudy,^[170] at the centre of which the very notion of political power, by being confused with that of market power, drags into the degeneration of politics the agony of man as such. Christoph Steding^[171] already noted with premonition,

‘The old definition of man, according to which he is a *zoon politikon*^[172] implies that the human being is a human being insofar as he is a political animal. The slow degeneration into apolitical neutralism brings about the destruction of the human dimension of man’.^[173] For Carl Schmitt,^[174] the emptying of politics always precedes the disappearance of a people: ‘If a people no longer possesses the energy or the will to maintain itself in the sphere of politics, the latter will not thereby vanish from the world. Only a weak people will disappear.’^[175] In the corpse of politics, the cold monster of economics can then take root, to the great joy of one of its most eager eulogists, Alain Minc:^[176] ‘Politics has just abdicated triumphally before society: such is the significance of the conduct of the global market. The change that has permitted the European machine to be restarted is the result of a methodological revolution: the states abdicate in favour of the market; they abandon their old tendency to build, construct, and standardise’.^[177] The common public discourse has, besides, banalised the depravity of politics into commercialism: ‘Power’, declares still more joyously the gay Attali, ‘is measured by the quantity of money controlled first by Force, evidently, then by Law’.^[178] The sanctification of profit and the quasi-cultural submission to the idol of profitability always precedes the gradual sliding of the person into

the individual, of culture into the market, and the motivating myths of a people into the economic and mechanical schemes of societies that have reduced all cultural paradigms to purely commercial modes of existence. The dream of a purely material possession of the world and of nature then becomes the centre of the ultimate project that this totalitarian type of civilisation nourishes; being a mongrel of America, this Europe abandons itself to the messianic delirium of egalitarianism at the same time as to the tyranny of the ever more roguish utopias of liberalism, which manufactures on an assembly-line a type of man who is happy 'to have but no longer to be, happy to possess but no longer to make'.[\[179\]](#) It is a two-headed liberalism guilty, as we have seen, both of deracinating individualism and of the massifying collectivism at work in Western societies, today becoming an exact replica of the collectivism of the Bolshevik type of yesterday. The analysis of Georg Weippert, which dates back more than a quarter of a century, anticipated with great mental acuity everything that has been said since about the deep similarities that have always linked Bolshevism to liberalism: 'Bolshevism does not lead to an overcoming of liberalism. Bolshevism has opposed Communism to the individualism of the West [today we say: of the Occident] but, in doing so, it has proved that it was not able to understand liberalism in its last entrenchments. Communism is in fact a product of

liberalism'.^[180] The liberal economy is 'a body without a brain' while the Marxist economy is 'a brain mounted on wooden stilts (the plan), both incompatible with the laws of life', declared for his part Ernst Wagemann^[181] – he, too, in advance of his times.^[182] A mongrel of America, this Europe abandons itself willingly to the dictatorship of human rights and the political and legal alibi of globalism in the war that it conducts daily against the rights of peoples, as if for a superior principle: 'There is a European civilisation that has taught the world human rights and democracy, values superior to all others, and which should prevail over cultures still resistant to their universality' (*sic*);^[183] America's mongrel, this Europe shows itself incapable of imposing any order whatsoever on a technological effervescence whose significance increasingly escapes societies becoming less and less active, that do not even master its power 'in a world devoted to the deracination of generalised nihilism, that of technoscience, of the globalised market economy and of its immediate results, perpetual changes and innovations';^[184] America's mongrel, this Europe of which Jean Cau^[185] further said in his splendid *Les Écuries de l'Occident*: 'The Earth has never been as peopled with professors, ideologues, sociologists, doctors and scientists of all sizes, inflated to bursting with an immense knowledge... Never has the machine –

from the cyclotron to the computer, from the transistor to the rocket — been so used. Now, never has man found himself...so powerful and so disarmed before the demographic, racial, political, etc., problems that assail him...';^[186] America's mongrel, this Europe, which subjects art to 'the duty of ugliness hoisted to the rank of a cardinal principle', that glimpses in aesthetics a means of the 'promotion of all pathological phenomena', says Hans-Jürgen Syberberg, a means of 'the suppression of beauty' and which 'henceforth serves as sacred in the hour of the triumph of filth, of the filth that extinguishes art';^[187] America's mongrel, this Europe which appeals to the human person but which programmes the death of peoples, the destruction of all the bio-cultural uniqueness of this planet by supporting, via means of multi-racial deviations, the greatest genetic manipulation in history.

The Three Degrees of Mongrelisation

To the degree that it has withered in the putrefaction of the Americanosphere, western Europe has transformed itself into a counter-world of that which was the world of the European spirit, the European cultural universe, and the European political territory, just as Julius Langbehn^[188] had said that the modern world had ceased to be a 'nature', and had instead become an 'anti-nature'.^[189] Today, after having given

birth to a monster in which it can no longer recognise itself, after having abandoned itself increasingly to neurotic *business* in the American style, to wild commercialism in the American style, and to advertising tricks in the American style, it was fated – it was necessary – that Europe should lose the *Greek instinct* of style, the *Roman taste* for elegance, the *Faustian impudence* of haughtiness, and become disintegrated through a process of an intellectual mongrelisation that has come about in three stages. First phase: *Big Brother* devours its entrails in the commercial model of the consumer society; second phase: *Big Brother* castrates its vital energies in the domestic model of the society of the spectacle; third phase: Europe sinks into the Americanocentric midnight of *ethnic thanatos* in the ethnocidal American model of the post-European multiracial society, disintegrating what remains of an identitarian consciousness, mind and substance, of the memory of its origins and its differences. And what yesterday was only a ‘wish’ is brutally introduced into today’s reality: the *melting-pot* becomes a constituent part of social life, while the American redemption through multiracialism heralds the last phase of the secularisation of Judaeo-Christianity. In other words, the final cycle of Americanisation marks the final threshold beyond which the legal apparatus is transformed into a system of oppression. In the first phase, laws of an increasingly

markedly coercive character are forced to protect a political process that aims, for its part, at giving a semblance of legality to an ethnic chaos that the great majority of the population still perceive as an abnormality. In the second phase, the legal apparatus decrees the normalisation of panmixia, which is still resented by the indigenous people as a whole as a violation of the natural order. Then, in the third phase, the egalitarian delirium reaches its apogee when the notion of a people, ceasing to be the norm, is effaced by that of society. [\[190\]](#) National history then becomes a taboo. Every reference to ancestral culture, suspected of damaging the dignity and respect of non-natives, must be banished from the political, pedagogical and cultural discourse. Art implodes. One can even imagine that the statuary that adorns the façade of institutions, modelled on the nation's ethnic type, may disappear into the depths of museums insofar as its Greco-Germanic profiles, accused of representing racist aggression by the non-European strata of the new population, will have to give way to abstract, transparent, neutral copies, models bearing no identity and consisting of pure, formless projections of a universal, archetypal man.

III.

‘Everything flows in rhythm,
Everything flows through being broken up’[\[192\]](#)

The Coup d'État of Hope Heralds the Re-enchantment of the World

It was Raymond Abellio^[193] who first announced the good news: 'The great novelty is the following: this world will never again be too big for us; it is we who have grown too big for it!'^[194] The hope that bears us has been greater than the resignation that could have brought us down. Why? Because the verb 'to hope' is, the moment we became sharply aware of the dominant Western danger, laden with a greater significance: hoping ceases to signify for all of us – members of the New Culture at whatever level – the passive expectation of the hypothetical event that would make the system implode; hoping ceases to designate the lazy wandering in the imagination of what the future of Europe could be. To speak plainly, let us say that hope ceases to be that walking-stick of cowardice that Christiane Pigacé once evoked.^[195] Hoping ceases to be a prophecy since the future is not built by predictions, the future is built by willing: hope is transformed into this will.

An Intellectual Coup d'état

To start with, hoping is the point of departure of an intellectual *coup d'état* that makes us resume the discussion of essential questions without making the

slightest concession to either the taboos that hypnotise the media of the System, nor to the dogmas (even if they are ‘instilled in the people through the educational system’)^[196] that crush the freedom of thought of teachers and the freedom of action of the political class. Hoping will, in fact, from the moment that one has taken note of the *declaration of war* of the System against the *Rights of Peoples*, consist in posing the taboo question again, the question that makes the censors of the West tremble, the heretical question that reignites the stakes of the Inquisition, the ontological question that has to be erased from consciousness and be removed from everyone’s memories: the *key question of our roots* that includes all others, the renaissance of politics, the recreation of a historical project, the model of democracy and of organic society, ecology, and so on.

At the epicentre of the devastating torment that beats upon Europe, posing the question of our roots is to reopen the eye of the storm, the serene and impassive eye at the centre of the tempest, the eye that knows the future because it preserves the memory of our origins. Let us begin by recalling some rules that we laid down upon the foundation of our movement on the basis of the following intellectual and spiritual orientations. Our foundations are threefold: human, intellectual, and strategic. They are *human*: these are our mythological, historical, biological, psychic, and

social roots, for we are men of a heritage (our cultural heritage), men with a foundation (the ethnic structures with which we identify), men of a tradition (the mythological structures and the memory of the narratives on which we are based), and men of an intellectual attitude (the mental structures of the collective unconscious of our people). They are *intellectual*: the acquisition of our intelligence, the sum of our knowledge, the alternatives that our ideas propose, the researches, the studies, the analyses that are going to articulate, in all domains, the differentialist conception of the world. They are *strategic*: the metapolitical project that announces a new culture and new values. These new values are articulated within specific structures of the European mentality, of its ethnic groups, and of its history, *a contrario*^[197] to the egalitarian ideological project which breaks up identities, shatters specific cultural or ethnic structures and, in the final analysis, modifies the human, psychic and social integrity of peoples.^[198]

Let us specify, in passing, that our approach to paganism was not born out of a wish for a nostalgic return to forbidden traditions, in the Epimethean^[199] perspective of the god who looks backwards but, on the contrary, in the sense of a destined will called upon to recreate the mental and spiritual conditions that would permit the gods to reappear on the horizon of a new

beginning. Only then will the gods be able to speak once again in the reawakened memory of their people, as Heidegger himself imagined in this posthumous text: 'The sole possibility that is left for us is to prepare a sort of readiness, through thinking and poetizing, for the appearance of the god or for the absence of the god in the time of foundering; for in the face of the god who is absent, we founder.'[\[200\]](#)

An Aesthetic and Ethical Coup d'état

In this ruined, post-Hitlerian world, we have never been deceived by the external indications of decadence. We have always known that there is a 'fundamental dislocation of the aesthetic taste' aimed primarily at 'the destruction and shattering of the soul'.[\[201\]](#) It was therefore necessary to become aware again, through our *personality*, of our *soul*, to recreate in ourselves the internal revolution which anticipates the political revolution, and recreate a *spiritual state* watching over our mind, somewhat as Moeller van den Bruck had demanded of his generation: 'This true revolutionary spirit that we are waiting for has no link with the Insurrection which lies behind us; it has to do with a spiritual revolution in ourselves and directed against ourselves: which lies before us.'[\[202\]](#) It is for this reason that *hoping* also becomes the act of an *aesthetic coup d'état* which allows us to become aware once again, within the confines of the revived soul and

at the dawn of ourselves, of all the affinities that connect and bind us, the men and women of the New Culture, in matters of taste, sensibility and style, but which have been sleeping up to now, inactive within the folds of the ingrained collective consciousness contained in our genomes. This taste, this sensibility still await their painters and their poets, their sculptors and their architects, whose new arts will finally be able to pave the way to a superhumanist and Faustian philosophy of life, the first indications of the cultural awakening that always precedes the true renaissances of politics: if every revolution burns in the brave minds of certain intellectuals, it is also first born at the crystalline moment of the visionary genius, in the strong souls of certain artists and of some poets who, in times of greatest distress, ‘stay on the gods’ tracks, and so trace for their kindred mortals the way toward the turning’.[\[203\]](#)

Finally, *hoping* becomes the act of an *ethical coup d'état* which teaches us again that ultimate freedom, as we understand it, essentially consists *in being able to do what one should do to fulfil oneself completely*, a self-determining freedom of one's rights and of one's duties in the most authentic European spirit, such as one finds in the *Edda*:[\[204\]](#) ‘Seek thou thy way thyself!’[\[205\]](#) Deciding, acting and assuming are the three attributes of our freedom. *Deciding*: the

voluntary free act. *Acting*: the creative free act. *Assuming*: the responsible free act. In this conception, freedom does not proceed either from a 'natural' condition, nor from a gratuitous act. It supposes, on the contrary, the *sovereignty* of the person who *strives* for it. Correlating to a *conquest*, this freedom is thus never passively experienced, but seized. That implies, in turn, that, if to understand its value one should be capable of attaining it, likewise, in order to live it, one should be worthy of it. This conception of freedom thus implies that we should 'go out of' ourselves in order to go beyond ourselves. This going beyond ourselves we reach insofar as, breaking with the spirit of this age (choices), we mobilise ourselves against it (action), ready to *assume* the risks and sacrifices that this act supposes. Consequently, by taking the *metapolitical* decision to withdraw from public affairs pertaining to the System, we have not removed ourselves with the aim of isolating and protecting ourselves. On the contrary, this metapolitical withdrawal places us in a situation of detachment in order to be in a better position to *fight*. On the surface, this is a withdrawal to better prepare ourselves for the higher reverberations, for the spiritual revivals heralding political revivals.

The metapolitical strategy proceeds from the *bow* that is stretched into the final depths of reflection, into the deepest fields of the consciousness of things and the knowledge of ideas — and from the

transfiguring *arrow* which, in turn, has the power to pierce the System in its most inaccessible depths. The metapolitical strategy, as we understand it, thus never consists in enclosing oneself in the reassuring phalanstery of one's ideas to dream lazily of the future state of society. Metapolitical combat, as we conceive it, raises our consciousness and our ideas to their final metaphysical degree to prepare ourselves for the superior acts of the gifting of our studies and our strengths to the revolutionary life of the New European Culture.

At the moment that Europe sways on the edge of the precipice of the final abdication — the ontological abdication of its *genos*^[206] — the metapolitical strategy understood in this way is the only means to make us strive for the Evolian attitude of riding the tiger^[207] and the Heideggerian awareness of reversal, to hasten the new divides that already herald — through our reflections and our works, our rejections and our enthusiasms, our manner of being and of doing, of saying and of acting — the world of tomorrow. Only access to these high degrees of experience and knowledge will allow us to lead the revolution to its end which we have begun in our minds, and which Raymond Abellio defined in these words: a 'true revolution will only be realised by a coherent and bold minority, capable at the same time of maintaining and repressing its ambitions, having been able to forge an

iron will for itself in the struggle, a minority that carries a deep popular consensus. That is, a minority which is at the same time an elite and a party. A party, that is to say, a hierarchical institution capable of transforming individual intentions into acts which are capable of fighting on all fronts at the same time'.[\[208\]](#)

Let us look once again at the West, its mechanical eyes closed and its gaping mouth buried in its own vomit. And let us say, before taking leave of it forever, 'West, there is nothing loveable in you. In order to destroy dead forms and the vestiges of ancient truths, you have accumulated lies and, in order to create new truths, you have invented other lies. In the name of the rights of peoples, you have carved up empires; in the name of human rights, you have torn apart Europe. In this century, the world awakens from the torpor into which you have sunk it. Already, many of the peoples of the Third World have undertaken their voyage back to their origins... For us, may we be able to return to the destiny of Europe! Defeats become victories when one is able to experience them as challenges'.[\[209\]](#)

IV.

