

ESSAY 19 – THE GREAT RESET

by Alexander Wolfheze

Decamerone Redux: Reader's Digest for a Post-modern Plague Season

orig. Arktos.com 4 and 7 April 2020

Giro, girotondo!
Quant'è bello il mondo,
il mondo dei bambini,
con tanti fiorellini
La gallina canta, canta sola sola
Non vuole andare a scuola
Il lupo è dietro la porta,
La porta casca giù, il lupo non c'è più
A terra tutti giù
'Turn, turn around!
How beautiful is the world,
the world of the children,
with many little flowers
The chicken sings, she sings all alone
She doesn't want to walk to school
The wolf is behind the door
The door falls down, the wolf is no more
All fall down to earth'
- Anonymous nursery rhyme and singing game

'Ten Against Thebes' dedication: Given the rapidly thickening of blanket censorship, aimed at even the faintest hint of dissident fact-finding and critical thinking on any substantial aspect of the whole 'virus-vaccine' complex around the 'Corona Crisis', it may here be useful to recommend to readers the pioneering work of just a few of the brave specialists, lawyers, journalists and thinkers who were among the first to resist the globalist-nihilist 'Great Reset' agenda. This chapter is dedicated to ten of these maverick dissidents and 'conspiracy theorists': Vernon Coleman, Charles Eisenstein, Reiner Fuellmich, Mattias Desmet, Robert Malone, Sherri Tenpenny, Geert Vanden Bossche, Kees van der Pijl, Ron Unz and John Waters.

'The Mask of the Crowned Death' (Pandemo-political Anamnesis)

A year passes
And it's like nothing's changed
We're all still here
Warm embraces, smiling faces
But only I know the secret:
Nothing is like it used to be
- Lupa G, 'The Secret'

It has been a long time since one of humanity's most ancient enemies, mass death-causing plague, was last seen in the West. Ever since the war- and starvation-exacerbated epidemics that concluded the First World and Russian Civil Wars, a full century ago now, the victorious progress of (medical) science and technology and the great shield of hyper-sanitized urbanity have allowed Western man to keep the old threat of mass disease at bay: after having moved *out of* nature, Western man seemed to have gained a decisive victory *over* nature. The unprecedented hubris of Western man's Brave New World towards nature, the natural order and Earth itself is perhaps nowhere better illustrated than in the shift in his attitude towards the *human* part of nature: at the collective level - governance, law, ethics - he has turned away from *reality*-bound particularities, essences and identities and turned towards *idea*-bound universalities, constructs and illusions.

Collectively, Western man has abandoned the nature- and earth-bound existential modalities of his ancestors. This abandonment resulted in the collective spiritual crisis ('survival of the fittest' materialism, 'death of God' nihilism) of unparalleled depth - in what René Guénon termed the 'Crisis of the Modern World' (the author has applied this concept to cultural history in his work *Sunset* and to meta-politics in his work *Alba Rosa*). At its most superficial level, this crisis concept refers to the existential conditioning of total (psycho-social) alienation and permanent (socio-economic) insecurity that inevitably follows from the loss of the authentic experience of well-grounded identity (being-in-time-and-place). Any such authentic experience requires a well-calibrated admixture of home *community* (family, lineage, people - well expressed in the German word *Gemeinschaft*) and home *place* (hearth, sheltered locality, true homeland - well expressed in the German word *Heimat*). The experience of well-grounded being-in-time-and-place requires access to a specific *genius loci* in the physical world - such access is restricted by true birth right (e.g. long-standing property rights, family names and ancestral graves) and effective presence (e.g. birthplace, participation in the natural cycle, continuous land occupation). The more 'modern' man - and Western man undoubtedly represents mankind's *most modern* part - moves away from this double natural-cultural rootedness of his ancestors, the more he removes himself from the various protecting walls that his ancestors built up over centuries. As the physical security that comes from cohesive (extended) family life, inherited property rights, substantial self-sufficiency and true communal (ethnic and national) identity fades, so do its psychological and spiritual equivalents.

At its core, the Crisis of the Modern World - most acutely experienced in the West as the most 'modern' part of the world - is a *crisis of identity*. It leaves the modern Western 'liberated' individual 'free' only in a *negative* sense: he is left with a formal but fictitious 'freedom' - from responsibilities in the present (where his ancestors felt bound to family, community and fatherland) and from obligations to the past (where his ancestors felt bound to heritage, culture and tradition). But his 'freedom' from these responsibilities and duties comes at a steep price: the forfeiture of old privileges and rights. As modern Westerners increasingly reject traditional gender roles and traditional marriage structures, they also increasingly forfeit the privileges of societal harmony and conjugal exclusivity - and the rights of true fatherhood and true motherhood. In doing so, they effectively exclude themselves - most quite unwittingly - from the timeless (continuous, multi-generational) spheres of home, family and community, spheres that are indispensable for the proper public functioning, let alone the private well-being, of the large majority of humans. As modern Westerners increasingly reject traditional ethnic

allegiances and traditional national identities, they also increasingly forfeit the privileges of ethnicity-based solidarity (social security, public healthcare) and nation-state protection (law and order, border protection). In doing so, they also neglect and abandon the carefully tended gardens of their ancestors, who built these long-term infrastructures and institutions based upon (relatively) ethnically homogeneous societies and historically grown nation-states. Homogeneous societies and organic states for which, one may add, their ancestors made great sacrifices over long centuries: social security, public healthcare, law and order and protected borders were all *paid for* - the latter often at a steep price in blood, sweat and tears. These ancestors eliminated the most extreme and preventable forms of poverty, hunger, sickness, domestic lawlessness and alien invasion from the carefully tended garden of Western civilization. By the mid-twentieth Century, these scourges had been largely banished behind the garden walls of the West - the same border walls that modern Westerners have now been neglecting for over a generation. Now, after years of systemic neglect of the walls of the West - finally followed by deliberate 'open borders' *betrayal* of the same - the ancient spectres are returning with a vengeance.

