

A Traditionalist
History of the Great
War, Book II

A Traditionalist History of the Great War, Book II:

The Former Earth

By

Alexander Wolfheze

**Cambridge
Scholars
Publishing**



A Traditionalist History of the Great War, Book II: The Former Earth

By Alexander Wolfheze

This book first published 2020

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Copyright © 2020 by Alexander Wolfheze

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-5275-6465-7

ISBN (13): 978-1-5275-6465-7

The Former Earth is dedicated to all exiles from the world of Tradition
–a souvenir of Gaia Anesidora

CONTENTS

List of Abbreviations	x
List of Tables	xi
List of Illustrations	xii
Preface	xiii
“The Shining Ones”	
“The Songs of a Distant Earth”	
“De Coelesti Hierarchia”	
Caveat Lector	
Introduction	1
Meta-Historical Framework	
Method and Field	
Epistemology and Historiography	
Organization	
Chapter One: The Former Earth	32
1.1. Sacred Geography	
1.2. Profane Geography	
1.3. Realm and Conquest	
1.4. The Occultation of Imperium	
Chapter Two: The Latter-day Earth.....	117
2.1. State and Nation	
2.2. The State-Nation Dichotomy	
2.3. The Economic Daemon	
2.4. The Geopolitical Equation	
Chapter Three: America	180
3.1. Symbols	
3.2. Legitimacy	
3.3. Origins	
3.4. Geopolitics	
3.5. On the Eve of the War	

Chapter Four: France	255
4.1. Symbols	
4.2. Legitimacy	
4.3. Origins	
4.4. Geopolitics	
4.5. On the Eve of the War	
Chapter Five: China.....	294
5.1. Symbols	
5.2. Legitimacy	
5.3. Origins	
5.4. Geopolitics	
5.5. On the Eve of the War	
Chapter Six: Britain.....	328
6.1. Symbols	
6.2. Legitimacy	
6.3. Origins	
6.4. Geopolitics	
6.5. On the Eve of the War	
Chapter Seven: Italy	392
7.1. Symbols	
7.2. Legitimacy	
7.3. Origins	
7.4. Geopolitics	
7.5. On the Eve of the War	
Chapter Eight: Austria.....	415
8.1. Symbols	
8.2. Legitimacy	
8.3. Origins	
8.4. Geopolitics	
8.5. On the Eve of the War	
Chapter Nine: Germany.....	442
9.1. Symbols	
9.2. Legitimacy	
9.3. Origins	
9.4. Geopolitics	
9.5. On the Eve of the War	

Chapter Ten: Turkey.....	478
10.1. Symbols	
10.2. Legitimacy	
10.3. Origins	
10.4. Geopolitics	
10.5. On the Eve of the War	
Chapter Eleven: Japan.....	515
11.1. Symbols	
11.2. Legitimacy	
11.3. Origins	
11.4. Geopolitics	
11.5. On the Eve of the War	
Chapter Twelve: Russia.....	558
12.1. Symbols	
12.2. Legitimacy	
12.3. Origins	
12.4. Geopolitics	
12.5. On the Eve of the War	
Appendix: The Woman of the West.....	615
Bibliography.....	628
Notes.....	630

LIST OF ABBREVIATIONS

Abbreviation	Full text (translation)
AC	Armoured Cruiser
AD	<i>Anno Domini</i> (Year of Our Lord)
ADV	<i>Alldeutscher Verband</i> (Pan-German League)
ANZAC	Australian and New Zealand Army Corps
BB	Battle Ship
BC	Before Christ
CEF	Canadian Expeditionary Force
CUP	Committee of Union and Progress
C/V	Civilization/Vigour alteration cycle
DC	District of Columbia
DD	Destroyer
DNA	DeoxyriboNucleic Acid, molecule carrying genetic instructions
IQ	Intelligence Quotient test score
IRA	Irish Republican Army
KMT	<i>KuoMin Tang</i> (Chinese National Party)
LMU	Latin Monetary Union
MG	Machine Gun
MS	ManuScript
NEP	New Economic Policy
O-T	<i>Orbis Terrarum</i> (Circle of Lands)
PC	Protected Cruiser
PM	Prime Minister
POW	Prisoner of War
PRC	People's Republic of China (Communist, mainland China)
ROC	Republic of China (Nationalist China, Taiwan)
r/K	growth rate vs. <i>Kapazitätsgrenze</i> (capacity limit), selection reproductive strategies
RSDWP	Russian Social Democratic Workers' Party
RSFSR	Russian Soviet Federative Socialist Republic
SR	Russian Social Revolutionary Party
US	United States of America
USSR	Union of Soviet Socialist Republics
WASP	White Anglo-Saxon Protestant

