

ESSAY 20 – THE GREAT RESET

by Alexander Wolfheze

The Last Wave: Reader's Digest for a Post-Modern Black Tide Season

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*Hear the trumpets, hear the pipers
One hundred million angels singing
Multitudes are marching to the big kettledrum
Voices calling, voices crying
Some are born and some are dying
It's Alpha and Omega's kingdom come*
- Johnny Cash, 'The Man Comes Around'

Prologue: 'Paint It, Black'

(Cultural-Anthropological Preliminaries)

*I see a red door and I want it painted Black
No colors anymore, I want them to turn Black*
- The Rolling Stones

Because Antifa has been widely recognized as a key player in the 'Black Lives Matter' power bid by the far-left, the Dissident Right needs to understand Antifa's current motivations. Antifa has been the street combat arm of the globalist hostile elite since the great (fascist/national-socialist) anti-globalist insurrection of the 1920s and 1930s, but its role has shifted with the changing fortunes of globalism over the decades. The Great Western Civil War, of which the 'hot' and 'cold' phases ended in 1945 and 1990, may have ended in a formal victory of globalism, but Antifa still serves its master well for various 'mopping up' and counter-insurgency operations. Antifa may have taken its name from globalism's oldest and most formidable enemy, European fascism, but it has since then been continuously updating its tactics to the fight against globalism's later and lesser enemies, enemies that now include 'national-populist' politics, 'alt-right' digi-activism as well as Dissident Right meta-politics. Through a mixture of old-fashioned storm trooper violence, digitally-enhanced surveillance and innovative social media 'doxxing', Antifa has helped the globalist hostile elite contain and disrupt the momentum of the great anti-globalist surge of the mid-2010s, during which an electoral spike of national-populism and a memetic blitzkrieg of the alt-right combined to propel Trump into the White House and Britain out of the EU. But globalism's recent defensive measures of containment and disruption, aimed at sabotaging Trump and Brexit, should be understood for what they truly are: rear-guard actions to cover a mere tactical retreat while the globalist hostile elite prepares for a final, all-out offensive to wipe out anti-globalism once and for all.

The ongoing globalist counter-offensive may be timed to derail America's upcoming presidential elections, widely anticipated to result in a second term for Donald Trump, but its scope is much wider than that: it is gradually taking on the size and shape of a final, all-out

push to overthrow Western civilization. It appears to have been set-up in several carefully scripted ‘waves’. The first of these waves, the ‘Corona Crisis’ of spring 2020, has a distinct ‘shock and awe’ quality: it serves to intimidate, immobilize and demoralize the indigenous Western masses-and to wipe out, at a single stroke, the hard-won economic and political gains of the anti-globalist camp, most notably those of Trump’s White House and Johnson’s Brexiteer administration. The second wave, hitting the West after months of Corona-induced anxiety and deprivation, is the ‘BLM Crisis’ of summer 2020: it serves to degrade the indigenous Western masses’ will to fight by removing the last vestiges of security and identity in the (physical and digital) public sphere-and to force their leaders to commit electoral suicide in response to the BLM challenge, either by brutal suppression or by abject capitulation. Antifa has a key role in globalism’s all-out bid for total control over the public sphere: Antifa’s storm troopers provide physical focus points and tangible trigger moments for realizing the actual, tangible de-Westernization of public space. This *de-westernization* involves importing the typical features of Third World public life: sporadic law enforcement, gang rule, endemic insecurity, chaotic traffic, failing infrastructure, uncollected garbage, unsanitary conditions, degraded plant and animal life and ruined architecture. The BLM wave is purposefully introducing these features into Western inner-cities: small but significant incidents, occasionally reported by alternative media, include scenes of ‘activists’ attacking police stations, looting stores, burning houses, defecating in public, ‘gardening’ public parks, killing pets and tearing down monuments. The *material* de-westernization of the public space is necessarily mirrored in its *human* de-westernization: black and brown faces dominate the new ashes-and-dust ex-Western cityscape.

The ‘paint it black’-themed BLM ‘colour revolution’ has been dominated by the red-and-black - anarcho-communist - Antifa flag. The choice for the colour Black is highly significant: it is a colour that is symbolically associated with night, darkness, lawlessness, sin, danger and death, structurally opposed to the colour White, symbolically associated with day, light, law, purity, security and life. These associations - and their structural opposition - are universal: they recur throughout all of humanity’s history and across all of its many different cultures. Thus, the ‘paint it Black’-themed BLM ‘colour revolution’ sends out a single, unambivalent signal: it opposes all that is open-minded, enlightened, lawful, innocent, safe and thriving in the west - instead, it promotes barbarity, obscurity, anarchy, guilt, instability and decay. More dangerously, it promotes - and *creates* - societal conflict by a twin-pronged - and *fork-tongued* - re-statement: (a) it associates *abstract* and *symbolic* (ethical, aesthetic) categories with *concrete* and *human* (ethnic, racial) categories and (b) it *inverts* them, substituting the positive for the negative. A simplified structuralist analysis of this BLM Black lie gives the following ‘short-hand’ equation:

$$\begin{aligned}
 & (1) - [\text{Black} : \text{night} : \text{bad}] :: + [\text{White} : \text{day} : \text{good}] > \\
 & (a) 0 [\text{Black people} : \text{sunrise} : \text{equal}] :: 0 [\text{White people} : \text{sunset} : \text{equal}] > \\
 & (b) + [\text{Black people} : \text{enlightened} : \text{good}] :: - [\text{White people} : \text{benighted} : \text{bad}] > \\
 & (2) \text{Black life (active, progress) - White death (passive, regress) = 0 (sum game)}
 \end{aligned}$$

Thus, the ‘paint it Black’-themed BLM ‘colour revolution’ is shown to involve a deliberate psycho-warfare ‘black ops’ operation by which the globalist hostile elite seeks to ‘reset’ the cultural clock of the West. It is also shown to involve a zero-sum equation that dictates nothing less than a full-blown (whether institutional, legal, socio-economic or military) *race-war* to enforce the only possible outcome of a radical reversal of racial history: *White enslavement*.

The BLM ‘colour revolution’ may seem to just a small step in the history of the West, but it is a great leap towards the realization of a seemingly outlandish scenario that even the most paranoid of White nationalist ideologues have failed to predict: a Black/Morlock-White/Eloi-type predatory symbiosis, but shifting most of the Eloi benefits going to the Morlocks.¹ Till now, White nationalists’ standard worst-case scenario was race-war apocalypse ending in White genocide/ethnocide, but this scenario may be wishful thinking: perhaps something far worse is in the offing. The worst possible outcome of the current structure-inverting-and-subverting (*role-reversing-and-updating*) globalist war on ‘Whiteness’ is *not* the physical eradication of the White race, but rather the (self-)reduction of the White race to subhuman status, which would see Whites kept as cattle: as ‘beasts of burden’ (to keep the others in comfort and leisure), ‘status pets’ (to serve rap/p/er fantasies and decorative purposes) and ‘scapegoats’ (to defuse permanent inferiority complexes). The rudimentary outlines of such a role-reversed society are already visible in the contemporary West: living White males already serve as ‘tax cattle’ to house, feed and maintain large non-White populations, living White females already serve the ‘deeper appetites’ of these populations and ‘dead White male’ statesmen, thinkers and artists already serve as lightning rods for deliberately emphasized non-White inferiority complexes.

