

# REVIEWS

## The End of the End of History, Part II

FRIEDRICH ROMIG, *DER SINN DER GESCHICHTE* (KIEL: REGIN-VERLAG, 2011), ISBN-13: 978-3-941247-32-1, 254PP.

Professor Terry O’Riordain returned from Ireland recently to report on the situation there. The Irish government has decided to make the Irish people pay back the crushing debt which was inflicted on them by the malfeasance of a few criminals. When Professor O’Riordain was in Ireland the Greeks were rioting about their government doing the same thing to them. This caused Professor O’Riordain to meditate on the profound cultural differences between the nations of Europe, differences which the European Union exists to suppress.

The Irish, by and large, won’t demonstrate to show their displeasure with the malfeasance of their own government, which, true to capitalism’s heritage, turns to looting labor whenever the economy is overburdened with debt. They are more likely, according to their own traditions, to form secret societies and express their displeasure by blowing up buildings. Before that happens, the ethnic solidarity of the Irish, which the economic crisis has reinvigorated, will find other expressions. The black market, for instance, is flourishing. Instead of paying 1,500 Euro plus 20 percent VAT to have his car fixed, Paddy will work out a deal with his friend Seamus, who will

do the job for half the price, and no taxes will be paid. Irish solidarity found further expression in creation of local currencies like the Hag, which was a famous medium of exchange in an area near Cork.

The people of Iceland, to give another example, recently revoked their government’s agreement to pay back the debt incurred by a handful of banks. This debt, it could be argued, was not the result of malfeasance in the same way that the Irish debt was. If the British government hadn’t confiscated 7 billion pounds of their assets, IceSave might still be around today, offering 7 percent interest on deposits. Unconcerned about the role that Britain played in the failure of the Icelandic banks, the IMF demanded its pound of flesh and would have gotten it, had not the Icelandic nation—all 300,000 of them, descendants of Viking raiders and abducted Celtic mothers, whose gene pool would make West Virginia’s look cosmopolitan by comparison—stood up to their politicians and imposed their own agreement on the IMF. Since the banks had gotten Iceland into this mess, the banks would have to get them out again, paying back the loans as they, not the Icelandic people, got the money.

The Germanic peoples will react to the crisis that has been shaking the foundations of the new world order since 2008 in a way that will be ethnically predictable as well. Since Germany has become, in effect, a nation of graduate students, it is entirely appropriate that German professors should lead the reaction against the new world order there, and it is equally appropriate for the German professors to lead the reaction to the *Pax Americana* which capitalism has imposed on the world by writing about history, in particular the philosophy of history, because the philosophy of history is, for better or worse, a German creation, and one which is the antithesis of the positivist, British empiricist, capitalist world view. It has been this way for a long time, at least since Leibniz tangled with Locke and Newton.

This is not to say that Friedrich Romig, who is the author of *Der Sinn der Geschichte*, is a typical German professor; he is not. If he were, the world would be a better place. He is something more than the typical German professor; he is the *archetypical* German professor, which is to say, one who is aware of his ethnic intellectual roots, and not willing to compromise them in the interests of *prudentia carnalis*, the occupational hazard of all professors. He is the German professor which the social engineering (or *Umerziehung*) which was inflicted on this conquered nation after World War II sought to exterminate intellectually. By now it should be obvious that the American-sponsored version of social engineering had a much more devastating effect on the German nation than Stalin had on the Poles when he took any Pole who



wore glasses (no, sorry, that was Pol Pot), when he took the Polish intelligentsia and marched them off to the Katyn forest, where each Polish thinker was dispatched with a bullet to the back of his skull.

When I told my boyhood buddy (his boyhood not mine) and former band mate (check out Khista Dane on the web) Heiner Frost that 12-tone music was a form of psychological warfare waged against the German people in general and against music students like him in particular (he had just completed his studies at the Robert Schumann Institut in Dueseldorf at the time), all I got from him was an incredulous stare.

Now the word is out, and we have Friedrich Romig to thank for bringing it out. If Francis Fukuyama became the Christ of the New World Order when he wrote *The End of History*, then Friedrich Romig is the Antichrist, at least

from the demonic perspective of the capitalist new world order, because the message of *Der Sinn der Geschichte* is that meaning has returned to history. And as if that weren't already a thought crime of the first order, Romig goes to say that the one thing that has brought meaning back into history is the Jewish question, which has come back from the dead as well. Romig quotes Berydayev more than once, claiming that "the Jewish question is the axis of history."

Hearing a German professor talk about the Jewish question is not what you would call an everyday occurrence in Academe, not in Germany (or Austria) not in America-not, in fact, anywhere

call "the return of the repressed," and no one is better positioned to articulate that return than Friedrich Romig.

