

AGAINST TRADITIONALISM



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Radical Traditionalism

What has been called 'radical traditionalism' by some of its proponents and original formulators is an 'ideology' or philosophy oriented around an attempt at following an authentic spiritual path, one which can properly be spoken of as a 'tradition' in the sense of Julius Evola and to a lesser extent René Guenon. These two figures will be the focus of this section as they are the foremost representatives with the most comprehensive and extensive works of 'radical' traditionalism the writer is acquainted with.

A caveat for the reader is to not fall victim to the pseudo-' radical traditionalism' of such as 'trad catholics' and other Abrahamic religious bigots as they are not an authentic 'tradition' and hence cannot be 'radical'. The Abrahamics in recent years have sought to distort the writings of the 'radical traditionalists' to suit their agenda of influencing naïve people to become conscripted into their ranks through the 'right versus left' false dialectic they orchestrate as the hidden hand behind the scenes. Thereby they are seeking to neutralize legitimate opposition to their despotism.

Both Julius Evola and René Guenon have significant divergences in their approach as to what they consider 'tradition' and their investigations and philosophical analyses in light of their initiate background serve to inform the reader from an authoritative stance on many abstruse and confused points regarding various spiritual traditions that have been mistaken by moderns for authentic spiritual paths.

Both figures differentiate between what they refer to as 'Tradition', of which there is only one, the primordial ur-Tradition or original form of spirituality and 'modernity', that which has existed subsequent to the fall of man and the mixing of races and castes over the last five millennia within what has been called the 'historical period'. Tradition thus represents what came before modernity within the timeframe of the 'Kali Yuga' so-called in the Vedic tradition, also referred to as the 'Iron Age' in Hesiod and the Edda respectively.

Allusions by Hesiod and later Plato as well as in the Vedic texts to Hyperborea, the land 'beyond the borders' ('Hyperbortikon' in Greek) in the Arctic, the far North reference the homeland of the primordial race of the Aryans and their tradition.

Neither Guenon nor Evola spoke of Lemuria or Mu, the more ancient continent which existed and later sank and which was a homeland to a comparatively primitive neanderthal stock who adhered to a more earthly mother goddess cultus and its rites of savagery and which stock later became to varying degrees amalgamated in the Aryan race through mixture over the subsequent millennia.

For René Guenon, a Frenchman who was born catholic and became a freemason, 'Tradition' was something present in all living 'traditions' and was thus accessible save with the exception of christianity in the currently existent mainstream religions: Hinduism; Taoism; Islam; Judaism and little else. All else he deemed syncretic inventions of modernity.

He was a disciple of Advaita Vedanta, a strain of vaishnavism and became a muslim later owing to, according to him, not being a member of an Indian caste and thus not being able to participate therein according to the mainstream religious restrictions.

His stance has been critiqued in the article "Counter Tradition" in the work "Aryan Imperium" by the writer as well as a section on "Monotheism" herein. To synopsise, given that the current mainstream religions are exoteric syncretism's (inventions) and serve as de facto mind control programs no properly so-called 'authentic tradition' can be found therein as they are a tangled mass of dogma and thus no Truth can be found exclusive to any of them and none of them are entirely true but mired in falsehood and occult blinds and literalist dogma.

Guenon's work is valuable in its exposition of various religious 'traditions' and their inner esoteric meaning which is unknown to the profane or 'mundane' and which assists in pulling the scales from the eyes of the purblind masses. "The Reign of Quantity and The Signs of The Times" (1945) as well as its earlier and more limited antecedent "The Crisis of The Modern World" (1927) Are an analysis of the present time as viewed from the Vedic perspective of temporal cyclicity and are a diagnosis of the Kali Yuga or modern age and its inherent chaos.

Guenon's solution is to bury oneself in mainstream religion and attempt to find the 'Truth' within the shell of exotericism and thereby shield oneself against the storm and stress of the Götterdämmerung. His solution is of course false as a rigid regulation and rule-based exotericism of mainstream religion simply imposes artificial human invented (clerical invented) structures upon the person which the clergy pretend to be derived from 'God' as a means of legitimating their power in the eyes of their minions, the 'profane' laity.

Julius Evola's solution fares better in his work "Ride the Tiger" (1961) which provides a guide or compass for the warrior Priest of the Kali Yuga. This and the conclusion of "The Path of Cinnabar" (1963) prescribe certain forms of action that enable one to attain a transcendent consciousness and to "Ride the Tiger" of modernity, i.e. the Kali Yuga, to become a berserker warrior in the age of the Fenrir wolf (i.e. the Demiurge or Time-Lord).

His left hand path approach as his self-analysis and 'intellectual autobiography' describes, was adhered to throughout his life and followed by him to the end. Spanning all of his written works and activity his aim was always the summit of the mountain top following the solar-Uranian path of the Kshatriya warrior Priest, the left-hand path Vama Marg) of imminent transcendence. His works reveal this clearly and "The Path of Cinnabar" is a single source which synopsizes all of his written works and artistic activity.

The writer would prescribe the above works of Evola as well as the following which he will critique in briefest outline to give the reader a basic understanding of their value, meaning and utility.

The work "Revolt Against the Modern World" (1934) provides a basic overview of the history of the world from Atlantis onward and the reality of the caste system and various forms of political structure. Evola claims are the culmination of spiritual reality forming an authentic form of state structure.

He analyzes the regression of the castes and the fallout thereof as the cycles of Time ticked down to doomsday culminating in the Soviet regime and Americanism of contemporary times.

He prophesies inevitable destruction of the castes being dragged down to the fourth estate and the supremacy of the worker or proletarian and the ultimate collapse of civilization in the anti-heap of communist democracy unless the Aryan elites form a cadre globally to "Revolt Against Modern World".

This work is thus more of a political and historical perspective viewed sub species aeternitatis ("from an eternal point of view") and thus not entirely a work that can serve as a practical guide for action on the part of the average person not in a position of social or economic power.

Evola's more useful and practical works fall within the domain of what would be called 'spirituality; 'esotericism' or 'magic'. The magical group which he organized and in which he played a significant role called the 'Ur Group' ('Ur' meaning that which is primordial or original 'ur-riginal') published a three volume set of texts entitled: "Introduction to Magic" and featured several prominent freemasons and magicians (occultists) whose individual essays serve the reader as a guide to a greater understanding of magical practice oriented toward transcendence and the attainment of the Magnum Opus, the mechanics of life and death and the structure and function of Reality as a multidimensional dynamic system.

Evola wrote under various pseudonyms for this project and thus it is somewhat uncertain which articles can be attributed to himself through some of his pseudonyms were 'Arvo'; 'Ea'; 'Agarda' and 'Iagla'.

Evola's study of Tantric yoga in the originally titled "The Man of Power" (1927) which was subsequently titled "The Yoga of Power" (1949) are an exposition of the practice of left-hand path can trust leading to immortality (kaivalya) and which is based around Arthur Avalon's "The Serpent Power" (1919). The work entails a detailed analysis of practices from authenticated primary sources.

Later on Evola wrote a reputable work on primordial Theravada Buddhism entitled "The Doctrine of Awakening: On Buddhist Varieties of Ascesis" (1943). This work illustrates Buddhism in its original form and serves as a basic guide to self-control and transcendence via the void meditation practices of Theravada (the subject of Buddhism is discussed in greater detail in the appropriate subsection of the section "Monotheism" in the present work).

Evola claimed Theravada was an authentically Aryan spirituality which was originally exclusive to the Kshatriya and Brahmanical castes and subsequently became distorted through its democratization becoming "Mahayana Buddhism". H. E. Musson was an English soldier who converted to Theravada

after reading "The Doctrine of Awakening" and later stated of it: "I cannot recommend it without reservation" as he presumably discovered that there of it up with not authentically Aryan but arose after the color lines of the casts had already become blurred to miscegenation. He adopted the pseudonym Nanavira Thera and eventually died through priapism and some form of dysentery and one can't help but question whether a devotion to Theravada was not a contributory cause.

Buddhism in this form, as far as the writer can understand, is a restriction on the natural sexual impulse and coerces celibacy as part of its rules and regulations. Evola himself must not have adhered to it owing to his inclination toward Tantric Maithuna and probably simply practiced buddhist void meditation techniques and its 'active nihilism' borrowing from it practically.

Such an 'eclecticism' would have been sternly critiqued by Rene Guenon whose insistence upon adhering to all rules and regulations would have prohibited an 'authentic practice' entailing any practices contradictory to such. However he might also have contended that once one becomes an adept rules and regulations cease to apply to him and apply only to the 'profane' uninitiated.

This is largely wherein the value of Evola's to tactic and instructional works are concerned though further intimations of practice can be gleaned from "The Hermetic Tradition" (1931) which treats of medieval alchemy in the gnostic sense and the meaning and significance of the Magnum Opus and copious in substantial detail within the medium-size book.

Philosophically Evola's works are a presentation of the Tradition and its re-presentation throughout history ["The Mystery of The Grail"(1937); "The Grail as Nordic Mystery" (1932-52)] and a prescription of an ascetic path leading to power and practice in magic (his earlier works on idealist philosophy purported to critique and supersede it in the form of what he called "magical realism" as opposed to "transcendental idealism", a sort of contemptuous mockery of the philosophical tradition being merely 'profane' and beneath the gnosis of the initiate).

Politically Evola's works also spent a significant range of topics from critique of the 'rightist' movements of the early 20th century ["Fascism Viewed From The Right" (1974); "Notes on a Third Reich" (1974)] to a critique of the Jewish problem ("Three Aspects of The Jewish Problem"(1936) As well as advice given to the M.S.I (Movimento Sociale Italiano) an attempted fascist resurgence led by Pino Rauti which Evola later reneged as an impossible task in his later works "Ride The Tiger" and "The Path of Cinnabar" and indeed underscores the point that no political activism was possible at this stage in the Kali Yuga that would lead to any meaningful conclusion and that the chaos of the dark forces simply had to play itself out and end with a whimper not with a bang.

One might critique this and state that this is exactly what these dark forces want for Aryan mankind: to simply lay down and go quietly into the night with a mere whimper. The esoteric Hitlerists would disagree with this stance. For more on which see the section n "Esoteric Hitlerism".

Radical Traditionalism presents a radical stance on personal conduct and prescribes an ascetic path of transcendence in imminence appropriately encapsulated in the title of Julius Evola's book "Ride the Tiger", the only means, according to him of opposing the influence of modernity in its death throes "The Crisis of The Modern World".

Though radical traditionalism has its flaws and neglects the Hyperborean Tradition through excessive focus on the East or Judaized West at times especially in the case of Guenon, it contains a cornucopia of ideas and practices one might draw upon in their self-development however corrupted and distorted many of these practices might be. Whether one likes it or not he must of necessity be a syncretistic and draw upon a variety of sources in order to follow a proper path through the ruins of modernity and remain standing as a red knight amongst the corpses of the age of the wolf.

Miguel Serrano on "Integral/Radical Traditionalists" and Julius Evola

Excerpts from Francis Berg's (open/free) ongoing translation of Serrano's "The Last Avatar" I have made a few minor grammar corrections (though I left most in the original) and changed the "Green Thunderbolt" to "Green Ray" as it appears in the other English translations approved by Serrano. In the past I have given more credence and credit to Evola and the "traditionalists" than they deserve, especially in regards to the "race of the spirit." Of course, Serrano does not deny, but rather affirms the racial spirit, even though he is correcting the untruths spoken by most of those promoting such ideas. My hope is to share some of what has shed more light on the subject. Miguel Serrano never outright denounced Evola, only some of his ideas and actions. He shows Evola and others the respect and credit they deserve, nevertheless he does not let it prevent him from correcting and speaking the truth.

-Greg Paulson

The "Integral Traditionalists" ask themselves: How could traditional society fall, being perfect from its origins, with the Golden Age of Hyperborea, that Terrestrial Paradise, lacking internal contradictions? Julius Evola resorts to a metaphysical circumstance that could be decided from without, a sort of entelechy or fate.

It is a mystery, Claudio Mutti assures us, and therefore incomprehensible. In all this, from some side, the Christian Jew dialectic is infiltrating with its concept of original sin and temptation. And the traditionalists end by exonerating the Jew from part of his guilt, saying the conspiracy and subversion is much more vast; the Jew comes to constitute only a portion of it, spending his dissociative mission on ending the "Third State" and beginning the "Fourth," or what is now approaching, "when the Bolshevism of the East exceeds even Judaism itself."

Illusion, vain hope, sleight of the magician to relieve the Jew of his main role, even though, as we have been able to see, the Marxist system of the Soviets belongs to him from birth and continues firmly controlled by him. The whole problem of the "division of

evil" must be seen in the continuous light we have thrown in dealing with the incarnation of the Hyperborean Archetype of the Fuhrer, the Avatar, the Tulu: even when not incarnated in one alone, a center is required by which to radiate their greatest power, whether this be an individual, a people, a race. In the case of the Archetype of the Lord of Darkness he requires an anti-race.

I can not fail to consider that, in this attitude of eminent Latin writers, since no German National Socialist is to be found among the Integral Traditionalists, beneath the appearance of wishing to show broad criticism, magnanimity, objectivity and "Olympic" detachment, to use their words, one only finds the desire to somehow ingratiate the all-powerful Jew, to be pleasing to him at the same time that they declare him their enemy.

Evola dares to write "in Hitler there was an element of unhealthy fanaticism in his opposition without concessions to the Jew." Despite my admiration for the Italian writer, I must distance myself from this position. Hitler, as always, had reason.

In my interview with Julius Evola, in his apartment on the Via Corso Vittorio Emanuele, he told me Mussolini had asked him to write a new racial theory in order to counter that of Rosenberg. It would be the "Fascist racism," different from "Nazi racism." (As if there could be more than one racialism).

And thus that entire brilliant Evolian concept of the "race of the body," the "race of the soul" and the "race of the spirit" was born that he labeled with the antipathetic term of "traditional." Something churned within me when I heard this word, as if before the presence of an intellectual social-climbing, a literary vulgarity.

This concept has been taken by Evola from Guenon, attributing it to Aryan Hinduism that mentions other bodies distinct from the physical that could be components of man, because if they only exist potentially they are virtual, being developed through the practice of yoga.

They are bodies that are astral, mental, spiritual, etc. Being German, Clauss, the creator of psychoanthropology, never called his theory "traditional" or "traditionalist." He was

married to a Semite which explains his attitude towards biological racism that he tried to outflank with his psychic racism, his "race of the soul." The "traditionalist" Rene Guenon also ended his days converting to Semitic Mohammedanism. The brave and clear Claudio Mutti does something similar. Nevertheless he could still return to the Hyperborean Wotanism of his Lombard ancestors. Because he, thank the Gods, is still alive.

If the theory of Evola and Clauss on the races of soul and spirit can be accepted as a comfortable element of exposition, in the end they are not necessary, only complicating things, serving only to speak of racism among hybrid and mestizo people without hurting their feelings, since a mulatto or an Indian among us could always think that even though his body is coloured, his soul might not be.

There is the suspicion that Evola has just invented everything to speak about race to the Southern Italians and Mussolini. Yet, although their pride remains standing, reality does not change. The truth goes another way, as has been seen primarily by the Jews and Esoteric Hitlerists, too late for the latter, unfortunately.

In Vienna it was possible for me to read an internal communication among several SS centers in which they recommended Julius Evola not be given facilities to expound "his esotericism."

I understand this was just since Evola would have generated confusion. In Italy herself he was not given better facilities. Those were times of struggle and they had to simplify. Yet the beautiful "race of the body" of the Italy of today is a result of the racial selection that was then done in the last years of Fascism, carried out under the influence of Hitlerism. I wish that something like that would have happened in Spain.

Evola tells us in his philosophical memoirs "Il Camino del Cíabro," that shortly before the end of the war he was in Vienna investigating (of course in the SS archives and it may be in those of the Convent of Lambach and the Heilingenkreuz) global subversion. And it was then that he was caught in a bombing, leaving him an invalid for the rest of his life. I met him in a wheelchair. Evola tried to penetrate the occult cause of his fundamental accident, intending to find it "in a decision taken before this physical

incarnation." He tried to remember it and could not. With the accident the possibility for further research was likely to end.

Sometimes he would refer to "this World-wide Conspiracy surpassing even Judaism," within which the Jew is only another element, even though important. And he returned to his "traditionalist" concept of the eras of Hinduism and the inevitable fatal road towards the nadir of the Kali Yuga. Accordingly subversion would be directed from outside this world by a Prince of Darkness. The idea, by its fatalism, would become something like a "spiritual Spenglerianism."

. . .

Evola speaks of a global conspiracy that will overcome Judaism and would include non-human elements. He mentions a Prince of Darkness. And in this he is right. After all, what are the Jungian Archetypes of the Collective Unconscious?

They are inhuman entities. The ancients called them Gods and Demons. And what is the Collective Unconscious? It is the "Memory of the Blood," or rather, a "memory that goes through the blood," that acts on earth by means of the blood.

There is nothing more mysterious than blood. Paracelsus saw it as a condensation of light. I believe the Aryan, Hyperborean blood is not the light of the Golden Sun, of a galactic sun, but of the light of the Black Sun, of the Green Ray.

It is not the "light of the Akashic Archives," but of another universe. The Akashic Archives belong to the Enemy. If the Hyperborean Memory of the Blood can be penetrated, then the Voice would awake and recover the Vril, thus breaking the Eternal Return. For this Shastriya, Brahmanic and Esoteric Hitlerist India aims to conserve the purity of the blood, to be able to "remember" more effectively and win the Great War. The Jews do something altogether different, in the opposite extreme with their "anti-blood."

So it is understandable there is no way to fight freely against the Dark Lord if we do not conserve the purity of the blood, by means of "pagan biological racism," that Evola and the traditionalists, through ignorance of the real terms of the conflict, even if they want to say the same thing, would refute. The true esoteric racism of Günther, Rosenberg and the SS initiates. In a word, GERMANIC racism.

As we have seen, by saying "Aryan race" we say it all. Because this term is esoteric, referring to an initiation that permits men to be born anew, for the second time. The name "Aryan race" was chosen and adopted by Hitler. And by ancient Hinduism.

The SS were conforming to their own racial vehicles so that the Hyperborean Archetype of the Aryan Collective Unconscious would express itself. Giving these vehicles a renewed life, the Archetype could incarnate here below. They were Sonnenmenschen, Sun-Men, Supermen, Man-Gods, Total-Man, Magician-Man.

The new aristocracy of the Aryan race and not that traditional degenerate aristocracy that Evola made his own and defended. (He told me he was not a fascist or Hitlerist and his ideal was Metemich). Forming here the vehicle of pure blood, the next step would consist in a pact of white magic with the Hyperborean Archetype, an evocation or invocation that would make possible his "incarnation" in the totality of the Aryan Folk, the truly chosen. Once having reached this stage, the dichotomy of a "race of the body" without a "race of the spirit," or without "race of soul" is not possible.

This can only come to pass in the actual state of things, in this racial chaos, where the comparison given by Evola of the Dutch or Danish "race of body," lacking horizon or destiny because it does not possess a "race of soul" or "race of spirit." That example has no relevance in Hitlerist society where the Archetype of the Aryan-Hyperborean "Collective Unconscious" was incarnating itself (and had reached Holland and Denmark). My suspicion is that Esoteric Hitlerism lacked time to realize the Pact of White Magic to renew that Ancient Pact with the Hyperborean Archetype God, the authentic Lord of Hosts.

Understanding things in that way one understands furthermore that all that "traditionalist" argumentation is against a non-existent biologist or materialist "pagan" understanding. The matter is profoundly spiritual, metaphysical, relating to the incarnation of a Hyperborean Archetype on earth, among us. Jung psychologized, already forced as we have said by an ancient Mystery: that of Tulu, Boddhisatva, Avatar.

But Jung helped us to understand and penetrate the Mystery. And he has been the only one in our time who has referred to Hitler in this way, even though, after the war that he also lost, he wanted to unsay it, to forget what he had said with contradictory unhappy declarations. Silence would have been better.

There is no way to understand the Great War without rising towards these positions, reaching these distances by means of analysis. From there one can furthermore know on which side we stand. And whether we choose good or bad, here lies the possibility of a conscious choice.

When Hitler said "the race of the spirit ('racial breeding') was more solid and enduring than a purely biological race," taking as example the Jew himself, "the farthest from the animal on earth," perhaps he was referring to this very thing, to this "Pact" he would not himself come to achieve fully: "Because the lack of time did not permit us to realize our dreams fully and, therefore, the results of this war will be in consequence." (See "The Golden Band"). He could not do more than win by losing, for now.

We repeat, unfortunately Julius Evola did not understand the enormous favor Jung gave to Aryan man with his idea of the two Collective Unconsciousnesses, the most valuable tool given to Esoteric Hitlerism. He also did not understand Esoteric Hitlerism. Perhaps he was too close to the Avatar in space as well as in time.

So great was the energy that emanated from his vortex that only adoration or rejection were possible, never indifference. Humility and voluntary detachment are necessary from the self to be able to be an unconditional partisan of the Führer Prinzip, essential Aryan idea that only emerges from the greatest depths of the "blood memory."

Evola ended taking refuge in the distance of "integral traditionalism" and an aristocracy more of class than of race.

Report to Himmler on Julius Evola

SS-Brigadeführer K. M. Weisthor W.Schb.

R Hademannstr. 24 Berlin SW 68

R.A. III 2309/J/65 – 2 February 1938

Subject: lecture by Baron Evola, Restoration of the West on the Basis of the Original Aryan Spirit.

Reference: letter of the 22 January 1938,

Tgb. Nr. AR/83 Pt/V

Attachment: text of Baron Evola

To: The Reichsführer SS Heinrich Himmler

Prinz Albrecht Str. 8 Berlin SW 11

Reichsführer!

Please find returned herewith the text of Baron Evola's lecture: 'Restoration of the West on the Basis of the Original Aryan Spirit', that was sent to me by Obersturmführer Dr. Brandt. I have read the extremely interesting theses set out therein and I would like to submit here my own point of view on these matters.