The first of the ancient spectres to start creeping back into the West was *poverty*: around forty years ago its come-back was facilitated by hippie-to-yuppie boomer nihilism, rationalized in the 'pseudo-protestant ethics' of Thatcher-Reagan-style neoliberalism. Starting in the early '80s, neoliberalism brought back Victorian Era social Darwinism to Western Europe and the overseas Anglosphere, destroying native industries, workers' rights and welfare states, condemning a whole generation of working-class people, and much of the rural and small-town population, to permanent economic stagnation, steady infrastructure decline and increasing cultural impoverishment. Structural large-scale unemployment, massive drugs addiction, rampant venereal disease and soaring suicide rates ravaged a whole generation of young people, inexorably bending downward the developmental curve of the West. In early 1986, two disasters marked the 'point of no return' on both sides of the Iron Curtain: in hindsight, the Challenger Disaster of 28 January and the Chernobyl Disaster of 26 April are key indicators of the decline of American and Russian superpower, marking the end to the great 'the skies are the limit' hopes for a techno-social breakout to utopia.

By then, the second of the ancient spectres had already started to creep back into the West as well: *alien invasion* recommenced as neo-liberalism (big business, high finance) and Cultural Marxism (academic pseudo-intelligentsia, polcor mainstream media) effectively aligned themselves in an all-out 'globalist' project under the aegis of 'free markets', 'open borders' and 'global institutions', a project that relied not only on de-industrializing 'outsourcing' from First to Third World but also on massive 'migration' in the opposite direction. The large-scale repatriation movements that followed the gradual elimination of Europe's colonial empires, roughly between 1945 and 1980, and the (originally temporary) guest labour influx that was triggered by Europe's boom-time labour shortages during the second half of that period, had already created a precedent for Third World mass immigration. Even during the deep economic crisis of the '80s, Third World mass immigration was deliberately continued: the only real adjustment was in political rhetoric, with a switch from the promotion of 'guest labour' to that of 'asylum rights'. In the post-Cold War New World Order of Gordon Gecko-style neoliberalism, this mass immigration accelerated, ensuring a permanent lowering of labour costs, a structural rising of real-estate prices, a permanent emasculation of the labour movement and a permanent shift in the electoral balance - of course in favour of the neoliberal regime.

The spectre of the alien invasion of the West was initially only visible in marginal and localized phenomena - 'white flight' from decaying inner cities, 'ethnically biased' petty crime, 'free rider' welfare fraud - but it gradually expanded in intensity and size, finally escalating into full-blown emergency: industrial-scale 'grooming gangs' (the single 2013-revealed 'Rotherham' operation alone had over 1,500 victims according to 'official figures'), systematic 'Islamicist' terror (the gruesome 'slow slicing' details of the 2015 'Bataclan' bloodbath have been effectively censored) and open breaches in the borders (the 2015 'Migration Crisis' saw over a million military-age 'refugees' from the Asia and Africa successfully re-trace the ancient Ottoman invasion route through the Balkans and into Central Europe).

The reappearance of the spectre of alien invasion from Asia and Africa was immediately followed by the reappearance of many threats that had been almost forgotten throughout the West: the threat of pickpocket gangs came to the shopping districts, the threat of highway robbery (gun-point car-jacking) came to the roads, the threat of gratuitous 'gangster' violence came to neighbourhoods and schools, the threat of re-emergent primitive diseases came to the hospitals, the threat of ethnically targeted rape came to the swimming pool, the threat of 'lover boy' grooming operations came to the schoolyard and the threat of fanatical anti-Western terrorism came to pervade the public sphere. Not only were these threats downplayed and covered up by liberal-normativist cartel politicians and system journalists: any attempt, on the part of dissident thinkers and politicians, to truly understand and effectively combat these 'diversity'-related phenomena was systematically repressed through ('algorithmic') censorship, ('hate speech') persecution and ('antifa') intimidation. But the masking strategies of the globalist hostile elite - its rigged 'democratic mandate' based on cartel machinations, 'immigrant' votes and marketing ploy, its deceptive 'political correctness' based on virulently anti-rational, anti-male and anti-white identity politics - are increasingly failing to keep it from being recognized for what it truly is: a pirate clique of mercenaries and traitors bent on plundering Western resources and enslaving Western peoples. Its true aim is the replacement of Western cultures and the Western peoples by globalist counter-culture and deracinated diversity. The mask of the globalist hostile elite, and its gloves, are coming off - but in a way that few could anticipate.

The true face of the globalist hostile elite is now visible in its handling of the latest globalist weapon of mass destruction, a weapon that is - so far - finding its most destructive demopolitical application in Europe: the 'Covid-19' Corona Virus pandemic. Even without recourse to facile 'conspiracy theories' about deliberate biological warfare (which would be nothing new in world history: poisoned wells and poisoned arrows are attested even in Bronze Age cuneiform documents), and even without overdosed paranoia over the protracted non-action of Western Europe's 'leaders' in response to the outbreak, it is easy to see how the arrival and spread of the Crowned Death have been facilitated by their globalism-as-usual policies - open borders above all. With very few exceptions, the 'leaders' of the West have not only - once again - utterly failed in their basic duties to protect and serve their peoples: they have also - once again - proven to be *on the wrong side of history*. Their failure to do what was, and is, humanly possible to protect those entrusted to their care in the face of life-and-death choices may very well cause a critical mass of public distrust and anger. As the line between criminal negligence and wilful destructiveness is becoming increasingly blurred, public trust in lawful authority may start to founder. Depending on the yet-to-be-determined depth and length of the present pandemic emergency, the absence of authentic higher authority - which is ultimately

measured by effectively decisionist intervention in true crisis situations - may very well come to endanger law and order. Any significant failure in authority - either merely in perception or in actual effect - would at once reduce the new 'diversified' demo-political reality of the West to its lowest common denominators: narcocratic criminal networks, ethnicity-based social allegiances and neo-primitivist social atavism. As the West is coming face to face with the Crowned Death, it should be remembered that this particular 'horseman', pestilence, has three fellow-travellers that are never far off: war, hunger and hell. The West may come face to face with it and, by the grace of a Higher Power, escape this particular avenging angel and live to fight another day. But lessons should be learned and strategies should be devised to cope with the *next* emergency - the omen should not be ignored.