LIST OF TABLES

Number	Title	Page
Table 1	The Later Imperium during the Modern Age	108
Table 2	The economic power balance	177
Table 3	The military power balance	178
Table 4	The Thirteen Colonies	207
Table 5	The territorial concessions of China	324
Table 6	Thirty-seven Princely States	371
Table 7	The Italian colonial empire	410
Table 8	The states of the German Empire	466
Table 9	The German colonial empire	467
Table 10	Timeline of Turkish history during the Classic Modern Era	482
Table 11	Territorial losses of Turkey after the Congress of Berlin	510
Table 12	Naval dispositions and confrontations of the Russo-Japanese War	540
Table 13	The Japanese colonial empire	553

LIST OF ILLUSTRATIONS

() Choice: (a) Traditionalist “frame” (1, 2, 21); (b) founders of the political order prevailing in the Ten Great Powers on the eve of the Great War (4, 7, 9, 10, 12, 13, 14, 15, 17, 19); (c) glimpses of the three wars and the three revolutions described in The Former Earth (6, 8, 11, 16, 18, 20).*

() Copyright: All illustrations are in the Public Domain.*

Number	Title	Page
1	Mappa Mundi	32
2	Ouroboros	117
3	America Personified	180
4	George Washington	189
5	American Progress	193
6	The Spanish-American War: sea power applied	228
7	Adolphe Thiers	260
8	The Chinese revolution: preliminaries	299
9	Sun Yat-sen	308
10	King William III	362
11	The Second Boer War: total war applied	378
12	Count of Cavour	403
13	Count von Beust	424
14	Prince von Bismarck	446
15	Enver Pasha	484
16	The Young Turk Revolution: aftermath	493
17	Emperor Meiji	517
18	The Russo-Japanese War: bird’s eye view	544
19	Emperor Nicholas II	564
20	The First Russian Revolution: prelude	576
21	Holy Wisdom	618

PREFACE

When age fell upon the world, and wonder went out of the minds of men; when grey cities reared to smoky skies tall towers grim and ugly, in whose shadow none might dream of the sun or of spring's flowering meads; when learning stripped earth of her mantle of beauty, and poets sang no more save of twisted phantoms seen with bleared and inward-looking eyes; when these things had come to pass, and childish hopes had gone away forever, there was a man who travelled out of life on a quest into the spaces whither the world's dreams had fled.

—Howard Phillips Lovecraft, “Azathoth”

“The Songs of Distant Earth”

Once upon a time, long before the Dark Age, the world was a magic place filled with Golden Light. It was a place of mysterious beauty and imposing grandeur, thread in awe and wonder by ancient man, light-footed and light-filled. It was a place where man's reality and dream had not yet been sundered.

That to which antiquity gave the name of genii, of spirits of the elements, of the gods of nature and so forth, cannot be reduced to mere fables, apart from certain superstitious popular and folk assumptions and poetic appositions. Certainly, all of this involved “fantasies”—that is, forms produced in determinate circumstances by a faculty analogous to that which acts in dreams through the sympathetic nervous system. These “fantasies”, however, originally dramatized the obscure psychic experiences of contact with certain forces in a variety of ways, and precisely in the same way as dreams, and the forms, the beings and the visible laws of nature are nothing but manifestations of these forces.¹

Immensely distant in time and experience, that ancient reality entirely escapes modern man. The Former Earth has sunk into darkness and oblivion; modern man only remembers it in fragments of old songs.

*Sea-birds are asleep
The world forgets to weep
Sea murmurs her soft slumber-song
On the shadowy sand*

*Of this elfin land
Isles in elfin light
Dream, the rocks and caves
Lull'd by whispering waves
Veil their marbles bright
—Roden Wriothlesley Noel*

“The Shining Ones”

The inhabitants of the first land reached, all of them, the state of indestructibility. Those who prayed, those who possessed understanding, those who reached perfection, drove towards their future home... Those who lacked understanding, those who were inspired by bad thinking, those who disobeyed the ones standing above us, had a bad fate and suffered eternal wandering. —Itaipú

Once upon a time, long before the Dark Age, ancient man inhabited a world of Golden Light. For a long time, even after the Golden Age gave way to Silver and Bronze, ancient man’s “Shine” stayed with his descendants. It waned only slowly, before retreating from the many to the few—until only a few untimely lineages retained some trace of it. As this “Shine” faded away, man’s abilities to project, perceive and reflect waned and retreated. Gradually, as the great clock of the Cycle of the Great Boar wound down,² later- and latter-day mankind fell into ever heavier, slower and lower states of being, living in and thinking of these states as if these states were the only ones that ever existed. Finally, it fell so deep that it forgot the higher and lighter modes of existence altogether.

It is not easy to bring the modern mentality back to both consider and adjudicate in terms of [true human] interiority, rather than [of mere “natural”] appearance and “phenomenon”, or sensation. Still, more difficult, after the devastation brought about by biologism, by anthropology and by evolutionism, to bring it back to the sense of that which ...nominally is still a [basic] teaching [of all authentic religion]: the dignity and the super-natural destination of the [specific state] of human person[ality]. According to [that teaching, a true human] does not belong to “nature”, neither in the materialistic sense of evolutionism and Darwinism, nor in the “spiritualistic” sense of pantheism and like conceptions. As personality he already rises out from the world of mystic souls and if things and elements, from out of the depths of an undifferentiated “cosmicity”. His vision of clear physical things, raw in their outlines, objective in their space, just as his experience of thoughts which are quite clear and logically concatenated, expresses already almost a kind of catharsis and of

*liberation from the world, notwithstanding the limitation of his horizons
and of the possibilities that derive from it.*³

“De Coelesti Hierarchia”

*They know not, neither will they understand; they walk on in darkness:
all the foundations of the earth are out of course.*

I have said, Ye are gods; and all of you are children of the Most High.