The concepts set forth by Evola do originate in the world of the original Aryan Ideas. The writer shows a vision of the world leading back to an Imperial Idea in the essential sense of the word. The basic concept of this vision of the world is the Law of Cause and Effect. This means, in other words, that something which has happened is an accomplished fact, that is to say, it has already become cause of further effects. It is an Aryan duty to 'shape' these facts in an Aryan way. If we consider the contemporary consequences of WWI, this necessity appears to us in all its gravity. In the first instance, notably, these consequences take a demonic spiritual form which accentuates the titanic-telluric aspect, i.e., the material aspect.

If Aryan culture is to be supreme, that is to say, if Aryan man is once again to fully dominate the world of matter (the telluric world), then the bearers of the Aryan heritage in our Aryan Europe must consider the Spiritual aspect, namely the Solar conception, to be of primary importance. It is only in this way that the Aryan Imperial Idea can be actualised, since matter, in itself, is merely the visible manifestation of Eternity or of the eternal cycle, which can be dominated and guided only with the help of the force of Spirit.

This awareness leads us to the conviction that Feminine Spirituality must be put at the service of the fulfillment of Aryan goals, so that the eternal generative force, as basis and starting point of every material development, does not lose its Spiritual direction. To deny the existence of Feminine Spirituality reminds us of the Christian view expressed at the Council of Trent, which doubted whether Woman had a soul. Such a one-sided position towards the laws of Cosmic Rhythm leads to degeneracy in every case. The proof of this is that all the forces that do not want an evolution towards the Heights make use of this to distort any asceticism into an abortive form.

On the one hand, Bolshevism cultivates the Feminine element so excessively that it manages to disrupt the balance of the divine unity of the Spirit, when it asserts the right of Woman to rule. This implies the breaking of the 'duality' which guarantees the unity of the Spirit (generation). In this respect, Bolshevism uses the Feminine for its own obscure purposes, disrupting the evolution towards the Heights of which the Aryan Man has always been the first exponent. In fact, these infernal forces that are opposed to the Solar Principle were not unknown in the ancient Aryan world.

However, the fact that Baron Evola does not recognise at all the contribution of Feminine Spirituality contrasts with our sense of the 'Solar Spiritual Order'. For the development of future ages, it is important to prevent a dualism between the Masculine Principle and the Feminine Principle. What brings me to these considerations is the fact that Evola, in his exposition, perfect in other respects, speaks of a Demonic Feminine, completely forgetting in the process that the Divine Unity, for the purposes of eternal generation, has to contain a double aspect. Everything must be done by the Aryans to nip in the bud any conflict in the practical world, where these forces have to be unified.

I am taking this opportunity to emphasise that the ancient Aryan world already knew a diversification of the roles of Woman, as expressed by Hexa, Druda, Wala, and Albruna. With the Valkyries were then created the warlike women, who always followed their Aryan principles with force and faith.

It is only where degeneration occurred in the process of historical development that a hegemony of Woman with negative effects on the whole, as seen from an Aryan point of view, came about.

In the course of our history the mythic traditions of our people were doomed to become obscured (let us bear in mind the effects of Catholicism in this connection), only to be made accessible once more to peoples of later ages, if ever. This is why we cannot close our souls to myths, sagas, tales and orally transmitted traditions, but we must take them into consideration as sources of our so often distorted history, to the extent that they can stand up to objective examination.

In relation to this, I would like to speak of the concept of Truth. To many, Truth is only a personal and subjective opinion, related to the present of the individual and of the people as a whole. To us, men, Truth is the Divine knowledge that transmits the Law of Cause and Effect. Only the Solar Light leads us to be aware that we are a reflection of the Becoming of Creation and of the fact that we must obey its laws (the Laws of Cause and Effect). To believe in the Divine is the highest Aryan expression of Spiritual Will.

The result of all this is that there must be men who have to act decisively for the whole people, in accordance with the imperatives of their Racial inheritance, in this case Aryan, for, otherwise, they would risk being eternally caught in the vortex of time, which would prevent them from continuing to act for their Race.

As long as this spiritual awareness and this vision of the world are Racially conditioned, the idea of Race becomes the supporting basis of the whole people. It is only thus that this high Spiritual quality which can be understood by each Race in question, alone, develops. It is only thus that the Races that represent this ferment which conditions the eternal cycle of Races on earth can continue to do so until they return to the Cosmos through their evolution, after they have brought to completion those tasks assigned to them at their Creation on Earth by the Divine Will.

It is ideas of this sort which gave birth to the concept of the Goths as leaders of all the Teutonic ethnic groups and as Sages of the 'Divine Cosmos', whose Aryan functions as Goden (Spiritual guides) remained until today in their component sub-Races, communities, and ethnic groups, despite the corrosive action exercised by Catholicism.

K. M. WEISTHOR

SS-Brigadeführer

Oswald Spengler

By Alfred Rosenberg

The personality of Oswald Spengler has stood for years, since the appearance of his chief work *The Decline of the West* [in 1918], at the center of public interest. Without question this famous work is riddled with many flaws. There is no question that next to fascinating ideas, often platitudes are found. Without a doubt there is something embarrassing about receiving many views of other people served up ostensibly as Spengler's intellectual property. In spite of everything however, the attack on our school wisdom has had a refreshing effect and set in motion many agreeing and opposing forces, thus begetting life. And in the spiritual quagmire of the present, that is in any case to be welcomed.

I do not want to discuss the Spenglerian worldview in general here. Let only one question be selected: Spengler is supposedly an irrationalist (i.e. he is averse to purely rational judgment). He seeks soul and form, but in the course of his work turns into a purely naturalistic dogmatist who arrives at his finding of the inner and outer decline of our culture on the basis of more or less bald, rational observations, and therein overlooks precisely the form and soul of the Eveningland.

Spengler regards the rise and fall of cultures as an occurrence similar to the life and death of a plant, but forgets in the adducement of this richly superficial comparison that races of plants as such do not die out if they are not destroyed, crippled, mixed with inimical types. The "race" of the fir tree persists although the single fir dies. The "race" of the linden tree is still the same as many thousands of years ago. And the races of men as such could remain just as eternally young, if hostile blood is not mixed with them, if unassimilable spiritual opposites do not clash and mix with them, without being able to be blended.

Thus Spengler's treatment of history remains stuck in a somewhat exalted environmental theory; his doctrine of the cultural group [Kulturkreislehre] lacks the essential thing: the organic-racial prerequisites, and, bound with them, the embodiment of the spiritual forces that created this cultural group.

It is significant above all that Spengler vigorously combats the folkish idea, dismisses anti-Semitism, and yet, despite all these protests ... succumbs, and truly in such a scope that he makes almost all folkish political positions into his own, without however admitting this, even with a single word.

In the first place Spengler is united with us in the rejection of the spiritual and political orientation of our political parties collectively. Democracy is also for him inwardly dead; Parliamentarism is damned for all eternity; Marxism has decayed into the Mark, hostile to life. Only an unscrupulous mob of parties has remained, for the assessment of which Spengler finds only words like cowardice [Feigheit], vulgarity [Gemeinheit], villainy [Schurkere], etc. About the German republic born on 9 November 1918 he says in his book *Reconstruction of the German Reich*:

"From fear about the share of loot arose upon the velvet grand-ducal thrones and in the bar-rooms of Weimar the German Republic, not a form of government but a business."

"They (the parties) had made the constitution for themselves and their constituency, not for the nation, and they began to conduct a disgraceful commerce in everything from which it was possible to derive advantage, in the ruins of the state, in the remnants of our economy, in our honor, our soul, our will-power."

"From now on there was no longer any law that the authors themselves would not have trampled underfoot, like the one about presidential elections; there was no filth, no cowardice, no lie, that would not have become an everyday occurrence. And as the indignation, the derision in the land conjured the fear that someday we might no longer contain ourselves, they created the Protection Law [Schutzgesetz], the law for the protection of this business."

Spengler continues then and also attacks the nationalist side, and indeed at a vulnerable point. He says that "ethos" and experience in governing are there, but also a deficiency of intelligence, of understanding of the world [Welteinschaetzung], of breadth of vision. Both the landed nobility and the representatives of industry had begotten no talent whatsoever for the art of politics; the strength of the nationalist parties would remain a mere episode.

And then Spengler embarks upon a criticism of the folkish parties.

He begins with a parallel from the French Revolution, in which between 1794 and 1799 a regression into a bloody, frightening age occurred, when the awakening "Jeunesse dorée" (Gilded Youth) wanted to make policy with fists and cudgels – and wrought destruction. The same role, according to Spengler, is played by today's folkish, who through "sincerity and small-mindedness" would bring disaster, would [inadvertently] labor for France.

"Childish opinions," says Spengler, "sever the folkish movement and therewith the mighty striking-power [gewaltige Stoßkraft] residing in it so completely from everything that is to be taken seriously politically and economically by talent, experience, power, and connections [Beziehungen]" that a dangerous countercurrent must take place. It is wrong, he says, to wish to build realpolitik upon racial feeling [Rassegefühl] and not to wish to treat existing financial powers as powers. Politics are not made from long skulls but from what is retained in them. Not through drummers and pipers can one rule nations. Parades and spectacles are not the way; rather the avoidance of them, since even Bismarck functioned only in the most solitary seclusion, says Spengler.

While Spengler leans toward the Action Française and Fascism as the new style of politics, he ridicules the same will in his own folk. Spengler does not grasp what Hitler has done! This man recognized that he must position himself in the midst of the people; he must create a people's movement, give the disillusioned a new faith, set a new goal. Supported by this people's movement as a force, he could gain political influence that otherwise never would have been possible. How a foreign policy in the possession of this force would have been conducted, has been understandably not much discussed; that it would have had to be very cautious in accord with the situation, would not need to be stressed. It is certain however that in domestic policy other principles would have been established than rule today.

Already in this question Spengler shows that characteristic shape-shifting of thought-processes that begin with one assertion and end in a completely different one. For, after rejecting the *Jeunesse dorée*, after agreeing with the Fascist principle, he praises the "astute youths" among us as "our future," as "youngest Germany" etc. And now Spengler should ask himself after all in which camp these "astute youths" already stand today!

On the question of race, Spengler is just as ambiguous. For, no sooner has he refused with marked derision to acknowledge racial instincts as determining factors, than he speaks of "Germanic world-feeling," refers to a quantity of "magnificent men of race" among us, speaks of a right that is "born from blood," and declares that the "Nordic life-feeling" of the Goths, Franks, and Saxons has created the type of the present nations. Justice was supposedly born from "Germanic fundamental feeling," fed from a spring that does not derive purely from purposeful contemplations. Indeed, Spengler gets carried away to the point of exclaiming that the so-called "youngest Germany" has awakened as the best heir [Erbe] from the years of the rise of the Reich.

In addition, he has also contradicted himself here, explicitly even, when he designates British politics as an effluence of the Norman essence, and at the same time praises the English instinct that put the Jew Disraeli-Beaconsfield in charge. That this man himself admitted that he was conducting Jewish racial politics in combination with English power, Spengler seems to be unaware. The connection of high finance with the London stock exchange has been tightly bound since this time.

That Spengler is in many respects unfortunately correct with his assertion that sincerity is paired with small-mindedness in the folkish camp, comes primarily from the fact that the infinitely clever ones only stand on the sidelines for years, because, although they quite gladly distill an idea from butcheries of past centuries while sitting at a desk, in the present struggle they only wait nobly to see what ultimately will become of "childish opinions." Once it has "become something," then the learned scholar will prove with hairsplitting precision that it could only have turned out thus and not otherwise. Only a few of those men so rich in "talent and experience" have let their instinct speak and joined the fermenting movement, and struggled for its means of fulfillment. But soon that will change, and even Spengler will not be able to escape the organic power, and then of course he will proclaim that we have fulfilled his ideas.

Oswald Spengler: Criticism and Tribute

by Revilo P. Oliver

Conceived before the First World War is Oswald Spengler's magisterial work, *Der Untergang des Abendlandes* (Munich, 1918). Read in this country chiefly in the brilliantly faithful translation by Charles Francis Atkinson, *The Decline of the West* (New York, two volumes, 1926-28), Spengler's morphology of history was the great intellectual achievement of our century. Whatever our opinion of his methods or conclusions, we cannot deny that he was the Copernicus of historiography. All subsequent writings on the philosophy of history may fairly be described as criticism of the Decline of the West.

Spengler, having formulated a universal history, undertook an analysis of the forces operating in the immediately contemporary world. This he set forth in a masterly work, *Die Jahre der Entscheidung*, of which only the first volume could be published in Germany (Munich, 1933) and translated into English (*The Hour of Decision*, New York, 1934). One had only to read this brilliant work, with its lucid analysis of forces that even acute observers did not perceive until 25 or 30 years later, and with its prevision that subsequent events have now shown to have been absolutely correct, to recognize that its author was one of the great political and philosophical minds of the West. One should remember, however, that the amazing accuracy of his analysis of the contemporary situation does not necessarily prove the validity of his historical morphology.

The publication of Spengler's first volume in 1918 released a spate of controversy that continues to the present day. Manfred Schroeter in *Der Streit um Spengler* (Munich, 1922) was able to give a précis of the critiques that had appeared in a little more than three years; today, a mere bibliography, if reasonably complete, would take years to compile and would probably run to eight hundred or a thousand printed pages.

Spengler naturally stirred up swarms of nit-wits, who were particularly incensed by his immoral and preposterous suggestion that there could be another war in Europe, when everybody knew that there just couldn't be anything but World Peace after 1918, 'cause Santa had just brought a nice, new, shiny "League of Nations." Such "liberal" chatterboxes are always making a noise, but no one with the slightest knowledge of human history pays any attention to them, except as symptoms.

Unfortunately, much more intelligent criticism of Spengler was motivated by emotional dissatisfaction with his conclusions. In an article in *Antiquity* for 1927, the learned R.S. Collingwood of Oxford went so far as to claim that Spengler's two volumes had not given him "a single genuinely new idea," and that he had "long ago carried out for himself" -- and, of course, rejected -- even Spengler's detailed analyses of individual cultures.

As a cursory glance at Spengler's work will suffice to show, that assertion is less plausible than a claim to know everything contained in the Twelfth Edition of the Encyclopaedia Britannica. Collingwood, the author of the *Speculum Mentis* and other philosophical works, must have been bedeviled with emotional resentments so strong that he could not see how conceited, arrogant and improbable his vaunt would seem to most readers.

It is now a truism that Spengler's "pessimism" and "fatalism" was an unbearable shock to minds nurtured in the Nineteenth-century illusion that everything would get better and better forever and ever. Spengler's cyclic interpretation of history stated that a civilization was an organism having a definite and fixed life-span and moving from infancy to senescence and death by an internal necessity comparable to the biological necessity that decrees the development of the human organism from infantile imbecility to senile decrepitude. Napoleon, for example, was the counterpart of Alexander in the ancient world.

We were now, therefore, in a phase of civilizational life in which constitutional forms are supplanted by the prestige of individuals. By 2000, we shall be "contemporary" with the Rome of Sulla, the Egypt of the Eighteenth Dynasty, and China at the time when the "Contending States" were welded into an empire. That means that we face an age of world wars and what is worse, civil wars and proscriptions, and that around 2060 the West (if not destroyed by its alien enemies) will be united under the personal rule of a Caesar or Augustus. That is not a pleasant prospect.

Greatness or Optimism

The only question before us, however, is whether Spengler is correct in his analysis. Rational men will regard as irrelevant the fact that his conclusions are not charming. If a physician informs you that you have symptoms of arteriosclerosis, he may or may not be right in his diagnosis, but it is absolutely certain that you cannot rejuvenate yourself by slapping his face.

Every detached observer of our times, I think, will agree that Spengler's "pessimism" aroused emotions that precluded rational consideration. I am inclined to believe that the moral level of his thinking was a greater obstacle. His "fatalism" was not the comforting kind that permits men to throw up their hands and eschew responsibilities. Consider, for example, the concluding lines of his *Men and Technics* (New York, 1932):

Already the danger is so great, for every individual, every class, every people, that to cherish any illusion whatever is deplorable. Time does not suffer itself to be halted; there is no question of prudent retreat or wise renunciation. Only dreamers believe that there is a way out. Optimism is cowardice.

We are born into this time and must bravely follow the path to the destined end. There is no other way. Our duty is to hold on to the lost position, without hope, without rescue, like that Roman soldier whose bones were found in front of a door in Pompeii, who, during the eruption of Vesuvius, died at his post because they forgot to relieve him. That is greatness. That is what it means to be a thoroughbred. The honorable end is the one thing that can not be taken from a man.

Now, whether or not the stern prognostication that lies back of that conclusion is correct, no man fit to live in the present can read those lines without feeling his heart lifted by the great ethos of a noble culture -- the spiritual strength of the West that can know tragedy and be unafraid. And simultaneously, that pronouncement will affright to hysteria the epicene homunculi among us, the puling cowards who hope only to scuttle about safely in the darkness and to batten on the decay of a culture infinitely beyond their comprehension.

That contrast is in itself a very significant datum for an estimate of the present condition of our civilization...

Three Points of Criticism

Criticism of Spengler, therefore, if it is not to seem mere quibbling about details, must deal with major premises. Now, so far as I can see, Spengler's thesis can be challenged at three really fundamental points, namely:

(1) Spengler regards each civilization as a closed and isolated entity animated by a dominant idea, or *Weltanschauung*, that is its "soul." Why should ideas, or concepts, the impalpable creations of the human mind, undergo an organic evolution as though they were living protoplasm, which, as a material substance, is understandably subject to chemical change and hence biological laws? This logical objection is not conclusive: Men may observe the tides, for example, and even predict them, without being able to explain what causes them. But when we must deduce historical laws from the four or five civilizations of which we have some fairly accurate knowledge, we do not have enough repetitions of a phenomenon to calculate its periodicity with assurance, if we do not know why it happens.

(2) A far graver difficulty arises from the historical fact that we have already mentioned. For five centuries, at least, the men of the West regarded modern civilization as a revival or prolongation of Graeco-Roman antiquity. Spengler, as the very basis of his hypothesis, regards the Classical world as a civilization distinct from, and alien to, our own -- a civilization that, like the Egyptian, lived, died, and is now gone. It was dominated by an entirely different *Weltanschauung*, and consequently the educated men of Europe and America, who for five centuries believed in continuity, were merely suffering from an illusion or hallucination.

Even if we grant that, however, we are still confronted by a unique historical phenomenon. The Egyptian, Babylonian, Chinese, Hindu, and Arabian ("Magian"), civilizations are all regarded by Spengler (and other proponents of an organic structure of culture) as single and unrelated organisms:

Each came into being without deriving its concepts from another civilization (or, alternatively, seeing its own concepts in the records of an earlier civilization), and each died leaving no offspring (or, alternatively, no subsequent civilization thought to see in them its own concepts). There is simply no parallel or precedent for the relationship (real or imaginary) which links Graeco-Roman culture to our own.

Since Spengler wrote, a great historical discovery has further complicated the question. We now know that the Mycenaean peoples were Greeks, and it is virtually certain that the essentials of their culture survived the disintegration caused by the Dorian invasion, and were the basis of later Greek culture. (For a good summary, see Leonard R. Palmer, *Mycenaeans and Minoans*, London, 1961). We therefore have a sequence that is, so far as we know, unique:

Mycenaean → Dark Ages → Graeco-Roman → Dark Ages → Modern. If this is one civilization, it has had a creative life-span far longer than that of any other that has thus far appeared in the world. If it is more than one, the interrelations form an exception to Spengler's general law, and suggest the possibility that a civilization, if it dies by some kind of quasi-biological process, may in some cases have a quasi-biological power of reproduction.

The exception becomes even more remarkable if we, unlike Spengler, regard as fundamentally important the concept of self-government, which may have been present even in Mycenaean times (see L. R. Palmer, *Mycenaeans and Minoans*). Democracies and constitutional republics are found only in the Graeco-Roman world and our own; such institutions seem to have been incomprehensible to other cultures.

(3) For all practical purposes, Spengler ignores hereditary and racial differences. He even uses the word "race" to represent a qualitative difference between members of what we should call the same race, and he denies that that difference is to any significant extent caused by heredity. He regards biological races as plastic and mutable, even in their physical characteristics, under the influence of geographical factors (including the soil, which is said to affect the physical organism through food) and of what Spengler terms "a mysterious cosmic force" that has nothing to do with biology. The only real unity is cultural, that is, the fundamental ideas and beliefs shared by the peoples who form a civilization. Thus Spengler, who makes those ideas subject to quasi-biological growth and decay, oddly rejects as insignificant the findings of biological science concerning living organisms.

It is true, of course, that man is in part a spiritual being. Of that, persons who have a religious faith need no assurance. Others, unless they are determined blindly to deny the evidence before us, must admit the existence of phenomena of the kind described by Franz E. Winkler, M.D., in *Man the Bridge Between Two Worlds* (New York, Harper, 1960), and, of course, by many other writers. And every historian knows that no one of the higher cultures could conceivably have come into being, if human beings are merely animals.

But it is also true that the science of genetics, founded by Father Mendel only a century ago and almost totally neglected down to the early years of the Twentieth Century, has ascertained biological laws that can be denied only by denying the reality of the physical world. Every educated person knows that the color of a man's eyes, the shape of the lobes of his ears, and every one of his other physiological characteristics is determined by hereditary factors. It is virtually certain that intellectual capacity is likewise produced by inheritance, and there is a fair amount of evidence that indicated that even moral capacities are likewise innate.

Man's power of intervention in the development of inherited qualities appears to be entirely negative, thus affording another melancholy proof that human ingenuity can easily destroy what it can never create. Any fool with a knife can in three minutes make the most beautiful woman forever hideous, and one of our "mental health experts," even without using a knife, can as quickly and permanently destroy the finest intellect. And it appears that less drastic interventions, through education and other control of environment, may temporarily or even permanently pervert and deform, but are powerless to create capacities that an individual did not inherit from near or more remote ancestors.

