

## Gone With the West

*“All of the Victories of Napoleon are in the Museum”*

Louis de Bonald (1754-1840)

Never in the history of our civilization has our governing elite been so arrogantly triumphalist in its bellicosity on the one hand, and so totally lacking in substantive spiritual, intellectual, and material armaments in its clueless march to self-destruction on the other. All of our traditional weaponry from these three realms, like the ephemeral victories of Napoleon, can only be viewed as museum pieces, frozen in a glorious past. They are “Gone with the West”, recoverable only through a root and branch rejection of the diabolical disorientation central to naturalist modernity and a fully penitent submission to the demands of the Social Kingship of Christ.

Much of what this thickheaded oligarchy does seems to be fully self-conscious in its idiocy. Even if one were to give it the benefit of the doubt, arguing that it really does not want to dig the grave of the entire western world along with that of the only forces that can save it from annihilation, each new day brings further proof of a stupefying blindness making such an hypothesis seem hopelessly naive. I had a chat the other day with a *carabiniere*, a member of the most important segment of the Italian Police, that drove this point home to me yet more vividly.

He told me the tale of an illegal alien who showed up at a small police headquarters asking the officer at the reception desk for room and board. When the policeman responded, saying that if he were hungry he could personally give him a sandwich but nothing else, the fellow physically assaulted him. Thankfully, his comrades were readily at hand, preventing any serious damage from being done. “If you ask me”, my *carabiniere* contact said, “this is indicative of something broader in its violent potential. All over the country there are ‘sleeper cells’ of an internal army that will some day move into operation against us, and there is nothing being done to counter it”. But how could there be any opposition when valuable allies of the open powers-that-be like George Soros are providing the wherewithal for so many of these sleeper cells in their drive for chaos-at-large?

The Revolutionary Democratic Party is obviously playing with fire in inviting a similar situation to prosper in the United States. The only difference between that Jacobin mob and Stilicho—the pathetic Emperor Honorius’ (395-423) last capable general before the collapse of the Western Roman Empire—is that Stilicho at least wanted the ultimate defeat of the Gothic forces that he kept alive solely for the sake of destroying his personal enemies. Do our Blue governors and mayors have any surviving sense of greater responsibility to

their constituents than to potentially useful Venezuelan gangs and their jefes? When will all of our internal barbarian cells abandon their final respect for their handlers and drop them like the barbarian Odoacer retired Romulus Augustulus? Despite the outward appearance of authority, our “official” leaders, in their substancelessness, are sitting ducks for real strong men of whatever stripe. T.S. Eliot tells us who our oligarchs are:

We are the hollow men,  
We are the stuffed men  
Leaning together  
Headpiece filled with straw. Alas!  
Our dried voices, when  
We whisper together  
Are quiet and meaningless  
As wind in dry grass  
or rats' feet over broken glass  
In our dry cellar  
Shape without form,  
shade without colour,  
Paralysed force, gesture without motion;  
(*The Hollow Men*)

We have no time left for entertaining nostalgic dreams ignoring how this revolutionary situation developed in our own country. I have spent my entire academic career trying to explain it—and encouraged in doing so from the very outset by Michael Matt’s father. After I started attacking Americanism, he told me that I would be dedicating my life to making clear that the Anglo-American, liberal Enlightenment, religious freedom-focused constitutional experiment was just a more moderate, slower, and ultimately more effective means of emasculating the consequences of the Incarnation than the more directly anti-Catholic French—and Communist—approach.

The whole of the naturalist Enlightenment project, radical and moderate, is a masquerade. Behind its banners of Reason, Progress, Liberty, Equality, and Fraternity, lies the real goal of destruction of every aspect of the Social Kingship of Christ and the perfection of every natural good historically nurtured under Our Savior’s benvolent rule. Behind its outward forms of government always lies the growth of the power of whatever criminals can more brutally attain this end; criminals who are happily called upon by the existing “legitimate” authorities when needed. There is no difference between the actions of liberals in a mid-nineteenth century Belgium which had adopted the Anglo-American consitutional

system, who, when losing a general election, summoned the mob to ensure their victory and the Revolutionary Democratic Party and its mobilization of the streets from 2016 onwards. Listen to the nineteenth century Catholic counterrevolutionary, Louis Veillot, discussing the earlier situation in 1857 (L. Veillot, *Mélanges, Oeuvres complete*, iii series, 1933, v, 497).