The BLM ‘colour revolution’ is a watershed moment: the globalist hostile elite has crossed its Rubicon by openly aligned itself not only against the *civilization* of the West but also against the *people* of the West. Both are quintessentially *White*: they either stand or fall together. By deliberately positioning its ‘progressive’ narrative along racial lines, and by mobilizing non-Whites against Whites, the globalist hostile elite has at long last abandoned its claim to legitimate rule over the indigenous peoples of the West. The globalist hostile elite has decided to ‘go for broke’: apparently, it now feels that its mass immigration program (by which it has been gradually replacing the indigenous peoples of the West over the last decades) has achieved sufficient critical mass (i.e. demographic weight) to assure its final victory. This victory would mean the utter destruction of Western/White civilization in its heartland and the marginalization of the Western/White peoples in their historical homelands. For the globalist hostile elite, the non-White minority and immigrant masses currently colonizing the West are nothing but a tool - but they are an essential tool: they need to be manipulated and mobilized to wipe away the old borders, institutions, monuments, ideas and mindsets of Western civilization. Most likely, the current BLM wave of mass demonstrations, public disorder, property destruction and iconoclastic violence is merely the first stage of this non-Western/non-White mobilization against Western/White civilization.

By and large, the globalist hostile elite has ‘outsourced’ much of this first mobilization to its Antifa storm troopers. To effectively fight this enemy, it is necessary to know its mind: the Dissident Right should know how Antifa thinks - how its puppet masters and paymasters *want* it to think. Let us reduce Antifa to its - equally logical and absurd - essence by grasping its true direction. And if that essence and that direction are *evil*, then let us remember that even hell must have its heroes.

¹ Reference to the fictional post-human species in the 1895 science fiction novella *The Time Machine* (Herbert George Wells). There, a future bio-evolutionary split within the human race is posited. The Morlocks, descendants of the 19th Century working classes, live in underground cities and run industrial production - they are smaller and weaker than humans, but they are brute and dangerous in large numbers. The Eloi, descendants of the 19th Century leisure classes, are allowed to live on the surface and are left free to play and mate, but they are apathetic and kept by the Morlocks as meat cattle.

‘The Protocols of Antifa’
(Psycho-Historical Antecedents)

Hell is empty and all the devils are here
- William Shakespeare, ‘The Tempest’

In August 2017, around the time of the ‘black-op’ sabotaged Charlottesville Rally, a short flyer-style document with the title ‘The Antifa Manual’ surfaced in dissident-right social media. There are various rumours about its dubious origins, the most common being that it was found on the campus of Evergreen State College (Olympia, WA), and the - not implausible but also predictable - MSM consensus is that ‘The Antifa Manual’ is a forgery by white supremacist agents provocateurs (for a sample of MSM ‘fact-checking’ cf. *Snopes.com/fact-check:antifa-manual-online*). But even if that is true - or if it was meant as a tongue-in-cheek ‘MS Found in a Bottle’-style satire² - ‘The Antifa Manual’ has now taken on a life of its own: it is valuable as a ‘sign of the times’ - and as a gauge to measure the rising tide of anti-Western/White sentiment. In this sense, ‘The Antifa Manual’ provides a fitting early 21st Century counterpart to the infamous early 20th Century document known as ‘The Protocols of the Elders of Zion’, also supposed to be a forgery and also supposed to cover an anti-Western conspiracy.

For readers unfamiliar with the latter document, this chapter will include some words from his book *Sunset* (113-4): ‘Historically, the single most important piece of widely available written “evidence” for a global ‘Jewish conspiracy’ is the document entitled “The Protocols of the Elders of Zion”, which first appeared in the Russian nationalist newspaper *Znamya* (‘Banner’) in 1903. Purportedly representing the minutes of a 19th Century meeting of Jewish “elders” to discuss the program and method of establishing a Jewish global hegemony, it provides a quintessential expression of Anti-Semitic conspiracy theory (for the author’s view on the ‘Jewish Question’, cf. Wolfheze, *Rupes Nigra*, 247ff.). Most likely a forgery, perhaps fabricated by Russian Black Hundreds’ activists, it was subsequently translated into many languages and has ever since served as an Anti-Semite staple throughout the entire world. Its initial spread throughout Russia coincided with the Russian defeat in the Russo-Japanese War of 1904-05 and the subsequent upheaval of the Revolution of 1905-06-it reinforced the widespread view that “Jewish subversion” was causing Russia’s international weakness and domestic instability. After Prime Minister Stolypin had conducted a secret fraud investigation into the origins of the Protocols, Tsar Nicholas II ordered the suppression of the “Protocols” in Russia, but their spread continued unabatedly through numerous illegal reprints. The ‘Protocols’ undoubtedly fuelled Anti-Semitism within Russia, especially as the events of the Great War, the Russian Revolution and the Russian Civil War all seemed to accurately bear out the “Protocols” quasi-prophetic program. It is important to note that the historical significance of the “Protocols” in no way depends on the issue of its disputed authenticity - rather it depends on the “Protocols” explicit and extensive treatment of the greatest issue of early 20th Century mankind: the escalating conflict between Modernity and Tradition and its imminent resolution. If the purported “Jewish conspiracy” is re-interpreted as referring to the conglomerate forces of global Modernist subversion, then the “Protocols” may be said to state the Modernist program in an astoundingly accurate fashion.’

² Reference to the title of an 1833 ‘tall sea tale’ short story (Edgar Allen Poe), describing a maritime ‘Descent into Hades’.

The author contends that ‘The Antifa Manual’ has considerable diagnostic value: it grasps a crucial spiritual - or rather *anti-spiritual* - tendency of the early 21st Century West in the same manner as the ‘Protocols’ did in the early 20th Century. This diagnostic value is perhaps best expressed by Baron Evola: *Leaving aside the issue of the ‘authenticity’ of the document in terms of real protocols from an international power organisation, the only important and essential point is the following: this writing is part of a group of texts that in various ways (more or less fantastic and at times even fictional) have expressed the feeling that the disorder of recent times is not accidental, since it corresponds to a plan, the phases and fundamental instruments are accurately described in the Protocols. ...In a sense, we can speak of a prophetic premonition. In any event, the value of the document as a working hypothesis is undeniable: it presents the various aspects of global subversion (among them, some aspects that were destined to be outlined and accomplished only many years after the publication of the Protocols) in terms of a whole, in which they find their sufficient reason and logical combination. ...It is difficult to deny that such a ‘fiction’ exposed at the beginning of this century has indeed reflected and anticipated much of what has taken place in the Modern world, not to mention the predictions of what is in store for us. It is therefore no surprise that the Protocols received so much attention from those movements of the past that intended to react against and stem the currents of national, social, and moral dissolution in their own day and age.* - Evola, *Ruins*, 240-1.

Undeniably, ‘The Antifa Manual’ grasps the psychological essence of Antifa and this insight immediately reduces Antifa’s concern for ‘black lives’ to its true dimensions: Antifa are nothing but foot soldiers, simple thugs and criminals, in the service of much greater and much darker powers: *The only lives that matter are their own, and the only power they seek is their own. They are wolves in wolves clothing, masked thieves and bandits, seeking only to devour the life of the poor and profit from the fear of others. They are maggots and parasites at best, feeding off the isolation of addiction and broken families, and offering to replace any current frustration and anxiety with more misery and greater resentment* (Theodore Rothrock, 28 June 2020 - quoted in: Kaitlyn Lange, ‘Carmel church pastor suspended after calling Black Lives Matter organizers “maggots”’. *Indianapolis Star* 1 July 2020).

Black Lies Matter

(Psycho-Political Operational Guidelines - ‘The Antifa Manual’.

For the full text, cf. [Archive.is/ncfxz](https://archive.is/ncfxz) -
note the ‘Schindler’s List’-style coffee-stain forger’s trick on page one)

*I look inside myself and see my heart is Black
I see my red door, I must have it painted Black
Maybe then I’ll fade away and not have to face the facts
It’s not easy facing up, when your whole world is Black
- The Rolling Stones*

Do not distribute to any cis white males, non-PoC, non-LGBTQ peoples, a.k.a. fascists.