The facts are beyond question, although the Secret Police in Soviet Russia and "liberal" spitting-squads in the United States have largely succeeded in keeping these facts from the general public in the areas they control. But no amount of terrorism can alter the laws of nature. For a readable exposition of genetics, see Garrett Hardin's *Nature and Man's Fate* (New York, Rinehart, 1959), which is subject only to the reservation that the laws of genetics, like the laws of chemistry, are verified by observation every day, whereas the doctrine of biological evolution is necessarily an hypothesis that cannot be verified by experiment.

The Race Factor

It is also beyond question that the races of mankind differ greatly in physical appearance, in susceptibility to specific diseases, and in average intellectual capacity. There are indications that they differ also in nervous organization, and possibly, in moral instincts. It would be a miracle if that were not so, for, as is well known, the three primary races were distinct and separate at the time that intelligent men first appeared on this planet, and have so remained ever since. The differences are so pronounced and stable that the proponents of biological evolution are finding it more and more necessary to postulate that the differences go back to species that preceded the appearance of the homo sapiens. (See the new and revised edition of Dr. Carleton S. Coon's *The Story of Man*, New York, Knopf, 1962).

That such differences exist is doubtless deplorable. It is certainly deplorable that all men must die, and there are persons who think it deplorable that there are differences, both anatomical and spiritual between men and women. However, no amount of concerted lying by "liberals," and no amount of decreeing by the Warren [Supreme Court] Gang, will in the least change the laws of nature.

Now there is a great deal that we do not know about genetics, both individual and racial, and these uncertainties permit widely differing estimates of the relative importance of biologically determined factors and cultural concepts in the development of a civilization. Our only point here is that it is highly improbable that biological factors have no influence at all on the origin and course of civilizations. And to the extent that they do have an influence, Spengler's theory is defective and probably misleading.

Profound Insights

One could add a few minor points to the three objections stated above, but these will suffice to show that the Spenglerian historionomy cannot be accepted as a certainty. It is, however, a great philosophical formulation that poses questions of the utmost importance and deepens our perception of historical causality. No student of history needed Spengler to tell him that a decline of religious faith necessarily weakens the moral bonds that make civilized society possible. But Spengler's showing that such a decline seems to have occurred at a definite point in the development of a number of fundamentally different civilizations with, of course, radically different religions provides us with data that we must take into account when we try to ascertain the true causes of the decline. And his further observation that the decline was eventually followed by a sweeping revival of religious belief is equally significant.

However wrong he may have been about some things, Spengler has given us profound insights into the nature of our own culture. But for him, we might have gone on believing that our great technology was merely a matter of economics -- of trying to make more things more cheaply. But he has shown us, I think, that our technology has a deeper significance -- that for us, the men of Western civilization, it answers a certain spiritual need inherent in us, and that we derive from its triumphs as satisfaction analogous to that which is derived from great music or great art.

And Spengler, above all, has forced us to inquire into the nature of civilization and to ask ourselves by what means -- if any -- we can repair and preserve the long and narrow dikes that alone protect us from the vast and turbulent ocean of eternal barbarism. For that, we must always honor him.

Spengler, Evola, and Yockey: Subversive Teachings

When it comes to political, spiritual, and philosophical consciousness and metaphysical meanderings of the mind within the intellectual realm of jew-wise racialists, many of us find ourselves repeatedly encountering the unscientific, silly, and subversive beliefs and teachings of Oswald Spengler, Julius Evola, and Francis Parker Yockey.

Undoubtedly, there are many great insights on many important subjects to be found among the writings of these three individuals. However, I deem both the racial and jewish questions fundamental in our quest for racial health, purity, and preservation. They are what I call the “two primary pillars”, and the answers to these two questions are key. Comprehending and dealing adequately with the racial and jewish problems are prerequisites if one wishes to legitimately claim that their political and spiritual interests lie in recognizing, separating, celebrating, elevating, and preserving the White-European race.

If the aforementioned men, who are perceived as being part of the racialist (meta)political movement by many, did not even themselves claim to hold these interests at heart and instead struggled only for “Western Civilization” or “Higher Culture” or “Tradition” or “Transcendence”, then why do they receive such significant ideological, lip-service support and seeming solidarity from so many self-identified jew-wise racialists? Is it ignorance, perhaps? Throughout their works these thinkers demonstrate such clear metaphysical insights into modernity and their analyses of history and the alienation people suffer post-industrialization and urbanization are so clear, focused, and profound, surely these men's take on race and jews must be so, also, right?

The simple fact of the matter is this: Spengler, Evola, and Yockey all provided inadequate (as well as inaccurate) proclamations pertaining to these most pertinent provinces. My interest in writing and putting together this post is not to convince anyone who is not already to be a jew-wise racialist of a single thing (therefore I will not be attempting to prove the validity of such a position nor the veracity of any of its claims), but rather merely to elucidate many of the subversive stances put forth by these three heretofore mentioned persons in relation to the two primary pillars, i.e. our valid, natural, and healthy racial concerns and the question of how we might successfully combat our most dangerous and despicable foe: the eternal jew.

[My intention is not to write an article, but rather to compile a compendium of criticism on these sirs.]

Oswald Spengler

Oswald Arnold Gottfried Spengler was born on the 29th of May in the year 1880. He was 1/8th Jewish:

On 26 May 1799, Friedrich Wilhelm Grantzow, a tailor's apprentice in Berlin, married a Jewish woman named Bräunchen Moses (whose parents, Abraham and Reile Moses, were both deceased by that time). Shortly before the wedding, Bräunchen Moses (ca. 1769–1849) was baptized as Johanna Elisabeth Anspachin (the surname was chosen after her birthplace—Anspach).[4] The couple gave birth to eight children (three before and five after the wedding),[5] one of whom was Gustav Adolf Grantzow (1811–83)—a solo dancer and ballet master in Berlin, who married Katharina Kirchner (1813–73), a nervously beautiful solo dancer from a Munich Catholic family;[6] one of their daughters was Oswald Spengler's mother Pauline Grantzow.[7] -Wikipedia

May 1925, Alfred Rosenberg critiques the work of Oswald Spengler:

Spengler regards the rise and fall of cultures as an occurrence similar to the life and death of a plant, but forgets in the adducement of this richly superficial comparison that of plants as such do not die out if they are not destroyed, crippled, mixed with inimical types. The 'race' of the fir tree persists although the single fir dies. The 'race' of the linden tree is still the same as many thousands of years ago. And the races of men as such could remain just as eternally young, if hostile blood is not mixed with them, if unassimilable spiritual opposites do not clash and mix with them, without being able to be blended.

Thus Spengler's treatment of history remains stuck in a somewhat exalted environmental theory; his doctrine of the cultural group [Kulturkreislehre] lacks the essential thing: the organic-racial prerequisites, and, bound with them, the embodiment of the spiritual forces that created this cultural group.

It is significant above all that Spengler vigorously combats the folkish idea, dismisses anti-Semitism, and yet, despite all these protests ... succumbs, and truly in such a scope that he makes almost all folkish political positions into his own, without however admitting this, even with a single word.

It is wrong, he says, to wish to build realpolitik upon racial feeling [Rassegefühl] and not to wish to treat existing financial powers as powers. Politics are not made from long skulls but from what is retained in them.

On the question of race, Spengler is just as ambiguous. For, no sooner has he refused with marked derision to acknowledge racial instincts as determining factors, than he speaks of 'Germanic world-feeling,' refers to a quantity of 'magnificent men of race' among us, speaks of a right that is 'born from blood,' and declares that the 'Nordic life-feeling' of the Goths, Franks, and Saxons has created the type of the present nations. Justice was supposedly born from 'Germanic fundamental feeling,' fed from a spring that does not derive purely from purposeful contemplations.

Indeed, Spengler gets carried away to the point of exclaiming that the so-called 'youngest Germany' has awakened as the best heir [Erbe] from the years of the rise of the Reich.

In addition, he has also contradicted himself here, explicitly even, when he designates British politics as an effluence of the Norman essence, and at the same time praises the English instinct that put the Jew Disraeli-Beaconsfield in charge. That this man himself admitted that he was conducting Jewish racial politics in combination with English power, Spengler seems to be unaware. The connection of high finance with the London stock exchange has been tightly bound since this time. –Oswald Spengler (1925), by Alfred Rosenberg

Now we have the erudite Dr. Revilo P. Oliver and his perspective on Spengler:

In no published work did Spengler show the slightest awareness of the terrible power of the international race or anticipate the now unconcealed Jewish domination under which the West is being driven to the precipice over which nations and races disappear from history. Some of his admirers today point out that he did not overlook the power of the great predators of international finance, some of whom are Aryans who have assimilated Jewish attitudes toward their own race...

The cardinal flaw in the historical theories of Spengler and Yockey is an almost perverse equivocation about the biological reality of race. Both strive to make race more or less independent of genetics, although they do not go so far as does Alexander Raven, who would reduce civilization to a 'super-organic' idea. In *The Enemy of Europe* (p. 43), Yockey insists that 'the idea of vertical [= linear, i.e., hereditary] race is dead.... The race one feels in oneself is everything, the anatomico-geographic group whence one comes means nothing,' and he even deplores the racial policy of the National Socialist regime as 'an enormous tragedy.' (25) It is true that Yockey, following Spengler, had the strange notion that the physical characteristics of race, such as the cephalic index, were determined by the landscape and soil, not by genes, in proof whereof 'long-headed Jews from Sicily, and short-headed ones from Germany, produced offspring with the same average head measurement, the specifically American one.' (26) Spengler was taken in by some of the propaganda for an American 'melting pot' and especially by the hoax contrived by Franz Boas, a twisted little Jew, who popped into the United States, was, for undisclosed reasons, made Professor of Anthropology in Columbia University, and founded a school of fiction-writing called 'social anthropology,' (27) It is also true that Spengler and Yockey, unlike Raven, do not categorically deny that race in the accepted meaning of that word does determine the outlook of a people and hence the quality of their civilization, but they create some confusion by using 'race' and 'thoroughbred' to designate a high degree of excellence in individuals who, it seems, are largely the product of the soil of the region in which they reside. They simply ignore the vast amount of scientific evidence that the potentiality of every individual is unalterably determined by his heredity, although obviously his development will be affected by nutrition and other environmental factors and, of course, by sheer accident, which may terminate his life at any stage.

(25. One hears that Yockey's opinion may have been determined by awareness of his mixed Irish and Spanish ancestry, but such speculations are nugatory. A novelist can know all the inner thoughts and motivations of his characters, but when we deal with living persons, the motives of their actions are usually obvious, but an attempt to ascertain by psychological analysis the source of rationally expressed opinions will usually end in a quagmire of subtle hypotheses. If it can be shown that Yockey was in fact embarrassed by his ancestry, it will be necessary to determine the percentage of influence to be assigned to that sentiment and also to (a) the authority of Spengler, (b) the political doctrine of Moeller, whom I shall mention in the next note, or any one of a score of writers connected with the National Socialist movement, (c) one or more of a hundred other books touching on this subject that Yockey may have read, (d) what he was taught in his youth and took for granted, (e) lectures that he may have heard at some time, (f) conversations with one or more respected friends, (g) veneration for writers of genius, such as Spengler and Montaigne, whose ancestry was to some extent tainted, (h) affection for respected friends of comparable ancestry, (i) consideration of the practical political problem I shall mention in the next note, (j) fear lest a scientific ethnology, recognizing a multiplicity of sub-races, would produce a hopeless multiplicity of subdivisions of the population, comparable to the jungle of sub-castes in India, as was, for example, predicted by Dr. Guido Landra when he attacked the basic National Socialist conception of race in his lectures in the University of Berlin in 1939, where, under Hitler, he enjoyed a freedom of speech that is denied to American biologists, even at Yale and Harvard, which were once respectable universities, (k) a publicist's desire to minimize potential obstacles to the European unity he wanted to promote, and (l) other possible influences that do not occur to my mind at the moment of writing.)

(26. *Imperium*, p. 275; the information comes from *The Decline of the West*, Vol. II, p. 119. Spengler's belief that such spurious (and inherently preposterous) data had been empirically verified was probably crucial in his thought, but there were many other influences, particularly the doctrine that a man may belong 'spiritually' to a race or sub-race to which he does not belong biologically—a belief held by many of his contemporaries, notable Moeller, whose *Das Dritte Reich* (Hamburg, 1923) was a major source of National Socialism; see also H.-J. Schwierskott, *Arthur Moeller van den Bruck und der revolutionäre Nationalismus in der Weimarer Republik* (Göttingen, 1962). The urge to minimize or conceal biological and even cultural differences is related to the practical problem that has confronted every ruler and statesman since Sumerian times: the need to create a state (which is necessarily territorial) by inducing some cohesive unity among the more or less diverse peoples who are residing in that territory at the time and whom it is not expedient to expel. This was an acute problem throughout Europe, including Germany, where the proverbial differences in temperament between the typical Prussian and the typical Bavarian could seem as great as a difference between major races to a population that had, for the most part, little contact with non-Aryan races except the chameleon-like Jews with their racial ability to simulate the manners of other races when it is profitable to do so.)

(27. A typical example is a 'study' concocted by one of Boas's creations, Dr. Ruth Benedict, whose *Patterns of Culture* (1934) purported to contain an 'anthropological investigation' of the Zuñi Indians, who were a model of the perfect society, uncompetitive, deeply religious, peace-loving, totally egalitarian, sexually adjusted, etc. — all this put out as an object-lesson for the vile white Americans, whose vices deprived them of such bliss. Gullible Americans put their common sense in cold storage when they saw that the preposterous tale was told by a Ph.D. from Columbia and labeled 'scientific.' Virtually every significant statement in the book was found to be false by responsible investigators who actually observed the Zuñi (Esther Goldfrank, Florence Hawley Ellis, J.M. Roberts, William Smith, Li An-che, Philipp Farb, et al.), although they politely pretended to believe that Mrs. Benedict, Ph.D., did 'inadequate field work,' i.e., that she would have told the truth, had she not been incompetent, feckless, and irresponsible. I need not say that *Patterns of Culture* was cunningly adjusted to the opinions and superstitions prevalent in the 1930s and designed to benumb the minds of its readers.)

This attempt to minimize the biological nature of men is paradoxical in writers who not only recognize that the greater part of human conduct is determined by instincts and tropisms that are largely subconscious, but so restrict the function of reason as to make it virtually without effect on the course of history. We are told—and the proposition is illustrated by examples drawn from the history of our race—that great men, who determine events rather than chatter or write about them, have a 'tact' or instinct that enables them to make correct decisions with so little reliance on their rational powers that they may not know why they took the action that made them victorious or successful in a given undertaking. Their strength comes, not from superior powers of cognition and cogitation, but from a faith in their own destiny. The psychological problem cannot be analyzed here, (28) but if we accept the claim that even the greatest men are basically irrational, we thereby attribute to heredity an absolute power over human conduct, of which it becomes the sole determinant, since it is beyond question that in all mammals, including men, instincts are innate and genetically transmitted. The logical conclusion to be drawn from Spengler's psychology, therefore, is that biological race is supremely important. Granting that 'the race one feels in oneself' is what counts, what one feels (as distinct from what one may simulate) is genetically determined.

There is one great difference between Spengler's concept of race and Yockey's. Although Spengler recognizes the Jews as a Magian people imbued with a Magian world-outlook and so instinctively different from us (and therefore at the limit incomprehensible to us), and although he knows that this alien body, this international nation, is today, as it was for centuries before the Christian Era, lodged in all the nations of the world that it can profitably exploit, he regards the natural antagonism between Jews and their hosts as basically not determined by biological race, but rather by the phase of civilization, the Jews representing a Magian culture that is much older than ours and now petrified. (Hence, of course, Toynebee's description of the Jews as a 'fossil people,' despite the absurdity of applying such a phrase to a species that is so active and powerful and, quite possibly, has a vitality much greater than our own.) Spengler asked his readers to believe that the Jews are a dwindling and disintegrating people, a negligible force in world politics and the struggle for power.

I have always thought the Jews' aspersions of Spengler's memory a good example of their habitual ingratitude toward their most effective apologists. -Dr. Revilo P. Oliver, *The Enemy of Our Enemies: A Critique of Francis Parker Yockey's The Enemy of Europe**

Here is more criticism from Dr. Oliver surrounding Spengler and the issue of biological race:

For all practical purposes, Spengler ignores hereditary and racial differences. He even uses the word 'race' to represent a qualitative difference between members of what we should call the same race, and he denies that that difference is to any significant extent caused by heredity. He regards biological races as plastic and mutable, even in their physical characteristics, under the influence of geographical factors (including the soil, which is said to affect the physical organism through food) and of what Spengler terms 'a mysterious cosmic force' that has nothing to do with biology. The only real unity is cultural, that is, the fundamental ideas and beliefs shared by the peoples who form a civilization. Thus Spengler, who makes those ideas subject to quasi-biological growth and decay, oddly rejects as insignificant the findings of biological science concerning living organisms.

Now there is a great deal that we do not know about genetics, both individual and racial, and these uncertainties permit widely differing estimates of the relative importance of biologically determined factors and cultural concepts in the development of a civilization. Our only point here is that it is highly improbable that biological factors have no influence at all on the origin and course of civilizations. And to the extent that they do have an influence, Spengler's theory is defective and probably misleading. - Revilo P. Oliver, *Spengler: Criticism and Tribute*

Keith Stimely via *The Occidental Quarterly* buttresses the claim that Spengler didn't believe in biological race:

Beyond a matter-of-fact recognition of the 'colored peril' and the superiority of white civilization, Spengler repeated his own 'non-materialist' concept of race (which he had already expressed in *Decline*): Certain men — of whatever ancestry — have 'race' (a kind of will-to-power), and these are the makers of history. -Keith Stimely, *Spengler: An Introduction to His Life and Ideas*

Jeffrey Woodruff, also writing for *TOQ*, reiterates the aforementioned:

...he persistently denied the role of race in culture-building and even foolishly cited work by socialist anthropologist Franz Boas to bolster the unscientific assertion that the physical environment can affect the shape of men's skulls. -Jeffrey Woodruff, *The New Relevance of Oswald Spengler*

Greg Johnson's piece on *The Occidental Observer* states:

Where Spengler departs from sound biology is his belief that landscape can shape a population independent of genetic change, and that different races, when placed in the same landscape, will converge in their traits without genetic blending.

Spengler even refers to Franz Boas's false and probably fraudulent claims that in America, the offspring of different European racial stocks had convergent biological traits that were products of environment alone. –Greg Johnson, *Is Racial Purism Decadent?*

Dr. Johnson quoting from pp. 219-220 of Spengler's *Hour of Decision*:

In speaking of race, it is not intended in the sense in which it is the fashion among anti-Semites in Europe and America to use it today: Darwinistically, materially. Race purity is a grotesque word in view of the fact that for centuries all stocks and species have been mixed, and that warlike—that is, healthy—generations with a future before them have from time immemorial always welcomed a stranger into the family if he had 'race,' to whatever race it was he belonged. Those who talk too much about race no longer have it in them. What is needed is not a pure race, but a strong one, which has a nation within it.

Continuing from further on down in Johnson's writing:

Thus the healthy man 'of race' is not concerned with racial purity—defined as the preservation of a certain set of gene frequencies, whether his own or his ancestors'. He is pleased with the good traits he has received, and he would like to pass them on. But, as Spengler says, he is more concerned with strong sons than pure ones, and he would not hesitate to breed with an outsider if he thought this would improve his progeny.

For Spengler, a concern with racial purity is a sign of racial decadence, of a lack of racial vitality. The racial purist looks to the past, not the future, because he does not have the vitality in him necessary to create a future. He is defined by the past and feels that he does not have the power or the right to change it, only to repeat it (or talk about repeating it, and urge others to repeat it).

As Spengler writes, "Those who talk too much about race no longer have it in them." This means that the people who talk the most about reproduction do it the least. And, Spengler might add, that is a good thing. Let the sapless branches rattle in the wind all they want, as long as they spare us their shriveled fruit.

White Nationalism: A Degenerate Movement?

Racial purists often claim that their intellectual opposition to miscegenation is merely a healthy 'instinct.' They also claim that there is something biologically sick about the instincts of miscegenators.

Spengler thinks that the exact opposite is true. He would predict that those who intellectually oppose miscegenation and advocate racial purity and preservation would be, on average, less virile, less fecund, and less mentally and physically healthy than the average person, including the average miscegenator.

Based on ten years of experience in the American White nationalist movement, I have to say that Spengler's prediction is absolutely correct. White nationalism in America is an overwhelmingly degenerate movement, and I do not exempt myself from this judgment.

The two pillars of jew-wise racialism are a proper, adequate understanding and undertaking in response to the existential realities related to the topics of race of jewry:

...Spengler disagreed with their biological ideology and anti-Semitism. [...] ...Spengler had always been an outspoken critic of the pseudo-scientific racial theories professed by the Nazis and many others in his time, and was not inclined to change his views upon Hitler's rise to power. [...]

In his private papers, Spengler denounced Nazi anti-Semitism in even stronger terms, writing 'and how much envy of the capability of other people in view of one's lack of it lies hidden in anti-Semitism!' and that "when one would rather destroy business and scholarship than see Jews in them, one is an ideologue, i.e., a danger for the nation. Idiotic." [19] -Wikipedia

If you ask me, Spengler sounds like a jerk. Oh yeah, and he was an 1/8th jewish. Leo Yankevich's poem Epilogue, from his collection of works Tikkun Olam:

[...] In you remains the power to save the West.

Put down your childless Spengler, who spawned two books at best.

Better to heed the deeds of a forsaken prisoner like Hess. [...]

Julius Evola

The SS in a report on Evola (who was allowed for a time to give lectures on university campuses and whose literary works indubitably would have been known among certain intellectual and political circles throughout Third Reich era Germany):

The ultimate and secret motivation for Evola's theories and plans must be sought in a revolt of the old aristocracy against today's world, which is totally alienated from the upper class. This confirms the initial German impression: that we are dealing with a 'reactionary Roman'. The whole impression is one of an old fashioned aristocratic feudalism. Thus even his scholarship displays a trait of dilettantism and literary affectation.

In conclusion, there exist no grounds for National Socialism to place itself at the disposal of Baron Evola. His political plans for a Romano-Germanic Imperium are of a utopian character and moreover very apt to cause ideological confusions. Since Evola is also only tolerated and barely supported by Fascism, it is tactically not necessary to accommodate his tendencies from our side. It is therefore recommended to:

Not support Evola's current efforts for the establishment of a secret supra-national order and the founding of a magazine directed toward this goal.