But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou shall inherit all nations.

–Ps. 82:5-8

In the contemporary world, any discussion of “state” and “nation” inevitably touches upon the deeply conflicted legal and social identity that characterizes contemporary man: in both the private and public sphere of the Modern life-world, characterized by ever-intensifying cross-border movements and ever-deepening cultural-relativist “identity deconstructions”, bureaucratically defined “paper” citizenship and ethnically defined “real” nationality are bound to come into conflict which each other. The symptoms of “globalization” include “business travel” in the economic sphere, “labour migration” in the social sphere, “academic exchange” in the educational sphere and mass tourism in the “leisure activity” sphere. To the elites of today’s Western-style “open societies”, the mechanics of citizenship, nationality, borders and passports, appear as mere anachronisms because these elites psychologically experience them as redundant accessories to their “modernized” identities: as “world citizens”, they assume themselves to be “liberated” from the petty liabilities of Traditional identities such as “ethnicity”. Throughout the entire world, not only these elites but also the masses, conditioned by a decennia-long public and educational discourse of economic “globalization”, social “libertarianism”, psychological “humanitarianism” and cultural “cosmopolitanism”, now increasingly experience their “identities” in terms of time-limited, functionally-pragmatic and deliberately-disposable social constructs. These ad hoc, improvised constructs leave ever less space for long-term and non-individual commitments to the “outdated” Traditional identities of ethnicity, nationality, birth-caste and even gender. In the contemporary world, the “liquidity” of social identity and the decay of its Traditional forms, most extremely manifested in the West, have reached a point at which ever-larger groups of people can no longer even imagine the social life-world experienced by their ancestors, even those ancestors that lived a mere two or three generations ago. To them, the historical reality of Traditional social identity, determined by the allegiances to monarchy,

religion and nation that still dominated the existential reality of most of mankind on the eve of the Great War, is nothing but historical memory—a rapidly-fading memory. It should be recalled, however, that the motivations and passions of the world of 1914—and the historical dynamics shaped by these motivations and passions—can only be truly understood in terms of the Traditional social identities that underpinned them. They belong, in short, to an older world—a world that still had Divine Order and Celestial Hierarchy as its ultimate reference points.

Essentially, the fading experiences of citizenship and nationality that still exist in the contemporary world are *residual* forms of social identity. On the one hand, they now still retain a degree of *negative* relevance—especially to people from “underprivileged” countries that have not yet fully entered into the mainstream of Modernity’s “progress”. On the other hand, in terms of the overall historic trajectory, it is clear that all forms of Traditional identity are inevitably doomed to extinction. The interconnected phenomena of declining state sovereignty, fading racial differences, receding ethnic identities and disintegrating nation-states are now merging into a vast single movement of “globalized” subversion which, if it runs its complete course, must inevitably end in the utter demise of both State and Nation. Even now, the processes of Modernist subversion have degraded the state structures as well as the national identities, i.e. the existential foundations, of the Great Powers of 1914 to such a degree that they are reduced to mere spectral forms—ghostly shades that haunt the globalist elites. With one single exception—Japan—all Traditional Imperia have been eliminated from the world stage. With one single exception—America—their global empires have been erased from the map. Colonial possessions have molten away, native ethnicities have been “diluted” and sovereign governments have been reduced to docile puppets of multi-national corporations and supra-national institutions. In the degraded ex-nation-states of today’s world, the primacy of the political sphere has evaporated: power has devolved to high finance, multinational cooperations and special interest groups that pursue agendas aimed at economically exploiting, socially “deconstructing”, psychologically subverting and physically eliminating whatever remains of these ex-nation-states’ formerly indigenous ethnicities and formerly authentic cultures.