(*) *New Speak analysis*: ‘cis-gender’ = (non-trans) birth gender; PoC = People of Colour; LGBTQ = Lesbian, Gay, Bi-sexual, Trans-gender, Queer (for the author’s Dissident Right analysis of the ‘Gay Question’, cf. Wolfheze, *Rupes Nigra*, 184ff.). Notes: (1) white females are not included in the ‘fascist’ category, indicating that they are valued as either directly,

beneficiaries of a gender-war, or indirectly, as ‘rightful spoils’ in a race-war; (2) white *trans-gender* ex-males are not included either, indicating that ‘neutered’ white males are valued as ‘turn-coat’ allies; (3) ‘people of colour’ is a wide category, indicating that the globalist hostile elite aims at a pragmatic alliance or at least temporary truce with yellow and brown people; (4) The globalist hostile elite’s first and last obsession on ‘sexual orientation’ issues (‘transgender’ and ‘LGBTQ’, respectively) betrays its ultimate psychological roots: these roots lie in feminism, feminization and misandry. The globalist hostile elite’s true aim seems to be the establishment of (global) *matriarchy* through the elimination of its quintessential enemy: white males. Coloured males (presumably ‘lower-IQ’/‘useful idiot’/‘noble savage’) are somehow not considered a threat: apparently, they are considered trophies that can be controlled and manipulated (for an analysis of post-modern neo-matriarchy, including the pioneering role of Charles Manson in linking feminism and anti-white-ism, cf. Wolfheze, *Alba Rosa*, 168ff.). Of course, that is a fatal mistake: matriarchy may import its males, but once it imports too many, they will inevitably take over. In that regard, the increasingly untenable feminist-islamicist alliance, still dominating much of the polcor MSM, proves the point: the matriarchal project is living on borrowed time.

Cis white males have inherent privilege in our society. This is the basis on which people of color, LGBTQ, the disabled, and other groups that need protection will level the playing field and form a New World Order, a.k.a. One World Government. A government by protected classes of people, for protected classes of people, for the protection and betterment of all of humanity.

(*) *New Speak analysis*: (1) ‘inherent privilege’/‘protected classes’ = double New Speak linguistic inversion, from classical-marxist ‘class warfare’ to cultural-marxist ‘privilege deconstruction’, and then back again. In the view of the globalist hostile elite, cis white males constitute a naturally (‘inherently’) antagonistic (‘privileged’) demographic category that it wants subjugate: above all, it craves *power*; (2) ‘government by protected classes’ = dictatorship of the feminist-coloured neo-proletariat; (3) ‘levelling the playing field’ = revolutionary subversion. The globalist hostile elite’s true aim is to bring everything and everyone down to its own existential level, which is the level of grass materialism, bestial self-indulgence, philistine anti-intellectualism and resentful ugliness. The globalist hostile elite does not transform street hookers into noble ladies, but rather transforms noble ladies into street hookers: it aims at the destruction of all that is still high, good and beautiful in the world; (4) ‘New World Order’ = cosmological inverse-engineering. In the final analysis, all ‘progressive’ ideologies of the historical-materialist variety (a category that includes socialism, fascism and liberalism) and all ‘emancipatory’ movements of the revolutionary variety serve a single purpose: the nihilist overthrow of the sacred law, human law and natural law.

Most liberals are not Antifa (yet), but soon they will be.

(*) *The political key*: At this point, ‘The Antifa Manual’ precisely identifies the key concern of globalist hostile elite, viz. its urgent need to make the ideological transition from ‘festivist’ neo-liberalism - or more precisely: liberal normativism - to totalitarian neo-fascism (for operational definitions and a discussion of these concepts, cf. Wolfheze, *Rupes Nigra*, 51ff.). If liberal normativism is the ‘default ideology’ of the hostile elite, i.e. the ideology that ultimately legitimizes its hold on power then the still-dominant liberal discourse also constitutes its Achilles’ heel. Thus, the ‘Corona Crisis’ and ‘BLM Crisis’ waves can be understood as

‘softening up’ operations by which the globalist hostile elite is preparing the Western masses for its impending transition to full-blown totalitarianism through behaviouralist (fused technological-legal-social-psychological) conditioning (for the author’s analysis of the ‘red weed’ metastasis of late-stage liberal-normativism, cf. Wolfheze, *Rupes Nigra*, 85ff.).

[O]ur endgame... is the socialization of capital. ...Obviously, we start with healthcare. It’s after all, a basic human right. ...After healthcare, the next target... will obviously be the media. Use one of the government’s only tools against big corporations: anti-trust, anti-monopoly laws - to split the media into worker-owned... entities. ...After media, banks and finance will be our next target: ...if the workers owned and controlled their own businesses, everyone would win, except the big fat cat CEOs who would be out of a job.

(*) *The psychological sting*: This part of the ‘The Antifa Manual’ ‘Social Justice Warrior’ program promises something that the Western masses - White and Black alike - are authentically waiting for: *actual* social justice. The great - largely latent but steadily increasing - popular discontent with neo-liberal ‘austerity’ programs, neo-victorian working conditions and neo-primitivist living conditions throughout the West allows the extreme-left/Antifa/BLM-style activism to tap into a groundswell of genuine popular rage. By ignoring this authentic social justice aspect of the BLM protest, the Dissident Right risks losing its popular credibility - and its long-standing credentials. Lest the Dissident Right forgets: the Dissident Right’s root values bridge the ‘left/right’ political divide - the original *Nouvelle Droit*/Dissident Right stands for (deep) ‘right’ in the sense of Carl Schmitt’s *Nomos* (for the author’s appraisal of the ongoing Dissident Right ‘self-update’, cf. *Rupes Nigra*, 393ff.). Thus, it also stands for true social justice: a restoration of social equilibrium through a large dose of socio-economic reforms. As Dissident Right is *more* than nationalism, but only through *incorporating* it, it is also *more* than socialism, but only through *incorporating* it. Supposedly ‘leftist’ talking points such as ‘identity issues’, ‘social justice’ and ‘eco-consciousness’ are, in fact, core concerns of the Dissident Right, addressed in staple concepts such as ethnic self-determination, socio-economic corporatism and deep ecology (cf. Ch. 1 of Wolfheze, *Globus Horribilis*, forthcoming). The Dissident Right would do well to remember that, when given a chance to redress their deep-seated grievances against the globalist hostile elite, the Western masses may very well prefer an Antifa/BLM-style communist-totalitarian revolution to alt-lite/neo-con-style neo-liberalist business-as-usual. The credibility of the Dissident Right stands and falls with its principled ‘perimeter defence’ of the Western peoples: at the moment it abandons even a single sector of this defensive position it is doomed to fail. This means that the Dissident Right cannot afford to stumble into globalist pitfalls such as populist ‘climate scepticism’, neo-con ‘civic nationalism’ and neo-Randian ‘libertarianism’. The Dissident Right would do well to decisively claim the entire anti-libertarian discourse as its own, thus taking it away from Antifa/BLM’s Social Justice Warriors - and to do so *now*. It is time for the Dissident Right to resurrect its long-standing commitment to socio-economic justice and nationalist-corporatist solidarity. The Dissident Right cannot win unless it stands on the right side of history. It is now five minutes past twelve.