Curb his public activities in Germany after this lecture series, without taking any special measures.

Prevent his further penetration into leading offices of the party and the state.

Observe his propaganda activity in neighboring countries.

In a short letter (AR/83) dated August 8, 1938, it then says laconically:

The Reichsführer-SS has acknowledged the report regarding the lectures of Baron Evola and is in full agreement with the thoughts and recommendations stated in the last paragraph thereof.

And what were some of Evola's ideas? As with the preceding excerpt, the proceeding text is taken from Dr. H.T. Hansen's (who knew Evola personally) introductory essay to the American edition of *Men Among the Ruins*:

...he had polemicized against Alfred Rosenberg, the 'Ideologue of National Socialism,' whom he also met in person. Here the November 1930 essay '11 'Mito' del nuovo nazionalismo tedesco' (The 'Mythos' of the New German Nationalism) in *Vita Nova* must be mentioned. Evola's dislike was based mostly on the fact that Rosenberg valued modernity so much. Another article against Rosenberg was 'Paradossi dei tempi: paganesimo razzista = Illuminismo liberale' (A Current Paradox: Racist Paganism = Liberal Enlightenment) in *Lo Stato*, VI, 7 (July 1935), pp. 530-532. Evola also polemicized against Walther Darre, who was already NSDAP Reichsleiter at this time, in *Lo Stato* ('11 Nazismo sulla via di Mosca' [Nazism on the Same Path as Moscow], March 1935, pp. 186- 195). Later in *Cammino* (p. 147),

Evola stated about Rosenberg that 'he lacked any understanding for the transcendental dimensions of the sacral.'

The absence of any transcendent background was, of course, one of Evola's main objections against National Socialism. 'One can organize a state in the name of the spirit or in the name of matter,' he wrote in 1937 ('Sulle premesse di un'antibolscevismo positivo' [On the Prerequisites for a Positive Anti-bolshevism], in *Lo Stato*. This and a few other quotes we have culled from Alessandro Campis's interesting contribution 'Organicismo, Idea Imperiale e Dottrina della Razza' in *Trasgressioni*, I/1, Florence, 1986). This lack of reference to transcendence also leads to the other points criticized by Evola, such as National Socialism's great attachment to nature (the Volk as guiding principle); the Führer principle that answers only to the people and has no legitimation from above, and the resulting demagoguery; as well as populism and purely biological racism."

Pfft, what a bunch of fluff. Just like the following where Evola is further quoted directly:

Due to a regrettable incompetence and pressure from immediate interests, Nordic thought, paganism, primordial symbols, and so on, today all too often see new life in the distorted form of personal affectations and slogans...

As they are frequently understood today, Nordic thought, Aryanism, the imperial idea, and the concept of a super-race are burdened with an interpretation entirely foreign to the great free breath of the corresponding primordial traditions. According to the Aryan primordial conception, the Reich is a metaphysical solar reality. The Nordic heritage is not semi-naturalistic, only conceivable on a blood-and-soil basis, but rather constitutes a cultural category, an original transcendent form of the spirit, of which the Nordic type, the Aryan race, and the general Indo-Germanic moral being are only outward manifestations. The concept of race itself, according to its higher traditional significance, cannot have anything in common with the rational idols of modern biology and profane science. Above all, race is a basic attitude, a spiritual power, something primal and creative, whose outer, tangible forms are only a last echo...

The truly original Nordic essence melts with the Hyperborean; and here we see a primordial culture that is solar and sacral, that possesses the power and irresistibility of the universal, and that encompasses paganism and spirit, Olympian sovereign superiority and will-conditioned originality, in a grand synthesis of the mundane and the supra-mundane. Once one has reached this realization, then one can truly say that Tradition in its higher sense is synonymous with the Hyperborean, or primordial Nordic, tradition, and that the Nordic element has been present wherever a people has had a tradition, and vice versa. That is not all. In this way we can even approach the mystery of prehistory and sense a fateful correspondence between physical circumstances and higher, metaphysical meanings. If the tradition in question indeed had the polar region as its original seat, it must therefore have been geographically polar and so has always embodied the spiritual significance of a pole as an unshakable axis for any ordered movement, as a center point for any normal hierarchy and every true tradition-based Reich...

Now, can one present such streams of thought in certain circles without being accused of an alien universalism, of Roman notions that are anti-Germanic, or even of having Jewish ideas? And yet all this belongs to the highest Aryan inheritance; this is the true level to which the motifs and symbols that the new Germany has called forth must be elevated if it really wants to stand at the forefront of the resistance and attack against the dark powers of world revolution. We must really return to the origins, and the Nordic essence must be freed from any interpretations that are infected by modern, profane intellectual prejudices and by the superstitious religion of life, becoming, and being bound to nature. We must once again find out how to imbue the Nordic-Aryan symbols and their logical consequence, the Reich, with a spiritual power and a universal gravity, something truly Olympian and transcendental. And this is indeed possible. This must be our task. The new Germany has talented and qualified powers for this and it remains only to give them the right points of orientation, true principles instead of myths and slogans... .

We repeat: race is secondary, spirit and tradition the primary factor, because, in a metaphysical sense, race dwells in the spirit before being expressed in the blood. If it is true that without racial purity, spirit and tradition are deprived of their most precious means of expression, then it is also true that pure race deprived of spirit is condemned to be a biological mechanism and, in the end, doomed to extinction. The proof of this lies in spiritual decay, the ethical stupefaction, and the slow death of many tribes that did not commit any of the sins against the blood that have been discovered by materialistic racial science. . . . It follows that without the rejuvenation of the higher spiritual power latent in the Nordic symbol, all measures for the biological protection of the race will have a limited and relative effectiveness, as opposed to our superior task of a Western reconstruction of the Nordic-Aryan spirit... .

Leader and followers, organic structure, overcoming of individualism and collectivism through a virile spiritual concept of community—these foundations for an inner rebuilding of the Folk should now be valid above and beyond the individual nations, and should lead the way to an organic conception, to which independence contributes as well as unified higher leadership, ethnic diversity, as well as spiritual, supranational community. That is what Western rebirth fueled by the Aryan spirit means... .

It follows that our front should also take account of all the surviving conservative and traditionalist forces in Europe and even strive toward a new active conservatism on a Nordic foundation, which will have this dual purpose: to rid the world in revolutionary fashion of a culture of decadence and the new materialist and collectivist barbarism and to call forth to new life the primal creative power of the ancient Aryans, in close connection with the values of personality, hierarchy, spiritual virility, and the Reich as both worldly and metaphysical reality. The first condition for this is the desecularization of the world and of man, of realization and of action. If this prerequisite is not fulfilled, then all roads toward the understanding of primordial Nordicism remain blocked. The first assumption is that there is a higher world beyond this one.

Therefore, we have to abandon any mysticism of this world, any adoration of nature and of life, any pantheism. At the same time we must strongly oppose the curious interpretation of Aryanism invented by the dilettante Chamberlain that relates to a purely rational praise and glorification of profane science and technology for the surmounting of a supposedly un-Aryan supersensible worldview. It is indeed high time that we were done with such foolery... .

Well, as anyone can see, this is clearly not the kind of thinking a jew-wise racist movement is in need of. H.T. Hansen points out:

When it was realized (especially by the Ahnenerbe) that Evola wanted to spread totally different ideas and that his racism was far removed from the NS version, both interest and support for him waned. In spite of this, as he notes in his autobiography, Evola was long able to say things for which a German would have landed in prison.

Another document from Himmler's personal staff should be mentioned here (archived in the aforementioned file under no. II 2113), because it shows that Himmler personally received and collected information about Evola. It reports that Himmler again ordered a thorough examination of Evola's *Heidnischer Imperialismus*, in which the German translation should even be compared to the original Italian text in order to eliminate errors in translation. At the same time, the opinion of the chief of the *Sicherheitshauptamt* (main security office) is given:

Evola possesses no understanding of the German folkish (*volkisch*) past, whereby it must be noted that he is a foreigner and probably does not know Germany's historical conditions enough to really grasp the origins of our folkish history. His results remain a spiritual and speculative impossibility... .

His [Evola's] words about the 'superstition of the Fatherland' clearly display that these traditionalist values of his are only theoretical and are not rooted in profound historical views and realizations. The following passage of Evola's shows his basic lack of understanding of National Socialism and Germanic values (p. 98): 'If it is true that the swastika, the Aryan pagan symbol of the sun and of the flame burning by its own volition, certainly belongs to those symbols that more than any others might lead the way to a real Germanic rebirth, it nevertheless must be realized that the name of the political party that has taken it as its emblem and that is today revolutionizing Germany in the spirit of Fascism is anything but a fitting choice. Indeed, aside from the association with the working class, both 'Nationalism' and 'Socialism' are elements that have a hard time fitting in with the noble Teutonic tradition, and it should be clear that what Germany urgently needs is a counterrevolution against democratic socialism. The resurrected Harzburg front already showed the right path: an anti-Marxist and anti-democratic movement of revolt that called upon the front of conservative and traditionalist elements as such. One will have to be careful that the 'socialist' element, even if it is a 'National Socialism,' does not get the upper hand and let everything become a mass phenomenon grouped around the momentary prestige of a Fuhrer: [emphasis original]

More from H.T. Hansen:

Even Guido Landra, the extremely important director of the Racial Studies Department in the Ministry for National Culture, coeditor of the official periodical *La Difesa della Razza* (The Defense of the Race), and coauthor of the official 1938 *Manifesto Razzista*, attacks Evola vehemently. In his article 'Razzismo biologico e scientismo' (Biological Racism and Scientism), in *La Difesa della Razza*, VI, no. 1, November 1942, pp. 9-11, aptly subtitled 'For Science and Against the Melancholic Apostles of a Nebulous Spiritualism,' we read: "Those poor racists of the first hour who are guilty merely of having initiated the race campaign in Italy and of having remained loyal to the original as well as the official line, are now being accused of nothing less than Jacobinism and Bolshevism. The accusation—and this is painful to report—originates from a publication that can really be proud of a noble anti-Jewish tradition; and the accuser is the author Evola, who, while claiming to expatiate upon Professor Canella, attacks all those who remain loyal to the notion of biological racism. . . . If the expressions 'biological' and 'scientific' have a negative connotation for the spiritualists, we answer that for us it is a great honor to be called biological and scientific racists." In *Vita Italiana* (XXXI, no. 359, February 1943, p. 151 ff.) Landra adds: "And this is the weakest point in Evola's teachings: that an Aryan can possess the soul of a Jew and vice versa. And that a Jew could therefore be discriminated against even though he possesses the soul of an Aryan is for us theoretically untenable. In practice, the assumption of such a principle would have terrifying consequences for racism, and ones that would exclusively benefit the Jews."

Landra, probably the highest official racial theoretician, makes his sharpest attack in his own publication *La Difesa della Razza* (VI, 1, November 5, '1942, p. 20), singling out the following for criticism: "The essays about the problem of race, 'Due razze' [Two Races] by Giulio Evola and 'I nostri nemici' [Our Foes] by Guido Cavalluci, that have appeared in a well-known monthly *Diorama* [Evola's aforementioned *Diorama Filosofico*] and in which every realistic foundation of racism is doubted, even going so far as labeling anti-Semitism as a mere polemical view . . . [and] that article 'The Misunderstanding of Scientific Racism' by Evola, which is the most exemplary document and monument of the present campaign that has been unleashed against racism in Italy ..."

Attacks of this sort and the resulting sanctions from high places were also responsible for the demise of a project that surely was very dear to Evola. He was to have been the editor of a bilingual German-Italian periodical on race. The project had been worked out together with Mussolini, who moreover had already pledged his full support. Even the title of the magazine had been determined: *Sangue e Spirito*—Blot and Geist (Blood and Spirit). The intention was to unify the approaches to the race problem in Germany and Italy, whereby both sides hoped to present their own views to each other. The steady efforts by the Church and orthodox Fascists to influence Mussolini finally succeeded in swaying him toward the 'biological' racist position, which also corresponded to the NS ideology. In the end, Mussolini withdrew his approval of the magazine.

Since the German Foreign Affairs Office had also noticed that Evola did not intend to champion the racism dear to the Germans, it also withdrew its support. In addition, the dramatically increasing wartime confusion made this and other similar plans seem less important. Thus the project was doomed to certain failure.

Now we turn to another question that logically follows from Evola's racial thought: his anti-Semitism.

Dr. Hansen on Evola and the Jews:

His writings never spoke out against orthodox religious Judaism [This is untrue; see Evola's: "The Authenticity of the Protocols proven by the Hebrew Tradition". -Blut]. On the contrary; as an example, he writes in his *Tre aspetti del problema Ebraico* (Three Aspects of the Jewish Problem), Rome, 1936, p. 23: "There are elements and symbols in the Old Testament that possess metaphysical and therefore universal value." [< Subversive perennial philosophy.] Or in *Revolt Against the Modern World* (p. 281): "In contrast to orthodox Judaism, early Christianity can at most claim a mystical character on the same line as the prophets. . . . And whenever a true esotericism was subsequently created in the West, it was essentially found outside of Christianity with the help of non Christian currents, like the Hebraic Kabbalah..." Evola even names operative Kabbalah as one of the few paths that can still be followed successfully in the West today.

In light of all of Evola's well-known anti-Jewish remarks, how could he ever have been called a 'Jew lover'? [Earlier in the text: "In the above-mentioned polemic, Grimaldi characterized Evola as a 'Jew lover.' "] We have already shown a few reasons. Since Evola set supreme importance on the spiritual attitude, a Jew could of course also espouse 'Aryan' thought (see 'Scienza, razza e scientismo' [Science, Race, and Scientism], in *Vita Italiana*, XXX, no. 357, December 1942, pp. 556-563; there, he writes verbatim: "For example, can an 'Aryan' have a Jewish soul or inner race and vice versa? Yes, it is possible. . . ."). And Evola had surely noticed that especially in Germany some Jews felt more 'Aryan' than many Germans, and this was not only in intellectual circles. In exactly this sense one must assume that Evola did not at all regard the Jews Weininger and Michelstaedter, to whom he owed so much, as 'Jews,' independently of their heritage. That an opinion like this was a danger to mass propaganda could not go unnoticed by the political observers of the day.

Don Miguel Serrano discusses Julius Evola in his book, *Adolf Hitler: The Ultimate Avatar*:

I can not fail to consider that, in this attitude of eminent Latin writers, since no German National Socialist is to be found among the Integral Traditionalists, beneath the appearance of wishing to show broad criticism, magnanimity, objectivity and 'Olympic' detachment, to use their words, one only finds the desire to somehow ingratiate the all-powerful Jew, to be pleasing to him at the same time that they declare him their enemy. Evola dares to write "in Hitler there was an element of unhealthy fanaticism in his opposition without concessions to the Jew." Despite my admiration for the Italian writer, I must distance myself from this position. Hitler, as always, had reason.

In my interview with Julius Evola, in his apartment on the Via Corso Vittorio Emanuele, he told me Mussolini had asked him to write a new racial theory in order to counter that of Rosenberg. It would be the 'Fascist racism,' different from 'Nazi racism.' (As if there could be more than one racialism). And thus that entire brilliant Evolian concept of the 'race of the body,' the 'race of the soul' and the 'race of the spirit' was born that he labelled with the antipathetic term of 'traditional.' Something churned within me when I heard this word, as if before the presence of an intellectual social climbing, a literary vulgarity. This concept has been taken by Evola from Guenon, attributing it to Aryan Hinduism that mentions other bodies distinct from the physical that could be components of man, because if they only exist potentially they are virtual, being developed through the practice of yoga. They are bodies that are astral, mental, spiritual, etc. Being German, Clauss, the creator of psycho-anthropology, never called his theory 'traditional' or 'traditionalist.' He was married to a Semite, which explains his attitude towards biological racism that he tried to outflank with his psychic racism, his 'race of the soul.' The 'traditionalist' Rene Guenon also ended his days 71 converting to Semitic Mohammedanism. The brave and clear Claudio Mutti does something similar. Nevertheless he could still return to the Hyperborean Wotanism of his Lombard ancestors. Because he, thank the Gods, is still alive.

If the theory of Evola and Clauss on the races of soul and spirit can be accepted as a comfortable element of exposition, in the end they are not necessary, only complicating things, serving only to speak of racism among hybrid and mestizo people without hurting their feelings, since a mulatto or an Indian among us could always think that even though his body is coloured, his soul might not be. There is the suspicion that Evola has just invented everything to speak about race to the Southern Italians and Mussolini. Yet, although their pride remains standing, reality does not change. [...]

In Vienna it was possible for me to read an internal communication among several SS centers in which they recommended Julius Evola not be given facilities to expound 'his esotericism.' I understand this was just since Evola would have generated confusion. In Italy herself he was not given better facilities. Those were times of struggle and they had to simplify. Yet the beautiful 'race of the body' of the Italy of today is a result of the racial selection that was then done in the last years of Fascism, carried out under the influence of Hitlerism. I wish that something like that had happened in Spain.

We repeat, unfortunately Julius Evola did not understand the enormous favor Jung gave to Aryan man with his idea of the two Collective Unconsciousnesses, the most valuable tool given to Esoteric Hitlerism. He also did not understand Esoteric Hitlerism. Perhaps he was too close to the Avatar in space as well as in time. So great was the energy that emanated from his vortex that only adoration or rejection were possible, never indifference. Humility and voluntary detachment are necessary from the self to be able to be an unconditional partisan of the Fuhrer Prinzip, essential Aryan idea that only emerges from the greatest depths of the 'blood memory.' Evola ended taking refuge in the distance of 'integral traditionalism' and an aristocracy more of class than of race.

The Jews, on the other hand, as was logical, instantly understood the danger implied by the Jungian idea. They could not rid themselves of Jung so they had him censured, in accord with their familiars and disciples, making the theory of the two Collective Unconsciousnesses disappear from his works, in such a way that they would henceforth be found no more. Due to the mention made in the book of professor McQuire, 'Jung Speaking,' where the interviews in which Jung refers to Hitler are reproduced, this work was not published by the publishers in London.

Two thousand years of Judeo-Christian domination have made the term pagan pejorative. A writer as anti-Christian as Julius Evola fell into the same error of discrediting the term due to his incomprehension of Rosenberg and National Socialism. I have his essays 'Lequivoco del Nuovo Paganesimo' and 'Paradisi dei temi: Paganesimo razzista, eguale illuminismo Liberale.'

The criticisms Evola made of the gregarious State, common masses, Nazi, claiming to find a difference between Totalitarian State and Organic State, are unjust and a result of ignorance about what was happening there. Evola moved on the surface of Hitlerist events and was theorizing.

Evola was mistaken when he thought Germany aimed at a type of crushing economic and social equality of everyone, a proletarianization. This arose later, after the war, when the accent was exclusively on the economic-judaic, like in Switzerland and the Scandinavian countries, in a superlative way. Like in the entire world, including Japan, India, China, Chile, Argentina, etc. In Hitler's 458 Germany everything was about race, not economics, least of all usury. If everyone achieved blood purity, they would be equal, in a brotherhood of Aryans, like in pre-history, in Polar Hyperborean, like in the organization of the Mannerbunde and the Court of King Arthur. Equal and free, equality among nobles. An aristocratic nation, with a racial aristocracy.-Miguel Serrano, Adolf Hitler: The Last Avatar

Published on TOQ, Flemish political and cultural activist Robert Steuckers, when asked "Do you have a 'spiritual angle?'":

By answering this question, I risk being too succinct. Among the group of friends who exchanged political and cultural ideas at the end of the Seventies, we concentrated of course on Evola's Revolt Against the Modern World. Some of us rejected totally the spiritual bias, because it lead to sterile speculation: they preferred to read Popper, Lorenz, etc. I accepted many of their criticisms, and I still dislike the uttermost Evolian speculations, alleging a spiritual world of Tradition beyond all reality. The real world being disregarded as mere triviality. But this is of course a cult of Tradition mainly supported by young people 'feeling ill in their own skin,' as we say. The dream to live like beings in fairy tales is a form of refusing to accept reality.

Also from an article released through TOQ, Michael O'Meara comments on "Evola's Anti-Semitism":

Evola's anti-Semitism was largely an offshoot of his 'Traditionalist' opposition to liberal modernity and its assault on the Aryan spirit, just as his support for racial nationalism in the Thirties and Forties was based less on his belief in its various ideological manifestations than in its resistance to the materialist and Judaifying impulses of the Third Estate.

Yet not long after 1945, once the forces of the Third Estate had crushed the last remnants of Traditional Europe, the Jews ceased to be a target of Evola's traditionalist critique. At the very point, then, when the lunar forces became triumphant, Evola seemed to abandon his anti-Semitism.

Why?

Part of the reason had to do with the impossibility of mounting an effective political resistance to the Judeo-liberal order of the postwar period. For once Europe fell under the yoke of the extra-European powers and every vestige of its historic past fell into ruin, all that could be done in this new dark age was to make certain that those few men left standing were able to keep the dimming embers of the Aryan spirit from being entirely extinguished.

As he wrote in 1948, "I see nothing but a world of ruins, where a kind of front line is possible only in the catacombs." To sustain this underground resistance, it was henceforth necessary to adopt a stoic—an indifferent—attitude to the frenzied antics of what had become a totally Hebraicized world.

But there was another reason for his waning interest in the Jewish Question.

In his 'spiritual autobiography,' *The Road of Cinnabar* (1972), Evola writes that following the Second World War he thought it 'absurd' to continue stressing the white man's superiority over the Jew "because the negative behavior [traditionally] attributed to Jews had now become that of the majority of Aryans." That is, in an age where the Jewish spirit of liberal modernity prevailed and most whites had succumbed to it, it was futile to exalt Aryan values, for whites, the Aryans' alleged heirs, now behaved no differently than Jews.

For this reason, I think his postwar stance was less an abandonment of his earlier anti-Semitic critique than a recognition that the subversive forces (of which the Jews were the most conspicuous embodiment) had become hegemonic and that those few white men who had not succumbed had no choice but to 'ride the tiger' until it dropped of exhaustion—the tiger being the perverted powers that had come to rule the world.