The Great War’s most direct macro-historical result was the utter defeat and final elimination of the four Traditionalist-leaning Great Powers: the Russian, German, Austrian and Ottoman Empires. The latter two were utterly destroyed, leaving only second-rank, ethnicity-based rump-states in

their wake. The former two recovered sufficiently to become the epicentres of the 20th Century's dramatic Red and Black revolts against Modernity, only to be squashed even more decisively in the wake of their suppression. The Great War also—indirectly—resulted in the fatal weakening of three of its formal “victors”: Britain, France and Italy, all of which were eliminated as Great Powers within a generation of their nominal “victory”. All of the former European Great Powers lost their overseas empires, and then saw their home-nations overrun by the modern “great replacement” equivalent of the barbarian invaders that brought down the Roman Empire. Today, only three of the non-European Great Powers of 1914 still retain true Great Power status. Two of them, America and China, constitute the “superpowers” of today's world, but between them, only China retains a fully-sovereign state structure as well as a cohesive ethnic identity. America has essentially transformed itself into a non-territorial, globalized corporate power that is entirely unconcerned with the fate of the “American people”, formerly defined by its WASP founder stock but now only defined by paper “citizenship”: the WASP element has been inundated in a sea of “diversity” to the point that it has already lost its demographic majority status. Only the last Great Power, Japan, despite having been disastrously defeated and reduced to its territorial core in World War II, still stands: Japan not only retains a significant degree of sovereignty and ethnic identity, but it also—almost miraculously—retains its Traditional Imperium. Japan is the last of the world's Traditional Imperia to survive and, despite its outwardly hyper-modern socio-economic life, it represents the last reminder of Traditional Imperium in the early-21st Century world.

Even if some residues of Traditional collective social identity at the level of the nation, mostly highly diluted and structurally degraded, still survive in the contemporary world, it should be remembered that these remnant identities are now almost entirely bereft of their supra-natural sanction and their Transcendental experiential contents. Today, the only (nominal) equivalent of a recognizably Traditional nation is Japan: as stated above, Japan still retains its formal Imperium, a great degree of real state sovereignty as well as a relatively intact ethnic identity. All other residual contemporary phenomena of State and Nation have now been abandoned by the forces that originally animated them, even if their empty shells remain worthy of respect: their dead forms still have a role as *commemorative monuments*. To the extent that Modern man pays homage to the lost world of Tradition, by paying respect to the residual classifications of race, ethnicity and caste in as far as he can still

incorporate them, such respect essentially has the meaning of a *commemorative attitude*. But if Modern man assumes that he can “construct” meaningful alternatives to the Traditional social identities of race, ethnicity and caste, then he is deluding himself: the Modernist phenomenon of economic “class”, which is based on the temporary, uncertain and shifting criterion of material privilege, is an example of one such delusion. Except at the most private and individual level, all modern forms of social identity are ephemeral “sociological” constructs that are exclusively functional in the pragmatic domains of economic opportunity, social status and psychological improvisation. From this perspective, no “class” identity in the shifting chaos of the Modern social world can provide an authentic existential identity: all modern “classes” are equally superficial phenomena, bereft of Transcendental reference and existential substance. Thus, from this perspective, no “individual” who defines and experiences his or her identity in terms of modern social-economic categories can claim any quality—let alone inferiority or superiority—in substance. From a Traditionalist perspective, any such “individual” structurally fails to conform to the Traditional anagogic principle of “being”, the principle underpinning all Traditional concepts of social identity. Any such individual is existentially *equal*—to zero. Thus, from a Traditionalist perspective, Modernity has tragically reduced all social “identities” to phenomena of exclusively economic, social and psychological—and therefore ephemeral—functionality: all thoughts and acts derived from these “identities” must be understood precisely according to this functionality—they are existentially *meaningless*.

It logically follows that what it means to be an “Englishman”, a “Frenchman” or a “German” today is something entirely different than what it meant to be an Englishman, a Frenchman or a German in the still largely Traditional world of 1914. Today, these words essentially refer to an ephemeral legal fiction: they simply refer to anybody, of any heritage, any birth, any religion, any language and any cultural background, who happens to produce the appropriate “passport”—a piece of paper that may be obtained by anybody through various procedural combinations of legal means, practical quick mindedness and financial resources. In 1914, however, these words meant something entirely different: they indicated true identities—lived experiential realities—that were worth living for, fighting for and dying for. The following chapters of *The Former Earth* are meant to recapture something of the power and the glory of the nations of the long-lost world of 1914, as they stood poised to fight in the last great battle of doomed Tradition against all-conquering Modernity. It was

this battle—the Great War plus its many “successor wars”, greatest of which was the Russian Civil War—that inaugurated the full onset of the Dark Age, bringing the many Red and Black Plagues that would finally bring down the great nations of the West. The final—inevitable—outcome of that battle and their subsequent—equally inevitable—downfall does not alter the fact that once those nations existed, and that once they were deemed worth dying for.

The meaning of history is found in the values that arise from it, not in the peoples that disappear in it
—Nicolás Gómez Dávila

Caveat Lector

Following the preceding paragraph’s general statement of the Traditionalist view of nationhood, this Preface’s last paragraph will provide three more specific cautionary remarks with regard to the nationhood-relevant terminology that is used in *The Former Earth*.