The Fundamental Laws of Differentiation

Public discourse is rapidly drifting away from the discourse of the life-sciences – a striking sign of these confusing times. Politics, education, the media and the churches radicalise the egalitarian pronouncements of their declarations to the point that their public statements no longer correspond at all to scientific knowledge.

‘There’s nothing better than a good mixture – neither black, nor brown, nor white, but all together!’ These words are indeed emblematic of the obsession with panmixia that has taken hold of people’s minds. If they surprise because of their extremism, they nevertheless reveal to what level of imbecility the institutions of the state have fallen when one considers that these words emanate from the official organ of the very official Bundeszentrale für politische Bildung![\[211\]](#)

Multicultural discourse abounds in paradoxes of all sorts:

- One cannot guarantee differentiation and strive for mixture.
- One cannot argue for the Other and want the

Same. Conversely, one cannot want the Same without depreciating the Other.

- One cannot advocate multiracialism and refer spontaneously to a monocultural application of justice, the constitution and law.
- How does one maintain peace when one programmes war by encouraging the cohabitation of different groups within the same society that have an antagonistic perception of life, religion, values, and justice?
- How can one plead for the freedom of a people when one refuses sovereignty to it?
- How does one teach tolerance when one attacks differences?

Heterogeneity and Polymorphism

In a supreme paradox, while the worst absurdities flourish in public discourse, never, in the domains of biology or cytology, of psychology or genetics, have the researchers shown the fundamental differences that distinguish races and cultures with so much evidence. It is not just in physics that the idea of a process of a multiformed creation of the universe is upheld by researchers who have proven that one of the fundamental laws of the entire universe is the law of extreme heterogeneity, at all levels (motion, speed)

and in all the domains of matter. The most ancient human fossils attest to the extremely advanced polymorphism that has characterised the various human races from the beginning. The best-known contemporary theorist of evolution, the geneticist Ernst Mayr,^[212] speaks of polytypism to characterise racial branching.^[213] For the psychologist Hans Jürgen Eysenck,^[214] ‘There is no question whatever that men are created unequal, in the sense that their genes contain the determinants of unequal appearance and development’. The very idea of equality is incompatible with that of freedom to the degree that ‘in order to impose equality on a non-egalitarian biological substratum, we may have to curtail the liberty of the individuals concerned and try to force them into a uniform mould’.^[215] The biologist Rupert Riedl^[216] explains that authentic humanism is not that which is represented by egalitarianism, that ‘wicked fiction’ that destroys our most important vital reserves: genetic, ethnic, and cultural.^[217] Authentic humanism emerges from the consideration of all the diversities inherent in life: ‘humanism which respects, protects and encourages difference and inequality’.^[218] Modern biology has only confirmed the hypotheses put forward in the first half of the Twentieth century. The great humanist doctor Alexis Carrel^[219] declared in 1935: ‘Human types, instead of being standardized, should be

diversified, and these constitutional differences maintained and exaggerated by the mode of education and the habits of life.’[\[220\]](#) The heterogeneity of the planet has been nurtured since the dawn of time – and it will continue to be until its twilight – by the homogeneity of the peoples and cultures that live in it. All the theories that are based on a vision opposed to these laws are the public enemies of nature. Cultures are the living proof of the contradictory and enriching possibilities buried in the different human heritages of this world. They are the great lesson of the living being that the illiterate people of egalitarianism has failed to learn. The cultures are the mirror-image of a well-defined psychological morphology, the original projection of the mental, religious, and aesthetic corpus of a quite distinct ethnic group. The importance of the differentiations of a mental sort that one observes between the races is provided by a supplementary proof: ‘As a socio-anthropologist’, declares the famous scientist L. S. B. Leakey, [\[221\]](#) ‘I naturally accept and even stress the fact that there are major differences, both mental and psychological, which separate the different races of mankind. Indeed, I would be inclined to suggest that however great may be the physical differences between such races as the European and the Negro, the mental and psychological differences are greater still.’[\[222\]](#) The modern anthropological definition of race, of course, includes

mental and psychological behaviour. [\[223\]](#) ‘Thanks to the variety of ethnic groups, cultures lend themselves to different experimentations and are, due to this fact, the motors of evolution. Cultural diversity also guarantees, at the same time, the future of the next human type, and is thereby an essential principle of the vital fluid which manifests itself in the multitude of organisms scattered throughout the species and sub-species’, retorts the ethologist Eibl-Eibesfeldt, in his nineteenth thesis, responding to the warped assertions of the sorcerer’s apprentices of multiculturalism. Clarifying his thought, Konrad Lorenz’s [\[224\]](#) pupil adds, ‘Diversity is maintained thanks to the mechanisms of differentiation and defence’. [\[225\]](#)

The Multiracial Society is a Society that Despises Races Insofar as it Kills Them through Miscegenation

The world is multicultural in proportion to the homogeneous balance of the cultures and peoples that compose it. To strive to deny the existence of races while upholding the abstract notion of humanity proceeds from the same absurd reasoning that affirms that white and black are two different variations or perceptions of the same colour. Race is a given of Nature, the effect of a biological process, the result of phylogenesis, or, if one refers to the definition that geneticists give it, a subdivision of the species that differs from the others by the frequency of numerous

genes.^[226] Today one estimates that the process of diversification that separates the great Europoid race from the great Negroid race dates back to around 120,000 years ago, whereas the split of the great Europoid race from the great Mongoloid race to around 60,000 years. 'Humanity (as an abstract definition) is an invention of the European mind... Humanity as a biological unity does not exist',^[227] cautions Eibl-Eibesfeldt once again. With the apparent exception of certain so-called primitive races (Ainus, Veddas, Negrillos, Khoisanids, Negritos),^[228] this process of diversification has not yet ended. An evolution at the level of cerebralisation can still cause the races of the present day to arrive at 'a more perfect stage than that of *Homo sapiens*', declares Ernst Mayr.^[229]

One will note in passing that there are no examples of the peaceful cultural integration of one people into the culture of another. The multiracial project leads directly to the 'soft genocide' of which the biologist Erlung Kohl speaks. It is the expression of a 'society that despises races insofar as it destroys them'.^[230] In short, the destruction of racial and cultural homogeneities or, if one prefers, the 'newyorkisation' or the 'lebanonisation' of the world, documents the greatest crime ever committed against all the peoples of the earth. The standardising mould of the melting pot is not even comparable to the pot where coffee and

milk are mixed: ‘The expression “mixture of races” is besides entirely inadequate. One does not mix races as one mixes coffee and milk, or as one mixes liquids. In *café au lait*, coffee and milk continue to exist; in *café-aulaitisation*...both the coffee and the milk disappear!’^[231] The multiracial society of human rights corresponds to a society in which man has lost his most elementary right: that of remaining different – at the same time that he has acquired the freedom...to no longer be what he is. At the horizon of this grey, uniform world emerges the wandering crowd of all those whom one has cut off from their people and their identity, in search of themselves, never finding themselves, as this poignant poem of Alev Tekinay^[232] well illustrates:^[233]

Between Things

Every day I pack and unpack my bag.

In the morning, when I awake, I plan my return,

But before noon, I accustom myself a little more to
Germany.

I change and yet remain the same—

And do not know any longer who I am.

As if to support this threat, the internationally reputed anthropologist, Ilse Schwidetzky,^[234] already offered a

warning in 1950 which today assumes a tragic dimension: ‘...each group possesses its own biological structures and, in this way, is differentiated from all the others. That is the reason why nothing is more important for the life of peoples than to know what groups of migrants they are capable of integrating into their reproductive biological sphere’.[\[235\]](#)

The eradication of racial differences only anticipates that of cultural differences. In fact, inasmuch as ‘a race is not characterised simply by its physical traits but rather by what they express, by a determined style of behaviour and sensibility...by a way of being and living and by an existential configuration’,[\[236\]](#) it clearly follows that every attack carried out on the biological substrate will necessarily have repercussions on the cultural paradigm. External disintegration is juxtaposed to internal fragmentation: one ‘of the most harmful effects of crossings between truly heterogenous races, not to mention bastardisation or physical alteration, is a wrenching and an internal contradiction, the rupture of unity within the human being.’[\[237\]](#)

The Key Idea of Territory

Any talk about people and culture boils down to dealing with the fundamental question of territory. It is a cardinal question that is impossible to avoid, since it opens and closes every debate on identity. In effect, territory is to a people what air is to our lungs. If it happens to disappear, the cultural and biological life of an ethnic group is threatened with asphyxiation (in a very real sense) in a short span. All the discussions that relate to identity cannot ignore the notion of territory if they do not wish to sink into the ridiculous.^[238] ‘The human being is a territorial being’, reminds Professor Otto Koenig.^[239] The preservation of territorial integrity is the condition *sine qua non*^[240] of ethnic existence, as Eibl-Eibesfeldt has persistently explained. The cohabitation of different communities within a state is possible only when the territorial integrity of each community is clearly defined and its sovereignty strongly guaranteed, as in the case of Switzerland, a model of ethnic cooperation which evidently has nothing to do with the multiracial society ‘that Heiner Geissler imagines’.^[241]

The Maintenance of Peace is Closely Dependent upon
the Maintenance of Territorial Integrity

In his most recent work, the ethologist Eibl-Eibesfeldt

returns to this major point: 'The best way to maintain peaceful cooperation between peoples consists in guaranteeing to each of them a territory that each people has the right to administer in its own way, and in which it is permitted to develop itself culturally as it sees fit'.^[242] The multicultural society, *de facto*, creates the conditions of a permanent state of conflict as soon as the different ethno-cultural groups engage in the (legitimate) defence of their interests, needs, and aspirations, as soon as they are naturally led to affirm their identity in order to escape the cultural or ethnic suicide of assimilation. Any state of peace in society is inevitably overturned in a state of crisis provoked by ethnic rivalries: 'To the degree that a people accept the implantation of minorities in their territories, they open the door to inter-ethnic competition in their own house'.^[243]

It clearly emerges from the empirical observations of modern ethology that the demarcation of a territorial border does not come about through chance, but purely and simply from genetically programmed dispositions: 'It is imperative to know that human beings are hereditarily endowed with programmes of behaviour that determine their perceptions, reflections and actions in a decisive manner'.^[244] Territorial demarcation equally responds to a need dictated by evolution: 'In the case of competitions with other

individuals, the entrance *en bloc* of a closed group is as important as its number... Another advantage consists in the fact that the formation of well-defined groups that are mutually demarcated in relation to other foreign groups favours evolution, insofar as mutations emerge only in small groups and develop only through the competitive struggles that oppose one group to another'.^[245] Erlung Kohl refers to Konrad Lorenz to demonstrate that the cultural life of an ethnic group is tightly bound to the territorial demarcation of a space that guarantees it a separate development that it imperatively needs to know and affirm itself: 'Relatively compact barriers...that are erected between two cultural cores which are divergent in development are characteristic of all cultures, and are clearly indispensable to their evolution'.^[246] Respect for territorial integrity quite simply demands the maintenance of peace: 'Peaceful collaboration between different peoples is possible on the condition that each ethnic group possesses its own territory and can regulate its own affairs without exposing itself to any repressive domination or to territorial amputations.'^[247] All these observations allow one to measure to what a degree of stupidity and blindness the militants of multiracialism have sunk, as their model of society leads inevitably to war! Immigrants 'who settle permanently take possession of the most precious resource that a people possess – namely, their

territory. It is for this reason that they are perceived as invaders, and this situation then automatically triggers a desire for territorial defence among the natives... Taking into account our hereditary reflexes, the multicultural model that Geissler wants to introduce in Central Europe would automatically lead to conflicts'.^[248] Heiner Geissler himself warns of the danger of a civil war (even if he places the responsibility for it on the shoulders of his compatriots!), which he believes can be defused through social measures. This reduction of the human paradigm to the economic paradigm reveals to what extent the current political discourse is linked to the models of liberal thought and to its archetype, the *Homo occidentalis*: 'I predict civil wars in Germany if we do not grant immigrants who live among us full citizenship – even if they have a different skin colour and are not of Germanic origin'. This famous 'equality of rights' naturally supposes strict conformity to the principles defined by human rights. These foreigners will become 'German citizens...who recognise our Constitution'.^[249] Apart from the fact that the appellation 'German' is absurd insofar as multiracial discourse empties it of its real ethno-cultural significance, human nature does not allow itself to be locked within techno-commercial thought. The humanity of a human being does not allow itself to be reduced to its basest needs – unfortunately for

Geissler (but what was true here of a Geissler is also exactly true of the present, completely brainless President, Christian Wulff)^[250] — and fortunately for men — human nature does not allow itself to be locked within techno-commercial thought, the humanity of the human being does not allow itself to be reduced to its needs. The aesthetic sense, the historical sense and the religious sense are other paradigms of a human nature infinitely richer and more complex than the liberal theoreticians wish to admit.

Fighting for the Essence

The originality and the richness of the human heritages of this world are nourished by their differences and their deviations, which surprise and fascinate as soon as one passes from the culture of one people to another. These originalities can find protection, in turn, only in the homogeneous ethno-cultural space that is proper to them. The defenders of multiracialism are the primary destroyers, consciously or unconsciously, of this elementary right. To resist the aggressive ideology of human rights, the doctrinal alibi of the totalitarian Western society, it is urgent to draw up a new Declaration of the Rights of Peoples in concert with all the movements that fight on this Earth for the respect of their ethno-cultural identities. The sensible will of the identitarian being should be able to thwart the senseless will of its eulogists and the will of a blind

egalitarianism which is the source of the totalitarian levelling of things and persons: 'The unconditional uniformity of all kinds of humanity of the earth', further observes Heidegger, 'under the rule of the will to will makes clear the meaninglessness of human action which has been posited absolutely'.[\[251\]](#)

It is certain that the actions of the politicians of today – whether they are absurd or criminal – are not at all reflective of any responsibility by those who decide on them! Their political responsibility lasts (if at all) only for the period of the parliamentary mandate. It is therefore useless to hope to see them one day before tribunals – to make them answer for their acts – politicians who are today planning for the chaos and wars of tomorrow through their decisions. As Professor Koenig bitterly affirmed, 'No political man bears the responsibility of his acts when there are no immediate consequences. He has nothing to fear and is responsible for nothing'.[\[252\]](#)

To pose the question of identity again is to appeal to the wisdom of Knowledge. It is to take into consideration once again the benefits of the life-sciences (which have fallen into discredit, and for a reason) if one wishes to put an end to the ideological blindness of egalitarianism. 'The biological sciences have revealed to us the most precious of secrets – the laws of the development of our body and of our

consciousness. This knowledge has brought to humanity the means of renovating itself'.^[253] What is at stake are peoples and the life of their cultures, of a life of which the living peoples are still the conscience and locus, of a life of which the people are also the shepherd. Europe will be reborn from itself, 'from the re-appropriation of its own origins',^[254] or it will not be reborn. Julien Freund shares the same opinion: 'It is not from others that the Europeans can expect the salvation of their civilisation, but from themselves, on the condition that they wish it, and put into effect the necessary means to ensure it'.^[255] For Sigrid Hunke, too, there is no doubt that 'Europe will unveil its truth when it becomes itself once again, when it determines itself once again, when it is able to reaffirm itself as itself, and to protect itself from foreign pretensions, and when it has found again the strength to realise itself in its own renewed history'.^[256] The spirit that inhabits the being of our people still comes from the same source, from the same blood.^[257] So, everything can be born again, everything can begin again for the Europeans 'as long as the hereditary qualities of the race remain present, the strength and the audacity of his forefathers can be resurrected in modern man by his own will'.^[258]

Let us make sure that the peoples remain the protectors of their values and their truth, in order to

continue to gift to the world their singular genius, each in the mysterious expression of their style, their manner, their pride — we who, like Nietzsche, know today much more than yesterday, that the writing that springs from a mind always bears the signature of its blood, which is unalterable for all eternity.