Insofar as the twenty-first century announces a new order of battle, Evola's apolitical stoicism can no longer be our position today.

Julius Evola: Race - Wikipedia

Now, instead of having you read all of that, I could have just showed you the man's degenerate "art":

Francis Parker Yockey

*These particular excerpts from the first Dr. Revilo P. Oliver source above under the section for Spengler apply here to Yockey as well, as they were likewise in reference to him.

Spenglerian in essence, unscientific in substance, and subversive in their use of biological language to refer to hypothesized, non-biological phenomenon, below are excerpts from Yockey's magnum opus, *Imperium: The Philosophy of History and Politics*:

Race is, in the first instance — in its subjective sense — what a man feels. [...]

[...] ...Race is the faculty of being true to one's self. It is the placing of a beyond-value on one's own individual soul.

In this subjective sense, Race is not the way one talks, looks, gestures, walks, it is not a matter of stock, color, anatomy, skeletal structure, or anything else objective. Men of Race are scattered through all populations everywhere, through all races, peoples, nations. In each unit they make up the warriors, the leaders of action, the creators in the sphere of politics and war.

Thus in the subjective sense, there is also a hierarchy of race. Above the men of race, below— those without race.

We get this from Michael O'Meara's TOQ article *Race as Destiny*:

It is, in fact, a matter of record that Heidegger opposed what Julius Evola and Francis Parker Yockey, along with Leon Trotsky, called the 'zoological materialism' associated with 'Nazi racism.'

Like the Italian and American prophets of Europe's imperium, Heidegger believed the philistine, positivist, even liberal modernist character of so-called 'scientific racism' was symptomatic of all the Conservative Revolution of the 1920s (of which National Socialism was an offshoot) had fought against.

Once more found on *The Occidental Quarterly*, Michael Bell tells us in his "Julius Evola's Concept of Race: A Racism of Three Degrees":

In *The Decline of the West*, Oswald Spengler set forth the idea of the Apollinian, Faustian, and Magian 'soul forms,' which can be understood as spiritual racial types.⁵ In this [sic] highly influential Spenglerian tome *Imperium*, Francis Parker Yockey elaborated this notion, asserting that while there are genetically related individuals within any particular human group, race itself is spiritual: it is a deeply felt sense of identity connected with a drive to perpetuate not just genes, but a whole way of life. "Race impels toward self-preservation, continuance of the cycle of generations, increase of power."⁶ Spiritual race is a drive toward a collective destiny.

Evola's precise definition of "race" is similar to Yockey's: it is an inner essence that a person must "have"...

According to Sebastian Linderhof's "Concealed Influence: Francis Parker Yockey's Plagiarism of Carl Schmitt" in an issue of *The Occidental Quarterly*

YOCKEY'S APPROPRIATION OF SCHMITT

In addition to plagiarism of various kinds, Yockey also lifted and in some cases adapted many ideas from Schmitt that, because of a proper lack of attribution, he misrepresented as his own. Nonetheless, he often made interesting use of Schmitt's ideas and theories, frequently employing and applying them in ways never pursued by Schmitt himself. Here I would like to consider one particularly compelling example of Yockey's use of an idea originally developed by Schmitt in the late 1920s. In the following passage, Yockey employs Schmitt's European historical framework in order to understand the historical development of Western understandings of the Jewish question:

"The 'Jewish problem' is not to be explained ethically, racially, nationally, religiously, socially—but only totally, culturally. From having seen at each phase only that aspect of the Jew which his own development permitted him to, Western man now sees the whole relationship, for his own Cultural unity is uppermost in Western man. In Gothic times, he saw the Jew as different only in religion, because the West was then in a religious phase. In the Enlightenment with its ideas of 'humanity,' the Jew was seen merely to be socially different. In the materialistic 19th century with its vertical racism, the Jew was regarded as merely racially different. In this century, with the West passing into a unit of Culture, nation, race, society, economics, State, the Jew appears clearly in his own total unity, a complete inner stranger to the soul of the West.⁵³"

Here Yockey develops a position on the history of understanding Jews and their relation to Europeans that is based on a view of the intellectual-historical development of the West Schmitt describes in his essay, 'The Age of Neutralizations and Depoliticizations.'⁵⁴

Ted Sallis, in his "Phoenix Rising: Yockey, Salter, and the Future of the West", makes known that:

One of the fundamental purposes of my activism is to advance an integration of two radically different worldviews: the culturalist outlook of Francis Parker Yockey and the biogenetic outlook of Frank Salter. I wish to argue that our ultimate interests are genetic, that the Salterian emphasis on genetic interests has priority over Yockeyian concerns with 'High Culture' and 'Western Civilization.' That said, these two worldviews need not be in competition. Indeed, they can and should be complementary.

BIOLOGICAL RACE, CULTURAL ORGANICISM

After reading *Imperium*, I was struck by two things: Yockey's inspiring vision, and his absolute wrong-headedness on many issues of importance. I started to formulate my objections, and then, by chance, discovered that Dr. Revilo Oliver, in his essay 'The Enemy of Our Enemies,'⁷ had already laid out similar criticisms—and had done so many years before I had ever heard the name Francis Parker Yockey. Thus, I give full credit to Dr. Oliver for the fundamentals of my own critique of Yockey; I am just summarizing and paraphrasing his relevant arguments, adding some of my own, and then fitting it all into the big picture. Of course, any critique of Yockey leads one to Spengler, upon whose work Yockey based his own.

Yockey disparaged and diminished the importance of biological ('vertical') race.⁸ To him, race was mainly a spiritual thing ('horizontal race'); it was what one 'felt,' how one acted, the 'racial beat,' rather than any objectively defined biological characteristics. In addition, Yockey's attacks on Darwinism are embarrassing to read, and one can only cringe when Yockey states that carnivores eat meat only as a matter of choice and inner imperative; they can just as easily survive on plants. One could test this theory by feeding a zoo lion with grass and hay and observe the results. But since big cats are difficult to come by for zoos, I assume zookeepers would not wish to sentence their animals to slow starvation and certain death.

Essentially, much of what Yockey said about race and biology is just plain wrong. Whether these ideas had any connection—as Yockey's biographer Coogan suggests⁹—to possible Jewish ancestry in Yockey's familial background and to Yockey's knowledge of said ancestry, is open to question.

Dr. Oliver observed that while dismissing the biological realities of race, Yockey also asserted the belief that a 'High Culture' is a biological organism. Thus, biology is ignored where it should be stressed, and stressed where it does not exist. This was, of course, Yockey's attempt to justify his belief in Spengler's view of High Cultures as having definite life stages and life spans. To simplify: 'Spring' is the birth and flowering of the 'Culture.' 'Summer' is its high point. 'Autumn' follows with cultural decline, the growth of 'Civilization' and its emphasis on materialism rather than faith, and the formation of Empire. Finally, comes the 'Winter' of civilization, when the cultural organism dies and a rebirth of High Culture is no more possible than the resurrection of a dead man. Yockey also emphasized the aforementioned transition from Culture to Civilization, which can be viewed as occurring in 'late Summer' or at the 'Summer/Autumn' transition. This transition is represented by Napoleon in modern Western history and by Alexander in the Classical world. More details of this worldview can be obtained from *Imperium*. The point to be stressed here is the belief in the rock-solid inevitability of every civilization's death, with a fixed 'life-span' not much different from that of those other High Cultures that came before.

Thus, essential to Yockeyan and Spenglerian 'pessimism' is the idea that the death of the culture/civilization is inevitable, and must be accepted stoically. No hope for the future? Too bad. Any objections to this view are considered 'cowardice.'

Now, part and parcel of the justification of this pessimistic view of history is the premise that Classical Culture and modern Western Culture are completely different, with no connection whatsoever—a view made possible by the convenient dismissal of the relevance of biological race. We may say that both cultures were made by European peoples on European soil, but to Yockey the 'cultural souls' of the populations are different; there is no connection whatsoever. The rationale is obvious: if a connection can be made between the Classical and modern Western civilizations, then the idea of a civilization's permanent death does not hold; rebirth is possible and thus optimism is not so 'cowardly' after all. And, since both Spengler and Yockey absolutely insist on the 'heroically stoic' pessimistic view of history, any hint of optimism must be refuted or ignored.

Dr. Oliver pondered whether the differences that exist between the Classical and modern Western civilizations are truly fundamental, or merely epiphenomenal and secondary. I believe the latter.

Some years ago, there was a debate about Christianity and race in American Renaissance. In an essay which was replying to the original pro-Christianity piece, the author stated that Whites need a new transcendent idea to replace Christianity, to give Western man a focal point to rally around. He, unfortunately, had no suggestions as to what that could be. I say 'unfortunately,' because I believe he is correct. If we already are in the Winter of the West, we need to ponder whether the noticeable exhaustion of some of our civilization's founding tenets, particularly spiritual belief, translates into a need to jettison the exhausted belief system. [...]

I wish to argue that Frank Salter's account of 'ethnic genetic interests'¹⁰ can supply the biological dimension that Yockey sorely lacks.

TOWARD A SYNTHESIS

Genetic interests are vitally important—the ultimate interests. But, Salter tells us that whatever prods people to defend their genetic interests is adaptive, even if the stimulus is a proximate interest (e.g., a desire for power as opposed to a conscious interest in having biological descendants; this assumes that following such a proximate interest does not lead to genetically maladaptive choices). Perhaps a biologically-sound and racially aware Yockeyism can do the trick? That is, a Yockeyism stripped of Spenglerian pessimism and inevitability, including the Eastern Europeans (whom Yockey eschewed), and geared to a new beginning, with Whites as a 'young people,' as I believe Faye terms it—rather than as a stoically doomed population.

Can we fuse Yockey and Salter and somehow come away with something better than each alone? Salter tells us what our ultimate interests are and Yockey tells us, perhaps, how we can defend those interests from other civilizational blocs who wish to destroy our bloc, taking our genetic interests to destruction with everything else. Salterism is the foundation; a reformed Yockeyism can be the edifice towering above that sturdy foundation.

Yockey's major weakness is that he not only ignores the importance of biological race, but actually attacks the materialist basis of race itself. Stripped of a firm foundation of biology, Yockeyan culturalism could, in theory, degenerate into a nationalist version of 'constitutional patriotism/citizenism,' in which commitment to a 'High Culture' trumps biological preservationism, and genetic extinction is acceptable as long as 'the High Culture' remains. This is clearly unacceptable.

We must always strive to include mention of ultimate interests whenever and wherever possible, insofar as is practical.

One way of achieving this is to constantly stress the interrelationship and co-dependence of the ultimate and the proximate. Contra Yockey and his anti-biological and anti-racial materialist views on 'High Cultures,' we must forcefully argue that the proximate interests we so value (e.g., 'the West') are the extended phenotypes of specifically European genetic structures. Thus, an appeal to 'defending the West,' or 'a rebirth of a new Western High Culture,' or 'men of the West, Awake!,' should not be construed as an aracial acceptance of any people or peoples willing to 'assimilate' into the West — Europe as a proposition culture. Instead, such appeal should be viewed as a specific reference to the European-Western 'biocultural organism' — in which genes and culture are inseparable.

We can also mention the reverse: that culture can influence gene frequencies via selective pressures. Therefore, not only is our culture the result of our genes, but our genes are the result of our culture. The two are intimately intertwined, a further refutation of Yockey's anti-biological materialism, and an additional tool to be utilized in practically merging Salterian and Yockeyan thought.

Needless to say, other proximate interests, such as European phenotypes and behavioral traits, can be even more directly tied into a defense of European genetics, given the close and very direct relationship between genes and proximate interests in those cases.

We also need to explain how Salter's fundamental insights in no way diminish the proper appreciation of proximate interests such as 'The West,' while, at the same time, pointing out that Yockey's inspiring vision was incomplete in that it did not recognize the fundamental importance of biological race. And, it must be stressed that it is possible to use defense of one set of interests to strengthen the defense of the other: a defense of The West can, and should, lead to a defense of European genetic interests; a defense of those genetic interests should lead to promotion of our most valued proximate concerns. These issues should fit together in a fully integrated fashion. The whole will thus be greater than the sum of the parts.

Yockey's reference to the 'European graveyard' can now be taken quite literally, since it [sic] are the European peoples themselves, and their distinctive genetic information, who are dying, not only Western civilization. The graveyard is biological as well as cultural, and our defense of the West must include the idea of racial materialism, even if Yockey himself emphasized 'spiritual' and 'horizontal' race as opposed to biological, 'vertical' race. We are under no obligation to internalize and accept all of Yockey's opinions on that particular matter, since we know better, and have the firm foundation of Salterian genetic interests to point us toward our ultimate interests.

Finally, the jew-cultural Marxist Wikipedia gives one last affirmation regarding Yockey's and the concept of race:

Like Spengler, he rejected the strict biological view of race, instead preferring a spiritual conception of race married with Karl Haushofer's idea of geopolitics...

Other proponents of Universal Nazism, such as Rockwell's ally Colin Jordan, disagreed with Yockey's views on race, and saw Yockeyism as advocating a kind of 'New Strasserism' which would undermine true Nazism.

Oswald Spengler, Julius Evola, Martin Heidegger, etc.—all critics of NS racialism as bio-determinist—were wrong

"Blood is greater than gold, a dirt clod is greater than a stock portfolio, honor is greater than the highest dividend, the folk stands taller than the sum of its business-transactions." -Alfred Rosenberg

"Never forget that the holiest right in this world is the right to land which one wishes to cultivate oneself, and the holiest sacrifice is the blood which one pours forth for this land!" -Adolf Hitler

"Through the racial question alone, i.e. through the eternal laws of blood, of type, of nature, we can understand life and history. The results of the inquiries of natural science in the field of racial science disprove the fundamental concepts of the past. The Folkish Movement is the first political consequence of the more recent findings of science. National-Socialism deliberately places race at the center of political thought. Blood and Soil are the two most important foundations of life. 'Blood' and 'Soil' are however not material, but the highest ideals. As our Germanic forerunners already recognized, blood and soil are eternal and holy values. For eternal is the bloodline which manifests itself from the past through the present into the most distant future. And eternal too is the soil, hallowed by the blood poured forth in its defense. These highest core-values place a great obligation upon us: remember that you are a progenitor!

Only a people that observes the eternal laws of the preservation of the type, that believes in its own racial strength, has a future!

The Flaws of Traditionalism and Evola's Subversive Teachings / Battle of the Sexes

- By Trinti Neidr

The fundamental error in the philosophy or school of thought called "metaphysical traditionalism" is that it perceives the sexes through the jewish lense - that of Otto Weininger. Julius Evola admired Weininger, the jew who at least did what all members of his race should do (shot himself in the head) but hated everything that's feminine with the same jewish passion that burns in judeo-christianity and Islam.

Male becomes absolute good, Woman becomes absolutely evil, thus the whole world becomes a reflection of a metaphysical battle between the sexes.

Due to the fact, that traditionalists view every culture and religion through this lens, christianity and islam, even judaism becomes equal - nay superior to pagan religions. All sorts of bizarre views emerge out of this - such as you can never revolt against your king, because he is eternally superior to you and he is always right due to his ontologically superior status. (Even if he is an asshole and servant of the kikes, selling your race for shekels – Hapsburgs.) "The Earth is the middle of the universe, because this is how I perceive it." Thus the church - persecuting all those scientists who "anti- traditionally" dared to show that the Earth is not the center of the universe - becomes the champion of upholding "sacred science" and traditional science.

Or my favorite: Attila the Hun foresaw that his descendants (Hungarians) will have to walk on the path of christianity, so he -just like the Taoist, whose body disappears and only a sword remains - transformed himself into.... The f***ing holy crown... That's your brain on Weininger.

"The SS in a report on Evola (who was allowed for a time to give lectures on university campuses and whose literary works indubitably would have been known among certain intellectual and political circles throughout Third Reich era Germany):

"The ultimate and secret motivation for Evola's theories and plans must be sought in a revolt of the old aristocracy against today's world, which is totally alienated from the upper class. This confirms the initial German impression: that we are dealing with a 'reactionary Roman'. The whole impression is one of an old fashioned aristocratic feudalism. Thus even his scholarship displays a trait of dilettantism and literary affectation.

"In conclusion, there exist no grounds for National Socialism to place itself at the disposal of Baron Evola. His political plans for a Romano-Germanic Imperium are of a utopian character and moreover very apt to cause ideological confusions. Since Evola is also only tolerated and barely supported by Fascism, it is tactically not necessary to accommodate his tendencies from our side. It is therefore recommended to:

1. Not support Evola's current efforts for the establishment of a secret supra-national order and the founding of a magazine directed toward this goal.
2. Curb his public activities in Germany after this lecture series, without taking any special measures.
3. Prevent his further penetration into leading offices of the party and the state.
4. Observe his propaganda activity in neighboring countries.

"In a short letter (AR/83) dated August 8, 1938, it then says laconically:

"The Reichsführer-SS has acknowledged the report regarding the lectures of Baron Evola and is in full agreement with the thoughts and recommendations stated in the last paragraph thereof."

"And what were some of Evola's ideas? As with the preceding excerpt, the preceding text is taken from Dr. H.T. Hansen's (who knew Evola personally) introductory essay to the American edition of *Men Among the Ruins*:

"...he had polemicized against Alfred Rosenberg, the 'Ideologue of National Socialism,' whom he also met in person. Here the November 1930 essay 'Il 'Mito' del nuovo nazionalismo tedesco' (The 'Mythos' of the New German Nationalism) in *Vita Nova* must be mentioned. Evola's dislike was based mostly on the fact that Rosenberg valued modernity so much. Another article against Rosenberg was 'Paradossi dei tempi: paganesimo razzista = Illuminismo liberale' (A Current Paradox: Racist Paganism = Liberal Enlightenment) in *Lo Stato*, VI, 7 (July 1935), pp. 530-532. Evola also polemicized against Walther Darre, who was already NSDAP Reichsleiter at this time, in *Lo Stato* ('Il Nazismo sulla via di Mosca' [Nazism on the Same Path as Moscow], March 1935, pp. 186- 195). Later in *Cammino* (p. 147), Evola stated about Rosenberg that 'he lacked any understanding for the transcendental dimensions of the sacral.'

"The absence of any transcendent background was, of course, one of Evola's main objections against National Socialism. 'One can organize a state in the name of the spirit or in the name of matter,' he wrote in 1937 ('Sulle premesse di un'antibolscevismo positivo' [On the Prerequisites for a Positive Anti-bolshevism], in *Lo Stato*. This and a few other quotes we have culled from Alessandro Campis's interesting contribution 'Organicismo, Idea Imperiale e Dottrina della Razza' in *Trasgressioni*, I/1, Florence, 1986). This lack of reference to transcendence also leads to the other points criticized by Evola, such as National Socialism's great attachment to nature (the Volk as guiding principle); the Führer principle that answers only to the people and has no legitimation from above, and the resulting demagoguery; as well as populism and purely biological racism."

"Pfft, what a bunch of fluff. Just like the following where Evola is further quoted directly:

"Due to a regrettable incompetence and pressure from immediate interests, Nordic thought, paganism, primordial symbols, and so on, today all too often see new life in the distorted form of personal affectations and slogans... .

"As they are frequently understood today, Nordic thought, Aryanism, the imperial idea, and the concept of a super-race are burdened with an interpretation entirely foreign to the great free breath of the corresponding primordial traditions. According to the Aryan primordial conception, the Reich is a metaphysical solar reality. The Nordic heritage is not semi-naturalistic, only conceivable on a blood-and-soil basis, but rather constitutes a cultural category, an original transcendent form of the spirit, of which the Nordic type, the Aryan race, and the general Indo-Germanic moral being are only outward manifestations. The concept of race itself, according to its higher traditional significance, cannot have anything in common with the rational idols of modern biology and profane science. Above all, race is a basic attitude, a spiritual power, something primal and creative, whose outer, tangible forms are only a last echo...

"The truly original Nordic essence melts with the Hyperborean; and here we see a primordial culture that is solar and sacral, that possesses the power and irresistibility of the universal, and that encompasses paganism and spirit, Olympian sovereign superiority and will-conditioned originality, in a grand synthesis of the mundane and the supra-mundane. Once one has reached this realization, then one can truly say that Tradition in its higher sense is synonymous with the Hyperborean, or primordial Nordic, tradition, and that the Nordic element has been present wherever a people has had a tradition, and vice versa. That is not all. In this way we can even approach the mystery of prehistory and sense a fateful correspondence between physical circumstances

and higher, metaphysical meanings. If the tradition in question indeed had the polar region as its original seat, it must therefore have been geographically polar and so has always embodied the spiritual significance of a pole as an unshakable axis for any ordered movement, as a center point for any normal hierarchy and every true tradition-based Reich... .

“Now, can one present such streams of thought in certain circles without being accused of an alien universalism, of Roman notions that are anti-Germanic, or even of having Jewish ideas? And yet all this belongs to the highest Aryan inheritance; this is the true level to which the motifs and symbols that the new Germany has called forth must be elevated if it really wants to stand at the forefront of the resistance and attack against the dark powers of world revolution. We must really return to the origins, and the Nordic essence must be freed from any interpretations that are infected by modern, profane intellectual prejudices and by the superstitious religion of life, becoming, and being bound to nature. We must once again find out how to imbue the Nordic-Aryan symbols and their logical consequence, the Reich, with a spiritual power and a universal gravity, something truly Olympian and transcendental. And this is indeed possible. This must be our task. The new Germany has talented and qualified powers for this and it remains only to give them the right points of orientation, true principles instead of myths and slogans... .

“We repeat: race is secondary, spirit and tradition the primary factor, because, in a metaphysical sense, race dwells in the spirit before being expressed in the blood. If it is true that without racial purity, spirit and tradition are deprived of their most precious means of expression, then it also true that pure race deprived of spirit is condemned to be a biological mechanism and, in the end, doomed to extinction. The proof of this lies in spiritual decay, the ethical stupefaction, and the slow death of many tribes that did not commit any of the sins against the blood that have been discovered by materialistic racial science. . . . It follows that without the rejuvenation of the higher spiritual power latent in the Nordic symbol, all measures for the biological protection of the race will have a limited and relative effectiveness, as opposed to our superior task of a Western reconstruction of the Nordic-Aryan spirit... .