‘Independence Day’

(Psycho-political battle lines - RE: President Donald Trump)

*We’re fighting for our right to live, to exist
and should we win the day,*

*the 4th of July will no longer be known as an American holiday,
but as the day when we declared in one voice:
we will not go quietly into the night
we will not vanish without a fight
- 'Independence Day'*

‘[T]here is a growing danger that threatens every blessing our ancestors fought so hard for, struggled, they bled to secure. Our nation is witnessing a merciless campaign to wipe out our history, defame our heroes, erase our values, and indoctrinate our children. Angry mobs are trying to tear down statues of our Founders, deface our most sacred memorials, and unleash a wave of violent crime in our cities. Many of these people have no idea why they are doing this, but some know exactly what they are doing. They think the American people are weak and soft and submissive. But no, the American people are strong and proud, and they will not allow our country, and all of its values, history, and culture, to be taken from them. One of their political weapons is ‘cancel culture’ - driving people from their jobs, shaming dissenters, and demanding total submission from anyone who disagrees. This is the very definition of totalitarianism, and it is completely alien to our culture and our values, and it has absolutely no place in the United States of America. This attack on our liberty, our magnificent liberty, must be stopped, and it will be stopped very quickly. We will expose this dangerous movement, protect our nation’s children, end this radical assault, and preserve our beloved American way of life. In our schools, our newsrooms, even our corporate boardrooms, there is a new far-left fascism that demands absolute allegiance. If you do not speak its language, perform its rituals, recite its mantras, and follow its commandments, then you will be censored, banished, blacklisted, persecuted, and punished. ...Make no mistake: this left-wing cultural revolution is designed to overthrow the American Revolution. In so doing, they would destroy the very civilization that rescued billions from poverty, disease, violence, and hunger, and that lifted humanity to new heights of achievement, discovery, and progress. To make this possible, they are determined to tear down every statue, symbol, and memory of our national heritage.’ - President Donald Trump, Mount Rushmore Speech 4 July 2020

Sacco di Roma
(Geopolitical Repercussions)

*The Revolution was effected before the war commenced.
The Revolution was in the minds and hearts of the people...
This radical change in the principles, opinions, sentiments, and affections of
the people was the real American Revolution.
- John Adams*

(*) Independence Day Redux - Fullmoon Ancestry, ‘Let Freedom Ring’. *Counter-currents.com*
6 July 2020: *The Fourth of July holiday would not exist as we know it without Francis Scott Key. Key was a lawyer and poet who composed the lyrics to America’s national anthem. ...After seeing the American flag still flying over... Fort McHenry during the War of 1812, ...he wrote the lyrics to what would become ‘The Star-Spangled Banner’. ...Over two hundred years later, [BLM and Antifa] terrorists... vandalize Key’s statue at Golden Gate Park. Perhaps it is time for white people in America to form a new identity. If America no longer represents us or protects us, why should we be loyal to America or identify as Americans? ...Perhaps the USA*

will Balkanize and dissolve into various nations. Maybe white people can move to areas where they can form communities, neighbourhoods, and businesses around other white-positive people. Certain European countries might even offer right-of-return programs to people with family member originally from those countries. These are just a few different ideas for people in different situations. Regardless of your situation, it is time that white people declare their freedom and independence from the oppressive tyranny of the anti-white USA. ...I have been told by people that I will always be 'just an American', [but] would they say the same thing to people that lived in the USSR or Yugoslavia? Will those people always be Soviet or Yugoslavian? No. While those oppressive regimes impacted their lives, it is no longer their identity. ...And just like all empires that grow too large and become too diverse, America will eventually fall and burn. Perhaps only from those ashes will white people in America be able to rebuild a society for themselves. ...A country dedicated to securing the existence of our people and a future for white children. ...In the land of the free and the home of the brave, let freedom ring with ethnic sovereignty and white solidarity.

(*) Plutocratic insurgency roll call - Leonid Savin, 'America's Maidan/Tiananmen Square/Perestroika/Plutocracy Conspiracy'. *Geopolitika.ru* 16 June 2020: *[What] is the role of [large multinational] corporations in these [BLM] events? Many hurried to support the riots and even offered some support to the looters and those groups who were protesting against the government. Major companies that have openly spoken out in support of BLM and Antifa include: The [Oscar] Academy, Airbnb, Adidas, Amazon (this company also owns the New York Times, constantly critical of Donald Trump), American Airlines, American Express, Bank of America, Bayer, BMW, BP, Booking.com, Burger King, Cadillac, Citigroup, Coca Cola, DHL Express, Disney, eBay, General Motors, Goldman Sachs, Google, H&M, IBM, Levi's, Lexus, LinkedIn, Mastercard, McAfee, McDonald's, Microsoft, Netflix, Nike, Paramount Pictures, Pepsi Co, Pfizer Inc, Porsche, Procter & Gamble, Society Generale US, Sony, Starbucks, Twitter, Uber, Verizon, Walmart, Warner Bros, YouTube, and Zara. A total of around three hundred firms and organizations are known about. This is a characteristic symptom of advanced globalisation, when transnational corporations feel powerful and wealthy enough to challenge governments, albeit in a relatively indirect way. Many of the heads of these corporations are forgetting the lessons taught to us by history that many capitalists who financed revolutions and coups were removed from the picture later on when they were no longer needed.*

(*) The Invisible Hand revisited - Jonathan Peter Wilkinson, 'Boogaloo Kicks Off In Fire'. *Amerika.org* 2 June 2020: *There is no point in recapturing [our cities] if [nobody] want[s them to be parts] of reasonable and sane American civilization. Just let it burn. ...Let the Left and the voters who support them finally suffer for their unbroken record of poor choices. If they hate the police, let's be nice and not send any. ...Detroit looks worse than Hiroshima and didn't even need a messy hook-up with Enola Gay to get that way. Japan was no longer willing to die for Nagasaki. We should feel no greater suicidal nostalgia for Los Angeles. [We] should just declare Black Uhuru³ in all those places and let 'freedumb' rain like the fire and brimstone upon our post-modern versions of The Cities of The Plain. ...Let these trippy, cute urban Leftist hipsters live their beliefs. Let them truly feel and smell their doctrine in all of its naked and phantasmagoric glory. Let them eat that ideological commitment two weeks after all the*

³ Swahili: 'freedom'.

Safeways have been looted and set on fire. They'll beg for peace then, but they should be allowed to know none. The best way to end urban riots is to let them run their course and run out of flammables and ammunition. ...Until then, #NoWarInAmerika; get out the popcorn and marshmallows and enjoy the flames instead.

The Moral Depletion of the West

(Psycho-Historical Conditionings - Frank Furedi, 'The birth of the culture wars' and 'The identitarians are winning the culture wars'. *Spiked-online.com* 19/26 June 2020)

Every species can smell its own extinction. The last ones left won't have a pretty time of it. And in ten years, maybe less, [our species] will be just a bedtime story for their children-a myth, nothing more. - 'In the Mouth of Madness' (John Carpenter, 1994)

(*) *Origins of the Culture Wars*: 'Disconnected from the past, post-[First World W]ar Western societies found it difficult to develop a compelling narrative through which to transmit their cultural legacy to young people. One outcome of this development was the phenomenon known today as the "generation gap". It emerged in the aftermath of the First World War precisely because it was not simply a generational gap, but also a cultural one - a gap, that is, between the pre- and post-war eras. In the decades that followed, these generational tensions would come to be experienced as the problem of identity. ... One reason why Western ruling elites failed to address the loss of their moral authority was because of the difficulty they had in acknowledging that their own way of life was being unravelled by powerful corrosive influences internal to it. During the 1940s and 50s, even conservative commentators failed to appreciate the scale of the problem confronting their tradition (cf. Introduction to Wolfheze, *Sunset*). ...The casual manner with which traditional taboos were derided in the 1960s showed that those who upheld traditional values could no longer assume that they occupied the moral high-ground. ...The depletion of moral capital became evident with the emergence of [the 1960s' and 1970s'] counterculture... Since the 1970s, the representatives of [the] traditional [West] have been constantly on the defensive. Instead of initiating debates and attempting to set the agenda, they have been continually forced to react to the latest blow directed at their way of life. This cycle of defensive responsiveness can be seen on many issues, from gay marriage or trans[-gender] rights to claims about white privilege...'