Romig was born in Koenigsberg in East Prussia in 1926. That makes him, at least geographically, a descendent of Immanuel Kant. Because of Kant, Koenigsberg, even more than Berlin, was the center of the German Enlightenment. Professor Romig is a Catholic who teaches economics (if you really want to know, he is "Dozent fuer Volkswirtschaftstheorie und Volkswirtschaftspolitik") at the Viennese School of Economics (*Wirtschaftsuniversitaet Wien*). Romig understands his intellectual heritage in an organic, almost genetic, way. Not only does he describe his dissertation advisor Walter Heinrich as his "father," i.e., "Habilitationsvater," he describes himself as the "academic grandchild" ("Enkelschueler") of Othmar Spann, whom he describes as the "refounder of unified philosophy and social theory." As if that

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in the West. That is why this is an important book. The Meaning of History (which is my translation of *Der Sinn der Geschichte*) is an example of what fellow Viennese intellectual Sigmund Freud would

weren't bad enough, Ernst Nolte endorsed Romig's thesis by writing the foreword to his book. To get geneological once more, Nolte is famous as the author of *Der Fascismus in seiner Epoche* and was a student



of Martin Heidegger, the *ne plus ultra* of German philosophy. So, according to the cunning of reason, it seems that Heidegger begat Romig. Instead of *ex nihilo nihil fit*, or *aus nichts wird nichts*, we have meaning arising from Nihilism in a way that Nietzsche would find distressing but to which St. Augustine could only say, “I told you so.” If Romig had wanted to stick his thumb in Nietzsche’s eye, he could have titled his book “The birth of meaning out of the spirit of history.”

Because of his heritage, Romig is the embodiment of the schizophrenia which the German nation has inherited from the catastrophe known as the Reformation. He not only unites in his upbringing the Catholic and Protestant elements which have divided the German people, he, as a Catholic, understands that there was something special about the Germanic peoples who made up the Holy Roman Empire, which was

the Christian successor to Rome as hegemon of antiquity.

To be a German, according to Romig, is to be a man who meditates on history. History is nothing more than the struggle between the descendants of the Jews who accepted Jesus Christ as the Messiah and the descendants of the Jews who rejected Jesus Christ and all *Logos* along with Him and became revolutionaries as a result. “When the Jews rejected Christ, they rejected *Logos*, and when they rejected *Logos*, which includes within itself the

principles of social order, they became revolutionaries” (Romig, p. 181).

If this sounds familiar, it should come as no surprise to learn that Romig dedicates a chapter in his book to *The Jewish Revolutionary Spirit and its Impact on World History*. “E. Michael Jones’s book, *The Jewish Revolutionary Spirit and its Impact on World History* . . .” Romig writes, “is highly recommended. Anyone who reads it will hardly be able to overcome his astonishment” (p. 176).

Romig’s book is in some sense a collection of book reviews. In addition to writing a chapter on my already mentioned book, he deals with Solzhenitsyn’s history of the Jews in Russia, *Two Hundred Years Together*. But Jones

and Solzhenitsyn are the exception here. Most of the books Romig discusses were written by Jews, and the consensus that emerges from both Jew and *goy* alike is that we are now living in a Jewish age. That thesis comes directly from Yuri Slezkine’s book *The Jewish Century*, wherein Slezkine claims that “modernization is about everyone becoming Jewish” (p. 31). Slezkine is not alone in making this claim. Klaus Hoedl, the director for the center for Yiddish studies at the Karl Francis University in Graz can claim with perfect justification, “that modern Europe is more Jewish than Christian.” And then less convincingly, that “Judaism not Christianity. . . is the core of Western Civilization” (p. 42).

If the world is Jewish now, the people who have been most affected by that fact are the Germans. This has both historical and theological significance because the German people had no nation of their own when they lived under the Holy Roman Emperor. The



Friedrich Romig

Holy Roman Empire, as Voltaire famously pointed out, wasn't Roman and wasn't an empire. He also claimed that it wasn't holy either, as if he had room to talk. What it was was the political and economic manifestation of the Catholic Church in this world, for better or for worse. Henrich Pesch claims that it was out of this matrix that the Germanic/Christian economic system emerged. That system came into existence when the Benedictine monks brought Christianity to the marauding German tribes and convinced them to 1) accept baptism and 2) settle down and become farmers. What followed from the German internalization of the Benedictine motto "*ora et labora*" was an economic system that was unique in human history because of the value it placed on human labor. Freed from the il-

merit of human labor. The Holy Roman Empire was the Church in its political and economic form on earth. As such it was the antithesis of both antiquity and modernity, both of which had economies which were based on usury and slavery.