*And I saw, and behold a white horse: and he that sat on him had a bow
and a crown was given unto him: and he went forth conquering, and to conquer*
- Revelation 6:2

Across the Geopolitical Event Horizon

(Eurasianist Anamnesis - freely inspired by, with paraphrases, Aleksandr Dugin, 'Coronavirus and the Horizons of a Multipolar World: The Geopolitical Possibilities of Epidemic'.
Geopolitika.ru 17 March 2020)

We can now begin the countdown to a multipolar world order - the coronavirus pandemic has buried globalization, open society and globalist capitalism. Enclaves of humanity have begun to take their isolated historical trajectories. - Aleksandr Dugin

(*) *The burial of globalist mythology.* The Corona Crisis has exposed the foundational fallacies of the globalist New World Order: open-border policy has accelerated the pandemic, transnational governance has utterly failed to respond to it, globalist high finance has crumbled under its impact, liberal-normativism has proven unable to match the effectiveness of the decisionist crisis management of Chinese- and Russian-style 'illiberalism'.

(*) *The melt-down of geopolitical unipolarity* (cf. Ch. 4-6 of Wolfheze, *Globus Horribilis*, forthcoming): The outbreak of the coronavirus epidemic is a decisive moment in the downfall of the unipolar New World Order of globalist post-modernity. The decline of geopolitical unipolarity and socio-economic globalization has been noticeable since the early 2000s: it has gradually increased with the accumulation of 'counter-current' events and developments such as America's '9/11', China's rise to economic superpower status, Putin's reassertion of Russian state sovereignty, the militant Islamicist attack on hyper-liberal secularism, the national-populist rebellions of 'Brexit' and 'Trump' and discursive bankruptcy of liberal-normativism in the face of the Neo-Eurasianist and Dissident Right metapolitical challenges.

(*) *The event horizon of liberal-normativist ideology* (cf. Wolfheze, *Rupes Nigra*, 1ff.): The meltdown of globalization in the face of the Corona Crisis may hasten the end of liberal-normativism: the spell of its global hegemony as humanity's default ideology, as summed up in Fukuyama's 1992 announcement of the 'end of history' and the rise of 'last man', is coming to an end. The end of liberal-normativism will spell the end of the various artificial constructs that are inextricably linked to it: the absolute rule of 'global markets', the totalitarian model of 'parliamentary democracy' and the one-size-fits-all straight-jacket of 'human rights'. What lies

beyond this 'event horizon' remains as yet unknown: it is impossible to foresee the final outline of the future world order. True geopolitical multipolarity has never existed, and if we look for some distant analogue of it, we should not turn to the Early Modern Westphalian world order, but rather to the pre-modern era preceding the Age of Discoveries: to the pre-modern world order of multiple, truly autonomous cultural circles that lacked a single binding system of 'universal' exchange mechanisms, 'international' laws and 'humanist' ethics.

(*) *The decisionist basis of the post-globalist world order* (cf. Wolfheze, *Rupes Nigra*, 1ff.): Much will depend on what will defeat the corona virus: those technical, legal and disciplinary measures that prove effective will become essential components of the political and socio-economic order of the future. Thus, the temporary alienation dictated by the direct threat of contagion from abroad and the necessary alienation from transnational systems of exchange and regulation will force states into a mode of self-reliance: their priorities will be health protection, food security, minimal economic autarky and maximal political manoeuvrability. Even if elements of liberal governance and capitalist exchange are preserved, they will have to be firmly embedded in frameworks of national control, such as foreign trade monopolies and state-regulation of capital flows. Nations that are historically distant from liberal-normativist ideas and habits, particularly those with affinity to land power rather than sea power, may well move towards optimal *Lebensraum* realignments in terms of geopolitical security and economic autarky.

(*) *The challenge of multipolar security in post-globalist geopolitics*. Direct security interests, economic autarky demands and structural cultural-historical affinities may replace globalist attempts at enforcing artificial 'global security', 'global markets' and 'global governance'. To the extent that the borders of nation-states and cultural circles are well-matched, isolationist policies may prevail. Previews of isolationist alternatives to the unipolar-imperialist globalism of the receding unipolar epoch are already available in recent neo-nationalist phenomena such as Trump's cautious disengagement from American interventionism and Israel's rigorous policies of ethnic segregation and preventive deterrence. To the extent that the boundaries of nation-states, cultural circles and economically autarkic regions significantly diverge, drastic regional realignments may be necessary. Such regional realignments, driven by the simple 'balance of power' calculations, will allow a reassessment of older imperial ideas and traditional supra-national state constructs, such as the older supra-national structures that aggregated around natural power poles in Ottoman Turkey (Constantinople), Safavid Persia (Isfahan) and Moghul India (Delhi). A drastic redrawing of artificial borders may be necessary to facilitate neo-isolationist as well as regional realignment policies. To the extent that they cannot be covered by legitimate supra-national 'neo-empire' boundaries, ethnic, linguistic and religious boundaries may need to be reasserted above the many artificial ('Versailles Peace', 'Berlin Conference', 'ex-Soviet') borders that still hamper harmonious international relations across much of Eurasian and African landmass today.