(*) *Past the Cultural Turn*: 'The present phase of the culture war began in the 1970s. It was during this decade that traditional Western elites quietly abandoned the fight against the countercultural movements of the 1960s. By the end of the 1970s, the values of the counterculture had gained hegemony. They were institutionalised, first in education and the cultural industry, and later in other sectors of society. Some scholars and observers have characterised this development as the "Cultural Turn". In the late 1970s, the cultural turn was attributed to a "new class" of cultural elites, which was committed to so-called... post-material values. ...[T]his new class was concerned with post-material needs, such as the need for aesthetic satisfaction, and what psychologists called "self-actualisation"... Its members... sought out therapeutic self-help groups... and were increasingly preoccupied with the question of identity... From the outset, the[ir] emerging post-material values were not presented neutrally, as one set of values among others. Rather, they were seen by their advocates as superior to traditional values, such as patriotism, nationalism and deference to authority...'

(*) *Matriarchy rising*: ‘The cultural turn marginalised traditional values. In the main, this was achieved through the capture of the institutions of socialisation by the new post-material elites. ...[The] new class of intellectuals and knowledge workers achieved a monopoly over institutions of education and expertise, promoted the cultural turn, and unleashed forces that worked towards the de-authorisation of traditional cultural values. ...[T]his development was facilitated by changes within the family. The twin forces of women’s emancipation and the expansion of education in the context of growing prosperity had weakened paternal authority. This, in turn, damaged the capacity of the prevailing system of socialisation, which had been centred on the family, to communicate the legacy and the values of the past. ...[There is a direct] relationship between the disrupted socialisation within the family unit and the intensification of cultural conflict...’

(*) *Politicization and polarization*: ‘[Many] thought that the [cultural turn] move from traditional values to post-material values was positive, because it would erode the influence of greedy materialism in society. But the significance of the cultural turn lay less in the so-called post-material values it promoted than in its effect: namely, the further politicisation of culture and of identity. ...[T]he culture war is not one political domain among many others. It does not come and go as certain issues, such as gay marriage or Brexit, drop in and out of the headlines. Rather, the culture war now constitutes politics in general... During its current phase, the culture war encompasses virtually all areas of everyday life. It has encouraged an unprecedented level of polarisation over matters that once would have been seen as non-political. That is why today just about anything, from the food you eat to the clothes you wear, can become a subject of vitriolic argument. Conflicts over values have acquired an enormous significance in political life. Recent debates on abortion, euthanasia, immigration, gay marriage, trans[-gender] pronouns, whiteness and family life indicate that there is an absence of consensus on some of the most fundamental questions facing society. The contestation of norms and values has politicised culture to a profound degree. Even people’s personal decisions, including whom one chooses to have sex with, are interpreted as political statements...’

(*) *The War on the West*: ‘[By the early 1980s, t]he countercultural movement had been institutionalised, and its representatives dominated institutions of culture, higher education and the public sector. And, since then, businesses and the private sector have also come under its sway. Having gained hegemony, members of this countercultural establishment are now less and less afraid to impose their own values on the rest of society. From their standpoint, [British PM] Boris Johnson is an elite outlier, and his defence of Churchill [during the BLM riots] offers them a reminder that there are still obstacles to the realisation of the project of detaching society from the legacy of its past. They now constitute the cultural establishment, and people who wish to defend the statues of Churchill or ...Lincoln are their countercultural adversaries. At present, the culture war is a one-sided conflict that is directed at a defensive traditionalist target. ...Since the 1970s, the politicisation of culture has succeeded in displacing, or fundamentally altering, all the powerful ideologies of the modern era. It has successfully marginalised conservative and classical-liberal ideas, be they tolerance or democracy, within institutions of socialisation, such as schools and universities. And it has turned many cultural institutions, from the arts to the media, against humanist sentiments and ideals associated with the Western tradition that runs from Classical Greek philosophy through the Renaissance to the Enlightenment. Even classical socialist ideals of solidarity and internationalism have been torn asunder by the politicisation of culture and identity. These developments take the form of a

one-sided war against the past in general, and the legacy of the West in particular. Those upholding the importance of tradition and historical continuity now appear to be always on the defensive. Indeed, they seem to be resigned to losing the battle for the soul of society... That air of resignation is understandable. Those upholding a principled commitment to the civilisational accomplishments of humanity have been on the receiving end of several defeats in recent decades...

(*) *The War on Whiteness*: ‘By the turn of the 21st century, institutions of learning, especially universities, were not simply involved in the business of education. They were also concerned with re-education and re-socialisation. In the US in particular, new students were expected to attend numerous workshops to “raise their awareness” on certain issues. “Raising awareness” is best understood as a euphemism for converting individuals to the values of the awareness-raisers themselves. Campus initiatives designed to raise awareness provide participants with virtues and moral qualities that distinguish them from the supposedly “unaware” and unenlightened. The exhortation to “acknowledge White privilege” is a very clear model of awareness-raising. Those who confess and acknowledge their guilt are able to distinguish themselves from the supposedly narrow-minded, prejudiced people who have not done likewise. The possession of awareness is therefore a marker of one’s superior status. And its absence marks one out as inferior. That is why the refusal to abide by the exhortation to “be aware” invites moral condemnation...’

(*) *To the shoals of culture-nihilist victory*: ‘[W]ithout much notice the moral values that [once] helped people tell right from wrong ha[ve] collapsed: ...[they] have ceased to influence the conduct of public life. Indeed, in universities the language of morality is frequently denounced as a sham, or as a discourse to be deconstructed and exposed... The ability to tell right from wrong has been compromised by the cultural devaluation of boundaries, such as those between good and evil; adult and child; man and woman; human and animal; and private and public. All of these symbolic boundaries have been called into question in recent decades. The binary distinction, for example, between man and woman is now denounced as trans-phobic. Even the very concept of the binary [distinction] itself is castigated as exclusionary and discriminatory... The main casualty of this war against traditional ideals has been the collapse in the status of moral judgement. ...[This total] loss of faith in moral judgement indicates the extent to which the war to uphold the precious gains of civilisation is being lost... Today, moral judgment - the attempt, that is, to distinguish right from wrong - is considered suspect, discriminatory, judgmental. Instead, it is the ethos of non-judgmentalism [and de-judgmentalism] that is ascendant today.’

De-Judge New Speak

(Neo-Theological Perspectives - Allan Stevo, ‘Social Justice Has a Religion, and This Is Its Dictionary’. *Lewrockwell.com* 22 June 2020)

Systems of images, concepts of unformulated judgments, variously ordered in the different social classes; systems in motion and therefore objects of study for history, but which do not always move at the same pace in the different levels of culture, and which order people’s behaviour and conduct without their being aware of it. - Georges Duby

(*) *Inverse hamartiology*: ‘The modern feminist movement imposes original sin on the man in the relationship, popularly referred to over the past decade as ‘privilege’. Unlike original sin, privilege is not digital or binary, but analog[ue] and appearing in gradients. If the man is White, then his original sin is even greater. Privileges of all sorts exist. The less privileged one is, the better that person is. All privileged people must confess their sins and come to the collective with a spirit of humbleness. The more privilege one has, the more this is needed. The less privilege one has, the less this is expected.’

(*) *Inverse redemption*: ‘You are never forgiven. Anyone, at any time may bring up your privilege and, at the very least, send an army against you, or if you are properly trained, need only reference your privilege to cripple you with guilt. The priests of this religion do not release sin, they wield it in repeated flagellation. The privileged adherents of this religion are perpetual martyrs unable to redeem themselves or be redeemed.’

(*) *Inverse catholicism*: ‘Only those who can be shamed into accepting their own privilege are deemed sinners. Though the unrepentant will be pursued with a missionary zeal, refusal to publicly accept one’s role as a sinner largely excludes a person from the worst defilement the religion has to offer. A sinner must willingly accept his role as sinner. Any public apology makes one a sinner in the eyes of the social justice movement. The act verges on masochistic. Once a sinner, always a sinner. In this regard, the public apology is a form of baptism that does not cleanse the soul, but opens it up to repeated defilement. The act of baptism is repeated over and over publicly as a show of humbleness and attrition (sorrow) but not contrition (remorse and penitence). There is no method of reaching contrition in this religion, and no attainment of forgiveness.’