There is no hope of winning by discussion should the majority hold firm against sophisms, ruses, threats: then the windows of the gallery, which are always arranged to look out onto the street, are opened; one cries to the crowd that the majority is betraying the people, that it wants to enchain it, that it wants to brutalize it. The crowd enters, it howls, it boos, it breaks, it silences, it votes: a street carries the motion above all the contrary voices, the majority is changed, the law is made.

Sound familiar? All that is needed is for the power of those still more firmly in control of the mob than the “hollow men” to ripen to the point of getting rid of the Romuli Augustuli with the names of Biden, Hochul, Newsom, Wu, Johnson, Breed, Bragg & Company so as to let the more effective leaders who revel in the title of criminals take full charge.

Going back to my conversation with my *carabiniere* friend, we spent some time musing over the possible existence of some hidden forces preparing to oppose the wrong-headed strategies of our contemporary Stilichi and the “ruling” Hollow Men today. He brought up the model of *Gladio*, the paramilitary force prepared by the CIA with the hidden support of pro-American European forces in the years of the Cold War. This was meant to serve as a “stay behind” army to harrass a Western Bloc taken over by the Warsaw Pact powers—although the CIA clearly hoped that it could be used against internal subversive elements under already existing conditions as well. The Christian Democratic leader Giulio Andreotti let the cat out of the bag regarding *Gladio* in Italy in 1990.

But once again, “let’s get real”. The CIA, like the FBI, then as now, though painfully unaware to us Catholics back in “the good old days” (for proof of this, see David Weemhof’s crucial work, *John Courtney Murray, Time/Life, and the American Proposition*, with an introduction in its second edition by yours truly) was not just aimed against the Commies. It was aimed against all that which had substantive traditional goals for government and society, with the Social Kingship of Christ also at its bullseye target. And so were the western governments that they were bit-by-bit subverting for their own purposes, though admittedly with the aid of *many* Republicans and Democrats and Christian Democrats who at that time did not fully realize where things were going and would have been horrified if they had known.

If you ride the naturalist Enlightenment train, whether by buying a radical or a moderate ticket, you pay the fare, and you get to the same anti-Catholic destination. A proper liberty, a just equality, and a true human fraternity can only be achieved in Christ. Outside of the Christian order, nature falls asleep and mankind is subject to the unchanged ravages of Original Sin. At the risk of beating a dead horse—but now with no time left to make sure that the carcass is not seen by everybody—let me drive home my Walter Matt encouraged point. Let me do so in ending this article by evoking my nineteenth century counterrevolutionary comrade Louis Veuillot, already cited above, from a discussion of his writings that I published forty years ago.

Scientific and industrial “progress” jettison all higher concerns than those of the victorious, materialist insipid machine. “Everywhere”, Veuillot insisted, and “way back then”, “the reduction of the truth has diminished intelligence, hearts, and even the very instinct of life itself”. (Ibid., xi, 337) Western society was destined to “sail on a sea of platitudes where it will grow immensely bored”. (Ibid., xiii, 448). Men were being taught “that the impudence of vice is the summit of virtue” (Ibid., xii, 401); to communicate in a “dishonored jargon which would draw forth cries of indignation from the most careless writer of one hundred years ago” (Ibid., i, 327); they were becoming “barbarians of civilization” (Ibid., xii, 401). People were no longer even capable of sinning in a “magnificent” manner (Ibid., iv, 2-3; Also, xii, 416-420).

Between the sensualists of the past and the sensualists of our day, there is the same difference as between the great lords who ran about the world astonishing it with their prodigalities, and those sons of the enriched of whom one section of Paris sees the splendor and decadence. The first wanted to ruin themselves and did not succumb to it; the latter calculate, are rich, yet succumb without even having known to make a semblance of being magnificent. Everything is lacking to the poverty of our times, including the brilliance and often even the substance of the vices it would like to have.