One should not be deceived: the world coronavirus pandemic is a turning point in world history. Not only are stock indices and oil prices collapsing, the world order itself is also falling. ... Human societies will soon become free-floating: no more dogmas, no more dollar-imperialism, no more free-market spells, no more Fed dictatorship or global stock exchanges, no more subservience to the world media elite. ... It is obviously impossible to say what this will look like or what it will lead to. However, it is already clear that the old world order is becoming a

thing of the past, and quite distinct contours of a new reality are emerging before us. What neither ideologies, nor wars, nor fierce economic battles, nor terror, nor religious movements have been able to do, has been accomplished by an invisible, yet deadly virus. It brought with it death, pain, horror, panic, sorrow - but also the future. - Aleksandr Dugin

Beyond the Politically Correct Frame

(Ethno-Nationalist Anamnesis -

freely inspired, with paraphrases, by Greg Johnson,

‘How Coronavirus Will Change the World’. *Counter-currents.com*, 18 March 2020.)

Even if the Globalvirus stops today, we are looking at a world in which the argument for ethno-nationalism is stronger and the argument for anti-ethno-nationalist forces of globalism, multiculturalism, democracy and liberalism is weaker. - Greg Johnson¹

(*) ‘Global free trade is bad’ *Because businessmen care only about profit, not about the common good of society, and because the [Western] political class no longer puts the [Western] peoples first. [It is more concerned with protecting the economy from ‘panic’ than protecting the Western peoples from the virus itself.] The vast majority of pharmaceuticals ... are manufactured in China, a [free trade] rival, [allowing it to blackmail the West].*

(*) ‘Globalism is bad’ *By globalism, I mean erasing national borders to ease the global movement of people and goods. It is possible to have national borders and international trade and travel, but nations need to regulate them for the common good of their peoples. ... Immigration fraud, visa overstays, and other forms of bureaucratic incompetence or sabotage effectively abolish borders throughout most of the West.*

(*) ‘Multiculturalism - open borders, diversity & anti-racism are bad’ *In times of plague, diversity and multiculturalism are dangerous burdens, for they decrease social trust and solidarity, which are necessary for disciplined and effective public health measures like quarantines, curfews, and testing. Obviously, openness is not an absolute good if it allows in a plague. Which means there is a good kind of xenophobia, namely the xenophobia that protects us against the plague. There is a good kind of racism, namely the racism that protects against the plague.*

(*) ‘Democracy is bad’ *Democracy encourages politicians to think only as far ahead as the next election. Since disasters happen only occasionally, every politician knows they are unlikely*

¹ The author has here slightly altered Greg Johnson’s words by adding the qualifying phrase *the argument for* because even if the Corona Crisis leaves the *arguments* for ethno-nationalism and globalism, respectively, stronger and weaker, it is not by any *argument* that the power struggle between the two will be decided. The author deems it necessary to specifically draw the reader’s attention to one of the critical comments that Johnson’s article attracted: *[T]he problem with optimism is the same as [with] pessimism: it pre-commits you to a conclusion. In order to see how corona will change the world, we should look at what [MSM and social media] ‘influencers’ say: (*) airport testing, not closed borders; (*) testing: ...[t]hey want everyone tracked; ...a hint of authoritarianism; (*) nationalized healthcare; (*) remov[al] of the [crisis-discredited] Republican Party [and] Trump; (*) globalism... is inevitable: [the corona crisis] is not proof that globalism failed - it is proof that global governance is needed to handle ‘global threats’; (*) ‘virus borders’ can be [independent] of national borders, as done [with]in China: [t]he need for ‘virus borders’ does not imply nationalism, [but] could [be made to] happen [by] a one-world government* (‘Sutter’, 19 March 2020). It should be noted that ‘Sutter’s’ critical comments emphasize some ‘dangers’ that are particularly American: from a European New Right perspective, authoritarian action, large-scale tracking and nationalized healthcare would be *desirable* rather than ‘dangerous’.

to happen on his watch. Since politicians - especially national leaders - have short terms of office, it makes no sense for them to use their political capital for events far into the future, especially events that may never happen.

(*) ‘Liberalism is bad’ *Liberalism unlocks politics from the common good - it is the politics of individualism, declaring that only the individual and his interests matter. ... Liberalism slowly dissolves the social cohesion, public-spiritedness, and self-sacrifice of pre-liberal societies in the acid of individualism. ... The more liberal a society is, the slower and more grudging the response. The more liberal a society, the more vulnerable it is to mass death in times of plague.*

Johnson’s diagnostics of the current ‘Globalvirus’ crisis confirm a number of the Dissident Right’s long-standing theses; these may now be assumed to have been proven true beyond the slightest shadow of a doubt. Now it is time to consider what will *follow* the utter ruin of globalism - what will follow the end of what has now been *proven* to be bad in globalism: global free trade, open borders, multiculturalism, diversity, anti-racism, democracy, liberalism. Some questions need to be considered in this regard. Is the Dissident Right ready to *step in* - to *replace* the globalist hostile elite? Is it ready to move beyond the demolition phase - to *move on* and proceed to the (re)construction phase? Is it ready to rise to the occasion - to take hold of the fleeting moment of opportunity that may come when globalism simply collapses and vanishes from history? Is it ready to step in, walk through the vacated corridors of power into the long-deserted throne room? Is it ready to *move in*, if need be at a moment’s notice, to replace the wrong concepts, structures and people with the right concepts, structures and people? Or will it leave these opportunities and challenges to lesser and lower but faster and stronger competitors? If the Corona Crisis has something to teach the Dissident Right it is this: that these questions need to be asked and addressed sooner rather than later - that they need to be asked and addressed *now*. Because it may come to pass that, after all hope has deserted us and all expectation has failed us, by the grace of a Higher Power, globalism expires by the force of totally unforeseen circumstances. That our mighty, seemingly unconquerable enemy suddenly drops dead right before us:

*dead, slain, after all man’s devices had failed,
by the humblest things that God, in His wisdom, has put upon this earth.*
- Herbert George Wells, *The War of the Worlds*

From Umvolkung to Entvolkung (Demo-Political Anamnesis)

*Das Volk hat das Vertrauen der Regierung verscherzt. Wäre es da nicht doch einfacher, die
Regierung löste das Volk auf und wählte ein anderes?*

‘The people have forfeited the trust of the government.