(*) *Inverse predestination*: ‘To be born with the greatest list of oppress[ed] characteristics is to be among the elect. To be able to create a narrative of your own victimization confers a state of righteousness. There is, however, no path to salvation, there is only temporary status as a member of the elect, during which time you are derided by some as a sinner and lauded as a saint by others, though in significantly higher proportion of saint to sinner. Once you have lost this status, that proportion has shifted.’

(*) *Inverse divinity*: ‘The flavor-of-the-month trend deemed popular by the collective is able to act as god. The role of god shifts from group to group and time period to time period. The status of god verges on the omnipotent and omniscient, but is so temporary that some may be imbued with this role for mere days.’

(*) *Inverse salvation*: ‘There is no Jesus. There is no messiah. There is no salvation. It never ends. The social justice movement is a satanic creation of hell on earth. One can never escape the hamster wheel on which a monster is always chasing you. Everyone will eventually be torn down. The predestined social justice warriors of the moment are just a trend-shift away from damnation. It is damnation for all involved, but the more privileged one is, the more damnation is available. From this perspective it is fair, since even though there may be phlegmatic and sudden damnation for all, the lowest level circle of this hell is saved for the most privileged.’

(*) *Inverse demonology*: ‘Those who refuse to accept the shame of their privilege are deemed Satan or sometimes ‘literally Hitler’ or similarly extreme morally degrading and dehumanizing superlatives. To not accept privilege and to be humble in the face of it is the most vile act.’

(*) *Inverse prophecy*: ‘Only those who are seen as being identified with an issue are permitted to speak on an issue. The idea that a straight White man could have a valuable opinion on racism, abortion, homosexuality, or hardship is anathema. Total self-censorship is recommended when speaking to those of less privilege, with only the most self-deprecatory statements considered permissible.’

(*) *Inverse orthodoxy*: ‘The Council of Nicaea is an ongoing meeting, often taking place on social media. Where two or three gather in the name of social justice, there is a Council of Nicaea serving as implementer of dire and important dogma, the temporariness of which does not detract from the direness of the implementation, but makes it all the more passionate, high stakes, and extreme.’

(*) *Inverse priesthood*: ‘The most oppressed person at any given time is most capable of being a high priest. Their role may quickly change with the ebb and flow of fads and trends. The role of god and high priest may be held by one individual.’

(*) *Inverse authority*: ‘The most hypocritical among the group is permitted to speak with the loudest voice. Having the loudest voice is enough to give one the power to sit in judgment of another.’

(*) *New creed*: ‘Diversity is an unquestioned and unquestionable dogma. Diversity must fit within a very narrow, seldom specified definition. Diversity of age is relatively undesirable when it includes the elderly. Diversity of race is undesirable when it brings more White people. There is not an acceptable non-zero number of White people. Diversity of thought is never appreciated. Diversity is the chief dogma of the religion.’

(*) *New afterlife*: ‘Once all privileged people are gone, the world will be a better place. Once all Satans and Hitlers are vanquished, the world will be a better place. The constantly shifting definition makes this attainment difficult, but does not prevent some from throwing themselves passionately into this religion. Though all White people are clearly privileged, the ability for new privileges to be identified allows for this religion to continue its march toward perfection, even after all White people are exterminated.’

(*) *New scriptures*: ‘The books of the Bible are millennia-old. Social justice warriors have no appetite for anything time-tested. Feelings are their scripture. ‘Feelings are fleeting,’ a wise person might warn. ‘Exactly,’ would be the response of a social justice warrior. The morality of the religion is temporary and is identified by taking the temperature of the most woke within a group to determine the moral principles of the group at that moment. Where two or three are gathered in the name of social justice, there is a group big enough to determine morality for that moment.’

(*) *New elders*: ‘The role of experienced, wise elders is replaced by outrage and outrageousness. To have strong feelings and to behave extreme in the midst of those strong feelings brings

respect. Extremes of dress - in the case of a Muslim woman covering her head - is seen as more impressive and confers higher status. Extremes of ethnicity - such as being full-blooded American Indian - are seen as conferring higher status. One need not even be genuine: to claim to truly identify as someone who you are not is sufficient. The more emotion this is done with, the more likely it is to succeed in achieving higher religious status. ...Experience is generally of limited value, as use of reason or experience when shared with others, risks being discredited as splaining or sometimes man-splaining, a serious offense. Experience is even derided as low value, a bias memorialized in popular sayings such as ‘OK boomer,’ intended to undermine experience in a clever way that will be noticed by peers as a justifiable silencing of a person who could only have obtained such experience through privilege.’

(*) *New Pharisees*: ‘The more woke you are, the more influential you are. The Pharisees were both the officials of their religious community and among the chief hypocrites of their day. The woke are both the officials of their religious community and the chief hypocrites of their day.’

(*) *New tonsure*: ‘Body modification and food dye colored hair identify one as a true adherent.’

(*) *New works*: ‘To be loud-voiced is the ultimate work. To effectively weave in privilege in [an] attack of others is the most effective form of hermeneutics. Reason is secondary to feeling, but not even a close second. Reason tends to provide interference to the proper execution of these religious duties and is unwelcome.’

(*) *New miracles*: ‘Just print more money to pay the bills, just add more zeroes. No work is ever needed. No day of economic reckoning ever arrives. It’s like manna from heaven. It’s all free.’

(*) *New name*: ‘While this religion has no official name, the title ‘Democratic Judgment,’ or ‘De-Judge’ for short, encompasses the mob-like nature of the temporary salvation and the mob-like nature of the immediate and repeated damnation, while emphasizing the important virtue signaling role that this religion has so little judgment, that it goes by the name De-Judge.’

*The first principle of non-violent action is that of
non-cooperation with everything humiliating
- Gandhi*

The Waning of the West (Macro-Historical Perspectives)

A proper assessment of the ‘Corona Crisis’ and ‘BLM Crisis’ waves requires a macro-historical perspective: such a perspective will show that these waves are not merely tools for the globalist hostile elite to hasten the ‘deconstruction’ of Western civilization - they are also typical ‘end-stage’ symptoms in the civilizational cycle of the West. To properly understand the doubly engineered and inevitable nature of these destructive waves, which are part of an ‘evolutionary’ process Oswald Spengler termed ‘pseudo-morphosis’, it is useful to view them in terms of Traditionalist hermeneutics - more specifically the Traditional(ist) concept of Cyclical Time. For readers unfamiliar with this concept, the author will include some words from his book *Sunset*: ‘In Modern scientific terms the Traditional(ist) concept of Cyclical Time-and its “end-