(1) The first of these remarks relates to the Traditionalist understanding of the term *race* in *The Former Earth*. Racial identity is relevant to the Traditionalist principle of Sacred Geography and the Traditionalist concept of the Nation, but only in a limited manner (for some more details, cf. 1.2.). Even so, given the semi-totalitarian “politically correct” consensus of contemporary Culture Nihilism, it is important to dissociate the Traditionalist perspective on race from Modernist perspectives on race and to pre-empt rash charges of “racism” by over-zealous post-modern “Social Justice Warriors”. With regard to the Traditionalist principle of Sacred Geography, “racism” effectively constitutes a non-issue, because the Traditionalist concept of race entirely excludes Modernist notions of materialist determinism and evolutionary superiority. From a Modernist perspective, the Traditionalist concept of race could be effectively characterized as “mythical”. Traditionalist historiography assumes that the original “races of mankind”, which were of a spiritual nature, became extinct at the same time that Sacred Geography disappeared as a living discourse, viz. no later than the beginning of the Modern Era. In terms of the Traditionalist concept of “nation”, however, this old concept of race remains marginally relevant: the residues of racial differentiation that the modern world has inherited from the now-extinct world of Tradition, i.e. its visible and tangible (biological, genetic, phenotypical) material residues, remain relevant as markers of national identity. In this regard, however, it is important to note that, from a Traditionalist perspective, the

biological category of *race* is simply too unwieldy to serve as a sufficient marker of national identity: the more precise category of *phenotype* will have to serve instead (for a more detailed exposition regarding this matter, cf. 2.4.). Thus, in terms of Traditionalist analysis, phenotype must replace race as a marker of national identity. But even the phenotype, by itself, is still not a *sufficient* marker: it is never sufficient and never decisive. The phenotype marker is merely relevant to national identity to the extent that it overlaps and intersects with three other markers of national identity that are all equally important, viz. *territory*, *language* and *religion*.

That said, any Traditionalist analysis aiming at scientific validity must respect the material (biological, genetic, epigenetic) aspects—and implications—of race: this means that the Modernist illusion of race as a merely “cultural construct” must be dismissed out of hand. From a Traditionalist perspective, the politically-correct Culture Nihilist doctrine of “racial equality” represents not only a logical contradiction in terms, but also a deliberate attempt at depriving modern mankind of some of its most precious historical heritage, viz. diversity in human essence. On its quest to achieve the “deconstruction” of race, however, the Culture Nihilist doctrine of “racial equality” continues to have a particularly powerful enemy: modern natural science. Culture Nihilism has been largely successful at enforcing (self-)censorship across the humanities and social sciences, causing many of these academic disciplines to self-destruct, but it has—thus far—singularly failed to substantially affect the natural sciences.

Traditionalist hermeneutics allow for the recent findings of the (natural as well as socio-cultural) sciences to be fully respected and fully incorporated in any Traditionalist-informed cultural-historical discourse: these maintain their validity in terms of epistemological premise as well as philosophical method.⁴ In this respect, it is worth mentioning some avenues of current scientific research that are likely to become relevant to Traditionalist discourse within the foreseeable future: genetic research into the relations between IQ, race and gender (Helmuth Nyborg), epigenetic research into C/V alteration cycles⁵ (Jim Penman), socio-biological research into r/K selection strategies⁶ (Edward Wilson), psycho-historical research into psychogenetic evolution (Lloyd DeMause) and bio/techno-evolutionary epistemology (Jason Jorjani). For now, however, (Neo-)Traditionalist thinkers are advised to stay within Traditionalist methodology, which approaches the issues of race and ethnicity from the perspectives of comparative religion science and cultural history. As long as the natural sciences have not yet completed their work of formulating a comprehensive

overview of human racial differences, their bio-evolutionary origins and their socio-cultural implications, it is important that the older Traditionalist reference frames concerning these differences remain available as standards of reference. It is proper to maintain these standards until, perhaps somewhere in the not-too-distant future, bio-history and epi-genetics have developed sufficiently complete knowledge bases for Traditionalist epistemology and philosophy to work with and for their insights to be synthesized.

As specialized biologists, geneticists and behaviourists continue their exploration of relatively new fields such as population genetics, epi-genetics, bio-history, socio-history and psycho-history, the accumulated scientific evidence for the cultural-historical importance of racial and ethnic differences is now so overwhelming, however, that the Culture Nihilist power elite is already starting to resort to state-sponsored educational “dumbing down” and publicist character assassination in order to divert attention from simple scientific facts. Undoubtedly, this combination of keeping the public ignorant and “shooting the messenger” will gain the Culture Nihilist elite a temporary stay of execution. But the historical record of totalitarian failure in meddling with scientific evidence (which includes the social and pseudo-sciences of the Soviet Union and the Third Reich) suggests that it is merely a matter of time before the politically-incorrect issues of race and ethnicity will come back to haunt the public arena. If the primitive and politically-biased racial proto-science of National Socialism already had the power to ignite war and genocide, then it is important to ponder the question of what will happen once the dispassionate findings of high-powered, digital-age science such as bio-history and epi-genetics take centre stage in the public arena.