So would it not be easier for the government to dissolve the people and elect another?’

- Bertolt Brecht

Given the post-2015 urgency of addressing accelerating mass-immigration, Dissident Right demo-political critiques of globalism have recently tended to focus on the specific issue of ethnic replacement rather than on the general issue of overall population management. One of

the side-effects of Corona Crisis is a - most likely very temporary - attention shift, away from globalist-engineered mass-immigration and towards a broader view of globalist demo-politics.

One of the many advantages that Dissident Right newsgathering has over its politically correct and dogma-bound MSM counterpart is its relative - because very necessary - openness to the 'lunatic fringe' and 'conspiracy thinking'. Since the internet revolution of the early '00s any Dissident Right reader worth his salt will have had the (sometimes more than questionable) pleasure of becoming acquainted with many deliciously grotesque and hilarious thought experiments, ranging from the rather straightforward 'reptilian take-over' (undoubtedly reinforced by the authentically 'alien' behaviour of the globalist hostile elite) to the more subtle 'transhumanist agenda' (undoubtedly actively pursued by the 'cosmetic surgery' industry and 'transgender' lobby). The Corona Crisis has predictably triggered a surge in conspiracy theories that investigate suspicious coincidences as well as *qui bono* arguments, theories about the (accidental) release of bio-weapons, the targeted culling of populations and the convenient imposition of globalist totalitarianism. Such thought experiments have the advantage of broadening the Dissident Right narrative and reinvigorating demo-political and eco-political foundational discourse. Thus, probably for a short moment only, the Corona Crisis is allowing the old question of overall population management to retake the centre stage. The smaller threat of globalist *Umvolkung* (German, 'population replacement') is temporarily upstaged by the greater threat of globalist *Entvolkung* (German, 'depopulation'). In fact, the threat of globalist *Entvolkung* should have had centre stage ever since the Fall of the Wall in 1989: it has been profoundly tangible ever since the globalist *Machtergreifung* that followed the dissolution of the Eastern Bloc.

First, in the '90s, 'Disaster Capitalism'-style neo-liberalism brought back real hunger and real hardship to Eastern Europe and the ex-Soviet sphere, as it 'privatised' virtually all means of production, allowing foreign 'vulture funds' to pick up - and pick apart - native infrastructure, industry and land, leaving millions of older people permanently without employment and forcing millions of younger people to permanently relocate abroad. Grass grown-streets and ghost villages, of course neatly out of sight of the tourist masses, are found throughout most former Eastern Bloc countries, which collectively experienced a demographic collapse of unprecedented proportions. Of course, the Western press hardly paid attention to these things - the main attractions remained the fire sale-priced child prostitutes and post-order brides. Nobody has ever counted the preventable deaths of neglected elders and sick people in the understaffed and bankrupt state hospitals, the suicide rates among ruined shopkeepers and farmers and the desperate abortions requested by destitute young girls.

Then, in the '00s, 'New World Order'-style neoliberalism started to reinsert *de facto* pre-state socio-economic conditions into the West (here defined as Europe, minus Russia plus the overseas Anglosphere) with an all-out assault on the nation-state through various simultaneous 'globalization' programs. Nation-state borders were 'erased' through a combination of simultaneous 'globalizations': technological development (internet, mobile telephone), institutional reform (UN Global Compact 2000, International Criminal Court effective 2002, ECB with physical Euro currency 2002, Lisbon Treaty effective 2009). At the periphery of the West the same project was implemented through 'Colour Revolutions' (Yugoslavia 2000, Georgia 2003, Ukraine 2004). The demographic decline among the indigenous nations of the

West may have been hidden by globalist-engineered Third World mass-migration, it was - and is - very real nevertheless.

Finally, in the '10s, the most direct and cruel globalist *Entfolkung* strategy was imposed on the largely Muslim Middle East and North Africa: the globalist-engineered 'Arab Spring' brought revolution, terrorism and (civil) war to a region already suffering ecological depletion (severe overpopulation, water and food shortages, severe environmental degradation). The disintegration of stable state structures across large parts of Libya, Syria and Yemen, adding to the earlier disintegration of Somalia, Afghanistan and Iraq, resulted in a combination of Middle Eastern and North African *Entfolkung* (war, hunger, ethnic cleansing, infrastructure destruction) and Western European *Umfolkung* (mass-immigration, artificially enforced inter-ethnic wealth transfers and systematically planned societal destabilization based on 'humanist' rhetoric).

*Puisqu'un mort n'a de poids que si on l'a vu mort
cent millions des cadavres semés à travers l'histoire
ne sont qu'une fumée dans l'imagination*

'Since a death carries no weight unless we see the death,
the hundred million corpses that litter the course of history
are nothing more than a whiff of smoke in our imagination'

- Albert Camus, *La Peste*

Now, the '20s have begun with the 'global pandemic' that is putting the New World Order project of the globalist hostile elite on the knife's edge. Depending on the specific nature and real severity of the virus, the Corona Crisis potential to bring about either the apocalyptic final victory of the globalist New World Order (the final eclipse of nation-state sovereignty through the 'martial law'-style imposition of totalitarian transnational governance) or the utter ruin of globalist megalomania (the re-emergence of Neo-Eurasianist-style multipolarity and Ethno-Nationalist-style nation-state sovereignty, cf. the two preceding paragraphs).