BIBLIOGRAPHY

- Abellio, Raymond. *Assomption de l'Europe* (Paris: Flammarion, 1978).
- Allen, Gary. *The Rockefeller File* (Seal Beach, California: '76 Press, 1976).
- Attali, Jacques. *Les lignes d'horizon* (Paris: Fayard, 1990).
- Baader, Roland. *Die Euro-Katastrophe: Für Europas Vielfalt gegen Brüssels Einfalt* (Böblingen: Anita Tykvet, 1993).
- Baker, John R. *Race* (London: Oxford University Press, 1974).
- Bandulet, Bruno. *Das Maastrichter Dossier: Deutschland auf dem Weg in die dritte Währungsreform* (Munich: Langen-Müller-Herbig, 1993).
- Bell, Daniel. *The Cultural Contradictions of Capitalism* (New York: Basic Books, 1976).
- Benoist, Alain de. *Beyond Human Rights: Defending Freedoms* (London: Arktos, 2011).
- Europe, Tiers-Monde: même combat* (Paris: Robert Laffont, 1986).
- The Problem of Democracy* (London: Arktos, 2011).

Bergfleth, Gerd. 'Perspektiven der Anti-ökonomie', in *Staatsbriefe* 11 (Munich), 1991.

Bible, The. King James version. Available at the University of Michigan Web site, quod.lib.umich.edu/k/kjv/.

Borde, Klaus. 'Nichts geht über eine gute Melange', in *Bundeszentrale für politische Bildung* 66 (August 1991).

Bouché-Leclercq, Auguste. *L'histoire de la divination dans l'antiquité*, Vol. II (Paris: Ernest Leroux, 1880).

Brunner, Manfred (ed.). *Kartenhaus Europa? Abkehr vom Zentralismus: Neuanfang durch Vielfalt* (Munich: Aktuell, 1994).

Carrel, Alexis. *Man, the Unknown* (London: Harper & Brothers, 1935).

Cau, Jean. *Contre-attaques: Précédé d'une Éloge du lourd* (Paris: Le Labyrinthe, 1993).

Les Écuries de l'Occident: Traité de morale (Paris: La Table Ronde, 1973).

Chalandon, Stephan and Philip Coppens. 'French Visions for a New Europe'. Available at *The Occidental Quarterly Online* (www.toqonline.com/2009/12/french-visions-for-a-new-europe/).

Chassard, Pierre. *Les diversités naturelles* (Wesseling: Gesamt-deutscher Verlag, 1993).

Dall, Curtis B. *FDR: My Exploited Father-in-law* (Tulsa, Oklahoma: Christian Crusade Publications, 1967).

Drieu La Rochelle, Pierre. *Genève ou Moscou* (Paris: Gallimard, 1928).

Le jeune Européen (Paris: Gallimard, 1927).

‘Les dernier jours’, in *La suite dans des idées* (Paris: Au Sans Pareil, 1927).

Duverger, Maurice. *Le lièvre libéral et la tortue européenne* (Paris: Albin Michel, 1990).

Eder, R. and A. Mölzer (eds.), *Einwanderungsland Europa?* (Graz: Leopold Stocker, 1993).

Eibl-Eibesfeldt, Irenäus. *Der Mensch: Das riskierte Wesen: Zur Naturgeschichte menschlicher Unvernunft* (Munich: Piper, 1988).

Wider die Mißtrauensgesellschaft: Streitschrift für eine bessere Zukunft (Munich: Piper, 1994).

Ellul, Jacques. *The Meaning of the City* (Grand Rapids: Eerdmans, 1970).

Epstein, Ph.D., Rabbi Dr. I. (tr.). *The Soncino Babylonian Talmud*. Available at www.halakah.com.

Evola, Julius. *Explorations: Hommes et Problèmes*

(Puisseaux: Pardès, 1974).

Heathen Imperialism (Kemper, France: Thompkins & Cariou, 2007).

‘Histoire secrète de la Rome antique: les Livres Sibyllins’, in *Explorations*, pp. 69-78; cf. also *Totalité: Pour la révolution européenne*, 5 June 1978; original: *La Difesa della Razza* 7, Vol. IV, 5 February 1941.

Les hommes au milieu des ruines (Paris: Les Sept Couleurs, 1972).

Men Among the Ruins (Rochester, Vermont: Inner Traditions, 2002).

Revolt Against the Modern World (Rochester, Vermont: Inner Traditions, 1995).

Ride the Tiger (Rochester, Vermont: Inner Traditions, 2003).

Totalité: Pour la révolution européenne, 5 June 1978, pp. 5-13; original: *La Difesa della Razza* 7, Vol. IV, 5 February 1941, pp. 20-27.

Eysenck, Hans Jürgen. *The Inequality of Man* (London: Temple Smith, 1973).

Faye, Guillaume. ‘Auf den Spuren von Thorstein Veblen’, in *Élémente* 2 (January-March 1987).

Contre l'économisme: Principes d'économie politique

(Paris: Le Labyrinthe, 1983).

L'Occident comme declin (Paris: Le Labyrinthe, 1984).

Le système à tuer les peuples (Paris: Copernic, 1980).

Fernau, Joachim. *Halleluja: Die Geschichte der USA*
(Munich: Herbig, 1978).

Fischer, Eugen. *Der völkische Staat biologisch gesehen*
(Berlin: Junker & Dünnhaupt, 1937).

Fish, Hamilton. *FDR, the Other Side of the Coin: How
We Were Tricked into World War II* (New York:
Vantage Press, 1976).

Freund, Julien. *La décadence: Histoire sociologique et
psychologique d'une catégorie de l'expérience
humaine* (Paris: Sirey, 1984).

Fritsch, Ludwig A. *Amerikas Verantwortung für das
Verbrechen am deutschen Volk* (Tübingen: Grabert,
1974).

Fromm, Erich. *To Have or to Be?* (New York: Harper &
Row, 1976).

Fukuyama, Francis. 'The End of History?' in *The
National Interest* 16 (Summer 1989).

Geissler, Heiner. 'Kein Grund zur Angst', in *Der Spiegel*
41 (1991).

'Zugflut: Die multikulturelle Gesellschaft', in Stefan

Ulbrich (ed.), *Multikultopia* (Vilbiburg: Arun, 1991).

Gini, Corrado. 'Psychic and Cultural Traits and the Classification of Human Races', in *The Mankind Quarterly*, vol. 1, no. 4 (1961).

Goldstein, Marc A. *Social and Political Thought of the French Revolution, 1788-1797* (New York: Peter Lang, 1997).

GRECE (ed.). *États-Unis: danger*, Actes du XXVème Colloque National du GRECE (Paris: Le Labyrinthe, 1991).

La fin d'un monde: Crise ou déclin: Actes du XVIIIème Colloque National du GRECE (Paris: Le Labyrinthe, 1985).

Le bréviaire anti-américain (Paris: Le Labyrinthe, 1992).

Hadjidinas, Jason. 'La Grèce et le Déclin', in *Vouloir* 10, November 1984.

Hamsun, Knut. *The Cultural Life of Modern America* (Cambridge, Massachusetts: Harvard University Press, 1969).

Selected Letters, Vol. 1: 1879-98 (Norwich: Norvik Press, 1990).

Harris, William (tr.). *Heraclitus: The Complete*

Fragments. Available at
community.middlebury.edu/~harris/Philosophy/heraclit

Hébert, Jean-Pierre. *Race et intelligence* (Paris: Copernic, 1977).

Hedin, Sven. *Amerika im Kampf der Kontinente* (Leipzig: F. A. Brockhaus, 1943).

Heidegger, Martin. 'Building, Dwelling, Thinking', in Neil Leach (ed.), *Rethinking Architecture: A Reader in Cultural Theory* (London: Routledge, 1997).

The End of Philosophy (New York: Harper & Row, 1973).

Poetry, Language, Thought (New York: Harper Collins, 1971).

The Question Concerning Technology, and Other Essays (London: Harper Collins, 1982).

Herte, Robert de and Hans-Jürgen Nigra. *Die USA, Europas mißratenes Kind* (Munich: Herbig, 1979).

'L'Amérique', in *Nouvelle École* 27-28 (Autumn-Winter 1975).

Hervé, Gérauld. *Le mensonge de Socrate ou la question juive* (Lausanne: L'Age de l'Homme, 1984).

Hesse, Hermann. *Steppenwolf* (New York: Bantam Books, 1969).

- Hoggan, David L. *Das blinde Jahrhundert*, Vol. I: Amerika (Tübingen: Grabert, 1979).
- Hollander, Lee M. (tr.). *The Poetic Edda* (Austin: University of Texas Press, 1962).
- Hunke, Sigrid. *Vom Untergang des Abendlandes zum Aufgang Europas: Bewußtseinswandel und Zukunftsperspektiven* (Rosenheim: Horizonte, 1989).
- Igazságot, Ismerök Az. *Kissinger: Person, Politik, Hintermänner* (Euskirchen: Verlag für zeitgenössische Dokumentation, 1974).
- Julien, Frédéric. *Les États-Unis contre l'Europe: l'impossible alliance* (Paris: Le Labyrinthe, 1987).
- Karnoouh, Claude. *Adieu à la différence* (Paris: Arcantère, 1993).
- Keyserling, Hermann von. *America Set Free* (New York: Harper & Brothers, 1929).
- Koenig, Otto. 'Wir stehen am Beginn einer Völkerwanderung' and 'Gespräch mit Prof. Otto Koenig', in R. Eder and A. Mölzer (eds.), *Einwanderungsland Europa?*
- Kohl, Erlung. 'Vom Wert der Mannigfaltigkeit: Ethnologische Grundlagen jeder Bevölkerungspolitik', in R. Eder and A. Mölzer (eds.), *Einwanderungsland Europa?* (Graz: Leopold Stocker, 1993).

Kosiek, Rolf. *Das Volk in seiner Wirklichkeit* (Berg am See: Kurt Vowinckel, 1975).

Krebs, Pierre. *Die europäische Wiedergeburt: Aufruf zur Selbstbessinung* (Tübingen: Grabert, 1982).

Das Thule-Seminar: Geistesgegenwart der Zukunft in der Morgenröte des Ethnos (Horn-Kassel-Vienna: Thule-Bibliothek, Burckhart-Weecke, 1994).

Mut zur Identität: Alternativen zum Prinzip der Gleichheit II (Struckhum: Thule-Bibliothek, Verlag für ganzheitliche Forschung und Kultur, 1988).

Krebs, Pierre (ed.). *Das unvergängliche Erbe: Alternativen zum Prinzip der Gleichheit I* (Tübingen: Grabert, 1981).

Kurth, Gottfried. *Anthropology A to Z* (New York: Grosset & Dunlap, 1963).

Lahovary, Nicolas. *Les peuples européens: Leur passé ethnologique et leurs parentés réciproques d'après les dernières recherches sanguines et anthropologiques* (Neuchâtel: Editions de la Baconnière, 1946).

Langbehn, August Julius. *Rembrandt als Erzieher: Von einem Deutschen* (Leipzig: C. L. Hirschfeld, 1922).

Leakey, L. S. B. *The Progress and Evolution of Man in Africa* (London: Oxford University Press, 1961).

Leca, Jean. 'Vers un modèle néo-impérial', in *Éléments* 77 (April 1993).

Lesquen, Henry de (ed.). *La politique du vivant* (Paris: Albin Michel, 1979).

Levinson, Charles. *Vodka Cola* (London: Gordon and Cremonesi, 1978).

Lundman, Bertil. *Geographische Anthropologie* (Stuttgart: Gustav Fischer, 1967).

MacArthur, John R. *Second Front: Censorship and Propaganda in the Gulf War* (New York: Hill & Wang, 1992).

Mahé, André and Georges Soulès. *La fin du nihilisme* (Paris: Sorlot, 1943).

Mayr, Ernst. *Artbegriff und Evolution* (Hamburg: Parey, 1967).

Populations, Species, and Evolution (Cambridge, Massachusetts: Belknap Press, 1970).

Miegel, Meinhard and Stefanie Wahl. *Das Ende des Individualismus: Die Kultur des Westens zerstört sich selbst* (Munich: Bonn Aktuell, 1993).

Minc, Alain. *The Great European Illusion: Business in the Wider Community* (Oxford: Blackwell Publishers, 1992).

Moeller van den Bruck, Arthur. *Germany's Third Empire* (New York: Howard Fertig, 1971).

Molnar, Thomas. *L'Américanologie, triomphe d'un modèle planétaire?* (Lausanne: L'Age d'Homme, 1991).

Monnet, Jean. *Memoirs* (Garden City, New York: Doubleday, 1978).

Montherlant, Henry de. *Le treizième César* (Paris: Gallimard, 1970).

Ney, Johannes P. *Reizwort Rasse: Grundlagen, Erkenntnisse, Folgen* (Tübingen: Grabert, 1991).

Nietzsche, Friedrich. *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Late Writings* (Cambridge: Cambridge University Press, 2005).

The Gay Science (Cambridge: Cambridge University Press, 2001).

Thus Spoke Zarathustra (Cambridge: Cambridge University Press, 2006).

Otto, Walter F. *The Homeric Gods* (New York: Pantheon, 1954).

Parvulesco, Jean. *Le soleil rouge de Raymond Abellio* (Paris: Guy Trédaniel, 1987).

Pfaff, William. *Barbarian Sentiments: How the*

American Century Ends (New York: Hill & Wang, 1989).

Pigacé, Christiane. 'Occident: ultimes métastases', in *La fin d'un monde: Crise ou déclin*, Actes du XVIIIème Colloque National du GRECE (Paris: Le Labyrinthe, 1985).

Pittard, Eugène. *Race and History: An Ethnological Introduction to History* (London: Kegan Paul, 2003).

Riedl, Rupert. *Der Wiederaufbau des Menschlichen: Wir brauchen Verträge zwischen Natur und Gesellschaft* (Munich: Piper, 1988).

Saint-Exupéry, Antoine de. *Wartime Writings, 1939-1944* (San Diego: Harcourt Brace Jovanovich, 1986).

Salinger, Pierre and Eric Laurent, *Secret Dossier: The Hidden Agenda Behind the Gulf War* (New York: Penguin Books, 1991).