times” eschatological derivate-constitutes a “working hypothesis”, i.e. a theoretical model to describe and understand certain phenomena. Depending on the parameters of research, this “hypothesis” may be proven variably true or false for a number of historical phenomena, but the Modern scientific application of the Traditional concept of Cyclical Time is most relevant to macro-historical research. Throughout the Late Modern Era (here defined as the years between 1920 and 1992), a number of historians recognized the obvious signs of cultural decadence and civilizational decay in the West and they interpreted these signs as symptoms of a larger cycle of historical development. Spengler, cautiously followed by others, articulated the notion of the “downfall of the Occident” and postulated a universally-applicable macro-historical process of cyclical development. Toynbee rephrased his notion of the imminent breakdown of Western civilization by relating it to the inner degeneration of its creative elite. Both theses are valuable in a culture-historical sense because they develop *macro-historical* perspectives. From a Traditionalist point of view, however, a much higher, *meta-historical*, perspective is required with regard to what, in terms of cyclical theory, can be more correctly described as the “Waning of the West”. The work of Spengler is based on the universal notion of a phased development of all cultures as super-organisms, subject to predictable life-cycles. The work of Toynbee is based on a similar notion of “civilization cycles”. Both Spengler and Toynbee recognize structured patterns of cultural-historical symptoms as indicators of cyclical development. Their macro-historical analyses represent the closest approaches to a Traditionalist interpretation of the Modern Age found in Modern scientific historiography, but both shy away from addressing the ultimate issue of Traditionalist capital-letter History: *meaning*. If Modern scientific small-letter history is to merge with Traditionalist capital-letter History, the perspectives offered by Traditional sources must be respectfully incorporated into Modern historiography. *The more one learns about the myths, legends, and religions of the human race, the more imperative is the demand that one somehow make sense of them as a whole. Their competing voices, their incompatible dogmas, call for the stern hand of a moderator who will bring meaning and unity to the whole assembly* (Joscelyn Godwin, *Arktos. The Polar Myth in Science, Symbolism, and Nazi Survival*. Adventures Unlimited: Kempton, 1996, 141). ‘Thorough studies of human history in terms of the philosophical principles of synchronicity and retro-causality may become important avenues of research, providing new insights relevant to a future synthesis of Modern scientific history and Traditional Sacred History.’ (Wolfheze, *Sunset*, 349-50) With these thoughts in mind the reader may attempt to gain a macro-historical perspective of his micro-historical place in the world - and to make *sense* of it. To achieve that sense of meaning is to gain access to the highest form of the old Art of History: meta-history.

The Last Stand of the West

(Meta-Political Perspectives - John Morgan,

‘The Congress Has No Clothes: The Capitol Occupation and Post-Trumpian Populism’.

Counter-currents.com 8 January 2021

Perhaps, one day, historians will debate which date most accurately indicates the ‘Fall of the West’. Most likely, they will agree that different parts of the West fell under globalist-nihilist rule at slightly different dates: for Austria it may be 19 November 2021, the day that ‘vaccine’ were mandated nation-wide, and for Canada it may be 23 February 2022, the day of the suppression of the Freedom Convoy. Still, they may decide that the key-date for the globalist-

nihilist 'hostile take-over' of the Western world was the day that regime-change was forcibly imposed on its most powerful nation - America.

In November 2020, a campaign of massive ballot election fraud, unprecedented social media deplatforming and relentless institutional sabotage allowed the globalist-nihilist American 'deep state' to remove Donald Trump, the last plausibly legitimate president of the United States, from office. These machinations, hardly opposed by anybody including Trump himself and properly described as the 'Biden Coup', meant that the West's greatest and oldest democracy ended with a whimper rather than a bang. There was, however, a tragi-comic epilogue in the so-called 'January 6th Affair', when a mob of Trump-supporting demonstrators broke into the Capitol Building in Washington, DC. No matter how ridiculously trivial, from a historical perspective this affair (which the MSM were quick to portray as a fully-fledged insurrection to overturn the 'election' results and which the Biden regime was quick to exploit by labelling and persecuting political dissidents, no matter how slightly their involvement as 'domestic terrorists') represents the closest thing the West came to a 'Last Stand'. One of the very few commentators who picked up on the historical significance of this puny affair was John Morgan:

‘[T]he Capitol occupation [on 6 January 2021] was a spontaneous and dramatic expression of the white working class’s frustration with the Washington establishment and an indication that they won’t tolerate a return to business as usual. The Democrats - and more than a few Republicans - blocked and worked against Trump’s agenda from the day he took office. Stealing the election was merely the final prong in their assault on him and on the wishes of ordinary Americans. If Washington doesn’t begin to take populist demands seriously, violence is inevitable. Additionally, the occupation was a show of strength; it showed what a crowd of angry white Right-wingers - usually regarded as well-behaved and docile, which has always been one of the failings of our people - can do when they decide to take action. The Swamp had better take notice of this, not only in order to win elections but to defuse the pressure cooker in Middle America that led to Wednesday’s explosion of violence in the first place. This means they have to stop attributing the fact that working-class whites aren’t on board with their agenda to the influence of scapegoats like Trump or conspiracy theories and instead finally recognize that our nation’s yeomanry have legitimate grievances that won’t go away just because Trump does. ...One thing is certain: While real-world demonstrations are important, America will not undergo real change through building occupations alone. ...America wasn’t founded by well-behaved protesters who complained through the proper channels and were careful to never do anything illegal. Events like what happened at the Capitol are part of our heritage. ‘The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants’, as Thomas Jefferson told us. ‘It is its natural manure.’ The first blood has now been spilled. More blood is unavoidable unless true populists are allowed into the Capitol via the political process rather than battering rams. On Wednesday [6 January 2021], the world heard the voice of American populism. It wasn’t Trump’s voice; it was that of the American people. ...This isn’t about Trump anymore - it didn’t start with Trump and it certainly won’t end with him. As for myself, all I can say is that, for the first time in a while, on that day I actually felt proud to be an American.’

‘Agora’

(Meta-Historical Perspectives)

Wars are moral contests and they're won in the temples before they're ever fought
- Sun Tzu, according to 'JFK'

Starting with Edward Gibbons, who wrote his multi-volume *Decline and Fall of the Roman Empire* between the great upheavals of the American and French Revolutions, some of the greatest historians of the modern West have tried to reconstruct the enigmatic 'laws' and 'patterns' that seem to govern the life-cycle of all human civilizations. Over time, however, Western readers are ever less able to grasp the basic premise of these writers: their ability to trace the shift in *transcendental reference points* that govern any civilizational cycle. This ability, in reader and writer alike, is obviously a function of their own relation to the transcendental sphere - and it is necessarily impeded by any great disturbance in their own society's overall relation to that sphere.

In this regard, the question that arises for contemporary Westerners is this: what is the transcendental reference point in our Agora - in the great open space that is the heart of our 'public sphere' and our 'market place of ideas'? After the 'BLM' experience, the answer is obvious: our Agora is now closed off, even literally so - it is quarantined by 'Corona' and occupied by 'BLM'. Its shrines and statues have been overthrown. It is now off-limits to even the most modest and reasonable of our public speakers: the recent YouTube ban of a public speaker like Stefan Molyneux proves the point. After the 'free speech' principle, which has been the 'agoristic' standard setting of Western socio-political life for centuries, now the very concept of the Western Agora is now fading. For a historical parallel to a shift of this magnitude, we must reach back to the final years of the world of classical antiquity: there we can investigate the complicated but inextricable link between *superstructure* and *infrastructure* in the fall of the Roman Empire and the end of Greco-Roman polytheism. The downfall of Greco-Roman paganism and the downfall of Western Christianity cannot be the same and cannot have the same result - but they are inextricably linked to the downfall of the civilizations that were built up and on their premises.