It should come as no surprise, then, that Romig, the archtypal German professor, understands the historical implications of the judaization of European culture. Secularization of the sort that has become commonplace since the time of the Enlightenment is nothing more than the marginalization of the Church, and the marginalization of the Church corresponds to the dissolution of the Holy Roman Empire of the German Nation.

The second great age of German history corresponded to the alliance between the Fugger fam-

down his crown at the beginning of the 19th century, and it reached its culmination with the abolition of the three most important monarchies making up the one-time Holy Alliance of the Habsburgs, the Hohenzollern and the Romanovs after World War I. That facilitated in a significant way the judaization of Europe. The German people who were once the standard bearers of the Holy Roman Empire were deeply affected by this process of judaization (p. 29).

There is an unbridgeable chasm separating Christianity from Judaism, as Romig makes clear by quoting from Peter Schaeffer's book *Jesus and the Talmud*. The Jesus passages in the Babylonian Talmud, and in somewhat watered down version in the Palestinian Talmud, were conceived, according to Schaeffer, as a counter-narrative to the gospels, through which Jewish self-consciousness was strengthened and the Christian faith was put down with humor and parody. After reading Schaefer, Romig concludes that the Enlightenment was Jewish, actually Talmudic, in all its conceptions:

Informed by what Peter Schaefer has taught us, we can see in the clear sighted reasoning of the rabbis in the Talmud the premises which informed the critique of religion proposed by the Enlightenment. The entire Enlightenment can be reduced to the question of whether God (in Jesus) took on a human nature (Spinoza denies this), whether God exists at all or whether all religions are just fantastic byproducts of our human reason (Feuerbach, Marx, Bakunin, Lenin, Freud, Adorno,

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lusions of wealth through usury and the contempt for manual labor which had crippled the ancient world, Germanic/Christian economics understood that there could be no such thing as value in the economic sense without human labor, and that human labor as a result needed to be valued as the basis of any humane economy. The understanding of human dignity which Christianity conveyed willy nilly led not only to the overthrow of slavery; it led as well to an increased appreciation of the

ily, Europe's richest banking family in the 16th century and the Habsburgs, the imperial family for centuries. That age came to an end with the Reformation, which led to the Thirty Years War. Romig claims that the Holy Roman Empire never recovered from the Thirty Years war, something he characterizes as a European civil war of gigantic proportions. After the Thirty Years War, absolutism gained the upper hand. This process of secularization reached a new phase when the emperor laid

Fromm, and many others), which can be justified as being morally normative (Kant, and recently Habermas).

Romig claims that the Enlightenment meant the triumph of Jewish ideas. In philosophical terms today we call the doubt which has been cast on everything holy, metaphysical or transcendent “Enlightenment.” Enlightenment as a philosophical project entails the dissolution or “emancipation” of man from God and in consequence from every authority, whether of church or state, under the recourse to isolated reason. In this process of annihilation which goes by the name of “progress,” we are subjected to ever greater convulsions, explosions and revolutions, with which the world hegemony of Israel and the end of history is paved. This leads Romig to the thesis of his book, namely: “This conflict between Jews and Christians is the content of history; it is in this struggle of the new Israel that Christ exercises his kingship. History, in other words, is salvation history, even when this appears cynical in light of the tragedies that have taken place” (p. 69).

In framing his thesis, Romig is only reiterating what Jews have already said, as when Oscar Levy wrote that “the question of Jewish influence on our age goes to the heart of the issue and should and must be discussed by every honest thinker” (p. 71). It was Levy who claimed that the Jews “are today nothing less than the seducers, destroyers, arsonists and willing executioners of this world.” The Jews are the “driving force behind communism and capitalism, which

is to say behind the spiritual and material ruin of this world.” The Jews are the spiritual fathers of both democracy and plutocracy.

In the French revolution the bourgeois democratic Antichrist won out and brought forth the terror regime which turned the 20th century into the “Jewish Century,” a century which began with the Bolshevik takeover of Russia and ended with the equally Jewish neoconservative takeover of America and its transformation into a Zionist client state.

Americanism is nothing more than the end stage of political Puritanism, which was an expression of judaizing messianic politics which burned itself out in England only to become part of the political DNA of America, where it has grown into its current monstrous form (p. 132). The conflict between Christianity and Judaism which has been going on since the

most significant event in this trajectory of the judiaization of the German people was World War II. The goal of that war had been achieved: “Germany must perish,” is how Theodore N. Kaufman put it. As a result of the war, the Germans lost their identity. Crucial to this loss of identity was the loss of the German idea of history. This is significant because all of human history has been a struggle between Jews and Christians. If that is the case, then Christians have been losing for some time. Romig cites Thomas Mann, who claimed in his novel about World War II, *Doktor Faustus*, that “The war showed . . . that at least for the Germans their thousand year history proved to be totally dysfunctional . . . it was a wrong turn that led to absurdity, to nothing, to despair to a total bankruptcy without precedent, one which ended up being a trip to hell sur-

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birth of Christ is increasing under Zionist influence and at this point we cannot rule out its development into a culmination of apocalyptic dimensions (p. 135). The Jews now rule the world through their American surrogates, as the Malaysian minister president Mahathir bin Mohamed claimed at the conference of Islamic states in October 2003 (p. 246).