Scarpetta, Guy. *Éloge du cosmopolitisme* (Paris: Grasset, Paris, 1981).

Schmidt, Josef. 'Multikultur: Zur Idee und Kritik eines Gedankenexperiments', in L. Höbelt, A. Mölzer and B. Sob, *Freiheit und Verantwortung: Jahrbuch für politische Erneuerung* (Vienna: Freiheitliche Bildungswerk, 1994).

Schmitt, Carl. *The Concept of the Political* (Chicago:

University of Chicago Press, 2007).

Schuler, Dietrich. *Die Stunde des Kreatismus: Von der notwendigen Überwindung des Christentums* (Birkenfeld: self-published, 1993).

Schürer, Emil. *A History of the Jewish People in the Time of Jesus*, Vol. III (Edinburgh: T & T Clark, 1987).

Schwidetzky, Ilse. *Grundzüge der Völkerbiologie* (Stuttgart: F. Enke, 1950).

Hauptprobleme der Anthropologie (Freiburg: Rombach, 1971).

Grundzüge der Völkerbiologie (Stuttgart: Ferdinand Enke, 1950).

Seward, William H. *The Works of William H. Seward*, Vol. I (New York: Redfield, 1853).

Sichelschmidt, Gustav. *Amerikanismus, Weltfeind Nr. 1* (Berg am See: Türmer, 1990).

Steding, Christoph. *Das Reich und die Krankheit der europäischen Kultur* (Hamburg: Hanseatische Verlagsanstalt, 1943).

Strauss, Leo. *Natural Right and History* (Chicago: University of Chicago Press, 1950).

Sutton, Anthony C. *Wall Street and FDR* (New Rochelle, New York: Arlington House, 1975).

Syberberg, Hans-Jürgen. *Vom Unglück und Glück der Kunst in Deutschland nach dem letzten Kriege* (Munich: Matthes und Seitz, 1990). (English edition forthcoming from Arktos in 2012.)

Tekinay, Alev. *Das Parlament* (Bonn, 1979).

Terry, Milton S. (tr.). *The Sibylline Oracles*, translated by Milton S. Terry (New York: Eaton & Mains, 1890).

Tocqueville, Alexis de. *Democracy in America* (New York: Library of America, 2004).

Ulbrich, Stefan. (ed.). *Multikultopia* (Vilbiburg: Arun, 1991).

Uthmann, Jörg von. *Doppelgänger, du bleicher Geselle: Zur Pathologie des deutsch-jüdischen Verhältnisses* (Stuttgart and Degerloch: Seewald, 1976).

Valéry, Paul. *Reflections on the World Today* (New York: Pantheon, 1948).

Vandebeghe, Gérald. 'De l'unification de Philadelphie à l'intégration de Maastricht', in *Courrier du Personnel* 38 (11-17 November 1993).

Veblen, Thorstein. *The Theory of the Leisure Class* (London: Allen & Unwin, 1970).

Voltaire. *The Works of M. de Voltaire*, vol. 4 (London: privately printed, 1761).

Wagemann, Ernst. *La stratégie économique* (Paris: Payot, 1938).

Weber, Max. *The Vocation Lectures* (Indianapolis: Hackett, 2004).

Weippert, Georg. *Umriß der neuen Volksordnung* (Hamburg: Hanseatische Verlagsanstalt, 1933).

White, Jr., Lynn. 'The Historical Roots of Our Ecological Crisis', in *Science*, 10 March 1967.

Winter, Rolf. *Ami go home: Plädoyer für den Abschied von einem gewalttätigen Land* (Hamburg: Rasch und Röhring, 1989).

Die amerikanische Zumutung: Plädoyer gegen das Land des real existierenden Kapitalismus (Munich: Heyne, 1990).

Wolin, Richard (ed.). *The Heidegger Controversy: A Critical Reader* (Cambridge, Massachusetts: MIT Press, 1993).

Other books published by Arktos:

Beyond Human Rights

by Alain de Benoist

The Problem of Democracy

by Alain de Benoist

The Arctic Home in the Vedas

by Bal Gangadhar Tilak

Revolution from Above

by Kerry Bolton

Metaphysics of War

by Julius Evola

The Path of Cinnabar:

An Intellectual Autobiography

by Julius Evola

Archeofuturism

by Guillaume Faye

Why We Fight

by Guillaume Faye

The WASP Question

by Andrew Fraser

The Saga of the Aryan Race

by Porus Homi Havewala

The Owls of Afrasiab

by Lars Holger Holm

De Naturae Natura

by Alexander Jacob

Can Life Prevail?

by Pentti Linkola

Germany's Third Empire

by Arthur Moeller van den Bruck

A Handbook of Traditional Living

by Raido

The Jedi in the Lotus: Star Wars and the Hindu Tradition

by Steven J. Rosen

It Cannot Be Stormed

by Ernst von Salomon

Tradition & Revolution

by Troy Southgate

Against Democracy and Equality: The European New Right

by Tomislav Sunic

The Initiate: Journal of Traditional Studies

by David J. Wingfield (ed.)

- [1] The Groupement de Recherches et d'Études pour la Civilisation Européenne, or Circle for the Research and Study of European Civilisation.-Ed.
- [2] Thule-Seminar maintains a Web site in German at www.thule-seminar.org.-Ed.
- [3] Panmixia is a term from biology which refers to a population in which all members are potential reproductive partners for all other members, leading to random mating.-Ed.
- [4] In Greek mythology, the Titans were the gods who had ruled the universe during the earlier, paradisiacal Golden Age. They were eventually overthrown by the Olympians, who comprised the pantheon of gods worshipped by the ancient Greeks.-Ed.
- [5] Latin: 'a new universal order is born'. It is taken from Virgil's fourth Eclogue, in which he is describing the birth of a leader who will usher in a new age. Its exact meaning is debated, with some claiming it heralded the rise of the Roman Empire with Julius Caesar, and others claiming that it was a reference to the birth of Jesus Christ.-Ed.
- [6] According to ancient Greek legend, it was prophesied to the Phrygians, who were without a king, that the next person to enter the city on an ox-cart would be made their leader. A village farmer named Gordias was the one to do so, and his cart was tied to a post by an extremely complex knot. It was said that the one who would one day untie the knot would become the ruler of the entirety of Asia. In 333 BC, when Alexander the Great came to the city, he famously cut the

knot with his sword rather than attempting to untie it.-Ed.

[7] Julius Evola (1898-1974) was the most important Italian member of the traditionalist school, which is to say that he opposed modernity in favour of an approach to life consistent with the teachings of the ancient sacred texts.-Ed.

[8] Julius Evola, *Heathen Imperialism* (Kemper, France: Thompkins & Cariou, 2007), p. 17.

[9] There also one must be sagacious and not compare that which is by nature incomparable. We are referring here to the immigration of non-European populations, in most cases originating from countries of the Third World. Europe has always undergone certain periods when waves of immigration of greater or lesser importance have crossed from one people to another. This influx of populations did not, however, at any moment place in question the identity of the different countries concerned insofar as these immigrant populations were themselves, biologically and culturally, of European stock!

[10] The egalitarian rhetoricians are not so contradictory. To affirm, in fact, that races do not exist and, at the same time, to plead for a multiracial society makes one wonder, and that is the least one can say!

[11] Joseph de Maistre (1753-1821) was a French Counter-Enlightenment philosopher who fled the Revolution and lived the remainder of his life in Italy. He always remained a staunch opponent of democracy and supported monarchical rule.-Ed.

[12] From Marc A. Goldstein, *Social and Political Thought of the French Revolution, 1788-1797* (New York: Peter Lang, 1997), p. 820.

[13] Thanatos was the Greek god of death. In psychology, thanatos has come to mean 'death drive', which in Freud's terminology is the unconscious drive which compels individuals into self-destructive behaviour.-Ed.

[14] Nicolas Lahovary (1887-1972) was a Rumanian diplomat who lived the remainder of his life as an exile in Switzerland following the Communist takeover of Rumania in 1944. He was also an anthropologist.-Ed.

[15] Nicolas Lahovary, *Les peuples européens: Leur passé ethnologique et leurs parentés réciproques d'après les dernières recherches sanguines et anthropologiques* (Neuchâtel: Editions de la Baconnière, 1946), p. 37.

[16] The United Nations enacted the Universal Declaration of Human Rights in December 1948, defining human rights in a way which is binding upon all member nations. The founder of the European New Right, Alain de Benoist, critiques the concept of human rights, as well as the problematic definition of the individual upon which it relies, at length in his book *Beyond Human Rights: Defending Freedoms* (London: Arktos, 2011).-Ed.

[17] The human being lives within a people. Ethnobiology, a relatively recent natural science, has recognised that peoples constitute well-defined biological realities. Among other

things, it dedicates its researches and studies to an increasingly precise and systematic classification of the races of which the human species is composed. Cf. Ilse Schwidetzky, *Grundzüge der Völkerbiologie* (Stuttgart: F. Enke, 1950).

[18] ‘The first explanation [of history] is generally found in the nature of a human being and this derives, in all the cases where he acts as a collective being, from the nature of his people. The latter, in turn, depends on the race that imprints its seal upon it’, declares Nicolas Lahovary again, *Les peuples européens*, p. 35.

[19] Friedrich Nietzsche, *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Late Writings* (Cambridge: Cambridge University Press, 2005), p. 66 (from *The Anti-Christ*).

[20] Friedrich Nietzsche, *The Gay Science* (Cambridge: Cambridge University Press, 2001), p. 128.

[21] Voltaire, the pen name of François-Marie Arouet (1694-1778), was one of the major philosophers of the French Enlightenment.-Ed.

[22] *The Works of M. de Voltaire*, vol. 4 (London: privately printed, 1761), p. 192.-Ed.

[23] Pittard (1867-1962) was a Swiss anthropologist. Widely respected during his lifetime, he was honoured with many awards and distinctions. He did work involving the theory of evolution, but always rejected the notion that all humans had a common ancestor, believing instead that the various races had evolved independently. He was also interested in social

justice and worked for the benefit of the downtrodden in Europe, including the Albanians and the Gypsies.-Ed.

[24] Eugène Pittard, *Race and History: An Ethnological Introduction to History* (London: Kegan Paul, 2003).

[25] Schwidetzky, *Grundzüge der Völkerbiologie*, p. 112.

[26] 'Contrary to nature, racial mixtures lead either to a regression or to a dead end. They are generally unfavourable and have fateful effects for the individuals concerned', warns Rolf Kosiek (*Das Volk in seiner Wirklichkeit* [Berg am See: Kurt Vowinckel, 1975], p. 40). 'The analysis of facts contradicts that opinion according to which hybridisation plays an important role in the evolution of higher animals', declares Ernst Mayr. 'Bastards are first of all very rare among these and when the former recross with their original species they give rise to genotypes characterised by an inferior vitality and which are eliminated by natural selection... Bastardisation between races provokes, almost without exception, imbalances due to harmful genetic combinations' (*Artbegriff und Evolution* [Hamburg: Parey, 1967], pp. 112 and 513).

[27] The Vulgate was a Fourth-century translation into Latin of the Bible made by St. Jerome. It later came to become the official version of the Bible used by the Catholic Church, and for over a thousand years was the most widely used version of the Bible in Europe. Many of the early translations of the Bible into European languages were done from the Vulgate.-Ed.

[28] The boycott of ballot-boxes by the electors will certainly

not any longer be a sufficient means to counteract the criminal decisions of irresponsible, but calculating, politicians who have already concocted the laws permitting the acceleration and simplification of the formalities of immigrant naturalisation. It is, in fact, these non-natives themselves who will be called upon tomorrow to re-elect politicians needing votes to the seats of a parliament that is still called 'European', but that one could better designate as that which it really is: the grand brothel of the miscegenistic/raciophobic politics of a Europe reduced to prostituting itself on the streets of the Third World.

[29] Athena was the Greek goddess of wisdom and the arts.-Ed.

[30] Conversely, the wealth of a people is measured by the degree of individualisation of its members. And one perceives immediately that the collectivist threat which places the diversity of races in danger is combined here with the individualist danger, which threatens to disintegrate the social body, and are two identical expressions of the same atomizing, egalitarian plague that levels peoples and disintegrates persons.

[31] A phalanstery was a structure devised by the Nineteenth-century French utopian socialist Charles Fourier to house a small community of people who would work purely for the benefit of the community. Fourier believed that these communities would eliminate social inequality of all kinds.-Ed.

[32] The regression into individualism that is brought about by the same reflexive rejection of the Other arrives at a similar

result: it also isolates the subject and, similarly, lets it vegetate in its ego.

[33] In Greek mythology, the hero Theseus was sent to fight the monstrous Minotaur, who lived at the heart of an enormous labyrinth. The goddess Ariadne provided him with a ball of string so that he could find his way back.-Ed.

[34] Nietzsche appears to attack the idea of the state in *Thus Spoke Zarathustra*: 'They all want to get to the throne, it is their madness – as if happiness sat on the throne! Often mud sits on the throne – and often too the throne on mud. Mad all of them seem to me, and scrambling monkeys and overly aroused. Their idol smells foul to me, the cold monster: together they all smell foul to me, these idol worshipers.' From *Thus Spoke Zarathustra* (Cambridge: Cambridge University Press, 2006), p. 36.-Ed.

[35] Saint-Loup was the pen name of Marc Augier (1908-1990), a French writer who embraced socialism, primitivism and anti-Christian paganism in his youth. He then became a nationalist and served as a correspondent in the French division of the Waffen-SS, although he was discouraged by the National Socialists' anti-socialism. In 1945 he fled to Argentina, where he served in the Argentinean Army, and was an advisor to Juan Perón and was Eva Perón's ski instructor. He was later pardoned and returned to France, where he continued to write and support various Right-wing movements, including regionalist organisations.-Ed.

[36] Evola, *Heathen Imperialism*, p. 29.

[37] From Beyond Good and Evil, § 94: 'A man's maturity – consists in having found again the seriousness one had as a child, at play', in Basic Writings of Nietzsche (New York: The Modern Library, 2000), p. 273.-Ed.

[38] St. Paul the Apostle (5-67) was an early Christian whose teachings had more influence upon the development of Christianity, particularly in terms of it becoming a universalist faith as opposed to a branch of Judaism, than any other New Testament author. Galileo Galilei (1564-1642) was an early scientist who invented the telescope, and argued in favor of a heliocentric (Sun-centred) model of the solar system, until he was silenced by the Church's Inquisition.-Ed.

[39] Latin: 'economic man'. In modern day economics, this refers to the idea that individuals are purely rational beings motivated only by self-interest.-Ed.

[40] Adam Smith (1723-1790) was a Scottish economist who helped to lay the foundation for modern-day capitalism. He advanced the idea that individual self-interest was ultimately good for all of society.-Ed.

[41] Friedrich von Hayek (1899-1992) was an economist who was crucial to the development of the Austrian school of economics. He opposed collectivism and state control of the economy in favour of classical liberalism, holding that the free market and limited government were the best means of organising societies.-Ed.

[42] Julius Evola, Ride the Tiger (Rochester, Vermont: Inner

Traditions, 2003), p. 208.