“Leader and followers, organic structure, overcoming of individualism and collectivism through a virile spiritual concept of community—these foundations for an inner rebuilding of the Folk should now be valid above and beyond the individual nations, and should lead the way to an organic conception, to which independence contributes as well as unified higher leadership, ethnic diversity, as well as spiritual, supranational community. That is what Western rebirth fueled by the Aryan spirit means... .

“It follows that our front should also take account of all the surviving conservative and traditionalist forces in Europe and even strive toward a new active conservatism on a Nordic foundation, which will have this dual purpose: to rid the world in revolutionary fashion of a culture of decadence and the new materialist and collectivist barbarism and to call forth to new life the primal creative power of the ancient Aryans, in close connection with the values of personality, hierarchy, spiritual virility, and the Reich as both worldly and metaphysical reality. The first condition for this is the de-secularization of the world and of man, of realization and of action. If this prerequisite is not fulfilled, then all roads toward the understanding of primordial Nordicism remain blocked. The first assumption is that there is a higher world beyond this one. Therefore, we have to abandon any mysticism of this world, any adoration of nature and of life, any pantheism. At the same time we must strongly oppose the curious interpretation of Aryanism invented by the dilettante Chamberlain that relates to a purely rational praise and glorification of profane science and technology for the surmounting of a supposedly un-Aryan supersensible worldview. It is indeed high time that we were done with such foolery... .”

“Well, as anyone can see, this is clearly not the kind of thinking a jew-wise racist movement is in need of. H.T. Hansen points out:

“When it was realized (especially by the Ahnenerbe) that Evola wanted to spread totally different ideas and that his racism was far removed from the NS version, both interest and support for him waned. In spite of this, as he notes in his autobiography, Evola was long able to say things for which a German would have landed in prison.

“Another document from Himmler’s personal staff should be mentioned here (archived in the aforementioned file under no. II 2113), because it shows that Himmler personally received and collected information about Evola. It reports that Himmler again ordered a thorough examination of Evola’s *Heidnischer Imperialismus*, in which the German translation should even be compared to the original Italian text in order to eliminate errors in translation. At the same time, the opinion of the chief of the *Sicherheitshauptamt* (main security office) is given:

“Evola possesses no understanding of the German folkish (*volkisch*) past, whereby it must be noted that he is a foreigner and probably does not know Germany’s historical conditions enough to really grasp the origins of our folkish history. His results remain a spiritual and speculative impossibility... .

“His [Evola’s] words about the ‘superstition of the Fatherland’ clearly display that these traditionalist values of his are only theoretical and are not rooted in profound historical views and realizations. The following passage of Evola’s

shows his basic lack of understanding of National Socialism and Germanic values (p. 98): 'If it is true that the swastika, the Aryan pagan symbol of the sun and of the flame burning by its own volition, certainly belongs to those symbols that more than any others might lead the way to a real Germanic rebirth, it nevertheless must be realized that the name of the political party that has taken it as its emblem and that is today revolutionizing Germany in the spirit of Fascism is anything but a fitting choice. Indeed, aside from the association with the working class, both 'Nationalism' and 'Socialism' are elements that have a hard time fitting in with the noble Teutonic tradition, and it should be clear that what Germany urgently needs is a counterrevolution against democratic socialism. The resurrected Harzburg front already showed the right path: an anti-Marxist and anti-democratic movement of revolt that called upon the front of conservative and traditionalist elements as such. One will have to be careful that the 'socialist' element, even if it is a 'National Socialism,' does not get the upper hand and let everything become a mass phenomenon grouped around the momentary prestige of a Fuhrer: [emphasis original]"

"More from H.T. Hansen:

"Even Guido Landra, the extremely important director of the Racial Studies Department in the Ministry for National Culture, coeditor of the official periodical *La Difesa della Razza* (The Defense of the Race), and coauthor of the official 1938 *Manifesto Razzista*, attacks Evola vehemently. In his article 'Razzismo biologico e scientismo' (Biological Racism and Scientism), in *La Difesa della Razza*, VI, no. 1, November 1942, pp. 9-11, aptly subtitled 'For Science and Against the Melancholic Apostles of a Nebulous Spiritualism,' we read: "Those poor racists of the first hour who are guilty merely of having initiated the race campaign in Italy and of having remained loyal to the original as well as the official line, are now being accused of nothing less than Jacobinism and Bolshevism. The accusation—and this is painful to report—originates from a publication that can really be proud of a noble anti-Jewish tradition; and the accuser is the author Evola, who, while claiming to expatiate upon Professor Canella, attacks all those who remain loyal to the notion of biological racism. . . . If the expressions 'biological' and 'scientific' have a negative connotation for the spiritualists, we answer that for us it is a great honor to be called biological and scientific racists." In *Vita Italiana* (XXXI, no. 359, February 1943, p. 151 ff.) Landra adds: "And this is the weakest point in Evola's teachings: that an Aryan can possess the soul of a Jew and vice versa. And that a Jew could therefore be discriminated against even though he possesses the soul of an Aryan is for us theoretically untenable. In practice, the assumption of such a principle would have terrifying consequences for racism, and ones that would exclusively benefit the Jews."

"Landra, probably the highest official racial theoretician, makes his sharpest attack in his own publication *La Difesa della Razza* (VI, 1, November 5, '1942, p. 20), singling out the following for criticism: "The essays about the problem of race, 'Due razze' [Two Races] by Giulio Evola and 'I nostri nemici' [Our Foes] by Guido Cavalluci, that have appeared in a well-known monthly *Diorama* [Evola's aforementioned *Diorama Filosofico*] and in which every realistic foundation of racism is doubted, even going so far as labeling anti-Semitism as a mere polemical view . . . [and] that article 'The Misunderstanding of Scientific Racism' by Evola, which is the most exemplary document and monument of the present campaign that has been unleashed against racism in Italy . . ."

"Attacks of this sort and the resulting sanctions from high places were also responsible for the demise of a project that surely was very dear to Evola. He was to have been the editor of a bilingual German-Italian periodical on race. The project had been worked out together with Mussolini, who moreover had already pledged his full support. Even the title of the magazine had been determined: *Sangue e Spirito*—Blot and Geist (Blood and Spirit). The intention was to unify the approaches to the race problem in Germany and Italy, whereby both sides hoped to present their own views to each other. The steady efforts by the Church and orthodox Fascists to influence Mussolini finally succeeded in swaying him toward the 'biological' racist position, which also corresponded to the NS ideology. In the end, Mussolini withdrew his approval of the magazine. Since the German Foreign Affairs Office had also noticed that Evola did not intend to champion the racism dear to the Germans, it also withdrew its support. In addition, the dramatically increasing wartime confusion made this and other similar plans seem less important. Thus the project was doomed to certain failure.

"Now we turn to another question that logically follows from Evola's racial thought: his anti-Semitism."

"Dr. Hansen on Evola and the Jews:

"His writings never spoke out against orthodox religious Judaism [This is untrue; see Evola's: "The Authenticity of the Protocols proven by the Hebrew Tradition". –Blut]. On the contrary; as an example, he writes in his *Tre aspetti del problema Ebraico* (Three Aspects of the Jewish Problem), Rome, 1936, p. 23: "There are elements and symbols in the Old Testament that possess metaphysical and therefore universal value." [*< Subversive perennial philosophy.>*] Or in *Revolt Against the Modern World* (p. 281): "In contrast to orthodox Judaism, early Christianity can at most claim a mystical character on the same line as the prophets. . . . And whenever a true esotericism was subsequently created in the West, it was essentially found outside of Christianity with the help of non

Christian currents, like the Hebraic Kabbalah....” Evola even names operative Kabbalah as one of the few paths that can still be followed successfully in the West today.

“In light of all of Evola’s well-known anti-Jewish remarks, how could he ever have been called a ‘Jew lover’? [Earlier in the text: “In the above-mentioned polemic, Grimaldi characterized Evola as a ‘Jew lover.’ ”] We have already shown a few reasons. Since Evola set supreme importance on the spiritual attitude, a Jew could of course also espouse ‘Aryan’ thought (see ‘Scienza, razza e scientismo’ [Science, Race, and Scientism], in *Vita Italiana*, XXX, no. 357, December 1942, pp. 556–563; there, he writes verbatim: “For example, can an ‘Aryan’ have a Jewish soul or inner race and vice versa? Yes, it is possible. . . .”). And Evola had surely noticed that especially in Germany some Jews felt more ‘Aryan’ than many Germans, and this was not only in intellectual circles. In exactly this sense one must assume that Evola did not at all regard the Jews Weininger and Michelstaedter, to whom he owed so much, as ‘Jews,’ independently of their heritage. That an opinion like this was a danger to mass propaganda could not go unnoticed by the political observers of the day.”

“Don Miguel Serrano discusses Julius Evola in his book, *Adolf Hitler: The Ultimate Avatar*:

“I can not fail to consider that, in this attitude of eminent Latin writers, since no German National Socialist is to be found among the Integral Traditionalists, beneath the appearance of wishing to show broad criticism, magnanimity, objectivity and ‘Olympic’ detachment, to use their words, one only finds the desire to somehow ingratiate the all-powerful Jew, to be pleasing to him at the same time that they declare him their enemy. Evola dares to write “in Hitler there was an element of unhealthy fanaticism in his opposition without concessions to the Jew.” Despite my admiration for the Italian writer, I must distance myself from this position. Hitler, as always, had reason.

“In my interview with Julius Evola, in his apartment on the Via Corso Vittorio Emanuele, he told me Mussolini had asked him to write a new racial theory in order to counter that of Rosenberg. It would be the ‘Fascist racism,’ different from ‘Nazi racism.’ (As if there could be more than one racialism). And thus that entire brilliant Evolian concept of the ‘race of the body,’ the ‘race of the soul’ and the ‘race of the spirit’ was born that he labeled with the antipathetic term of ‘traditional.’ Something churned within me when I heard this word, as if before the presence of an intellectual social climbing, a literary vulgarity. This concept has been taken by Evola from Guenon, attributing it to Aryan Hinduism that mentions other bodies distinct from the physical that could be components of man, because if they only exist potentially they are virtual, being developed

through the practice of yoga. They are bodies that are astral, mental, spiritual, etc. Being German, Clauss, the creator of psycho-anthropology, never called his theory 'traditional' or 'traditionalist.' He was married to a Semite, which explains his attitude towards biological racism that he tried to outflank with his psychic racism, his 'race of the soul.' The 'traditionalist' Rene Guenon also ended his days 71 converting to Semitic Mohammedanism. The brave and clear Claudio Mutti does something similar. Nevertheless he could still return to the Hyperborean Wotanism of his Lombard ancestors. Because he, thank the Gods, is still alive.

"If the theory of Evola and Clauss on the races of soul and spirit can be accepted as a comfortable element of exposition, in the end they are not necessary, only complicating things, serving only to speak of racism among hybrid and mestizo people without hurting their feelings, since a mulatto or an Indian among us could always think that even though his body is coloured, his soul might not be. There is the suspicion that Evola has just invented everything to speak about race to the Southern Italians and Mussolini. Yet, although their pride remains standing, reality does not change. [...]

"In Vienna it was possible for me to read an internal communication among several SS centers in which they recommended Julius Evola not be given facilities to expound 'his esotericism.' I understand this was just since Evola would have generated confusion. In Italy herself he was not given better facilities. Those were times of struggle and they had to simplify. Yet the beautiful 'race of the body' of the Italy of today is a result of the racial selection that was then done in the last years of Fascism, carried out under the influence of Hitlerism. I wish that something like that had happened in Spain.

"We repeat, unfortunately Julius Evola did not understand the enormous favor Jung gave to Aryan man with his idea of the two Collective Unconsciousnesses, the most valuable tool given to Esoteric Hitlerism. He also did not understand Esoteric Hitlerism. Perhaps he was too close to the Avatar in space as well as in time. So great was the energy that emanated from his vortex that only adoration or rejection were possible, never indifference. Humility and voluntary detachment are necessary from the self to be able to be an unconditional partisan of the Fuhrer Prinzip, essential Aryan idea that only emerges from the greatest depths of the 'blood memory.' Evola ended taking refuge in the distance of 'integral traditionalism' and an aristocracy more of class than of race.

"The Jews, on the other hand, as was logical, instantly understood the danger implied by the Jungian idea. They could not rid themselves of Jung so they had him censured, in accord with their familiars and disciples, making the theory of the two Collective Unconsciousnesses disappear from his works, in such a way

that they would henceforth be found no more. Due to the mention made in the book of professor McQuire, 'Jung Speaking,' where the interviews in which Jung refers to Hitler are reproduced, this work was not published by the publishers in London.

"Two thousand years of Judeo-Christian domination have made the term pagan pejorative. A writer as anti-Christian as Julius Evola fell into the same error of discrediting the term due to his incomprehension of Rosenberg and National Socialism. I have his essays 'L'equivoco del Nuovo Paganesimo' and 'Paradosi dei temi: Paganesimo razzista, eguale iluminismo Liberale.'

"The criticisms Evola made of the gregarious State, common masses, Nazi, claiming to find a difference between Totalitarian State and Organic State, are unjust and a result of ignorance about what was happening there. Evola moved on the surface of Hitlerist events and was theorizing.

"Evola was mistaken when he thought Germany aimed at a type of crushing economic and social equality of everyone, a proletarianization. This arose later, after the war, when the accent was exclusively on the economic-judaic, like in Switzerland and the Scandinavian countries, in a superlative way. Like in the entire world, including Japan, India, China, Chile, Argentina, etc. In Hitler's 458 Germany everything was about race, not economics, least of all usury. If everyone achieved blood purity, they would be equal, in a brotherhood of Aryans, like in pre-history, in Polar Hyperborean, like in the organization of the Mannerbunde and the Court of King Arthur. Equal and free, equality among nobles. An aristocratic nation, with a racial aristocracy.—Miguel Serrano, Adolf Hitler: The Last Avatar"

"Published on TOQ, Flemish political and cultural activist Robert Steuckers, when asked "Do you have a 'spiritual angle?'":

"By answering this question, I risk being too succinct. Among the group of friends who exchanged political and cultural ideas at the end of the Seventies, we concentrated of course on Evola's Revolt Against the Modern World. Some of us rejected totally the spiritual bias, because it lead to sterile speculation: they preferred to read Popper, Lorenz, etc. I accepted many of their criticisms, and I still dislike the uttermost Evolian speculations, alleging a spiritual world of Tradition beyond all reality. The real world being disregarded as mere triviality. But this is of course a cult of Tradition mainly supported by young people 'feeling ill in their own skin,' as we say. The dream to live like beings in fairy tales is a form of refusing to accept reality."

“Also from an article released through TOQ, Michael O’Meara comments on “Evola’s Anti-Semitism”:

“Evola’s anti-Semitism was largely an offshoot of his ‘Traditionalist’ opposition to liberal modernity and its assault on the Aryan spirit, just as his support for racial nationalism in the Thirties and Forties was based less on his belief in its various ideological manifestations than in its resistance to the materialist and Judaifying impulses of the Third Estate.

“Yet not long after 1945, once the forces of the Third Estate had crushed the last remnants of Traditional Europe, the Jews ceased to be a target of Evola’s traditionalist critique. At the very point, then, when the lunar forces became triumphant, Evola seemed to abandon his anti-Semitism.

“Why?

“Part of the reason had to do with the impossibility of mounting an effective political resistance to the Judeo-liberal order of the postwar period. For once Europe fell under the yoke of the extra-European powers and every vestige of its historic past fell into ruin, all that could be done in this new dark age was to make certain that those few men left standing were able to keep the dimming embers of the Aryan spirit from being entirely extinguished.

“As he wrote in 1948, “I see nothing but a world of ruins, where a kind of front line is possible only in the catacombs.” To sustain this underground resistance, it was henceforth necessary to adopt a stoic—an indifferent—attitude to the frenzied antics of what had become a totally Hebraicized world.

“But there was another reason for his waning interest in the Jewish Question.

“In his ‘spiritual autobiography,’ *The Road of Cinnabar* (1972), Evola writes that following the Second World War he thought it ‘absurd’ to continue stressing the white man’s superiority over the Jew “because the negative behavior [traditionally] attributed to Jews had now become that of the majority of Aryans.’ ” That is, in an age where the Jewish spirit of liberal modernity prevailed and most whites had succumbed to it, it was futile to exalt Aryan values, for whites, the Aryans’ alleged heirs, now behaved no differently than Jews.

“For this reason, I think his postwar stance was less an abandonment of his earlier anti-Semitic critique than a recognition that the subversive forces (of which the Jews were the most conspicuous embodiment) had become hegemonic and that those few white men who had not succumbed had no choice but to ‘ride the tiger’....

Counter-Tradition

Rene Guenon the so-called 'traditionalist' is touted as the foremost representative of "the traditionalist school" which is a formulation of 'perennial philosophy' (philosophia perennis).

He became a convert to Islam as he was unable to become a convert to Advaita Vedanta owing to his not having been born into a certain cast in India. Though having converted to Islam his understanding of what he calls 'the Tradition' (the primordial Tradition of this world deriving though he does not explicitly say from Atlantis), is a partial truth and expression in his practical 'spiritual' path, one inadequate and lacking as one must infer by implication, a proper understanding of the Tradition.

The search for meaning and an authentic mode of existence had led him to wander the existent spiritual organizations which for him held out promise for the redemption of the soul from this fallen world of the 'Kali Yuga' or iron age which he conceived to be the current age in which we live.

Accordingly, he had been involved in masonry; Advaita Vedanta and then Islam in his search for an authentic path reflective of 'the tradition', of which there can only be one and which he affirms to be 'universal', accessible to all without regard to one's race.

He erred in this judgment which was the basis of what might be called the inauthentic and 'counter-traditional' path he followed in life, though it is fair to assume he, being Aryan, derived partial truth along his journey and perhaps even, through the brambles of the spiritual formations he followed and adhered to, arrived at Truth.

His fallacy or error was that of the typical 'westerner', and specifically of an Aryan who had fallen for the deception of the 'Universalist fallacy', namely that all 'people' could share in a 'common tradition' and that what was alleged to be a 'Tradition' was in fact that and not a mere counterfeit.

The error he made lies in the fact that only one Tradition exists, that of the Hyperborean and that only Aryans are capable of following this path 'in spirit and in truth' and that, though other non-Aryans may attain some understanding of Truth they can, by virtue of their ontological structure, their genetical-spiritual constitution (their essence) never attain an adequate comprehension of Truth let alone rediscover or follow 'the Tradition' which is not theirs but the exclusive property of Aryan mankind. They may adhere to it and attempt to follow it but they can never attain it in any fully comprehensive manner.

Hence Guenon's error of the 'Universalist fallacy' led him to fall into what Julius Evola called the 'crepuscular remnants' of the Tradition, into the distorted and modified forms of primordial Aryan gnosis which had been modified of necessity through the consciousness of the non-Aryans in their current particular areas. The non-Aryans had received the earlier presence of the Aryan race prior to that point and which, through interbreeding and war had led to the disintegration of the Tradition and its bearers the Aryan race. The Aryans had left their cultural and genetical-spiritual remains amongst the 'natives' or non-Aryan invaders who then took up whatever cultural product was created by their

Aryan forebears and transmuted it into a product made in their own image, a 'crepuscular remnant'. Hence all the currently existent spiritual formations (religions; occult orders, etc.) are largely a syncretic amalgam, a resultant product of the distortion process of miscegenation.

This is the fact of history overlooked or deliberately ignored by such as Guenon who assume or affirm the legitimacy of 'the crepuscular remnants'. It may also be called the 'Ex Orient Lux' fallacy where the so-called 'Eastern' spiritual forms are affirmed to be authentic expressions of the primordial Tradition and the consciousness of Aryan mankind when they are not but a miscegenated product from which perhaps only dull glowing coals may be salvaged but in no way any Promethean torch of the Luciferian light of the North.

This may be derived only from the authentic Aryan orders which exist in regions unknown to the writer but surely exist and have existed in an uninterrupted form throughout world history. The Third Reich was a last visible expression of the Tradition made manifest to the consciousness of the authentic bearers of the torch of the Northern Light of Hyperborean Truth.

Guenon's notion of 'Tradition' inhering in all currently existent 'religions' hence may only be true in a partial sense and no current 'religions' can be spoken of as 'authentic' merely syncretic distortions. They are also inventions, perhaps not entirely of the Dark Forces but in large part, invented as slave religions of mind control to reduce the population to the level of slavish obedience within the context of an initiatic hierarchy ruled over by themselves the black magicians of Zion.

Though Guenon contemptuously refers to the 'counter-tradition' existing at his time during the early decades of the twentieth century (having left in 1951 his physical form of manifestation on this earth) he himself adhered to a 'counter-tradition' though perhaps of a more restrictive and Saturnian variety that having been Advaita Vedanta and later Islam, both of which are, as far as a writer can understand, restrictive and overly limited forms of rule-based dogma.

Perhaps Guenon had 'gone beyond good and evil', having been an initiate of the highest order and thus was no longer bound by the rules and limitations of these creeds as those of 'the laity'. If so and it is reasonable to conclude that this is true based upon the conception of an initiatic hierarchy he spoke of in "Spiritual Authority and Temporal Power", then he may have been right for his own purposes to have pursued the paths he did.

However through the exoteric form of Tradition and its esoteric inner form, the latter being accessible only to those deemed qualified by this 'Spiritual Authority' may be valid as a general conception that it was pursued within the context of a 'pseudo-tradition' (and hence a 'counter-tradition' such as Islam) he was not able to affirm that his path was valid.

Being a Frenchman and thus partially mixed, he thus observed reality through a glass darkly and, operating on the basis of this error, wound up where he was in the context of a 'counter- initiation'. He 'rolled with the punches' of the Kali Yuga amidst the ruins of modernity, amidst a miscegenated and degraded genetical-spiritual essence he himself had incarnated in within the context of his degraded

French society (a product of such mixture) and the sum total of aeonic and material conditions of the Kali Yuga which obtained at that conjuncture and have only worsened since that time.