Irrespective of the outcome of the impending struggle between Culture Nihilist ideology and (epi)genetic science, however, for now it is important to reiterate the Traditionalist position regarding the issue of race: Traditionalism accepts the scientific reality of racial *differences*, but it rejects the ideological concept of absolute racial *superiority*. While Traditionalism is bound to acknowledge the scientific relevance of racial differences in terms of socio-political and cultural-historical analysis, it is also bound to reject Social-Darwinist theories that evaluate race in terms of “evolutionary” hierarchy. While Traditionalism is bound to acknowledge the legitimacy of *ethnic identity* and *ethnocentric self-defence*, it is also bound to reject any Modernist ideology that promotes *racial supremacy* and *racist violence*.⁷

(2) The second cautionary remark relates to the Traditionalist understanding of the term *nation* in *The Former Earth*. Traditionalist usage of this term can only be understood in the context of the larger Traditionalist concept of social identity, a general concept that the author has extensively reviewed in *Sunset*.⁸ This larger concept may be summarized as a function of *ascribed status*, viz. irreversible status through physical birth and spiritual re-birth. The Traditionalist concept of social identity is structurally and diametrically opposed to the Modernist concept of social identity, because the latter centers on *achieved status*, viz. materially defined, reversible status that may be gained or lost throughout life. Ascribed status, and Traditional social identity, is based upon the *Transcendental principle*, which derives rights and obligations from physical birth or spiritual re-birth, irrespective of so-called “individual achievements”, and it results in “castes” of a hereditary, sacred and charismatic nature. Achieved status, which is the sole true criterion of modern social identity, is based upon the *immanent principle*, which stipulates that rights and obligations are constantly re-defined throughout life through the fluctuations of material acquisition and temporal honour, resulting in “classes” of a temporal, secular and material nature. Whereas achieved status dominates all social identities in the modern world, ascribed status dominates all such identities in the world of Tradition. Thus, in the world of Tradition, the combined natural and cultural circumstances of a person’s birth are the basic ingredients of his social identity. In the world of Tradition, the fixed natural modalities of race, gender and age and the fixed cultural modalities of nationality, caste and lineage are decisive factors in shaping identity. Because Traditional social identity is pre-determined by pre-existing biological and genealogical conditions, the world of Tradition lacks the breathless “social mobilities”, the violent “minority emancipations” and the pathological “identity crises” that characterize the modern world. In the world of Tradition, social identity is self-evident on the collective as well as the individual level: it is psychologically internalized, rather than socially “imposed”. The social structures found in Traditional cultures, always holistically-functional, hierarchically-organized and anagogically directed, tend to have the character of “breeding programs” on the collective level and “schools of life” on the personal level.

*The admirable qualities of a race are usually
only expressions of the disciplines
that were once imposed on an entire people by a proud minority*
—Nicolás Gómez Dávila

On their highest collective level, Traditional social structures take the shape of “nationalities”: it is from these Traditional “nationalities” that modern “nations” are ultimately derived. From a Traditionalist perspective, modern nations are not political “constructs”—let alone ideological “inventions”, even if elements of “construction” and “invention” may have been historically added as Modernist afterthoughts. Rather, Traditionalism views modern nations as the historical *residues* of the old nationalities that were created—one might even say “bred”—long ago in the world of Tradition. These Traditional nationalities were never the random products of natural—let alone “market”—forces. They were always deliberate creations: they were deliberately willed into being, deliberately made to take on a certain form and deliberately directed at a particular aim. In the final analysis, the forces that willed, shaped and directed them are always *supernatural*: these forces are always supernaturally creative—totemically “magical” on the level of the tribe and ritually “sacred” on the level of the Imperium. These forces shape the bodies, minds and souls of “peoples”, “breeding” them in terms of physical appearance, “conditioning” them in terms of mental capacity and “electing” them in terms of spiritual destiny. After the original animating force that created and sustained these “peoples” abandons them, it will leave behind particular imprints: a specialized look, a specialized aptitude and a specialized vocation. Even as the world of Tradition fades under the aegis of Dark Age Modernity, these specialized qualities are bound linger on for some time, as memorials to the departed supernatural forces that once created them. Thus, from a Traditionalist perspective, all nations that survived into the modern world, constitute a precious historical heritage: they are precious relics of the world of Tradition. From a Traditionalist perspective, every single nation or ethnicity that still survives is equally valuable and equally interesting—even fascinating—because it constitutes a monument to a unique creation, with a unique gift and a unique destiny. As a unique legacy from the world of Tradition, each nation and ethnicity is fully entitled to self-assertion and self-protection—even self-glorification. From a Traditionalist perspective, the exploration, development and expression of quintessential *identity* constitute the supreme aim of life, on all levels of human existence. This is why in this present work the term “Nation” will be written with a capital letter.