Perhaps the greatest task of metapolitical re-education - and de-conditioning - that awaits the Dissident Right in the wake of the Corona Crisis is the re-appropriation of authentic demopolitics. The only true antidote to globalist *Umfolkung* and *Entfolkung* is found in an utter rejection of the historical-materialist *règne de la quantité*² in the demo-political arena. What matters is not the quantity of the people that survive the various incidents, crises and catastrophes of globalism - the category to which the Corona Crisis belongs in this regard remains yet to be determined. What matters is the quality of the surviving population: even if only a tiny fraction of the indigenous Western peoples survives, this fraction may yet carry the seed for a self-surpassing rebirth of Western civilization (cf. Wolfheze, *Alba Rosa*, 187ff.). This also means that the Dissident Right is bound to reject the ultimate axiom of historical-materialism (which is the philosophical 'red line' connecting the modernist ideologies of liberalism, socialism and fascism), viz. growth *à l'outrance*, and its social Darwinist corollary, viz. natalism *à l'outrance*. At this point in history - with total world population nearing the critical eight billion threshold and with total European-descent population still at an absolute all-time high - quantitative *population decline* may turn out to be a necessary precondition for

² Reference to the title of a 1945 Traditionalist cosmological work, *Le règne de la quantité et les signes des temps*, 'The Reign of Quantity and the Signs of the Times' (René Guénon).

qualitative societal development. At this particular juncture, the natalist policies that are being promoted for the indigenous Western peoples in less discerning quarters of the Dissident Right - an impossible attempt at 'keeping up with the Joneses' in re-producing Africa and Asia at any rate - may very well turn out to be a fatal error.

The Dissident Right would do well to remember that the highest human archetypes of Western civilization are found in its *non-reproducing* top layer: the eternal-bachelor scientist, the lone-wolf philosopher, the true-celibate priest, the young-dying warrior, the forever-errant knight, the last-of-the-line noble scion. In a certain way, Western civilization aims at one thing only: the re-production of these *higher archetypes*. In a certain way, all the work of generations of Western men, all the sacrifice of generations of Western women and all the children ever born from them, serve only one thing: to, very occasionally, bring forth these very rare higher archetypes. They are our most precious heritage because they can, by the greatness of their souls, again and again reproduce our civilization - even after all of its material expressions are utterly destroyed by whatever catastrophe fate may throw at it. The final demise of these archetypes - whether through peacetime decadence, pandemic depopulation or wartime genocide - would deprive Western civilization of its very purpose.

*For however the fortune of war shall go, may it not come to pass that much
that was fair and wonderful shall pass forever out of earth?*
- 'Théoden', *The Two Towers*

Never Waste a Good Crisis

(Eco-political Anamnesis - Extracts from Constanteyn Roelofs,
'Moge coronavirus het failliet van goedkope globalisering worden'
(‘May Corona Virus Cause the Bankruptcy of Low-cost Globalization’).
Elsevier Weekblad, 18 March 2020)

‘This Corona Crisis presents us with a perfect opportunity to radically re-think the way in which we arrange our societies and public spaces. The moment has come to introduce healthy restrictions on mass tourism and to clean up our cities for the health and well-being of their inhabitants.’

‘Between the many dystopian corona images that are drowning us on the big bad internet, one short video drew the attention of many: it showed a dolphin visiting Venice, swimming undisturbed through its channels, now quiet and clean because of the decline in tourism. Nearer to home, [in Amsterdam], the blessed effects of the collapse of tourism and mass consumption are also becoming noticeable. No streets crowded by drug-dazed Spaniards and drunk Easyjet Britons, no obese shoppers carrying bags full of disposable clothes produced by Bangladeshi child slaves back to their villages, no fast food restaurants full of bio-industrial torture meat - we may not be allowed to say it, but we can secretly enjoy the moment. High finance capitalists, real estate usurers and bio-industry lobbyists may not want to hear it, but, at long last, great city life is regaining some quality...’

‘If the virus has proven one thing, it is this: that the ‘there-is-no-alternative’ liberalism of low-budget mass tourism, fast fashion, open borders and public space chaos has had massively negative consequences. Low-quality globalisation and mass-migration have caused a poisonous

climate where people and animals are forced to live in too close proximity in stone-and-asphalt jungles, in eternal transit in over-subsidized cars and planes - now we are paying the price. Ever since SARS experts had feared that planetary-scale predatory exploitation would cause some virus to jump from animal to human - now we are living through this scenario...'

'This is the moment to introduce healthy restrictions on mass-tourism and to bring back some sanity into the lives of city-dwellers. This should be the end to political pandering to the spoilt lobbyists of the 'low-cost carrier' travel industry, to end the 'disneyfication' of inner cities and to end the mad mass commutes in oversized cars and overfull trains. Let the space that is vacated by bankrupt 1-euro shops and fast-food eateries be given to entrepreneurial collectives and small-scale start-ups. Let the experience of home-based work be extended through the abolishment of useless face-time in soulless office blocks. ...Shops and eateries can be replaced by ateliers and workspace for individual creators and technicians. ...Car commutes can be replaced by bike rides for people living near their workspaces. ...Asphalt and stone can be replaced by water spaces and green parks. The time has come to clear our cities from the status-symbol cars and scooters of those who are too lazy to bike and walk. ... This is the moment to take measures against the import of low-cost, non-durable, un-sustainable mass consumption goods that have been produced in Third World sweatshops. Restraint, civilization, silence, cleanliness and regularity - these are all dirty words for the real estate sharks, lease car show-offs and post-modern open border relativists who are running the Netherlands, but this pandemic is proving that without these things we will be killed off by our addiction to low-cost globalization.'