Guenon was in many cases the product of his time: miscegenated (if only to a degree); having had a Catholic upbringing (Catholicism itself being a product of modernity; a syncretic invention of Jewry as a slave religion of 'universalism'); having been immersed in 'science' especially mathematics, a modernist system of conceptual abstractions related to the material or phenomenal plane alone) and his immersion, given both influences, in Thomistic scholasticism properly critiqued in Julius Evola's "Scholasticism and the Spirit of Modernity" as a result of the modernist formation of profane philosophy.

Though Guenon acknowledged this form of understanding of reality was distorted by this influence leading him to dwell in the conceptual world of 'the universal' overmuch in the notional sense of nominalism over that of Platonic realism. Though he may have believed his understanding confined itself strictly to the Platonic one of pure 'intellection' (and re-presented in the form of 'medieval scholasticism' at a later period and which he himself re-presented and 'applied' to Eastern spirituality, clothing the pseudo-traditions of the East in the form of 'human-all-too-human' abstractions of the quintessence).

Given that 'not all paths lead to God' his Universalist error missed the point of the necessary reality of particularity of the concrete organic forms of Culture Soul. These organic forms mediate the given of Reality and articulate it 'in their own image' and are not authentic paths but mere syncretic dogma and narrative formations in particular times and places adhered to by various and sundry beings with a distinct Culture Soul. Hence there is no 'universal' applicability in any linguistic or symbolic form.

Guenon ignored the most fundamental reality, that of 'the myth of the blood' in his slavish devotion to the 'universal' of scholasticism and indeed of modernity itself and hence failed to understand organic reality as the basis of the manifestation of the sum total of Being or Absolute Supreme Being, affirming through his actions and words that a white (a relatively Aryan-white) European man from France could travel to India or to Egypt and seamlessly blend in with a Culture Soul completely foreign to his own.

This was an action undergone on the basis of his 'Universalist error', presumably derived from his Catholic upbringing and thus a symptom of modernity itself, that same conjuncture or epoch he condemned and purported to find transcendence over in his critique thereof propounded in "The Crisis of The Modern World" and "The Reign of Quantity and The Signs of The Times".

Guenon clung to the 'Universalist fallacy' and then found a space for himself within the confines of the Saturnian prison of Abrahamic dogma, the same dogma he had been raised in only in an even more distorted and inauthentic form of arabized Islam. He may have found truth as a Sufi but he fell into a path of Saturnian rigidity, of dogma, which was the substance of this 'pseudo-tradition' (as far as the writer can understand).

Perhaps it was even a more authentic form of spiritual being for Guenon than Judaized christianity, the writer can't say having had no 'gnostic' experience in either pseudo-tradition and product of modernity, of the Kali Yuga.

Guenon spoke of "fissures in the wall" that were opened up and created by what he called the 'counter-tradition', the wall of 'Tradition' as he understood it being a form of spiritual life (indeed of life truly lived) protective of 'the people' who were confined within its alleged comforting and secure walls.

However these walls simply closed off the mind and soul of the adherent to spiritual reality, trapping them within and crystallizing their consciousness. Hence the 'fissures in the wall' created by what he called the 'counter-tradition' which was largely the 'Aufklarung' or 'enlightenment' and subsequent forms of spirituality may have been if not entirely than in part a boon to crack the rigid carapace of the walls of the leaden tomb of Abrahamic religion and its related variants which, in Gnostic terms, entailed the veneration of the Demiurge or inferior deity, and in those of Miguel Serrano the 'plagiarist' of the higher planes called 'God' but the jude-christians and 'Brahma' by the Hindus.

Thus given that Abrahamic religion is a product of the Kali Yuga, of 'modernity' properly so-called and is a limited dogmatic and crystallized product of the consciousness of jewry (and indeed beyond this of the consciousness of the Demiurge) to affirm that anything Abrahamic could ever be a 'Tradition' is an absurdity as it is simply a 'semitic syncretism', an artificial plagiaristic concoction of jewish theocratic praxis impose upon their 'goyim' slave caste as a means of achieving their despotism.

"All paths lead to God" that is to say all 'semitic syncretisms' lead one into a merger with the consciousness of the Demiurge and lead to the extinction of one's soul, serving them up as soul food for the Cosmic Vampire.

The books "Exposing Christianity" and "Exposing Islam" by Joy of Satan Ministries detail the corruption and fallacy of Abrahamic, Demiurgic religions which are easily proven to be syncretic distortions of previously existent syncretic distortions. Works such as "The Great Jewish Masque" and "Jesus Never Existed" further underscore the fallacy of the Abrahamic claim to being an authentic 'tradition'.

Thus the only conclusion to be drawn is that Abrahamic religion is itself a 'counter-tradition' a 'pseudo-tradition' of inauthenticity, laboring under the 'Universalist fallacy' and thus Guenon as a representative of what became known as the 'traditionalist school' followed an inauthentic path.

Perhaps he managed to find some redeemable elements along his path of Advaita Vedanta and Sufism under the robe of Islamic dogma but that he was forced to 'ride the tiger' of modernity amidst the ruins of the Tradition and the concrete mixture of those ruins into the Abrahamic temples and mosques shows clearly that his path was not traditional at all but at best a gnostic experience in the mode of the 'counter-tradition'.

Theosophy and its New Age variants Guenon castigated in his acerbic attempts at refuting them: "Theosophy: History of a Pseudo-Tradition" and "The Spiritist Fallacy". He attempted to refute these creeds mainly through a contemptuous gossip regarding the personal life of H.P. Blavatsky and others and not so much addressing the actual conceptions of theosophy such as reincarnation and the notion of soul progress, etc.

He attempted to stigmatize them with the label 'counter-tradition', meaning a distortion of spiritual truth which he affirmed was only available in the existent mainstream religions (Hinduism; Islam; Judaism though not so much christianity) and thus aforesaid revealed his own 'spiritist fallacy' and affirmed the history of his own 'pseudo-tradition' but not his adopted religion.

Theosophy was somewhat better critiqued by Julius Evola in his work "The Mask and Face of Contemporary Spiritualism" but even in this work he did not address its specific claims other than reincarnation which he critiqued better elsewhere in his article "Karma and Reincarnation".

Theosophy as well as most 'new age' philosophy could properly be spoken of as 'counter-tradition' in the sense of being:

1) Universalist in large part and not specifically related to the Polar-Hyperborean Tradition which is the only legitimate Tradition;

2) it's affirming ideas which could never be consistent with that Tradition:

a) reincarnation in progressive, evolutionary cycles as opposed to the Hyperborean conception of Devic involution and resurrection of the Immortals;

b) the conception of rounds and chains and planetary hopping with souls going as groups to the next planet in a predetermined sequence based upon 'evolutionary cycles' determined by the breath of Brahma (the Demiurgic windbaggy) and the cycles of time as reflected in the zodiacal constellations; the possible funding of such conceptions and its ideologues in general by the sinister forces of the Demiurge (e.g. Jewish bankers?) as a means of facilitating the genocide of the Aryan Viryas who alone can prevent their despotism, through deceiving them into thinking that serving their 'evolutionist' agenda would gain them a ticket to a paradise on another planet, be it Venus or Mercury, etc.

Though Theosophy is, the writer acknowledges, a 'pseudo-tradition' and a 'counter initiation' it nonetheless contains redeemable elements as regards cosmogenesis (the first book of "The Secret Doctrine" of H.P. Blavatsky) and anthropogenesis (the second and final book by the same author); the theory of colors; the astrological correspondences etc.

Though such 'traditionalists' (pseudo-traditionalists) as Guenon would contend that astrology is false on the basis of the alleged shifting of the constellations, even according to his own distorted Hindu conception of cosmology (originally Vedic) the cycles of time entail a relative stability of the stars as their energies impinge upon the earth which is corroborated in the partial truth of the counter-initiatic work 'Esoteric Astrology' by Alice Bailey.

Guenon's snide arrogance presumably derives from his Abrahamic upbringing and his mathematical education which as Hegel referred to math: "The evidence of [mathematics'] defective cognition, of which mathematics is proud and with which it also boasts against philosophy, is based solely on the poverty of its purpose and the inadequacy of its material and is therefore of a kind that philosophy must despise. ... The real is not spatial as it is considered in mathematics; Neither concrete sensuous perception nor philosophy bother with such unreality as the things of mathematics are." (Hegel: Phenomenology of Spirit, Preface). The vainglory of Guenon is characteristic of the 'counter-tradition' of Abrahamism, the Kali Yuga and specifically the Piscean ages' 'pseudo-traditions' concocted by jewry that Guenon had fallen into.

Perhaps Guenon recognized this and simply 'rolled with the punches' as he rode the tiger of modernity following this 'spiritual' path and found within the shell of its dogma the kernel of its partial truth to furnish himself with what little spiritual dried meat he might discover in the nadir of the Kali Yuga.

That he formed the masonic Lodge called "The Great Triad" based upon his book of the same name affirming the universality of the Trinitarian metaphysical conception reveals his attempts perhaps to salvage the arcane Tradition of Hyperborean though doing so under the weight of the burden of the Universalist fallacy.

His work "The Veil of Isis" (which may not have been his work but a compilation of his articles: <https://tradition.cf/2022/01/19/veil-of-isis/>) further illuminates his schismatic and antagonistic relationship with the Aryan tradition in his discussion of Aryans from such regions as 'The Gobi desert civilization as 'the red race', connoting the Rubedo phase of hermetic alchemy, that of the full integration of the soul and attempting to either:

- 1) portray Aryans as the exclusive bearers (if only in potentia) of this property, the carriers of the tradition in the blood (the Graal) or at least of those most significantly poised to bear the Promethean torch-else simply a 'concept' or universal principle of 'the red race' being incorporative of just 'anyone' regardless of genetical-spiritual race in the biologicistic sense. This is difficult to say.
- 2) or to accommodate non-Aryans into his attempt to reformulate a pseudo-tradition.

Guenon had referred to 'the counter-initiation' incorporating the new age elements which were largely constructed by jewry such as anthroposophy and its founder, the jew Rudolf Steiner and referring to C.W. Leadbeater's pedophilia case amongst other signs of his disagreement with jewry, referring to them as 'the most Western race' in a called sense of 'Western' (i.e. where the son of mindsets, the most materialistic and least spiritual race).

Though Guenon also praised the 'Hebrew' Kabbalah as an 'authentic tradition'. Perhaps she had to for political reasons or perhaps he was insinuating that Hebrew Kabbalah wasn't entirely jewish or not jewish but that the Hebrews were another race, possibly even white (the 'red race')? This seems a dubious claim however.

That Guenon was subjected to a black magic assault in Cairo by a Jew who had wanted to obtain a photograph of him for black magic purposes suggests that Guenon was not anything but an opponent of theirs.

The Abrahamic influence which exerted its influence on his mind had set him up from birth to fall into the trap of the 'semitic syncretism' of the Abrahamic 'counter-tradition'. Perhaps also what rendered him susceptible to this 'counter-tradition' was his mixed blood which has been to a slight degree Arabized through having been raised in a cosmopolitan environment just outside of Paris and having been subject to the influence of the 'demi monde' culture of the Judaized France of the fin de siècle period during his developmental years and its chaotic Culture Soul.

Thus he was dragged down into the counter tradition of scholasticism, and the 'science' of formal quantity (i.e. mathematics) and his Catholic upbringing. Though he attempted to break free of its bonds by pursuing a course in the East, his westernized soul was hung up on the formalism and 'letter' of the laws of the phenomenal plane realm of the Demiurge leading back by profane philosophy into Islam, into a relationship with a sheikh, his daughter and in a miscegenated union of souls so characteristically 'modern'.

Though as Titus Burkhardt, a follower of Guenon, had spoken of in his article on Julius Evola's "Ride The Tiger" gnosis and authentic initiation operates best under historically proven conditions, what he mistakenly identified as 'tradition' within Islam. 'Tradition' does not exist in religion which latter is simply a mind control formula for slavery, keeping the flock under the shepherds' crook of the priests of the Order of Melchizedek and this owing to its 'universalist fallacy' and 'semitic syncretism'.

Thus mainstream religion is not compatible with 'Tradition' but is at most a conduit into remnants of the Tradition and could never be a 'tradition' itself but is the inverse, a 'counter-tradition' in the proper sense. This 'counter-tradition' leads away from the immortalization of the soul that can only be obtained through the proper exercises either in a group or individual setting following the teachings of those truly spoken of as wise and reflective of the Hyperborean Tradition, figures such as Julius Evola and Miguel Serrano, both of whom rejected the 'universalist fallacy' as well as the 'semitic syncretism' of the Kali Yuga.

Ruins of Tradition

In today's world there is much discussion of 'East versus West', with 'the West' presented as something undesirable or inherently bad or wrong and 'the East' as something inherently 'good' or 'desirable'. In occult terms 'the West' connotes materialization, the concretization of the Idea or of higher forms of Being and 'the East' an aetherialization or spiritualization of material life.

Within the waning of the Kali Yuga (assuming it is now waning rather than simply having reached an intensification of its energies) the 'good' of spirit is posited over and against the 'evil' of matter. Such a Piscean age dualistic conception is fallacious indeed as neither 'evil' nor 'good' in the sense of magic and morality bears any correlation to Reality save relatively, in relation to the limited consciousness of the mortals dwelling within this epoch.

As one can infer based upon experience and the social changes being deliberately introduced, the world of modernity (or postmodernity?), that is to say the world of today is undergoing a process of restructuring, a reevaluation of all values, transforming and intended to be transmuted into a synthesis of 'East' and 'West' best represented in the symbol of the equal armed cross, where the horizontal bar of the cross represents matter or the material plane and a vertical representing Spirit and all that which exists at a higher 'frequency' above matter, more subtle forms of Being.

They who are the architects of the world are endeavoring to synthesize together Spirit and matter and this in the coarsest of terms through a mass importation of different ethnic groups uprooted from their own countries through incentive (money and position) and through the coercion of engineered circumstances.

Thus the Kalergi plan for the creation of a Eurasian population reminiscent of the 'nilotic negro' of Egypt is their intended protocol. It is a crudely materialistic ('Western' in the worst sense of the word) endeavor to unify opposites, to crucify the god-man of Balder on the cross of matter in the person of a Jewish man who never existed, a defilement of the Hyperborean Tradition and the Aryan race through a religion of mongrelization.

Rather than an organic re-conciliation of opposites there is instead a desire to perversely syncretize organically distinct groups into an amalgam of cultural nothingness, eliminating Spirit from this world through submerging it into the mire of matter and coarse materiality.

Thus an act of black magic is being undergone through the political alchemy of the world order, a deliberate defilement of organic difference however distorted and perverted it may already be through the historical process of miscegenation and the correlative formation of syncretic cultural amalgams which constitute the 'cultures' currently existent.

Whether the pendulum swings in favor of the globalist agenda or against, for the preservation of harmony and organic development of the currently existing groups on earth, is not easy to predict. Rather than venturing predictions only prudent courses of action can be prescribed and only the prudent will follow their course towards this Ideal of the affirmation of organic difference. Those who side with the globalists and work toward the reification of their perverse Ideas will receive their reward in this life or in the next or both according to the laws of karma.

East and West being states of being emphasized to greater and lesser degrees in diverse populations the globalists seek a re-conciliation of opposites of those diverse 'races' or species (distinct biological bipedal anthropoidal groups) that achieve in their mind a 'reconciliation' according to their analysis and evaluation of the inherent traits of these diverse groups. These groups ('races') express in their behavior, culture and physiognomy and reflecting at higher levels the planetary archons and their traits.

The jews (who are largely orchestrating the globalist agenda) are Saturnian in their temperament and possibly even, should it be believed according to the claims of some such as Blavatsky, derived from Saturn ("the monads of the jews derive from Saturn"- "The Secret Doctrine", volume two, "Anthropogenesis").

Perhaps as 'Trample on Snakes', a media channel has claimed, Neanderthals were manufactured on Saturn and transferred via wormholes to the earth to constitute its population for the soul harvesting machine run by the extraterrestrial cabal on Saturn who have taken over this planetary archon. They were then subsequently mixed perhaps as others have claimed (Joy of Satan ministries) with reptilian trans-dimensional's. Perhaps their souls simply derive from that planet by some other means? Regardless they resonate with saturnian energy and their religion is devoted to Saturn worship, is in fact saturnian Astro-theology.

The jews being Saturnian and resonating with this planet are paired off with the 'usurper' of Saturn's rulership Jupiter and they who are claimed to have an association therewith namely whites whose imposed religion of christianity (perhaps 'the revenge of the wandering jew') expresses their Jupiterian traits of expansion and Spirit preponderating over matter which trait is inherent in the symbol of Jupiter with the crescent of soul (Spirit?) over the cross of matter, the antipode of Saturn with its cross of matter over Spirit.

Thus a reconciliation is perhaps intended through a mixture of the two races in spite of all inner antagonism and this would undoubtedly have been jewry's plan 'in the beginning' as their plans have historically favored them to intermix with Aryans to the advantage of jewry and to the disadvantage of the Aryans.

The Arabs are of a Venusian nature and their religion is of this character (see the article "Riding the Tiger of Islam" for more details). Accordingly they are also intended to be added to the 'melting pot' of organic (or hybrid) difference and mixed with whites or whatever promiscuous-Venusian coupling seems most pragmatically advantageous to the cabal of black magicians in their geopolitical alchemy.

Given that the Arabs are hybrids with every primordial (relatively primordial at least within the Kali Yuga) 'race' (being part mongoloid; negroid and 'caucasoid' and 'semitic') they are thus a 'universal' ingredient added to the melted pot of stew for the cloaca gentium of (post-)modernity.

The Chinese are the outline (out-liar) from the far east and its lunar light of 'oriental mysticism' which the cabal wishes to incorporate as a 'yin' element into their estimation overly yang matrix of 'Western civilization' thus achieving a reconciliation of types through the miscegenation process of erasure of organic difference, creating the 'Kalgri kid' of the Eurasian type, part asiatic-mongol, part Europoid-Caucasoid, the 'best of both worlds' of East and West.

What is not recognized or simply what is overlooked is that such a reconciliation of difference to a state of identity eliminates the dynamic tension which elevates the consciousness of all. By collapsing the distinction of 'East' and 'West' into a global monoculture, a syncretic byproduct has been achieved and from out of this inertia rather than the 'tension of development'.

Unless that is, the globalist intention, as embodied in their 'multi-polar theory' of one of their ideologues Alexander Dugin, is to preserve a remnant of diverse races or species and simply blend whites out of existence through mass migration while taking for themselves the lion's share (of 'Judah') of the blood of Aryan mankind and assimilating it into themselves.

Perhaps they would, as in the case of South Africa, keep whites around demoting them to the level of plantation serfs be they white or blue collar workers, a persecuted and disempowered minority used as chattel slave labor to 'maintain the machine' of Zion. This has been done to a large extent in the Soviet Union before though the population had been inadequately white or inadequately developed in terms of infrastructure to establish a sustainable society. Regardless of motives this was the fate of the whites who were not resistive and subject to overt slaughter by the jewish revolutionary Bolsheviks and their hordes of proletarian untermenschen.

In conclusion it seems likely that this latter protocol is that of jewry who has debased whites to the level of a wigger either in the secular mode of a drugged and sexed out 'secular', or in the christian or new age mode of inebriated consciousness, a mind polluted with the sugar-sweet tinctures of pacifistic egalitarian ideology. So much for the plans and intentions of the globalists. The reality and the fantasy does not always coincide and for this reason their plans may very well blow up in the faces of these engineers of destruction.

The true history of the world is that of a fall from grace. The cause of miscegenation and the cause of this deliberate involution onto the earth of the beings referred to as 'Vanir' in the Edda or 'Devas' in the Vedas (two sources of ancient Aryan wisdom and revelation of world historical truth) mixing their blood with the Neanderthal and other anthropoids who existed on the earth in primordial times, dwelling within the 'reincarnation trap' of the matrix, engineered by the reptilian aliens who are the creators of they who call themselves jews today.

From this point the ancient cultures of Atlantis and Lemuria were formed and were the locations of the ancient wisdom of these higher beings who trafficked with the Aryans and maintained a caste system based upon the principle of varnashrama dharma ('the law of color and social function').

The sacred science of these now sunken continents was preserved to a degree though presumably lost during the catastrophes which saw the destruction of these regions of the earth. Radiating outward from Atlantis and Lemuria prior to these catastrophes however were colonies that were established over the entire globe.

The colonies were populated by Aryans of the purest variety closest in appearance to the Devas-they were the blond-haired and blue-eyed people who still to this day constitute the archetype of Aryan mankind. In South America they were referred to as Quetzacoatl (the white God's) in their cities of Tiahuanaco; Macchu Picchu and on Easter Island upon which they created statues resembling themselves and looking out over the boundless ocean toward Lemuria.

In North America they were called Huitzilopoctli and built the city of Tenochtitlan and others now buried and destroyed today through the violent fanaticism of the conquistadors who later arrived under the influence of Christopher Columbus. This was discussed by Miguel Serrano in his book "Adolf Hitler: The Last Avatar" regarding the slaughter of the white gods. Serrano's booklet "We Will Not Celebrate The Death Of The White Gods" is yet another elaboration of the history of the Americas and the presence of the Aryan Atlantean immigrants.

The book "Vinlanders" by 55 club books is yet another source for copious details of the migration of whites to the Americas establishing through archaeological evidence the presence of Aryans throughout the entirety of the Americas paleohistorically.

The Americas later came to be overrun by Mongols from Siberia who came over the land bridge and who subjected the Aryan population to mass murder though almost certainly there existed the phenomenon of interbreeding at certain points and in exceptional cases.

One might conjecture that the presence of jews in the Americas, their origins shrouded in the mists of time, preceded that of the jew Christopher Columbus (Cristobal Columb, 'the Dove') and that they underwent the same intrigue they always do, infiltrating and ingratiating themselves with the Aryans and if they have had any non-Aryans in their community inciting them to revolution, the murder of the white population.