Late Antiquity (a.k.a. 'Fall of the Roman Empire')

Constantine I 306-337 *Christianity legalized*
312 Chi-Rho Christian symbol on military standards
313 Edict of Milan: Christianity legalized
325 Council of Nicaea: state-backed church
330 Constantinople: new Christian-dedicated capital

Constantius II 337-361 *anti-pagan legislation*
353 sacrifices prohibited
357 Altar of Victory first removed
Julian 361-363 *Late-Pagan restoration/syncretism*
362 Tolerance Edict: religious freedom/equality

Late Modernity (a.k.a. 'Fall of the West')

World Wars 1914-1945 *globalism triumphant*
1920 League of Nations: proto-globalist institutions
1922 Soviet Union: proto-globalist state
1941 Atlantic Charter: globalist executive program
1945 United Nations: globalist institutions
Post-War years '*deconstruction*' of *Christianity*
1961/65 Vahanian/Altizer 'Death of God' theology
1962-66 Second Vatican Council
Sixties' Counter Culture *Late-Christian syncretism*
1968 Civil Rights Act

Gratian 367-383, Valentinian II 375-392 (West);	Thatcher-Major, Reagan-Bush-Clinton 1979-2001 (West); Yeltsin 1991-1999 (East)
Theodosius I 379-392 (East)	<i>globalo-liberalist assault on the Christian West</i>
<i>prohibition and persecution of paganism</i>	1986 Challenger & Chernobyl disasters
378 Battle of Adrianople: Roman military meltdown	1989 Fall of Berlin Wall: Globalo-Liberalist NWO
380 Edict of Thessalonica: Christianity state religion	1992 Fukuyama's 'End of History'
382 Altar of Victory again removed	2001 9/11, Patriot Act
390 destruction Temple of Delphi	2002 world wide web ubiquity, digital pornification
391 destruction Serapeum of Alexandria	2010 last print Encyclopaedia Britannica
393 end Eleusinian Mysteries & Olympic Games	2013 suicide Dominique Venner
394 end eternal fire & Vestal Virgins	
Theodosius I 392-395,	
last ruler of whole empire	2004 EU/NATO expansion:
395 final division of the Roman Empire	East-West divide, New Cold War
	2015 Migration Crisis
406 Crossing of the Rhine: barbarian invasion	
407 Roman military evacuates Britain	2016 Brexit referendum
408 assassination of Stilicho, the 'Last Roman General', followed by Visigoth invasion and	2018 Marrakesh Conference
410 <i>First Sacking of Rome</i>	<i>non est ista pax sed pactio servitutis</i>
410 Roman administration ends in Britain	2019 Notre Dame de Paris Fire
Last Wave:	2019 Brexit
415 assassination of 'Last Classical Philosopher' Hypatia	
416 pagans barred from public service, 423 private pagan practices penalized	
453 assassination of 'Last Roman' Aetius	
455 second sacking of Rome, 476 fall of West Roman Empire	
Dead tide:	
Justinian I (527-565) <i>end of Classical Era, start of Dark Ages</i>	
526, 528 Antioch earthquake, 535-536 extreme weather, 541-543 Plague of Justinian, 551 Beirut earthquake	
529 Neo-Platonic Academy closed: formal end of Greco-Roman philosophy	
553 Temple of Philae closed: formal end of ancient Egyptian religion	
Ebb tide:	
Byzantine rule over the city of Rome 536-546, 547-549, 552-751/6 (formally ends with Donation of Pippin)	

'The Last Wave'

(Numino-political prognosis)

*Agitio ter consuli gemitus britannorum
repellunt barbari ad mare repellit mare ad barbaros
inter haec duo genera funerum aut iugulamur aut mergimur*

‘To Aetius, thrice consul, the groans of the Britons:
the barbarians drive us to the sea, the sea drives us to the barbarians
between these two kinds of death, we are either killed or drowned’

The fall of the Roman Empire was not a single moment in time, even if there must have been several ‘points of no return’ in various spheres of life: rather, it was a process of gradual decline punctuated by a series of disaster-waves. The great cataclysm took place *after* the fall when ‘open borders’, ‘austerity programs’ and ‘defense cuts’ exposed the hapless civilian masses to natural and human threats that had formally been kept at bay by the empire. Invasion, extermination, de-urbanization, famine, slavery and colonization are words associated with the ‘Dark Age’ aftermath of the fall - mostly they refer to *reconstructed* events because very few scraps of text tell first-hand tales.

Thus, it has been up to archaeologists, linguists and geneticists to painstakingly reconstruct British (proto-)history after the last Roman soldiers were withdrawn. The only certainty is the outcome: as ‘the lights went out’, other peoples came in, took over and virtually everything was changed - architecture, infrastructure, religion, language, art. Everything was changed because the people changed: *ethnic replacement* changed everything - the Romano-Britons were replaced by the Anglo-Saxons. Perhaps after a heroic ‘Arthurian’ last stance, the surviving Britons either fled overseas (where they settled in now-French Brittany and now-Spanish Galicia) or melted away into the wild hills and barren lands of the Celtic fringe (where their descendants still maintain the Welsh language). This was their *lugubre divortium barbarorum*, their ‘grievous divorce from the barbarians’: ‘the winner takes it all, the looser standing small’.

The ‘Corona’ and ‘BLM’ waves may only be symptoms of civilizational decay, but they are important ‘signs of the times’ nevertheless. These and the other small and big incidents of the last years may seem insignificant in our own eyes, but perhaps historians of later times will ponder and weigh them as they seek to understand the blindness of our times. As most ‘last Romans’ failed to grasp the true significance of the silencing of the Oracle of Delphi and the extinction of the Sacred Fire of Vesta, so now most ‘last Westerners’ will fail to appreciate the true meaning of seemingly trivial events such as the burning of the Notre Dame and the Corona-closure of the churches. But that does not mean that all is lost: we may yet have our own desperate Battle of the Catalaunian Plains, our own miraculous Belisarian Reconquista, our own against-the-time ‘castling move’ Second Rome. Even as we face the Last Wave, our feet yet stand firmly on our own soil - we are home.

Postscript: Albitude and ‘White Wedge’
(Apotropaic Archaeo-Futurism)

*I know in my bones, I’ve been here before
The ground feels the same, tho’ the land’s been torn
I’ve a long way to go, the stars tell me so
On this road that will take me home
- Mary Fahl , ‘Going Home’*

The White Wedge against the Black Tide does not derive its strength from outdated and negatively charged ‘white supremacist’ racism (for the author’s ‘memo’ on White Nationalism

as a defensive strategy for the Dissident Right, cf. Wolfheze, *Rupes Nigra*, 201ff.), but from futurist and positively charged supra-temporal *Albitude*. In the same way that 20th Century Black thinkers, activists and politicians developed the idea of *Négritude* in their drive to rid their lands, their peoples and their minds from Western-imposed racism, colonialism and imperialism,⁴ so now 21st Century White thinkers, activists and politicians can develop the idea of *Albitude* in their drive to rid their Western lands, their Western peoples and their Western civilization from the scourges of globalist-imposed inverse racism, inverse colonization and inverse mind-enslavement. *Albitude* cannot - must not, will not - replace the unique national identities and nationalist aspirations of the many different peoples of the West, but it can enhance them: it can show them in their greater context of a shared Western heritage, which is doubly pagan-Christian, doubly Greek-Roman and doubly material-spiritual. Western civilization, which unites all Western nations, has its own unique spirit and its own unique vocation (for the author's Traditionalist perspective on the Higher Vocation of the West, cf. Wolfheze, *Alba Rosa*, 107ff.). Because (subconscious, implicit) *Albitude* it is incarnated in the Western peoples and anchored in the Western homelands, it does not need to be 'invented' or 'constructed': it merely needs to be remembered and *relived*. As such as, is the precise opposite of 'White privilege' and more akin to a high calling. Above and beyond *Albitude*, which is the necessary premise for the Reconquista of the West, however, the symbol of the White Wedge can be a beacon for all people, irrespective of race and creed, that study, admire and cherish Western civilization - it stands for all that is still high, good and beautiful in the West. The White Wedge points us home: it points westward, to the western edge of the Earth - to Elysium.

Ωλετο μεν μοι νόστος ἀτὰρ κλέος ἀφθιτον ἔστα
'My journey home is gone but my glory will never die'
- Homer, *Iliad* IX

⁴ A reference to the doubly socio-political and socio-cultural emancipation movement that sprung up in Francophone-African intellectual and artistic circles in the 1930s - prominent figures include Frantz Fanon (Martinique, 1925-1961), Aimé Césaire (Martinique, 1913-2008) and Léopold Senghor (Senegal, 1906-2001).