The fact that the Nation constitutes one of the few remaining tangible remnants of the world of Tradition in the modern world is precisely the reason that post-modern Culture Nihilism is so obsessed with its “deconstruction”. As one of the few remaining collective Traditional

identities that survive into the modern world, the Nation is a natural citadel of the world of Tradition: it is one of the few remaining obstacles standing in the way of the final victory of Modernity. The ferocious Culture Nihilism onslaught on the Nation-State, which has been subjected to various “trans-national” experiments including political supersession, economic globalization and demographic replacement, is sure proof of the quintessentially anti-modern power potential that remains inherently present within each authentic Nation. The fact that post-modern Culture Nihilism has lately broadened its assault on the Nation-State, shifting to a strategic offensive against the biological modalities of race, gender and age, using ethnic replacement, social deconstruction and “cancel culture”, proves that authentic national identities still remain a formidable obstacle to the final victory of Culture Nihilism and fully-fledged Modernity. The outcome of this recent Culture Nihilist strategic offensive, which is aimed at nothing less than the eradication of all forms of Traditional national identity,⁹ will depend on the ability of the Nations to re-activate the original supernatural forces from which they originate. This re-activation and the prerequisite re-connection with the Transcendental sphere demand nothing less than a doubly “Archaeo-Futurist” Revolution.¹⁰

(3) The third cautionary remark relates to the Traditionalist understanding of the term *nationalism* in *The Former Earth*. Elsewhere, the author has already provided a Traditionalist analysis—and critique—of nationalism as a *Modern* phenomenon, pointing out its objective, *macro*-historical role.¹¹ Here, however, it is important to point out the subjective, *micro*-historical role that nationalism plays in the context of *The Former Earth*, i.e. how it is relevant to the Great Power Nations that opposed each other during the Great War. It should also be noted that although from Traditionalist perspective, nationalism is a Modern phenomenon, the nationalist struggle for the preservation of nationality as an authentic identity can still represent an entirely legitimate cause in the face of universalist and globalist deconstruction. “*Nation*” is a *plus* in regard to “*humanity*”. Thus, it is a positive and legitimate thing to uphold the right of the nation in order to assert an elementary and natural principle of difference of a given human group over and against all forms of individualistic disintegration, international mixture and proletarianization, and especially against the mere world of the masses and pure economy. Having set this demarcation as a protective fence, it is necessary to actualize inside it further degrees of differentiation that need to be implemented in a system of bodies, of disciplines and hierarchies, in virtue of which the State [was first] created out of the substance of the nation.¹² Thus, ...the idea of the

*nation may serve as the foundation for a new recovery and an important first reaction against the internationalist dissolution; it upholds a principle of differentiation that [can then] be carried through toward an articulation and hierarchy within every single [nation].*¹³ Thus, from a Traditionalist perspective, the national causes of all of the Great Powers of 1914 *as such*—irrespective of these powers’ allegiance to Modernity or Tradition—were entirely legitimate.

In the Great War, all of the Ten Great Powers fought for the cause of either Modernity or Tradition, and their core nations bore the brunt of the struggle. Thus, the core Nations of the Allied Great Powers, i.e. the WASP-American, French, Han-Chinese, British, Italian, Japanese and Russian Nations, fought for the cause of Modernity and the core Nations of the Central Powers, i.e. the German, German-Austrian, Hungarian and Turkish Nations, fought for the cause of Tradition. In Traditionalist terms, these opposing sides represent, respectively, the “wrong” and “right” sides of history. The fact that the “right” side *lost* the war—an inevitable outcome, given the downward trajectory of the Dark Age—does not alter this fundamental assessment. This does *not* mean, however, that the Nations that fought on the “wrong” side of the Great War were somehow intrinsically more “evil” than the Nations that fought on the “right” side. From a Traditionalist perspective, all Nations are subject to the subversive forces of Dark Age Modernity in equal measure: their trajectory only differs in terms of relative speed and historical incidence: eventually, they all share the same final fate. In the world of 1914, for reasons that will be investigated in *The Former Earth*, some Nations were—temporarily—less “progressive” and less “modern” than others. Due to a specific set of circumstances, scheduled for in-depth investigation in the planned sequel to *The Former Earth*, some of these Nations would find themselves fighting for Tradition when the Great War broke out in 1914. In the final analysis, however, all of these circumstances represent historical contingencies: they do not reflect any permanent inner qualities that somehow make the Nations that fought for Modernity more “evil” than those that fought for Tradition. In any case, within Traditionalist discourse—which is by its nature concerned with meta-historical *meaning* rather than historical *judgment*—the moral categories of “good” and “evil” cannot be collectively applied to Nations in any meaningful manner. From a Traditionalist perspective, the meta-historical phenomenon of Modernity may be described as “evil”: historically, Modernity’s intent is inhuman and its effect is de-humanizing. In relation to the meta-historical forces that direct Modernity, all historical Nations are merely *instruments*—even,

and especially, if they think of themselves as actors. Nations may historically experience other Nations as objectively “good” or “evil” in relation to their own identities, interests and projects, but from a meta-historical perspective, this experience is always relative, and therefore subjective. In other words: the moral categories of “good” and “evil”, as applied to Nations, may be valid in terms of historical context and *nationalist* discourse, but they are entirely irrelevant in terms of meta-historical context and *Traditionalist* discourse.