[43] Martin Heidegger, 'Overcoming Metaphysics', in *The End of Philosophy* (New York: Harper & Row, 1973), p. 107.

[44] Mahapralaya, in the Vedic tradition, refers to the final dissolution of a universe at the end of its cycle of ages.-Ed.

[45] Jacques Attali (b. 1943) is a French economist who was an advisor to François Mitterrand during the first decade of his presidency.-Ed.

[46] Jacques Attali, *Les lignes d'horizon* (Paris: Fayard, 1990), p. 50.

[47] Self-centred economic development constitutes a model of the third way, without connection to either technocratic oppression of the liberal type or to collectivist oppression of the Marxist type. It is, in fact, one of the rare alternatives that is capable, on the basis of a reconstruction of the autarkic interdependence of the ethnocultural, geopolitical and economic structures of peoples, of opposing the planetary model of the economics of the liberal market — 'the economics of the devastation of the planet', says Gerd Bergfleth — and of its international system of trade and production. One may refer to the complete text of Gerd Bergfleth, 'Perspektiven der Antiökonomie', in *Staatsbriefe* 11 (1991), pp. 11-15.

[48] The Treaty of Versailles, signed in June 1919, brought about the formal end of Germany's engagement in the First World War. Most historians agree that the injustices of the Treaty

established the conditions which led to the outbreak of the Second World War twenty years later.-Ed.

[49] Hans-Jürgen Syberberg (b. 1935) is a controversial German film director who produced a series of avant-garde films during the 1970s and '80s about the German artistic and philosophical tradition and how it relates to National Socialism. His aesthetic sensibilities are strongly influenced by both Richard Wagner and Bertolt Brecht. His most famous film is *Our Hitler: A Film from Germany* (1977). Outside of his films, Syberberg is known as a vocal critic of what he perceives as the loss of the authentic German tradition as a result of liberalism and American cultural imperialism, which he claims views all of German culture prior to 1945 as being culpable in the crimes of the Nazis.-Ed.

[50] Hans-Jürgen Syberberg, *Vom Unglück und Glück der Kunst in Deutschland nach dem letzten Kriege* (Munich: Matthes und Seitz, 1990), p. 90.

[51] For the Pre-Socratics, decadence finally depends on the action of men. Anaxagoras, for example, says, 'And Nous [mind] (νοῦς) set in order all things that were to be, and all things that were and are not now and that are...'. Fragment 14 in John Burnet, *Early Greek Philosophy* (London: A. & C. Black, 1930), p. 260.

[52] Oswald Spengler (1880-1936) was a German philosopher who is regarded as one of the principal Conservative Revolutionary figures of the Weimar period in Germany. His most important work was his two-volume 1918/1923 book, *The Decline of the*

West.

[53] Julien Freund, *La décadence: Histoire sociologique et psychologique d'une catégorie de l'expérience humaine* (Paris: Sirey, 1984), p. 3.

[54] Eugen Fischer, *Der völkische Staat biologisch gesehen* (Berlin: Junker & Dünhaupt, 1937), p. 17. Modern biology refers to the same understanding of things: Meinhard Miegel and Stefanie Wahl have pertinently established that 'exacerbated individualism is henceforth in a position to destroy European culture', as Eibl-Eibesfeldt reports. The ethologist adds, 'The neglect of the birth rate is the cause of a demographic regression which has transformed itself into a veritable implosion.' The ethologist adds, 'This procedure, contrary to that which characterises a demographic explosion, does not necessarily come up against a natural limit, except, of course, that which is created by itself when a people disappears. Miegel and Wahl further demonstrate that the ethnic and cultural identity of the Germans could be extinguished in the coming hundred years if the present tendency toward a declining birth rate is not counteracted by a new family policy.' Irenäus Eibl-Eibesfeldt, *Wider die Mißtrauensgesellschaft: Streitschrift für eine bessere Zukunft* (Munich: Piper, 1994), pp. 17-18. Cf. also Meinhard Miegel and Stefanie Wahl, *Das Ende des Individualismus: Die Kultur des Westens zerstört sich selbst* (Munich: Bonn Aktuell, 1993), and Josef Schmidt, 'Multikultur: Zur Idee und Kritik eines Gedankenexperiments', in L. Höbelt, A. Mölzer and B. Sob, *Freiheit und Verantwortung: Jahrbuch für politische Erneuerung* (Vienna: Freiheitliche Bildungswerk, 1994), pp. 233-243.

[55] Eibl-Eibesfeldt, Wider die Mißtrauensgesellschaft, p. 230.

[56] Pierre Krebs, Die europäische Wiedergeburt: Aufruf zur Selbstbessinnung (Tübingen: Grabert, 1982), pp. 70-71.

[57] Julien Freund, La décadence, p. 3.

[58] Heidegger, 'Overcoming Metaphysics', p. 109.

[59] A Varsovian normally refers to a resident of the city of Warsaw in Poland, although here Krebs is referring to the meaning the word had during the Cold War, meaning a supporter of the Soviet-bloc Warsaw Pact. An Atlanticist adheres to the doctrine that there is an inherent need for cooperation between the nations of North America and Western Europe, and during the Cold War indicated a supporter of the U.S.-led North Atlantic Treaty Organization (NATO).-Ed.

[60] Sigrid Hunke (1913-1999) was a German disciple of Martin Heidegger and an expert on the philosophy of religions, particularly Islam. During the Third Reich, she worked on racial psychology for the SS. After the war, she taught at various Arabic universities as a German cultural attaché. She was also an honorary member of the High Council for Islamic Matters in Germany, and she believed that allowing Islam to influence Europe was the first step toward freeing it from Christianity. In later years, she was also a contributor to various New Right publications.-Ed.

[61] Sigrid Hunke, Vom Untergang des Abendlandes zum Aufgang

Europas: Bewußtseinswandel und Zukunftsperspektiven (Rosenheim: Horizonte, 1989), p. 296.

[62] The different circles of New European Culture crisscross the whole of Europe. Euro-Synergies, for example, constitutes an intellectual and media platform in all of Western Europe, with an increasingly dynamic spread into the eastern side of our continent. One will find a complete directory of the addresses presently available in Pierre Krebs, *Das Thule-Seminar: Geistesgegenwart der Zukunft in der Morgenröte des Ethnos* (Horn-Kassel-Vienna: Thule-Bibliothek, Burckhart-Weecke, 1994). (Euro-Synergies is led in Belgium by Robert Steuckers and continues to have a frequently-updated Web site at euro-synergies.hautetfort.com. Neues Kultur, or New Culture, is a German metapolitical group of which Krebs is a leading proponent. Links to resources and groups that Krebs views as a part of this effort are included at the Web site of his Thule-Seminar at www.thule-seminar.org.-Ed.)

[63] Cf., for example, Alain de Benoist, *The Problem of Democracy* (London: Arktos Media, 2011).

[64] See the excellent critique of Julius Evola, 'Personality – Freedom – Hierarchy' in *Men Among the Ruins* (Rochester, Vermont: Inner Traditions, 2002); and Pierre Krebs, 'Der organische Staat als Alternative in Evolas Vorstellung, Nietzsches Projekt und Saint-Exupéry's Botschaft', in Pierre Krebs (ed.), *Das unvergängliche Erbe: Alternativen zum Prinzip der Gleichheit I* (Tübingen: Grabert, 1981).

[65] A literal translation of the German title of Oswald Spengler's principal work, *The Decline of the West*, or *Der*

Untergang des Abendlandes, would be 'The Downfall of the Evening Land'. -Ed.

[66] According to some versions of the Arthurian legends, King Arthur was given his sword, Excalibur, by the Lady in the Lake as a sign of his divine right to rule. He ordered Excalibur to be thrown back into the lake upon his death. -Ed.

[67] Cf. Julius Evola, *Revolt Against the Modern World* (Rochester, Vermont: Inner Traditions, 1995); G  rald Herv  , *Le mensonge de Socrate ou la question juive* (Lausanne: L'Age de l'Homme, 1984); and Guillaume Faye, *L'Occident comme declin* (Paris: Le Labyrinthe, 1984). It goes without saying – one cannot repeat it enough – that every discourse (and they are numerous) which calls for a European renaissance without separating itself from Judaeo-Christian civilisation, its dogmas, and its rituals is condemned to failure in advance, since it remains enclosed within the very matrix of decline. It is absurd to hope to awaken the original European being as long as one remains a prisoner of a system of thought whose nature and essence are incompatible with the European mentality. To speak at the same time of European culture and Judaeo-Christian religiosity is to consent, consciously or not, to a falsification of this culture. (The construction of cathedrals or the flowering of Gothic art, for example, owes nothing to Christianity, strictly speaking. On the other hand, it is Christianity that owes its survival to artistic and spiritual manifestations of this sort, expressions of the absolute need inherent in the European being.) Arguing a reciprocal enrichment or even a symbiosis between pagan culture and the biblical mentality is not any more serious. In the cases which are cited by those who claim a symbiosis, it is always a

matter of borrowings very subtly taken from pagan rites or symbols by a Church which very quickly understood that the best way of neutralising the indestructible mythemes of paganism consisted, quite simply, in annexing them in order to confer on them later a Judaeo-Christian codification. Interested readers may refer to the works published by the Thule-Bibliothek. They will also find numerous references in the bibliographical appendices in the two following works: Pierre Krebs (ed.), *Das unvergängliche Erbe*, and Pierre Krebs, *Mut zur Identität: Alternativen zum Prinzip der Gleichheit II* (Struckhum: Thule-Bibliothek, Verlag für ganzheitliche Forschung und Kultur, 1988). They may also consult Dietrich Schuler, *Die Stunde des Kreatismus: Von der notwendigen Überwindung des Christentums* (Birkenfeld: self-published, 1993).

[68] Friedrich Nietzsche, *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings* (Cambridge: Cambridge University Press, 2005), p. 185.

[69] Latin: 'European man'.-Ed.

[70] Latin: 'Western man'.-Ed.

[71] Julius Evola, *Explorations: Hommes et Problèmes* (Puisseaux: Pardès, 1974), p. 173.

[72] Jehovah orders Moses, 'For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God...', in Exodus 34:14, King James version.

[73] Cf. Alain de Benoist, *Beyond Human Rights: Defending*

Freedoms (London: Arktos Media, 2011).-Ed.

[74] The main goal of the Messiah 'is to subject the Earth to a universal Jewish monarchy', writes Jörg von Uthmann, former attaché of the German embassy in Israel, in *Doppelgänger, du bleicher Geselle: Zur Pathologie des deutsch-jüdischen Verhältnisses* (Stuttgart and Degerloch: Seewald, 1976), p. 136. Heiner Geissler is a fervent militant of the ideology of human rights. His comments, in fact, merely form part of the old totalitarian tradition of a reasoning that absolutises the Western view of the world, which is supposed to be the only possible and true one. This reasoning concludes – beneath the surface of hypocrisy – that this civilisation is superior to all the other cultures of the planet. The ideology of human rights is, in fact, based on the idea that there exists a 'natural' right, perceived and felt in the same way by all peoples and all the cultures of the planet, no matter at what place or time. Fundamentally dogmatic by the very nature of this proposition and fundamentally messianic by the very essence of its ideology, this conception denies the notion of cultural relativism and refuses to accept that peoples can perceive differently – according to the cultural paradigm that belongs to them alone – the notion of right, equity or justice. That is the reason why the type of government of a multicultural society proceeds from a strictly monocultural legislative and executive power! It is not a question of applying a multicultural conception of right, law or the constitution. The partisans of multiculturalism like Geissler perfectly agree that their model of society is not viable if the central power is not in a position to have the same law applied to all. In other words, a multicultural society no longer has the right to be that when it is a question of social

consensus, power, law and order! That is to say, basically, when it is a question of the essential. ('Zugflut: Die multikulturelle Gesellschaft' in Stefan Ulbrich (ed.), *Multikultopia* [Vilbiburg: Arun, 1991], p. 97.) It is no longer a question of respecting the religious or cultural conceptions of other peoples when it is a question of the relevance of socio-cultural values. Islam is then accused of practising 'discrimination against women' (ibid., p. 97). The monoculturalism of the government, of the constitution, of the law, etc., thus demands a levelling of differences. This levelling finds its legitimacy in the Western monocultural ideology of human rights. In fact, the political vision of Geissler hides the ideological alibi that would allow the imposition of the totalitarian civilisation of the West on cultures and peoples (whose deracination has been programmed by immigration policy): 'Cultural identity ceases where the multicultural society begins [in the midst of which] all are obliged to respect the universal Rights of Man as they are defined in the spiritual history of Europe, and, from this fact itself, by European culture', says Heiner Geissler without blushing. But there is more: at the same time, the politician imagines, in all seriousness, the peaceful emasculation of the identitarian consciousness of the various ethnicities, along with a sublimation of this sacrifice through what he calls a 'constitutional patriotism'! (ibid., p. 92). It is rather as if populations of the Islamic faith, for example, as a token of recognition of the prohibition that has been made against practising their values, began to feel patriotic with regard to a legislative power that imposes an alien conception of right and law on them!

[75] The Sibylline Oracles are prophecies which were purchased

by Tarquinius Superbus, the last King of Rome prior to the foundation of the Roman Republic, from a Greek sibyl (prophetess) in the Sixth century BCE. The Romans consulted them many times during times of crisis in both the Republic and the later Empire. Only fragments survive today.-Ed.

[76]The Sibylline Oracles, translated by Milton S. Terry (New York: Eaton & Mains, 1890), Book III, lines 583-590. On the same subject, cf. also, L'histoire de la divination dans l'antiquité, Vol. II (Paris: Ernest Leroux, 1880), pp. 133-198; and Emil Schürer, A History of the Jewish People in the Time of Jesus, Vol. III (Edinburgh: T & T Clark, 1987). Julius Evola has also devoted an article to this subject; cf. 'Histoire secrète de la Rome antique: les Livres Sibyllins', in Explorations, pp. 69-78; cf. also, Totalité: Pour la révolution européenne, 5 June 1978, pp. 5-13; original: La Difesa della Razza 7, Vol. IV, 5 February 1941, pp. 20-27.

[77]The Sibylline Oracles, Book III, lines 237-238.

[78]From The Soncino Babylonian Talmud, translated and edited by Rabbi Dr. I. Epstein, Ph.D., in Baba-Kamma, Folio 82b; and Sotah, Folio 49b, available at www.halakah.com.

[79]Erich Fromm (1900-1980) was a German Jewish psychologist associated with the Marxist Frankfurt School who left Germany for the United States after the National Socialists came to power. He was committed to various socialist and liberal causes throughout his life.-Ed.

[80]Cf. Erich Fromm, To Have or to Be? (New York: Harper & Row, 1976).

[81] Latin: 'itch'.-Ed.

[82] Knut Hamsun (1859-1952) was a Norwegian novelist who was strongly influenced by the ideals of Romanticism. His novels deal particularly with the symbiotic relationship between humanity and the natural world, and his style was influential upon many of the most prominent writers of the Twentieth century. He infamously supported the German occupation of Norway during the Second World War, although he objected to the imprisonment of Norwegians and never joined any political party. He won the Nobel Prize in Literature in 1920.-Ed.