So numb were modern men to the call to Crusade that a Saint Bernard would find himself able only “to convince a hundred bourgeois to make their Easter Duty”, and this “above all only if the socialists had preached there before {him} (Ibid., v, 186-187). The only extraordinary enterprise for which they could arouse enthusiasm was that of “elevating the world to commercial and industrial civilization”, which signified spreading factories, knowledge of modern banking procedures, and opium to China”. A terminus to this withering of the soul was clear: the complete abolition of the man of fiber: (Ibid., ii, 350 short quotation; xii, 360-361 extended quotation)

No more men anywhere! The production of man has ceased in France. Some men of more or less complete honesty, but lacking talent; some very incomplete men of talent lacking all honesty; no attachment to any truth, but the most senseless attachment to the most mad errors; no more good sense, except in damning uselessly the impotent and evil works one persists in pursuing; no more pride in the face of anything base, yet puerile and dangerous and even cowardly arrogance in face of all that which one must fear....

Veillot was always sobered by what he thought to be *his West*' singular incapacity to merit the glory entailed by a Catholic restoration of the social order. Any society that had known and confessed the living God, and then abandoned Him for trivial rewards, had to offer unpropitious prospects for the forces of renewal. "Society feels itself to be dying", he wrote, and it "feels itself to be ridiculous". (Ibid., xi, 337) Moreover, the West was ill-served by her leaders. She was "a tragedy represented by mediocre comic actors". (Ibid., 336) These men demonstrated themselves to be bewildered by the appearance of each new—though readily predictable—revolutionary outburst. Their international cooperation was limited to meeting together periodically "to confirm their impotence, and, much more, their scarcely unconscious complicity" in the face of radicalism. (Ibid., 337)

From his standpoint, *his West* merited chastisement from non-western peoples. Her divine mission, for which she had been amply supplied with material blessings, was "to carry light everywhere, dissolve chains, awaken peoples sleeping in the shadow of death". (Ibid., 339-340) Instead of fulfilling these functions, she was responsible for ruining the many good aspects of non-western native cultures and replacing them with a sterile, materialistic civilization, all body and no soul. Could one not expect that the technology used to expand a corrupted western power might be turned against the center of Machinedom, so that the rest of the world would come to seek in the West herself itself the good that she had refused to share? "The paths are made, the frontiers are pierced, it will come". (Ibid).

Veillot's sense of the demonic character of modernity ultimately convinced him that reason was not to be the weapon fit to deliver the mortal blow to the naturalist Enlightenment Revolution. Reason had already been murdered by it in its rise to power: (Ibid., x, 45-46.)

... {F}erocious pride is correctly the genius of the Revolution; it has established a control in the world which pleases reason out of the struggle. It

has a horror of reason, it gags it, it hunts it, and if it can kill it, it kills it. Prove to it the divinity of Christianity, its intellectual and philosophical reality, its historical reality, its moral and social reality: it wants none of it. That is its reason, and it is the strongest. It has placed a blindfold of impenetrable sophisms on the face of European civilization. It cannot see the heavens, nor hear the thunder.

If the Revolution were ever to be defeated at all, then, unless there were “a miracle, incomparable among all those which the world has seen since the establishment of Christianity”, this defeat and the subsequent restoration would have to be completed “in those forges of the night that one calls social chaos”. (Ibid., xi, 338-339) Under these circumstances, only two types of leaders would be suitable for guiding the population back to glory, for loosening the revolutionary blindfold. One of these was poets, who, by disdaining the spirit of the times and cultivating order in the form of art, might kindle the flame of truth in dead souls. (Ibid., vii, 469.) More importantly, however, “that blindfold will only be pulled off by the mutilated hands of martyrs”. (Ibid. x, 45-46; Also, viii, 571-576; xii, 333-335; xiv, 80-84).

I ask, once again, “sound familiar”? What would Veillot have thought about the West of today? Do we have the strength to prepare for what was already foreseen by Louis Veillot one hundred fifty years ago? Do we have the Christian crusaders to do so? Is everything really “Gone with the West”? When the sleeper cells emerge will we be able to deal with them? Or will we still be visiting the victories of the West, along with those of Napoleon, in our remaining museums? Before they are burned to the ground to create bigger spaces for LGBTQSOB+ festivities presided over by our Judas governments and Judas prelates?

Let us ask the prayers of the Immaculate Heart of Mary and the grace of the Sacred Heart of Jesus that we will do our part crying with all our strength:

**VIVA CRISTO REY!!**