Mormonism also speaks of this with the whites or 'Nephites' being a presence in the Americas and having been slaughtered by the Mongoloid's and later the founder of Mormonism Joseph Smith stating that whites would create a New Jerusalem in the Americas. Later Mormon doctrine became corrupted and transformed into a judeo-christian-masonic sect accommodative of all and sundry of the mixed multitude.

The Tradition of the Atlantean's, the Polar Hyperborean gnosis of the demigod Aryans (Aesir) transmitted by the gods ('Vanir', the 'Devas') became corrupted and distorted through this means, through the crucible of miscegenation and genocidal assault and what was preserved of it was to become a distortion of the original, what Julius Evola called a "crepuscular remnant" of the Tradition a dying spark of the Primordial Light of the North.

Atlantean colonists left the north prior to the catastrophe and migrated toward the now Gobi desert which was in its origin, prior to the perpetuation of the cosmic war in that region and the nuclear explosions which transformed it into a desert, a series of lakes.

Within this region what was called, according to Rene Guenon "Pear Land", the Atlantean civilization continued and cities with a presence underground were constructed, and pyramids developed which served as implosive power generators (vril generators; chi machines) and which were subject to the devastation of a nuclear war instigated by the dark forces (the reptilian entities with whom jewry is bound).

The culture of this region, it's 'Tradition' has been in the most literal sense 'buried in the sands of time' by the legions of the Demiurge and their violent aggressive expansion and fanatical desire to enslave the population to their Will. Thus nothing can be said on this topic by the writer who is not aware of any evidence regarding the culture of the Gobi.

However the still alive (though almost certainly degraded) religion of Tibetan Bon Po might hold a clue to this ancient tradition as it almost certainly derived therefrom. That Lhasa is situated over the underground city of Agharta may indicate that the ancient culture of Atlantis and perhaps also Lemuria is alive and breathing under the veneer of Buddhism in its vajrayana form as alluded to by Robert. E. Dickhoff in his book "Agharta".

The underground network of cities he speaks of connecting Agharta and Shambala and the remnants of Lemuria in Neuschwabenland exist to this day and is the vestige of the primordial civilization that is continued from the origin and managed to find safety away from the Dark Forces in the hollow earth and its underground cities, illuminated by the light of the central sun.

The region of the earth now called 'Turkey' was the site of an ancient civilization whose memory had become tainted and which city was destroyed and buried in rubble owing to the atrocities which legend has it therein occurred. These atrocities had been perpetuated in the American region also by jews as well as in Ireland through their infiltration by the Aztec and Druidic priest caste respectively.

The jews introduced their vile rites of sacrifice and brought low civilization through this means. One might presume the Aryan remnant destroyed the civilization now called Çatalhöyük and eventually built nearby civilizations in Sumer and Persia. Sumer in particular as its statues and culture bear witness to was an Aryan culture. The blue-eyed statues with their snub noses and bow lips testifying to the Aryan stock.

From this point on simultaneously, after the disaster which occurred on Atlantis, Egypt was colonized, the land they called 'Khem' meaning the 'black land' referring to the black soil of the Nile Delta. This term 'black' like the Chinese 'yang' refers to they who are keepers of the black flame of the black sun, the gnosis of Hyperborea. The Sumerians also, it should be noted, were referred to as 'the black heads'. The early wall paintings of Egypt clearly depict blond haired Aryans in positions of power as Arthur Kemp's book "The Children of Ra" reveals.

The ancient Egyptian culture and civilization is one of the most well documented and known traditional remnants of Atlantis. However it is a remnant alone and has only some slight value in 're-presenting' that Tradition owing to the mixture between the Aryans and indigenous stock who dwelt in this region prior to their arrival.

The miscegenation which occurred one might conjecture occurred fairly soon after their arrival within the first few hundred years and the subsequent invasion of the 'semitic' (i.e. jewish) Hyksos further dealt a blow to the integrity of the original culture and race of the population who were subject to the intrusion of the serpent seed and their despotic influence.

Once the Aryan population liberated themselves from the yoke of Akhenaten and his mono-idolatry (Demurge worship, which supplanted the Henotheism of the hybrid Aryan stock) they were left the smaller minority and largely mixed to an irredeemable degree with the 'nilotic negroes' as Kalergi called them, forming a population that atrophied, taking the Tradition with them leaving mere remnants behind in wall paintings and architecture, in papyri and sarcophagi. The curse of the mummy was upon the Aryan population who degraded to nothing in the cloaca gentium of the Nile.

Thus the Egyptian culture and religion save perhaps for the earliest. Is that of 'nilotic negroes' and is in no way Aryan practice. A simple example lies in the cremation of the deceased which is a presence in all Aryan culture contrasted with the excessive focus on funerary rites in Egypt during most of its history as articulated in "The Book of The Dead". The origins of such practices may have been Lemuria under the beast men of that region who had migrated to the Nile Delta and North African region millenia before.

In the Far East the Gobi desert radiated outward into modern Mongolia; Tibet; China and other areas of the earth (perhaps even as far as Angkor Wat in Cambodia). The book by the Iranian Ali Aliabadi "Zen and Martial Arts" illustrates the migration of the Aryan as inferable from the ancient mummies in the region and similarity of artifacts and iconography.

The culture of the Orient is thus a repository of ancient Atlantean gnosis only buried under the tangled genetical-spiritual mass of Mongoloid admixture with whom the Aryan had mixed, combining culture and blood into a mixture of disparate elements which constitute the ruins of Tradition conventionally called 'Eastern' that so many foolish whites in 'Western', degraded judeo-christian-liberal culture have associated with the primordial Culture, in the case of christians considering it 'bad' or 'evil' and liberals as 'good'.

The I Ching was translated by Ezra Pound who was a supporter of the Italian fascist regime and who was institutionalized after the second world war in his own country of America of which she was the foremost poet owing to this support. Having been an Neoplatonist he was influenced perhaps unduly by the near eastern conceptions of 'The One'. However the 'One Being' not being equivalent to the 'God' of judeo-christianity might constitute some salvation for his translation and indicate an intuitive understanding of origins.

The Confucist 'religion' or code of ethics and 'moral' philosophy, which serves as a common people's ethical template was a Mongoloid (one might say hybrid) addition to the secret teaching of the I Ching which was in its origin an Aryan work of magical practice and metaphysical principles.

That the Chinese hexagram system is correspondent with the Nordic runes, each rune in its shape fitting into the matrix of the hexagram, suggests Hyperborean origins. The hexagram formation on the north pole of Saturn connotes a Saturnian correspondence or perhaps derivation of both runes and hexagrams and the Golden age when Saturn was a major sun of the solar system.

The Shiva yantram or 'six pointed star' also fits into the hexagram (six-sided figure) and was stolen by jewry as their own symbol under the Rothschilds replacing their menorah. This ancient Vedic symbol also had its origins in Atlantis.

The Vedic culture derived perhaps from the Gobi desert just as did Tibet. The Gobi desert civilization was the center from out of which radiated its offshoots carrying the remnants of the Aryan race to China, eventually to Japan (the Ainu people) and to the Indian subcontinent bringing with it perhaps the Rg Veda and earliest of the yet surviving tantras and Vedas which constitute the original nucleus of Aryan lore in this region.

The Sanskrit language akin to modern German was maintained in spite of the regression and indeed the rotting of the caste system with the principle of Varna (color) becoming supplanted with a nebulous 'Tradition' that had incorporated into itself the brown Dravidians who were remnants of the sunken continent of Lemuria.

The Dravidian 'culture' of tellurism became mixed with that of the Aryans creating a hybrid culture sustained with a tempestuous variability through the mixed stock which constituted the rot of what came to be called 'India's miscegenation'.

The subsequent religion of what the later British colonists called 'Hinduism' was a combination of these two primordial 'spiritual' paths- one of a Uranian and masculine, the other of a cthonic-lunar nature creating a chaotic amalgam of culture and race.

Vaishnavism was the original distillate of the purity of caste which facilitated the mixture, leading to the downfall of 'India'. Perhaps it may be speculated, the influence of jewry played a role in initiating this disintegrative process inciting the Sudra caste of Dravidian negroes to revolt if only passively in their characteristically sullen nature as did Gandhi at a later time to deal the deathblow to the overt control of the British Empire in India.

Miguel Serrano speaks of the presence of Bene Israel, the 'fifth caste' of jews in India and their millennial historical presence there as usual playing the role of the corrupt vaishya cast who build power through the usual modus operandi of subterranean subversion.

The Bhagavad-Gita, so venerated by Himmler at a later time, was a resultant product of this caste mixture and can only be spoken of as a book of partial truth just as can any contemporary form of Indian culture, a distorted 'crepuscular remnant' of original Vedic culture, marking the twilight phase of a people whose miscegenation has sounded their death-knell, the spiritual exhaustion of blood poisoning.

The final 'crepuscular remnants' that manifested within the world historical cycle of the manvantara are the Abrahamic religions: Judaism, the originary bacillus of ideological spiritual sickness and it's too offshoots christianity which appeared at an equal interval of distance from its antecedent, to Islam the 'final phase' of Abrahamic manifestation.

All three religions were syncretic creeds constructed through the historical process of cross pollination, human (specifically jewish) contrivance and the distortion of ancient Aryan culture and spirituality. The jewish religion formed through the Babylonian attempted takeover (a.k.a. 'the captivity') and later in the Egyptian invasion (a.k.a. 'slavery' according to their 'Bible') of the Hyksos into the nilotic negro stronghold seeking territorial expansion and wealth through guile and cunning.

The self-serving nature of jewry spawn various fables (fabulous tales) and sundry parables that comprise the contemporary religion of judaism and which welded together the self-appointed 'chosen people' throughout its wanderings, through the pathos of the victim complex and a fanatical monotheism, a characteristically semitic lunar-saturnian spirituality.

The comparatively weak tribal unit of jewry employ their characteristically cunning nature to tear down the Aryan Roman empire. One of their tactics entailed the insinuation of the thin ends of the spiritual wedges of the cross into the Imperium Romanum starting with the introduction under Augustus of the mother goddess cults of the near East, those of Cybele and Demeter which the tolerant Roman emperors allowed pragmatically as a means of enabling the maintenance of Empire.

The near Eastern spiritual incursions which enabled through the incentives of mercantilism and the patrician castes' desire for profit allowed the religion of martyrdom, the religion of the chandala, of the slave, to encroach upon the territory of Rome and to eventually rot it out from within through revolution from below.

From thence the dark age ensued after the destruction of the library of Alexandria and the ongoing devastation of all non-Christian culture and spirituality submerging the light of Aryan mankind into the darkness of dogmatic bigotry.

Under the mantle of christianism of the terror of the catholic murder machine, "The Hermetic Tradition" as spoken of by Julius Evola in his book of the same name was preserved. Some sects of Aryans such as those of the Cathars and Bogomils became tangled up with a judaizers form of gnosticism but preserved their tradition to a degree in spite of this fact.

The still extant pre-christian Aryan traditions were preserved for a time during the Piscean age in more overt form but quickly the Aryan learned that the only way he could preserve his ancestral Tradition was through secrecy and covert means.

From this unfortunate fact of the witch hunting persecution of the catholic church, the minnesanger and alchemists were born who employed coded language and symbolism to preserve the Tradition and carry it forward toward the coming Golden age.

Rene Guenon's book "Freemasonry and the Compagnonnage" reveals glimmers of the masonic history carrying forward the hermetic tradition as do Miguel Serrano's works "The Golden Cord: Esoteric Hitlerism" and "Adolf Hitler: The Last Avatar", tracing the history of the 'luciferian' tradition of the Aryan race. The Sufis derive their spiritual practices from Aryan Persia and other Aryan migrations through their region. Otto Rahn, a high-ranking SS officer, later represented this historical investigation in his work 'Lucifer's court' which examined the history of the Cathars and revealed the persecutions of the catholic church against they who sought for freedom of thought and conscience: "gedanken sind frei" (thoughts are free).

Fleeing the persecution of the catholic church and going underground the Aryan sought refuge in the Americas and elsewhere. In the Americas they became reacquainted with their ancestral brethren, the few who had not been slaughtered when they returned as the Vikings and later as the protestants. In the latter case however they had become thoroughly judaized and thus nearly bereft of the black flame of the black sun.

The Mormons in their origin and other Protestant sects in America attempted like many of their brethren in Europe to preserve the hermetic tradition within the Lodge of Freemasonry. Somewhere along the line they became Judaized however with the infiltration of jewry, transforming their rites and rituals to reflect the biblical stories. Perhaps this was a necessity for the Aryans to avoid persecution by the mainstream Protestant and especially the monolithic Catholic Church and thus to preserve their culture under the symbols and ritualism of the protagonists of the Bible, the 'Hebrews'.

Perhaps as some such as Herman Weiland revealed in his "Atlantis, Edda and Bible" as well as "Balder and Bible" and Jurgen Spanuth, author of "Atlantis", contended the original Hebrew's were white. The name 'Hebrew' according to Rene Guenon in his work "Symbols of Sacred Science" derives from the German word 'Eber' which refers to the boar, the ancient Hyperborean symbol that represents the constellation Arktos ('the bear') whose golden age equivalent was the boar also referred to as 'Gullinbursti' the boar accompanying the Aesir Freyr (who himself represented Venus the morning and evening star?).

Hence can be seen the Luciferian Tradition has Hyperborean origins and perhaps buried within the Christian doctrine still the figure of the Atlantean Krist, Hyperborean Apollo, the black sun, may be seen to shine amidst the ruins of Tradition reflecting the Divine Spark which will herald a new golden age with the Aryan race elevated to a higher form of spiritual being,

The liberation of the Aion Saturn from his rings of ice by the Krist ray emanating from the galactic center will elevate the vibrations of the earth and bring about a re-turn to Hyperborea for the travelers who kept alive the light of 'Kristos-Lucifer-Wotan', with Baldr in Aquarius reigning supreme.

Untergang

The history of the world has developed dialectically as a 'tension of development', creating certain theses (states of affairs) and anti-thetical reactions thereto not as a progressive development but a regressive devolutionary process of degeneration from the height of the Hyperborean Divyas, who entered into this earth to sabotage the Demiurgic control system to the creation of the current human species, the colored man, men with 'hue', and the degraded remnant of the white Atlantean's, the Aryan race properly and improperly so-called, they whose mission entails the spiritualization of the earth and the destruction of the system which is a cyclical conveyor belt of soul energy upon which the Demiurge feeds.

The history led out of Atlantis with the catastrophe and from thence radiated toward both East and West with the Aryan migrations, both Western and Eastern in geographic but not in esoteric terms. The cycles of time and the ever greater densification of the earth plane having imposed upon it the solidified structures of matter, the evil tide of the Demiurge, is a result, and this wave of the evil tide may be identified as 'westernization' and can equally be spoken of as Demiurgization, the ever increasing density or decreasingly aetherial conditions of the fabric of reality identified by Rene Guenon in his book "The Reign of Quantity and the Signs of the Times".

The East in occult terms is where the sun rises, the West where it sets and the sun being identified as the consciousness of the being in question, typically the human, 'the light' of knowledge, enlightenment or illumination. The East as with the traveling of the passage of the sun across the sky is the meaning and the sun's passage moving westward signifies the fading of the spiritual consciousness of the being. Hence the good witch (Glenda) is of the East (the light; illumination) and the bad witch the false light, that reflected by the moon, the lunar-semitic consciousness, the wicked witches of the West being jewry and their Demiurgic-satanic pseudo-gnosis (Saturnian gnosis in the age of lead) being the mask of 'Western civilization' and its hidden face behind the black magic kabbalism of the Jewish and in masonic cabal that has gotten control the world and its captive souls.

The light of the East, proportional to the cycles of time, has faded and has been supplanted as the son of mind circles the earth on its underside by the reflected false light of the moon as embodied in the form of the cabal. Now that it has faded with the Yugas reaching that of the Kali Yuga, a sudden flip (Augenblick) will transpose and on that basis transvalue the aeonic conditions and lead us into the Satya Yuga in the age of Aquarius with its co-rulers Saturn and Uranus.

The cabal seeks to put itself into a position of power over all and declare its servants of the Demiurge, his chosen slaves, as Messiah of the messianic age, the age of the Jewish utopia. They intend to shroud the earth in a perpetual false light of illusion (of Maya) and to substitute a false reality for the Real, to perpetuate the simulacralization of the first earth, imposing a leaden coffin on first Hyperborea and trapping the captive souls within.

The Aryan remnants must expose and oppose simultaneously and forever the Demiurgic lie and that of his self chosen slaves, the liars and falsifiers of truth which they can but dimly grasp with their distorted and hybridized faculties of perception. The Aryan can alone see with lucidity and thus he alone can destroy the pests of the earth and their demonic god, depriving it of its food, of the endless many to many, the propagators of soul food for the 'One' deity to absorb and to perpetuate itself.

The West is now in its down going phase as Spengler distorted in his work (*Der Untergang Des Abenlandes*) perhaps misunderstanding the Yugas and the Manvantara or perhaps falsifying it deliberately as a precursor to the national Socialists, perhaps an attempt on the part of the enemy to put a brake on destiny and the appearance of Hitler on the world stage. Spengler's partial Jewish blood and his relatively significant position as a writer of independent means and respectable Burgher prior to this point suggests he may have been one of the enumerable Jewish disinformation agents used to influence public opinion during this time. It is not, as Spengler to all appearances advocated in his masterwork, an attempt to save the West, that is needed but rather an attempt to adapt to its inevitable down going and eclipse with the dawning of the light of the East having been absent for millennia since the time of Atlantis' down going and the subsequent Aryan migrations which radiated outward over geographical East and West.

The occult East preserved itself for a time in the empires of the Aryan (Egypt and Sumeria, then India and Tibet and the Far East) but it was in all cases in the north that the true light was preserved, the light of the black sun, the sun behind the sun, that of Eternity. The West had begun in various loci of the globe with the destruction of various empires of the Aryan and this destruction may have been strictly correlated with the passing of the Aryan age into that of Pisces and even during the Aryan age, that of the constellation Aries the ram as a transitional phase between Taurus (the Aldebaran Aryans) and Pisces, a point of aeonic tension between diverse signs.

The West went into stagnation but in areas of lesser conflict such as the Far East where the indigenous animal-men were of a more sedate nature and had less of a propensity toward violent aggression such as occurred in the Middle East and Mediterranean regions. The North preserved its culture as did to a slight extent the culture of South America both until the violent imposition of the demiurge at the hands of the Christ-insane devotees of the rising and dying 'Sun of Man', of the hue-man, the animal man, those of 'hue', of color, the cycles of the season.

The false Jewish Christ supplanting the Atlantean Kristos, the archetype of the black sun, of the light of the North, of Eternity which radiates outwards from the center by an implosion as opposed to and defeating and gaining victory over the explosive violence of the passive aggression of the untermenschen, the archetype of the animal man Jesus, the poor and wretched allowing himself to be sacrificed without a fight, attempting to win by losing in a purely material way but in reality losing in the spiritual and material planes.

The God of the losers is only vindicated in Adolf Hitler, he who fought within the parameters of cosmic law and did his duty carrying out a war to the end, having physical victory-pseudo-victory-in reach he allowed his defeat, winning by losing, losing in the material plane and gaining a victory in Eternity as he had the truth, his Ideas, the conception of life which he exemplified being beyond the transience of becoming yet not attempting to escape the realm of illusion of the Demiurge, but standing and fighting to the end.

The current world situation entails an attempt on the part of the evil horde (service of the Demiurge) to materialize the earth, conceal all higher knowledge for themselves and reduce all to the level of the brute, an automatized beast-man interbred as a hybrid of Aryan and beastman and combined into a robot that can make more of its kind and carry out the slave tasks of the privileged rulers.

It is materialization of Spirit, a saturnization of the soul, transforming the base metal of the many too many into lead and attempting to banish the Aryan from a stolen world which they would deny a place to any who could either compete with them for power or defeat them. Hence in their desperation to have total control they seek to assimilate their betters as a condition of realizing their plans for the saturnization of the earth, attempting to create a perpetual closed-system of Demiurgic will to power, that they can control is a cybernetic control grid based on explosively generated electrical power systems, the demon of electricity being harnessed to serve their power madness.

The technology invented by the Aryans such as Tesla and Schauburger and others-impulsively generated, the sacred feminine as applied to machines-they have suppressed or destroyed or used for a diabolical purpose, that of genociding and destroying all organic life while simultaneously robotizing in their slave class to facilitate their ends of living in a jewish utopia, perhaps even attempting to bring onto the earth their demonic masters, to have them take over completely and rule the earth as a slave plantation, a farm of hue-man souls for them to consume and absorbed into themselves as undying cybernetic machines or extraterrestrial entities whose lifespan exceeds that of humans by any number of lifetimes.

The Aryan and would take, re-present his earlier suppressed and stolen and plagiarized technology and spiritualize the earth, elevating the consciousness of all sentient life and facilitating its realization of its proper destiny saving the souls of the salvageable animal-men and all other sentient life from the vampirization of the Demiurge, the Fenris Wolf and his servant the jew. This or he will die attempting it as a Virya, spiritual warrior, eternal Champion of the combat against the evil horde, against the coarse violation of the first earth by the bestialization and demonized juden and their slave minions both white and non-white, the niggers of his slave legions of sellouts and self-seeking savages who have sold their soul to the jew and have become 'dead in the jew's money'.

The East meets the West within the cycles of time as the Jormundgand serpent wraps itself around the earth at the close of the Kali Yuga in the Ragnarok at the last battle of Rahowa-racial, holy war! The West has nearly completed its cycle of down-going (untergang) and the East rises. However, the northern light has never set on the Aryan as it is the outpouring of the Krist ray, of the light of Eternity radiating onto the earth as the black flame of vril, kindling the blood memory of the redeemable and enabling their return to Hyperborea-not a cowardly escape from reality but a fight to the finish, a mortal kombat to achieve immortality, the absolute personality, union of the fragmented shards of the soul, and to redeem this dying Earth from its total destruction. The immortals fear no death as dwelling in Eternity they cannot be affected by the violent thrashing of Jormundgand, the Demiurge, in his death throes.

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BOOKS