[83] From a letter by Knut Hamsun written in 1888, in Knut Hamsun, *Selected Letters*, vol. 1: 1879-98 (Norwich: Norvik Press, 1990), p. 83.

[84] Genesis 1:28, King James version.

[85] Genesis 9:2, King James version.

[86] Lynn White, Jr. (1907-1987) was an American Professor of Medieval history. He argued that the roots of the West's present destructive attitude toward the natural environment was the result of trends that had their origin in Medieval Christian theology, which was exacerbated by the innovations of the Industrial Revolution.-Ed.

[87] Lynn White, Jr., 'Les racines historiques de nôtre crise économique', in *Krisis* 15, op. cit., pp. 60-71; original: 'The Historical Roots of Our Ecological Crisis', in *Science*, 10 March

1967, pp. 1203-1207.

[88] Martin Heidegger, 'Overcoming Metaphysics', p. 109.

[89] Gerd Bergfleth, 'Perspektive de l'anti-économie', p. 57.

[90] Walter F. Otto, *The Homeric Gods* (New York: Pantheon, 1954), pp. 9, 264.

[91] Greek: 'philosophical argument'. -Ed.

[92] *Ibid.*, p. 16.

[93] *Ibid.*, p. 10.

[94] Walter Friedrich Otto (1874-1958) was a German philologist who specialised in ancient Greek religion, emphasising its rational aspects. During the Third Reich, he served as an administrator at the Nietzsche Archive, although he remained unenthusiastic about National Socialism. -Ed.

[95] *Ibid.*, p. 81.

[96] Martin Heidegger, 'Building, Dwelling, Thinking', in *Rethinking Architecture: A Reader in Cultural Theory*, edited by Neil Leach (London: Routledge, 1997), p. 103.

[97] Otto, *The Homeric Gods*.

[98] *Entgötter*ung, literally translated as 'de-godding', is a term used by Heidegger to describe the flight of the gods from the

world, which he said was one of five defining characteristics of the modern age in his essay 'The Age of the World Picture', which appears in his *The Question Concerning Technology, and Other Essays* (London: Harper Collins, 1982).-Ed.

[99]Otto, *The Homeric Gods*.

[100]Leo Strauss, *Natural Right and History* (Chicago: University of Chicago Press, 1950), p. 81. The same point of view has also been expressed by Daniel Bell: 'The Old Testament, whose premise is a rejection of philosophy, does not know "nature," and there is no assumption of natural right as such in the Old Testament. The ground of biblical religion is revelation, not nature, and the source of moral conduct is Halakha (the law, or "the way").' Cf. *The Cultural Contradictions of Capitalism* (New York: Basic Books, 1976), p. 162.

[101]Heraclitus (c. 535-475 BCE) was a pre-Socratic Greek philosopher.-Ed.

[102]White, Jr., 'The Historical Roots of Our Ecological Crisis'.

[103]Ibid.

[104]The Maastricht Treaty was signed by the member nations of the European Community in February 1992. It officially created the European Union and its currency, the euro.-Ed.

[105]In this Mecca of neo-liberalism that Brussels has become, the commissioners of the European Union concoct, in good conscience, the greatest regulation and the greatest normalisation ever imagined of food products on the basis of

an increasingly chemical codification of their ingredients. 'The abrogation of the law prohibiting the use of chemical ingredients in beer: the norms of the European Community henceforth authorise the addition of chemical materials to strengthen the taste, smell and colour of the foods. The abrogation of the law prohibiting the use of chemical ingredients in cooked meats: the norms of the European Community henceforth authorise the addition of soya flour. The abrogation of the law prohibiting the use of chemical ingredients in milk, as well as the abrogation of the law prohibiting imitations: the norms of the European Community authorise equally the addition of soya. This has also as its consequence that other materials can henceforth be extracted, starting with the assorted wastes of the food industry: potato peels and fish bones. These extracts are then mixed with acids that permit the production of a consumable liquid. The abrogation of the law prohibiting the use of chemical ingredients in meat, this measure further weakening the insignificant samplings taken from imported meat in such a way that meat treated with hormones, or meats already rotten, can be resold to consumers through intermediates without scruples. In addition to the norms regulating fruits, marmalades and milk products, the Eurocrats of Brussels have further had the idea of laying down a law on the regulation of fats for spreads. It is in this way that butter will henceforth be called a "mixture" insofar as it will be added to other mixtures of fats (three-quarters mixture, half mixture, etc.)' (in Huttenbriefe, I, February 1983; see also Roland Baader, *Die Euro-Katastrophe: Für Europas Vielfalt gegen Brüssels Einfalt* (Böblingen: Anita Tykvet, 1993); Bruno Bandulet, *Das Maastrichter Dossier: Deutschland auf dem Weg in die dritte Währungsreform* (Munich: Langen-Müller-Herbig, 1993); and

Manfred Brunner (ed.), *Kartenhaus Europa? Abkehr vom Zentralismus: Neuanfang durch Vielfalt* (Munich: Aktuell, 1994). It is, further, no accident if the media apparatus of the System was mobilised for weeks before the referendum elections to apply pressure, using all psychological means, on populations bombarded from morning to night by journalists transformed into censors, trying to make the potential partisans of the 'No' vote feel guilty. In Germany, the scenario was no different, even if in that country the people are not authorised to give their opinion!

[106] Franz-Olivier Giesbert, editor-in-chief of *Le Figaro*, noted on 22 September 1992, two days after the referendum, 'Germany will pay, it was said in the 1920s; today it pays: Maastricht, that is, it is the Treaty of Versailles without war'.

[107] Jean Monnet (1888-1979) was a French political economist who oversaw an alliance of industrial production between France and the United Kingdom before France's defeat. In 1945 he developed the Monnet Plan, which saw Germany's coal mining areas of the Ruhr and Saar temporarily ceded to France (until 1957). Monnet was also active in efforts to develop a unified European government, from the League of Nations through the development of the European Economic Community (forerunner of today's European Union). As such, he is regarded as one of the founders of the EU.-Ed.

[108] Cf. Jean Monnet, *Memoirs* (Garden City, New York: Doubleday, 1978), p. 524. The process of de-Europeanisation is beginning to raise major questions. Professor Jason Hadjidinas, Rector of the University of Athens, after having clearly defined the notion of the Hellenic community as 'the

Hellenic race (phili), that is, the Hellenic people', issued a stern warning some years ago: 'Can Greece, should Greece form part of Europe? It is a question of knowing what this "Europe" is of which Greece would form a part. On the one hand, one can think that Greece is ethno-culturally close to the rest of Europe and that the latter is the daughter of Greece, that its cultural roots plunge into the Greek past. In this case, Greece, imagined as a culture and as an idea, as an identitarian foundation by the other nations of Europe, would, in rejoining Europe, find again its own "children". Like Jason and the Argonauts, we will set out on the quest of our Golden Fleece, Hellas, by integrating ourselves physically and politically with Europe. But such a hypothesis appears valid and pertinent only if Europe preserves as its own what constitutes it, that is to say, its Hellenic culture and psyche. If this were not the case, one would witness the following tragic paradox: Greece, the spiritual matrix of Europe, losing its Hellenism (that is to say, basically, the essence of Europeanism) in integrating itself with Europe. In other words, a dehellenised Europe would de-Europeanise Greece by welcoming it. And that is precisely what risks being produced if Europe, instead of envisaging itself as European, that is to say, as the heir of Greece, envisaged itself as the West.' In *Vouloir* 10, November 1984, p. 3.

[109] Arthur Moeller van den Bruck (1876-1925) was one of the principal authors of the German Conservative Revolution. He is best known for his 1923 book, *Das Dritte Reich* (translated as *Germany's Third Empire*). A follower of Nietzsche, he advocated the idea of a third German empire to replace the Weimar Republic which would embody a synthesis of socialism and nationalism and provide for the needs of all citizens, but

within a hierarchical framework based on traditional values. Despite Hitler's appropriation of his book's title, he rejected National Socialism for its anti-intellectual nature in a note he left just prior to his suicide.-Ed.

[110] Richard Nikolaus Eijiro von Coudenhove-Kalergi (1894-1972) was an Austrian politician, geopolitical theorist and Freemason of mixed European and Japanese ancestry. In 1922 he founded the Pan-European Union, which he saw as a means for uniting all of Europe under one government to combat Russian domination, calling for a new Europe founded on the ideals of 'good Europeans' such as Nietzsche, Kant, Victor Hugo, Napoleon and others. In his writings he further called for the division of the world into five political blocs along similar lines. He was also an ardent philo-Semite who believed that the Jews should become the future leaders of Europe, and proclaimed that the humans of the future would all be of mixed race. He remained active in the cause of European unity until his death, and suggested that Beethoven's 'Ode to Joy' should become the anthem of Europe, an idea that was later adopted by the Council of Europe.-Ed.

[111] Jean Leca, 'Vers un modèle néo-impérial', in *Éléments* 77, April 1993, p. 66.

[112] Latin: 'man the creator'. The ancient Romans used the term in reference to a man who makes his own fate. Some modern philosophers have used the term to denote modern man's ability to manipulate his environment using tools.-Ed.

[113] Guillaume Faye, *Contre l'économisme: Principes*

d'économie politique (Paris: Le Labyrinthe, 1983), p. 12. For Alain Minc, on the other hand, 'Europe is the prerogative of the economy'; cf. *The Great European Illusion: Business in the Wider Community* (Oxford: Blackwell Publishers, 1992).

[114] 'De l'unification de Philadelphie à l'intégration de Maastricht', in *Courrier du Personnel* 38, 11-17 November 1993, p. 3.

[115] Cf. Alain de Benoist, *Europe, Tiers-Monde: même combat* (Paris: Robert Laffont, 1986), pp. 169-170.

[116] Jacques Ellul remarks, 'In order to understand the history of cities one must take account of this curse that weighs upon them. A curse that, from the beginning to the end of the Scriptures, is expressed as: "I shall destroy..." says the Eternal. Only Jerusalem escapes this rule. It is that it is to the other cities what the land of Israel is to other lands: their diametric antithesis. Jerusalem is not a sacred city but a holy city. It is a unique city, of a type never seen before. It is the city into which all the other cities will one day be reabsorbed. In a way, an anti-city.' Cf. Jacques Ellul, *The Meaning of the City* (Grand Rapids: Eerdmans, 1970).

[117] Heidegger, 'Overcoming Metaphysics', pp. 108-109.

[118] Francis Fukuyama (b. 1952) is an American political philosopher who is best known for his 1992 book, *The End of History and the Last Man*, which postulated that with the triumph of liberal democracy at the end of the Cold War, humanity had attained the perfect form of government and that the remnants of other ideologies would soon pass away.

It was viewed by many as the credo of America's political and economic dominance of the world during the 1990s. Although widely associated with American neoconservatism at that time, he has distanced himself from the movement in recent years.-Ed.

[119] Cited by Robert de Herte (pseudonym of Alain de Benoist) in *Éléments* 70, Spring 1991, p. 3. Originally published as 'The End of History?' in *The National Interest* 16 (Summer 1989), p. 4. The universalist egalitarian ideology finds its origin in the secularisation of Judaeo-Christianity in Seventeenth-century England. See also Guillaume Faye, *Le système à tuer les peuples* (Paris: Copernic, 1980).

[120] Julius Evola, *Explorations*, pp. 170-171.

[121] Jason Hadjidinas, 'La Grèce et le declin'.

[122] Thorstein Veblen (1857-1929) was a prominent American economist and sociologist. He is best known for his 1899 book *The Theory of the Leisure Class*, in which he postulated that the emerging upper class of modern society was unique in that it consumed a great deal, but contributed little toward the maintenance or advancement of civilisation.-Ed.

[123] Cf. Thorstein Veblen, *The Theory of the Leisure Class* (London: Allen & Unwin, 1970). Cf. also the article of Guillaume Faye, 'Auf den Spuren von Thorstein Veblen', in *Éléments* 2, January-March 1987, pp. 29-34.

[124] Heiner Geissler (b. 1930) is a German politician who belongs to the Christian Democratic Union party, where he

served as General Secretary from 1977 to 1989, and also served as Minister for Youth, Family and Health in the government between 1982 and 1985. Initially a conservative, he gradually drifted towards the Left, and in more recent years has become an outspoken critic of globalisation and liberal economics.-Ed.

[125] Heiner Geissler, 'Zugflut: Die multikulturelle Gesellschaft', pp. 82-83.

[126] Cf. Claude Karnoouh, *Adieu à la différence* (Paris: Arcantère, 1993).

[127] Faye, *Le système à tuer les peuples*, p. 65.

[128] Heidegger, 'Overcoming Metaphysics', p. 108.

[129] Pierre Drieu La Rochelle, 'Les dernier jours', in *La suite dans des idées* (Paris: Au Sans Pareil, 1927).

[130] Cf. Evola, *Explorations*, p. 171.

[131] Max Weber (1864-1920) was a German who is considered one of the founders of sociology. His principal work is *The Protestant Ethic and the Spirit of Capitalism*.

[132] Max Weber, 'Science as a Vocation', in *The Vocation Lectures* (Indianapolis: Hackett, 2004), p. 22.

[133] Heraclitus, Fragments 22 and 26, in *Heraclitus: The Complete Fragments* (translated by William Harris), available at

community.middlebury.edu/~harris/Philosophy/heraclitus.pdf.

[134] Nicholas of Cusa (1404-1464) was a German Cardinal of the Church. In his philosophical writings, he was suspected of harboring pantheistic ideas, although he was never accused of heresy.-Ed.

[135] Giordano Bruno (1548-1600) was an Italian Dominican friar and philosopher of the Renaissance who was influenced by Neoplatonism and Hermeticism, and harboured many pantheistic ideas. He also believed that all of the races were created separately, rather than possessing a common ancestor. He also claimed that the Sun was just an ordinary star and that the universe contained many inhabited worlds. He was imprisoned by the Church's Inquisition and eventually burned at the stake for his heretical views.-Ed.

[136] Friedrich Wilhelm Joseph Schelling (1775-1854) was a German philosopher who was considered the leader of German Romanticism in his day. His primary contribution was Naturphilosophie ('philosophy of nature'), which he defined as the need to recognise nature itself as an ideal, with concrete reality, and not simply as an unknowable abstraction and an obstacle to the intellect. Schelling further believed that reason was not sufficient to reconcile the two worlds of thought and nature, which could only be accomplished through creativity or mystical intuition.-Ed.

[137] German: 'removal of borders'.-Ed.

[138] Sigrid Hunke, Vom Untergang des Abendlandes zum Aufgang Europas, p. 322.

[139] Cf. Guy Scarpetta, *Éloge du cosmopolitisme* (Paris: Grasset, Paris, 1981).

[140] Tocqueville, who, as we know, was not a declared enemy of the democracy in America, could not refrain from writing, 'I cast my eyes upon this innumerable host of similar beings, among whom no one stands out or stoops down. The sight of such universal uniformity saddens and chills me...'; cf. Alexis de Tocqueville, *Democracy in America* (New York: Library of America, 2004), p. 832.

[141] This was famously said by Pope Pius XI to a group of pilgrims on 6 September 1938.-Ed.