'Don't Look Now'

(Eco-Political Anamnesis - About and from Greta Thunberg)

*In the face of madness
I stood and I screamed:
'You can't have me!'
Crying, as I chased the poisoned shadow away
In its place, I planted a seed
And I watched it
As it blossomed
- Lupa G, 'The Secret'*

One of the least popular debate topics within the Dissident Right, but causing rifts as deep as those caused by much more rewarding topics such as the Jewish, Islamic and Allosexual Questions,³ is the Climate Question. Despite the impeccably deep-green credentials of the Dissident Right, which can be traced back all the way to Old Right Eco-Fascism (Richard Darré, Savitri Devi Mukherji)⁴ and early New Age Deep Ecology (Garrett Harding, Pentti Linkola)⁵, it is currently in danger of compromising its holistic-ecological root values by pandering to the

³ For the author's stance on these three issues, cf. 'Jewish Question' *Rupes Nigra*, 247ff., 'Islamic Question' ibidem 373ff. and 431ff., and 'Gay Question', ibidem, 184ff.

⁴ Savitri Devi Mukherji's most directly 'green-relevant' work, *The Impeachment of Man* (first published 1959), is freely accessible online at The Savitri Devi Archive.

⁵ Pentti Linkola's most recent work, *Can Life Prevail? A Revolutionary Approach to the Environmental Crisis* (2009), has been published by Arktos Media.

‘climate-denying’ electoral strategy of civic-nationalist and Alt Light populism. Given the catastrophic damage done to the Earth’s natural environment by decades of unrestrained Third World ‘demographic growth’ and unsustainable neoliberal ‘economic growth’ - now perversely combined in replacement-level Third World mass-immigration in the West - it is high time to purge the Dissident Right from such unworthy weakness. Now, the Corona Crisis provides a perfect opportunity for a decisive reaffirmation of the Dissident Right’s commitment to its holistic-ecological root values - a move that would have the welcome side-effect of breaking the current Liberal-Left near-monopoly on the ‘green vote’, an electoral ‘boom market’ given the growing ecological consciousness of younger Westerners. As shown by the previous paragraph, the old Deep Green link between ecology, demography and ethnicity is now starting to resurface even in the MSM - it is time for the Dissident Right to dislodge the Liberal-Left from the ecological-moral high ground once and for all.

It is time for the Dissident Right to face this challenge in the most direct manner. It can begin by facing up to the message of the iconic representative of contemporary environmental activism: Greta Thunberg. Irrespective of the non-ecology talking points and the non-ecology political agendas of those around her (family, associates, fellow-travellers) - even irrespective of those of Thunberg herself - it is necessary that the Dissident Right should appropriate the one thing that she most authentically represents and even embodies: *eco-consciousness*. This challenge is complicated by the fact that the environmental-activist message of Thunberg, now seventeen years old, can be very easily dismissed as ‘deranged’ because she was diagnosed with a combination of so-called ‘mental diseases’: Asperger’s Syndrome, Obsessive-Compulsive Disorder as well as Selective Mutism. It is often forgotten that all these diagnoses, increasingly frequent and rumoured ‘fashionable’ among Western younger generations, actually represent person-specific but collectively ‘unfashionable’ *qualities* that are partially genetically determined but now increasingly difficult to combine with what is called ‘normal life’ in the open-air madhouse called the Western world. Thus, ‘Asperger’s Syndrome’ is nothing else than a (genetically predisposed) combination of high intelligence, strong self-discipline and irrepressible honesty that would have been highly valued under any socio-economic dispensation other than the malicious hyper-democracy and all-levelling idiocracy now prevailing throughout most of the Western world. Similarly, ‘Obsessive-Compulsive Disorder’ is related to perfectionist standards and meticulous attention in personal behaviour - qualities that are virtually incompatible with the ‘greed is good’ and ‘me, myself and I’ mentality that follows the nihilist conditioning and collective narcissism of Western post-modernity. Finally, to seriously regard Thunberg’s third diagnosis, ‘Selective Mutism’, as a ‘disorder’ would require the wholesale dismissal of the highest quality segment of humanity - it would require the psychiatric treatment of humanity’s philosophers, monastics, warriors and nobles. Let us hear what Thunberg herself had to say about ‘Selective Mutism’: ‘That basically means I only speak when I think it’s necessary.’

So let us hear her out when she had to say on 23 September 2019 in New York, when she addressed the United Nations’ Climate Action Summit, and see if she did anything else but speak the most obvious kind of truth - the kind of truth that is so much in your face that you cannot see it anymore. About the winters that have disappeared, the glaciers that have molten, the rivers that have dried up, the forests that have been cut down, the coral reefs that have been bleached, the bees that have mysteriously vanished, the wild animals that have gone extinct. This is the truth that Thunberg, a girl of just sixteen at the time, was brave enough to stand up

for and shout out at a very large audience of very big bad wolves. This is (most of) what she said:

This is all wrong. I shouldn't be up here. I should be back in school on the other side of the ocean. Yet you come to us young people for hope. How dare you!

You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!

For more than thirty years, the science has been crystal clear. How dare you continue to look away and come here saying that you're doing enough, when the politics and the solutions needed are still nowhere in sight. You say you hear us and that you understand the urgency. But no matter how sad and angry I am, I do not want to believe that. Because if you really understood the situation and still kept on failing to act, then you would be evil. And that I refuse to believe...

[Y]ou are still not mature enough to tell it like it is. You are failing us. But the young people are starting to understand your betrayal. The eyes of all future generations are upon you. And if you choose to fail us, I say: We will never forgive you. We will not let you get away with this. Right here, right now is where we draw the line. The world is waking up. And change is coming, whether you like it or not.

Children and fools always speak the truth

- Mark Twain

'De Judicio Solis'

(Metapolitical Anamnesis - Freely inspired, with paraphrases, by Aleksandr Dugin, 'The Plague Gods: the Geopolitics of Epidemic and the Bubbles of Nothing'. *Geopolitika.ru*, 10 March 2020)

(*) *Judgment One*: Over the last few decades we have awaited something fatal, something irreversible and decisive. Perhaps the corona virus epidemic will be that event. It is too early to draw exact conclusions, but some elements of geopolitics and ideology may have already passed the point of no return. The corona virus epidemic represents the end of globalization. Any truly opened society is laid bare to infection. Anyone who wants to tear down borders prepares the land for the decimation of its people. Only closure can save us - closure in all senses: closed borders, closed economies, closed markets. It is time to remember the things that are truly precious to us, the things that are truly *ours*. These are the things that all these years you looked at but failed to *see*: that this is *your* home, *your* tribe, *your* nation, *your* land, *your* earth. Here we should recall the long-forgotten words of Holy Scripture: *My little children, let us not love in word, neither in tongue; but in deed and in truth* (1 John 3:18).