There is, however, one practical complication regarding nationalism that may arise within Traditionalist historiography, viz. the complication of a Traditionalist historian writing about a war in which his own Nation took part. In this respect, the maxim “my country, right or wrong” serves to remind the historian of his duties as a man of his nation—and, some may argue, as a man of honour. No historian can truly claim to stand above the history of his own people: he risks becoming unworthy of that history by attempting to do so. Thus far, the history of the Great War has been written almost exclusively by historians from the Nations that fought in that war. It should be remembered that the work of these historians, regardless of the depth of their analyses and the height of their visions, can never be truly unbiased. In this regard, however, the author of *The Former Earth* is uniquely privileged: the fact that his own small Nation, the Dutch people, remained neutral during the Great War gives him a uniquely unbiased vantage-point. He will endeavour to worthy of this privileged vantage-point by giving a truthful description of the Great Powers of 1914.

*Εἰς γῆν Μητέρα Πάντων, Γαῖαν παμμήτηραν ἀείσομαι, ἠυθέμεθλον,
πρεσβίστην*

In the name of God, the Merciful, the Compassionate

INTRODUCTION

*O Sapientia, quae ex ore altissimi prodisti, attingens a fine usque ad finem,
fortiter suaviter disponensque omnia:
veni ad docendum nos viam prudentiae*

Meta-historical Framework

() This Introduction is exclusively concerned with issues of scientific methodology, logical structure and analytical instrumentation—it can be safely dispensed with by hasty readers.*

Preliminaries

The Former Earth represents the second volume written within the framework of the author's thematic book project *The Great War: A Traditionalist Perspective*. Its first work, *Sunset*, provides a meta-historical framework for the entire thematic project by giving a cultural-historical introduction to the Great War, as well as an introduction to Traditionalist thought. Because it gives an account of the developmental trajectory of Post-Modernity, *Sunset* is also meant as a contribution to an entirely New History. The young people of the West will be forced to write such a New History before they can rid themselves of the dead weight of the pseudo-intellectual legacy with which they have been burdened by their "baby boomer" predecessors, a legacy that has been poisoned by the ideology of Culture Nihilism. The foundation of Culture Nihilism, characterized by militant secularism, hedonist consumerism, social anomie and cultural relativism and enforced by the institutions of neoliberal globalism, is the dogmatic denial and political persecution of all forms of Traditional identity.

Traditional identity may be defined as the immanent identity that derives from a transcendental principle, viz. a microcosmic reflection of macrocosmic order. Thus, race, ethnicity, caste, gender and vocation may be regarded as aspects of transcendental determination, i.e. of transcendental power imprints on the immanent realm. The essence of that determination is a super-human, supernatural, heavenly force that provides an anagogic principle, an upward impetus and a divine quality. The Modernist inversion of

Traditional identity may be termed “un-determination”, in other words, chaos by submersion in sub-human, sub-natural and infernal force. Such “un-determination” is characterized by a “katagoric” principle, a downward impetus and a daemonic quality. Thus, the Traditional identities of race, ethnicity, caste, gender and vocation are opposed by the Modernist “anti-identities” of, respectively, non-racial “cosmopolitanism”, *mêtèque* non-ethnicity, non-caste pariah-status (“proletariat”), neutered anti-gender (“transgender”) and talent-thwarting anti-education (“dumbing down”). Because the activation and maintenance of Traditional identities require experiential access to the Sacred sphere through various forms of initiation and ritual, the process of Modernist anti-identitarian “un-determination” depends first and foremost on the suppression of religious experience.

The contemporary full-scale denial and persecution of Traditional identity, characterized by the deliberate intellectual deconstruction, moral destabilization and spiritual subversion of Western civilization, is depriving the young people of the West of their inheritance from the past, their joy of life in the present and their hope for the future. The power of Culture Nihilism over the present and the future, however, is entirely dependent on its power over the past. As already stated in *Sunset*,¹⁴ Culture Nihilism’s power over the past is also its Achilles’ heel—this is where both *Sunset* and *The Former Earth* strike.

Thus, in terms of general orientation *The Former Earth* reiterates, reinforces and expands the meta-historical framework and historiographical argument of *Sunset*, but it does so in an implicit rather than explicit manner. Readers interested in an explicit statement of the meta-historical reference frame of the author’s multi-volume book project *The Great War* should consult *Sunset*. That said, *The Former Earth* is intended to be readable as a stand-alone monograph: the reader does not need to have read *Sunset* to be able to read *The Former Earth*. Essentially, *The Former Earth* complements *Sunset*: whereas *Sunset* provides a *diachronic* prologue to a Traditionalist New History of the Great War, *The Former Earth* provides a *synchronic* prologue. Whereas *Sunset* provided a cultural-historical background to the Great War, by describing the world of 1914 in terms of *diachronic development*, *The Former Earth* provides a political-geographical background, by describing the world of 1914 in terms of *synchronic status*. From a Traditionalist perspective, the year 1914 may be considered the last point in history at which the world can still be described in terms of Traditional order and structure. The year 1914 represents the last point at which the fading outlines of the world of Tradition were still discernible