[142] The only truly autochthonous form is still Black music in all its forms (spirituals, ragtime, blues, etc.), without wishing to debate here the reasons that there may be to appreciate it or not. On the American question, see, among numerous other works: Gary Allen, *The Rockefeller File* (Seal Beach, California: '76 Press, 1976); Curtis B. Dall, *FDR: My Exploited Father-in-law* (Tulsa, Oklahoma: Christian Crusade Publications, 1967); Joachim Fernau, *Halleluja: Die Geschichte der USA* (Munich: Herbig, 1978); Hamilton Fish, *FDR, the Other Side of the Coin: How We Were Tricked into World War II* (New York: Vantage Press, 1976); Ludwig A. Fritsch, *Amerikas Verantwortung für das Verbrechen am deutschen Volk* (Tübingen: Grabert, 1974); GRECE (ed.), *Le bréviaire anti-américain* (Paris: Le Labyrinthe, 1992); Sven Hedin, *Amerika im Kampf der Kontinente* (Leipzig: F. A. Brockhaus, 1943); Robert de Herte and Hans-Jürgen Nigra, 'L'Amérique', in *Nouvelle École* 27-28 (Autumn-Winter 1975) and *Die USA, Europas mißbratenes Kind* (Munich: Herbig, 1979);

David L. Hoggan, *Das blinde Jahrhundert*, Vol. I: Amerika (Tübingen: Grabert, 1979); Ismerök Az Igazságot, Kissinger: Person, Politik, Hintermänner (Euskirchen: Verlag für zeitgenössische Dokumentation, 1974); Frédéric Julien, *Les États-Unis contre l'Europe: l'impossible alliance* (Paris: Le Labyrinthe, 1987); Hermann von Keyserling, *America Set Free* (New York: Harper & Brothers, 1929); Charles Levinson, *Vodka Cola* (London: Gordon and Cremonesi, 1978); Thomas Molnar, *L'Américanologie, triomphe d'un modèle planétaire?* (Lausanne: L'Age d'Homme, 1991); Gustav Sichelschmidt, *Amerikanismus, Weltfeind Nr. 1* (Berg am See: Türmer, 1990); Antony C. Sutton, *Wall Street and FDR* (New Rochelle, New York: Arlington House, 1975); Rolf Winter, *Ami go home: Plädoyer für den Abschied von einem gewalttätigen Land* (Hamburg: Rasch und Röhring, 1989) and *Die amerikanische Zumutung: Plädoyer gegen das Land des real existierenden Kapitalismus* (Munich: Heyne, 1990). On the Gulf War in general, see Pierre Salinger and Eric Laurent, *Secret Dossier: The Hidden Agenda Behind the Gulf War* (New York: Penguin Books, 1991) and John R. MacArthur, *Second Front: Censorship and Propaganda in the Gulf War* (New York: Hill & Wang, 1992).

[143] Henry de Montherlant (1895-1972) was a French writer primarily known as a playwright. Born into an aristocratic family, he fought in the First World War. He was suspicious of democracy and expressed admiration for the Germans during the occupation of France.-Ed.

[144] Cf. Henry de Montherlant, *Le treizième César* (Paris: Gallimard, 1970).

[145] William Henry Seward (1801-1872) was Secretary of State during the administrations of both Abraham Lincoln and Andrew Johnson. He is primarily remembered for his abolitionist stance and for purchasing Alaska from Russia for the United States, which at the time was known as 'Seward's Folly'. Seward favoured American expansion across the globe as far as possible.-Ed.

[146] Cf. David L. Hoggan, *Das blinde Jahrhundert*, I. Teil: Amerika (Tübingen: Grabert, 1979), p. 233. (This quotation seems to be based on a mistranslation, as I can find no corresponding quotation in Seward's writings. It appears to be a synthesis and corruption of two different quotes from earlier addresses that Seward made to the U.S. Senate while he was a Senator from New York. The first is: 'The Atlantic states, through their commercial, social, and political affinities and sympathies, are steadily renovating the governments and the social constitutions of Europe and of Africa. The Pacific states must necessarily perform the same sublime and beneficent functions in Asia. If, then, the American people shall remain an undivided nation, the ripening civilization of the West, after a separation growing wider and wider for four thousand years, will, in its circuit of the world, meet again and mingle with the declining civilization of the East on our own free soil, and a new and more perfect civilization will arise to bless the earth, under the sway of our own cherished and beneficent democratic institutions.' The second: 'Nevertheless, the commercial, social, political movements of the world, are now in the direction of California... This movement is not a sudden, or accidental, or irregular, or convulsive one; but it is one for which men and nature have been preparing through near four

hundred years. During all that time merchants and princes have been seeking how they could reach cheaply and expeditiously, “Cathay,” “China,” “the East,” that intercourse and commerce might be established between its ancient nations and the newer ones of the west... [leading to] the reunion of the two civilizations, which, having parted on the plains of Asia four thousand years ago, and having travelled ever afterward in opposite directions around the world, now meet again on the coasts and islands of the Pacific Ocean.’ The civilisation Seward is referring to is that of Asia, not of Europe as Krebs is suggesting. From *The Works of William H. Seward*, Vol. I (New York: Redfield, 1853), pp. 58 & 248.-Ed.

[147] Pierre Drieu La Rochelle (1893-1945) was a French writer who opposed democracy and wished to see a new, federal Europe capable of resisting the influence of both the Soviet Union and the United States. During the 1930s he supported fascist movements within France, and believed that the Third Reich could deliver the new form of Europe that he desired. He collaborated with the Germans during the occupation of France. After Paris was liberated by the Allies, he went into hiding under the protection of André Malraux. He eventually committed suicide.-Ed.

[148] Malthusianism, which is derived from Thomas Malthus’ 1798 book *An Essay on the Principle of Population*, is the idea that population growth always tends to exceed food production, and that it should be kept in check by various means including abstinence, disease, starvation, and war.-Ed

[149] Cf. Pierre Drieu La Rochelle, *Genève ou Moscou* (Paris: Gallimard, 1928).

[150] Antoine de Saint-Exupéry (1900-1944) was a French writer and pioneering aviator, best known for his novel *The Little Prince*. After living in the United States for a period in an effort to convince America to enter the war against Germany, he served in the Air Force of the Free French forces during the Second World War and disappeared while on a reconnaissance mission.-Ed.

[151] Antoine de Saint-Exupéry, *Wartime Writings, 1939-1944* (San Diego: Harcourt Brace Jovanovich, 1986), pp. 135-139. Jean Cau confirmed this judgment almost forty years later: 'I do not like my "epoch" because it deforms what I like and admire', Jean Cau, *Contre-attaques: Précédé d'un Éloge du lourd* (Paris: Le Labyrinthe, 1993), p. 198.

[152] Hermann Hesse (1877-1962) was a German writer whose novels about youth, self-discovery and mysticism have enjoyed continuing popularity.-Ed.

[153] Cf., for example, *Le jeune Européen* (Paris: Gallimard, 1927).

[154] Hermann Hesse, *Steppenwolf* (New York: Bantam Books, 1969), pp. 31, 35.

[155] Knut Hamsun, *The Cultural Life of Modern America* (Cambridge, Massachusetts: Harvard University Press, 1969).

[156] Dr. Krebs is referring to the Persian Gulf War of 1991.-Ed.

[157] Paul Valéry, 'Notes on the Greatness and Decadence of

Europe', in *Reflections on the World Today* (New York: Pantheon, 1948), p. 29.

[158] Big Brother is the name of the omnipresent, yet unseen, totalitarian dictator of Oceania who exercises absolute authority over his subjects in George Orwell's novel 1984.-Ed.

[159] Thomas Molnar (1921-2010) was a Hungarian intellectual historian who moved to the United States, where he wrote many books from a Catholic, Right-wing standpoint. Molnar was especially enamoured of Charles Maurras, the founder of Action Française, a monarchist Right-wing group in France.-Ed.

[160] Cf. also GRECE (ed.), *États-Unis: danger*, Actes du XXVème Colloque National du GRECE (Paris: Le Labyrinthe, 1991).

[161] Cf. William Pfaff, *Barbarian Sentiments: How the American Century Ends* (New York: Hill & Wang, 1989).

[162] Jean Parvulesco (b. 1929) is a French writer on esotericism who was a friend of Raymond Abellio. Frequently referenced by authors on the Right, he further developed Abellio's idea of a Eurasian Empire. For more information, see 'French Visions for a New Europe' by Stephan Chalandon and Philip Coppens, available at The Occidental Quarterly Online (www.toqonline.com/2009/12/french-visions-for-a-new-europe/).-Ed.

[163] Jean Parvulesco, *Le soleil rouge de Raymond Abellio* (Paris: Guy Trédaniel, 1987), pp. 20-21.

[164] This refers to one of the key concepts of Guy Debord (1931-1994), a French Marxist philosopher and the founder of the Situationist International whose ideas have become influential on both the radical Left and Right. The spectacle, as described in his principal work, *The Society of the Spectacle*, is one of the means by which the capitalist establishment maintains its authority in the modern world – namely, by reducing all genuine human experiences to representational images in the mass media, thus allowing the powers-that-be to determine how individuals experience reality.-Ed.

[165] Guillaume Faye, *L'Occident comme declin*, p. 11.

[166] *Parvulesco*, *Le soleil rouge* de Raymond Abellio, p. 31.

[167] Mammon was the name of the god of wealth in the ancient Sumerian pantheon. Christians adopted the term to describe that which is associated with greed and materialism.-Ed.

[168] Hoggan, *Das blinde Jahrhundert*, p. 63, n. 68.

[169] Knut Hamsun, *The Cultural Life of Modern America*.

[170] Roger Garaudy (b. 1913) is a French philosopher who fought in the French Resistance. He is a former Communist who converted to Islam in 1982. Since then, he has been active in Holocaust revisionism and in anti-Zionist and pro-Palestinian causes, and has claimed that the September 11 attacks were perpetrated by the U.S. government. He has received praise and support from the governments of Iran, Syria and Jordan,

Gaddafi of Libya, and Hezbollah leader Hassan Nasrallah.-Ed.

[171] Christoph Steding (1903-1938) was a German historian who was strongly influenced by Max Weber and Carl Schmitt. He embraced National Socialism, but he was given little attention by the Nazi establishment as his ideas were at odds with Alfred Rosenberg's.-Ed.

[172] Greek: 'political animal', a term first invented by Aristotle in his Politics.-Ed.

[173] Christoph Steding, *Das Reich und die Krankheit der europäischen Kultur* (Hamburg: Hanseatische Verlagsanstalt, 1943), p. 46.

[174] Carl Schmitt (1888-1985) was an important German jurist who wrote about political science, geopolitics and constitutional law. He was part of the Conservative Revolutionary metapolitical movement of the Weimar era. He also briefly supported the National Socialists at the beginning of their regime, although they later turned against him. He remains highly influential in the fields of law and philosophy.-Ed.

[175] Carl Schmitt, *The Concept of the Political* (Chicago: University of Chicago Press, 2007), p. 53.

[176] Alain Minc (b. 1949) is a French businessman and CEO who is currently an advisor to President Nicolas Sarkozy.-Ed.

[177] Cf. Alain Minc, *The Great European Illusion*.

[178] Jacques Attali, Lignes d'Horizon, p. 50, n. 3.

[179] Jean Cau, Les Écuries de l'Occident: Traité de morale (Paris: La Table Ronde, 1973), p. 210.

[180] Cf. Georg Weippert, Umriß der neuen Volksordnung (Hamburg: Hanseatische Verlagsanstalt, 1933).

[181] Ernst Wagemann (1884-1956) was a German economist who is credited as the founder of empirical economic research in Germany. During the Weimar period he served in the German government until he was dismissed by the National Socialists.-Ed.

[182] Cf. Ernst Wagemann, La stratégie économique (Paris: Payot, 1938).

[183] Cf. Maurice Duverger, Le lièvre libéral et la tortue européenne (Paris: Albin Michel, 1990).

[184] Cf. Claude Karnoouh, Adieu à la difference.

[185] Jean Cau (1925-1993) was a French writer and journalist. He also worked as Jean-Paul Sartre's secretary, and was strongly influenced by him.-Ed.

[186] Cau, Les Écuries de l'Occident., p. 236.

[187] Hans-Jürgen Syberberg, Vom Unglück und Glück der Kunst in Deutschland nach dem letzten Kriege, p. 57.

[188] August Julius Langbehn (1851-1907) was a German art historian and philosopher who was one of the intellectual founders of the Völkisch movement.-Ed.

[189] August Julius Langbehn, Rembrandt als Erzieher: Von einem Deutschen (Leipzig: C. L. Hirschfeld, 1922). Authorised reprint of the original edition of 1890.

[190] The question of knowing whether one should conserve or suppress the word race from the French Republican Constitution is already being posed! Le Monde (April 1993) already focused on this problem in an article by Michael Kajman entitled, 'Should the Word "Race" be Removed from the Constitution?' Multiracialism is increasingly posed as the norm of the future. The anthropologist looks favourably upon Boris Becker marrying a German woman from Hamburg instead of a woman of mixed ancestry. But, in a multiracial society henceforth called upon to globalise, 'Pierrot is no longer obliged to dally with Marie (Roger Thiede)', affirms Geissler shamelessly (in Multikultopia, p. 82). In the magazine Bunte, the General Secretary of the CDU then called on his compatriots to congratulate Boris Becker and his young wife of mixed ancestry at the birth of their baby. But what if the love of others only hides, in fact, the hatred of one's own? The 'Nicht Ausländer raus sondern Ausländer rein' [Not Foreigners Out but Foreigners In] that is the heading of one of the paragraphs of Geissler's text (in Multikultopia, p. 76) is not very far from the placating slogan that served as a headline on the cover of the newspaper Tempo (October 1991): 'Ausländer her! Damit Deutschland erträglich wird' [Foreigners Come In! So that Germany May Become Bearable]. 'The one who embraces the whole world but who forgets his

own on the way does not act in a human way, even if he takes a malign pleasure in playing this role!’ writes Eibl-Eibesfeldt judiciously (in *Der Mensch: Das riskierte Wesen: Zur Naturgeschichte menschlicher Unvernunft* [Munich: Piper, 1988], p. 198). The attitude of resignation of the media, or of politicians in general, does not, besides, seem to move Turkish politicians much. Questioned about the status of foreigners in Turkey, the former Minister of Culture, Mehmet Esat, one day brutally expressed his point of view in these words: ‘This land is the land of the Turks. One who is not of Turkish origin has only one right, the right to be a slave!’ (in *Münchener Merkur*, 27 July 1989).

[191] [Panta rhei](#) is Greek for ‘everything flows’, and was used by other Greek philosophers to define the thought of Heraclitus. A famous surviving fragment from Heraclitus that reflects this is, ‘You cannot step twice into the same river’ (Fragment 21 in William Harris, *Heraclitus: The Complete Fragments*).-Ed.

[192] This is how Heraclitus’ philosophy was summed up by other Greek philosophers, but it is not derived from the fragments of his writings which survive.-Ed.