(*) *Judgment Two*: Liberalism has made the virus proliferate - in all senses. Liberalism is the true carrier of the virus - it is its apologist. The true 'plague gods' may turn out to be specific representatives of the globalist financial elite who have long recognized the 'limits of growth'.

The global elites and their local puppets may be counting on surviving with some vaccine or other, but something suggests that this may be where the catch lies. The virus may behave inadequately, and the processes that have now begun on the civilizational level, even on the level of individual - spontaneous, unpredictable - events, may disrupt even their most carefully thought-out plans. Whether or not it was created as a biological weapon in America, that 'Citadel of Liberalism', liberalism is the virus: it demolishes all that is different, particular, authentic, unique - all that makes us human. Liberalism kills. It is time to eradicate this disease from the world root and branch, for once and all. This is the moment to turn away from the broad and easy road to perdition and take the narrow and steep road back to salvation.

(*) *Judgment Three*: The measures of worldly success and prosperity are moving rapidly, they are radically shifting away from Modernist illusions such as 'financial resources' (America), 'trade surpluses' (China) and 'humanitarian values' (Western Europe). All these things that modern people have considered infinitely 'sustainable' and totally 'reliable' are pure illusions - the corona virus is showing that clearly and vividly. In fact, once the logic of what is happening now continues to develop a little further, we might see how the world ends - at least the world that we know and knew. As the compass of history swings back to True North, the ability to grow your own food, to build your own things and to fuel your own infrastructure are shifting back into focus. It is time to move with the incoming tide, ride the last wave, let it carry us to the unknown shore and enter the firm land of the new world that lies beyond the drowning Atlantis of dying globalism.

(*) *Judgment Four*: According to modern physicists, 'bubbles of nothing' may occasionally arise from a 'false vacuum', i.e. a vacuum which has not reached stability, but only seems to have reached it. If they arise, they may suck whole galaxies into nothing - these whirlpools spawned of unstable vacuums leave quite an impression. In the same way that the scientific elite reassures us that the chance of the appearance of such 'bubbles of nothing' is ridiculously small, the political elite reassures us that in the case of the corona virus 'nothing bad is happening, everything is under control'. But it seems to me that it is not: the whole modern world is exactly such a 'bubble of nothing' which is growing rapidly, absorbing meaning and dissolving existence. Liberalism and globalism are its most vivid expressions. It is time to exit the 'bubble of nothing', the existential void that is modernity: time to move beyond the 'event horizon' of modernist - historical-materialist, liberal-normativist, cultural-nihilist - conditioning.

'La Peste'

(Metahistorical Prognosis - Freely inspired, with paraphrases, by Aleksandr Dugin,
'The Plague Gods: the Geopolitics of Epidemic and the Bubbles of Nothing'. *Geopolitika.ru*,
10 March 2020)

C'est au moment du malheur qu'on s'habitue à la vérité

'It is at the moment of misfortune that we can get used to the truth'

- Albert Camus, *La Peste*

'Is it possible to expect that having coped with the corona virus, mankind will draw the appropriate conclusions, curtail globalization, throw out liberal superstitions, halt migration and put an end to the obscene technical inventions which are immersing everyone deeper and deeper into endless labyrinths of matter? The answer is clearly no. Everyone will go back to their old

ways in the blink of an eye, before the corpses are even buried. As soon as the markets come to life and the Dow Jones wakes up, everything will be back to normal. The naive one is he who thinks otherwise. But what does that mean? It means that even an epidemic of this scale will be turned into an unfortunate misunderstanding. No one will understand the meaning of the coming of the 'plague gods', no one will think about 'bubbles of nothing' and everything will repeat over and over again until it reaches the point of no return. If one pays close attention to the passage of time, it should be clear that we are currently crossing that point.'

*Mais vos victoires seront toujours provisoires, voilà tout.
Toujours, je le sais. Ce n'est pas une raison pour cesser de lutter.
Non, ce n'est pas une raison. Mais j'imagine alors ce que doit être cette peste :
Une interminable défaite*
'But all our victories will always be temporary, that is all.
Always, I know it. But that is no reason to give up fighting.
No, it is no reason. But then I imagine what this plague must be:
An endless defeat'
- Albert Camus, *La Peste*

Coda
(Apotropaic Traditionalism)

Despite the disputed validity of Fichtean-Hegelian dialectic model (thesis-antithesis-synthesis) in pure philosophy, it remains valuable as a heuristic tool in the philosophically inspired culture sciences. Projected on European history, it sheds light on cyclical patterns of *punctus contra punctum*, patterns that are consistently followed by a sublime recapitulation. A Faustian element of self-surpassing resurrection becomes visible - not only in the Christian-ascetic half but also in the heathen-heroic half of the European Tradition. Thus, for the sake of those (few or many) of us whose eyes will soon be closed forever, this reader's digest should end on *two* notes - to do justice to both halves.

The first note for those of us who still wish to carry the entire weight of our whole Tradition:

*The Lord bless thee, and keep thee
The Lord make His face shine upon thee, and be gracious to thee
The Lord lift up His countenance upon thee, and give thee peace*
- Numbers 6:24-6

The second for those of us who wish to stand beside the worthiest of our ancestors:

*Imagine where you will be, and it will be so
If you find yourself alone, riding in green fields with the sun on your face
Do not be troubled, for you are in Elysium*
- 'Maximus', *Gladiator*