[193] Raymond Abellio (1907-1986) was the pen name of Georges Soulès, a French writer on mysticism. He worked for the Vichy government of occupied France and was the secretary general of the *Mouvement Social Révolutionnaire*, a French fascist party. After the war, he attempted to unite the forces of the far Left and Right in order to create a Eurasian Empire that would stretch from the Atlantic to Japan. For a detailed examination of Abellio, see ‘French Visions for a New Europe’ by Stephan Chalandon and Philip Coppens, available at The

Occidental Quarterly Online
(www.toqonline.com/2009/12/french-visions-for-a-new-europe/).-Ed.

[194] Cf. Raymond Abellio, *Assomption de l'Europe* (Paris: Flammarion, 1978).

[195] Christiane Pigacé, 'Occident: ultimes métastases', in GRECE (ed.), *La fin d'un monde: Crise ou déclin: Actes du XVIIIème Colloque National du GRECE* (Paris: Le Labyrinthe, 1985), p. 31.

[196] Dr. Krebs is here parodying the types of slogans the Soviets once used for indoctrination.-Ed.

[197] Latin: 'on the contrary'.-Ed.

[198] Pierre Krebs, 'Gedanken zu einer kulturellen Wiedergeburt,' in Pierre Krebs (ed.), *Das unvergängliche Erbe*, pp. 25-26.

[199] In Greek mythology, Epimetheus and Prometheus were twin brothers and Titans. Epimetheus translates as 'hindsight', while Prometheus translates as 'foresight'. Epimetheus was often depicted as being more foolish than his brother.-Ed.

[200] "'Only a God Can Save Us": Der Spiegel's Interview with Martin Heidegger', in Richard Wolin (ed.), *The Heidegger Controversy: A Critical Reader* (Cambridge, Massachusetts: MIT Press, 1993), p. 107.

[201] Hans-Jürgen Syberberg, *Vom Unglück und Glück der Kunst in Deutschland nach dem letzten Kriege*, p. 41.

[202] Arthur Moeller van den Bruck, *Germany's Third Empire* (New York: Howard Fertig, 1971), p. 23.

[203] Martin Heidegger, 'What are Poets For?', in *Poetry, Language, Thought* (New York: HarperCollins, 1971), pp. 92.

[204] The Edda, comprised of both the Poetic Edda and the Prose Edda, were recorded in the Thirteenth century and comprise the bulk of what is known about ancient Norse mythology.-Ed.

[205] 'Grogaldr', verse 6, in *The Poetic Edda*, tr. By Lee M. Hollander (Austin: University of Texas Press, 1962), p. 142.

[206] Greek: 'kind', as in race or family.-Ed.

[207] Evola understood the concept of 'riding the tiger', in his book of the same name, as being applicable to those who refuse to disengage from the modern world, while at the same time remaining detached and unconcerned about it and remain impervious to its values.-Ed.

[208] Cf. André Mahé and Georges Soulès, *La fin du nihilisme* (Paris: Sorlot, 1943).

[209] Christiane Pigacé, 'Occident: ultimes metastases', p. 31.

[210] Greek: 'freedom'.-Ed.

[211]Klaus Borde, 'Nichts geht über eine gute Melange', in Bundeszentrale für politische Bildung 66, August 1991, p. 29. (The Bundeszentrale für politische Bildung, or Federal Agency for Civic Education, is an agency of the German government which propagates civil education.-Ed.)

[212]Ernst Mayr (1904-2005) was a prominent evolutionary biologist who suggested that the answer to the 'species problem', which questioned how multiple species could emerge from a common ancestor, lay in the results of different groups of the same species becoming geographically separated and isolated over time, thus leading to genetic drift and natural selection that would produce different progeny.-Ed.

[213]Cf. Ernst Mayr, Populations, Species, and Evolution (Cambridge, Massachusetts: Belknap Press, 1970).

[214]Hans Jürgen Eysenck (1916-1997) was a British-German psychologist who endorsed the idea that racial differences in IQ are the result of genetics rather than environmental or social factors.-Ed.

[215]Hans Jürgen Eysenck, The Inequality of Man (London: Temple Smith, 1973), p. 23.

[216]Rupert Riedl (1925-2005) was an Austrian zoologist and philosopher who examined the impact of cognition on the diversification of species in evolution.-Ed.

[217]Rupert Riedl, Der Wiederaufbau des Menschlichen: Wir

brauchen Verträge zwischen Natur und Gesellschaft (Munich: Piper, 1988), p. 92.

[218]Ibid., p. 91.

[219]Dr. Alexis Carrel (1873-1944) was a French surgeon and biologist who believed in the possibility of improving humanity through eugenics. He was part of a French organisation which oversaw the implementation of eugenics policies in occupied France during the Second World War, which has led to accusations of collaboration with the Nazis, although he died before the liberation of France by the Allies.-Ed.

[220]Alexis Carrel, *Man, the Unknown* (London: Harper & Brothers, 1935), p. 316.

[221]Louis Seymour Bazett Leakey (1903-1972) was a British archaeologist and naturalist

[222]L. S. B. Leakey, *The Progress and Evolution of Man in Africa* (London: Oxford University Press, 1961), p. 15.

[223]Cf., among others, Gottfried Kurth, *Anthropology A to Z* (New York: Grosset & Dunlap, 1963); John R. Baker, *Race* (London: Oxford University Press, 1974); Corrado Gini, 'Psychic and Cultural Traits and the Classification of Human Races', in *The Mankind Quarterly*, vol. 1, no. 4 (1961), pp. 239-240; Bertil Lundman, *Geographische Anthropologie* (Stuttgart: Gustav Fischer, 1967); and Ilse Schwidetzky, *Hauptprobleme der Anthropologie* (Freiburg: Rombach, 1971).

[224] Konrad Lorenz (1903-1989) was an Austrian ethologist who won the Nobel Prize in 1973. He was a member of the National Socialist Party during the Third Reich. He speculated that the supposed advances of modern life were actually harmful to humanity, since they had removed humans from the biological effects of natural competition and replaced it with the far more brutal competition inherent in relations between individuals in modern societies.-Ed.

[225] Eibl-Eibesfeldt, *Der Mensch*, p. 234.

[226] See Jean-Pierre Hébert, 'La race: ses fondements biologiques', in *Race et intelligence* (Paris: Copernic, 1977), pp. 77-99. This very important work also provides an extensive bibliography. 'To claim that there are no races because one cannot say exactly where one race "ends" and another "begins" is like saying that Europe and Asia are the same thing because there is no border, apart from an artificial and arbitrary one, that allows one to exactly pinpoint where the division occurs. This approach is essentially reductionist: it defines using that which is common, rather than that which is different (indeed, it is difference that defines personality, identity, specificity, etc.) ... There are no pure races because there is no race that possesses an allele gene at every locus (the locus of a gene is its location on a chromosome; two allele genes are genes that occupy the same location on two homologous chromosomes) or that possess only genes that are non-existent in the other races. Even if such races existed, they would not be able to maintain their integrity. The smallest "drop" of miscegenation suffices to break the monotony of their genetic composition. Among populations, only genetic frequencies

vary. But there exists within each genetic pool a certain homogeneity that is translated by a more or less regular distribution of characters within the population, following a statistical distribution curve in the form of a bell. The absence of pure race guarantees the polymorphism that is internal to every population, the intra-racial “inequality”. In a race where all the genes (of the same loci) would be identical, all individuals would necessarily be equal. Now, total genetic heterogeneity does not exist, since it would lead to the existence of only a single race in the animal world’ (ibid., p. 81). While Johannes Ney points out, not without irony, that when ‘the races were born, at least the human ones, God was clearly on vacation. This is how the opponents of racism see things. And, if they were to have their way, it would be best if there were no races at all. Except – there are!’, in Johannes P. Ney, *Reizwort Rasse: Grundlagen, Erkenntnisse, Folgen* (Tübingen: Grabert, 1991), p. 39.

[227] Irenäus Eibl-Eibesfeldt, *Der Mensch: Das riskierte Wesen*, p. 197, n. 94.

[228] The Ainu people are a tribe inhabiting islands that are part of modern-day Japan and Russia. The Vedda people are indigenous to modern-day Sri Lanka and are today scattered across south Asia. Negrillos refers to pygmy tribes in Africa. The Khoisanids consist of two ethnic groups distinct to southern Africa. Negritos are Black tribesmen scattered throughout southeast Asia.-Ed.

[229] Mayr, *Populations, Species, and Evolution*. Cf. also Pierre Chassard, *Les diversités naturelles* (Wesseling: Gesamt-deutscher Verlag, 1993), pp. 87-105.

[230] Erlung Kohl, 'Vom Wert der Mannigfaltigkeit: Ethnologische Grundlagen jeder Bevölkerungspolitik', in R. Eder and A. Mölzer (eds.), *Einwanderungsland Europa?* (Graz: Leopold Stocker, 1993), p. 17.

[231] Cf. Henry de Lesquen (ed.), *La politique du vivant* (Paris: Albin Michel, 1979), pp. 245-246.

[232] Alev Tekinay (b. 1951) is a Turkish-born poet, linguist and teacher who today resides in Germany and writes in German.-Ed.

[233] *Das Parlament* (Bonn, 1979), pp. 245-246.

[234] Ilse Schwidetzky (1907-1997) was a German anthropologist who served as the assistant to Egon Freiherr von Eickstedt, who was one of the leading racial typologists of the Third Reich. In spite of this, she had a distinguished career in the post-war period.-Ed.

[235] Ilse Schwidetzky, *Grundzüge der Völkerbiologie* (Stuttgart: Ferdinand Enke, 1950), p. 68.

[236] Julius Evola, *Les hommes au milieu des ruines* (Paris: Les Sept Couleurs, 1972), p. 219; English: *Men Among the Ruins* – quotation drawn from the unmodified French edition of 1972.

[237] *Ibid.*, p. 221.

[238] We shall take as a characteristic sample of certain approaches that glimpse an awakener of identities in the

multiracial model in Stefan Ulbrich (ed.), *Multikultopia* (Vilbiburg: Arun, 1991). Alongside excellent texts (Rolf Kosiek, 'Die Wirklichkeit des Volkes in der modernen Welt', Robert Steuckers, 'Verortung in Raum und Zeit', etc.), those of the editor of the publication, sprinkled with contradictions, attest to a regrettable dilettantism. One will also notice the lowbrow character that the editor demonstrates in the interview that Mrs. Martiny gave him, or else this declared adept of the New Right has not understood anything of the New Culture (to begin with, the label 'New Right', which was invented by the System), or else he has, perhaps, deliberately chosen to bury himself in an ideological dead-end to please the censors of the System. At best, if we can forgive a certain childishness, we still cannot easily excuse a cheap opportunism. Moreover, the reception of the book seems to have proven the old truth: one who wishes to get into his enemy's good graces mostly reaps nothing but his contempt.

[239] 'Wir stehen am Beginn einer Völkerwanderung', 'Gespräch mit Prof. Otto Koenig', in R. Eder and A. Mölzer (eds.), *Einwanderungsland Europa?*, p. 82.

[240] Latin: 'essential element'.-Ed.

[241] Irenäus Eibl-Eibesfeldt, 'Zukunft multikultureller Gesellschaft', in *ibid.*, pp. 136-137.

[242] *Wider die Mißtrauensgesellschaft*, p. 157.

[243] *Ibid.*, p. 158.

[244] Eder and Mölzer (eds.), *Einwanderungsland Europa?*, p. 130.

[245] Ibid., p. 134.

[246] Erlung Kohl, 'Vom Wert der Mannifaltigkeit: Ethnologische Grundlagen jeder Bevölkerungspolitik', p. 16.

[247] Eibl-Eibesfeldt, Wider die Mißtrauensgesellschaft, p. 157.

[248] Ibid., p. 130.

[249] Heiner Geissler, 'Kein Grund zur Angst', in Der Spiegel 41, 1991, p. 23. This former student of the Jesuits is a past-master in the art of distorting responsibilities. If a conflict should break out in the multiracial society that is in progress, the responsibility does not fall upon the politicians who initiated this process. It falls upon the victims, who are incapable of understanding quickly enough the advantages of rejuvenation through miscegenation: 'It is not the influx of foreigners but is, on the contrary, the incapacity for rejuvenation and adaptation of the Germans, combined with their aversion to immigration, that represents the real danger for our future' (in Der Spiegel, art. cit.). But instead of fulfilling the role for which he has been elected – to prevent and remove the dangers that threaten his community – it is for the exacerbation of these dangers that Heiner Geissler quietly works when he quite calmly announces an escalation of the immigration process: 'In the future, the Germans will not have to live with just five million foreigners – as today – but with seven, perhaps ten million' (ibid.). These words will at least have the advantage of reinforcing the plans of the former leader of the Turkish state, Süleyman Demirel. In fact, during a reception given at the Zentrum für Türkeistudien

(TAM), Demirel made no secret of the strategic aims of Turkish immigration into Germany. Calling on his emigrant compatriots to demand double nationality, he then added: 'I have been responsible for immigration into Europe, in the 1960s and '70s, of around 60 to 70 percent of three million Turks, for I have always been a supporter of the establishment of a lobby in Europe' (in *Junge Freiheit*, 29 April 1994).

[250] Christian Wulff (b. 1959) was elected President of Germany in 2010 and is a member of the Christian Democratic Union party. Wulff famously characterised Islam as a 'part of Germany' and has called for greater tolerance for Muslim immigrants.-Ed.

[251] Martin Heidegger, 'Overcoming Metaphysics', p. 110.

[252] Otto Koenig, 'Wir stehen am Beginn ekiner Völkerwanderung', in *Einwanderungsland Europa?*, p. 98. Eibl-Eibesfeldt also issues a serious warning to the politicians forgetful of their duties and their commitments: '...I think that the politicians and journalists – whose actions and speeches influence opinion – give evidence of irresponsibility when they attempt to persuade their people that the important thing is not to perpetuate oneself through one's own descendants. I think that these attempts at persuasion are similar to those that suggest an ethnic suicide... The politicians who act in this way, at least in Germany, violate the oath that they have made to defend the interests of their people. On the other hand, it would be really superfluous to enter into long debates to understand that the suppression of an ethnic group by another is always done at the expense of

the first, even when this so-called peaceful process is considered to have taken place through immigration', in *Wider die Mißtrauensgesellschaft*, p. 136.

[253] Carrel, *Man, the Unknown*, p. 273.

[254] Jean Parvulesco, *Le soleil rouge de Raymond Abellio*, p. 79.

[255] Julien Freund, *La décadence*, p. 384.

[256] Sigrid Hunke, *Vom Untergang des Abendlandes zum Aufgang Europas*, p. 321.

[257] 'Observed from a biological and anthropological angle, there is no doubt that the Europeans of today constitute a very homogeneous population... The common cultural history of the Europeans also links peoples who are genetically very close', again affirms Eibl-Eibesfeldt unequivocally, in 'Zukunft multikultureller Gesellschaft?', in Eder and Mölzer (eds.), *Einwanderungsland Europa?*, p. 138. And besides: 'The European nations are characterised by a language and customs, in short, by a common culture and history, and, to conclude, the Europeans belong to a biological and anthropological type which is also uniquely characteristic', in *Wider die Mißtrauensgesellschaft*, p. 162.

[258] Carrel, *Man, the Unknown*, p. 273.