From Romig’s perspective, the

rounded by thundering flames.” After the Second World War, the German nation “had a new soul injected into it” and this soul was chock full of the “offspring of the Jewish ideology” (p. 30).

The man who did more than anyone else to inject this new soul into the German people was Karl Popper. Romig claims that the writings of Karl Popper played a decisive role in the re-education



of the German people after the Second World War and that it was he who mounted the most serious attack against the most basic tenet of the German spirit, namely the idealistic, unitary philosophy (p. 77). Popper's idea of the "open society" was a direct attack on both the Germanic/Christian economic tradition and the social traditions which the Germanic peoples had developed during the time of the Holy Roman Empire. Unlike the Holy Roman Empire, modern society resembles a completely abstract or depersonalized society of members who have no or very few personal relationships and who live in anonymity and isolation. Modern open societies function "for the most part on abstract relationships or division of labor" money economy, or the free market economy. One of their most important characteristics is the competition of their members for position or status, which they then internalize as their desire to rise on the social ladder and to absorb the positions or status of other members (p. 80).

The Holy Roman Empire was

the quintessential example of a "closed" or tribal, i.e, ethnic society. In the closed tribal society, according to Popper, magic taboos control and regulate all aspects of life in a completely rigid fashion. The tribal society is based not on abstract relationships but rather on semi-biological bands, on kinship. It is full of "magic" institutions, institutions which are sacrosanct, and have a sacred character, and correspond to a divine plan, and are willed by God (p. 86).

Before long, Popper conflates everything he does not like—Catholicism, the Holy Roman Empire, Fascism, Communism, Plato, whatever—into one big philosophical grab bag to which he affixes the label, "closed society." The representatives of the closed society prefer methods like grandiose planning, utopian social engineering for the reconfiguration of the social order, or the technique of central planning as the preferred way of handling human problems. They consider the choice of a goal as the precondition for action (p. 87). This, again according to Popper, leads to the hegemony of vio-

lence and in the rule to dictatorship.

Positivism was, more than anything else, an attack on the idea of history. According to Popper, world history has no meaning. The history of power politics is nothing other than the history of international crime and mass murder. The assertion that God somehow reveals himself in the history of international crime and mass murder is blasphemy. There can be no humanitarian history of mankind because it would have to be a history of each individual, since no man is more important than any other.

Positivism, in other words, is deeply a-historical. Romig stands athwart this a-historical juggernaut and shouts "No," or actually "Nein." Historical occurrences are unique, not repeatable, they do not follow according to any physical law through which they can be determined. For positivism, then, history is by definition irrational because historical occurrences are not accessible to repeated observation, or experiment, and therefore not accessible to scientific research (pp. 109-10). Since the meaninglessness of history is the logical consequence of positivistic thought, historical consciousness is the strongest and most invincible opponent of positivism.

By now it should be obvious, that, according to Popper, Anglo-Jewish-American positivism as expressed in the capitalist new world order which grew up in the aftermath of World War II is the ideal toward which all men of good will should strive. But upon closer examination, positivism turns out to be nothing more than the projection of industrial capitalism onto



the universe. In this, Popper is the heir of both Newton and Darwin. From the time of Hobbes, the task of English political thought has been to come with a “scientific” justification of an unjust status quo. Positivism is one more justification of the status quo which came into being when England’s nascent capitalists enriched themselves by looting the monasteries. As Romig puts it:

Positivism doesn’t pass judgment on the world we live in, rather it affirms that world. At the same time it ridicules any ideas that critique these facts or contradicts them as metaphysical speculation, irrationalism and romanticism. It foreshortens and mutilates thinking in order to fit the facts into the given society and its relationships, which remain unquestioned (p. 100).

Time from the positivist perspective is the opposite of history. Technical/physical time has no history; it runs on like an assembly line. It is divisible into equal, infinitely small units or moments, which follow each other in endless monotony. This positivist time has no life; it is by definition that which is not alive, that which is already dead. No hope relieves it. It is only mechanical motion, running. Progress replaces history. The deeply

a-historical character which replaces history with a monotonously accelerating progress, which then proceeds *ad infinitum*, without *telos*, is the distinctive characteristic of the industrial age, one which has been confected by industrial/technological interests in their interests.

Romig’s book proclaims the end of positivism by announcing the return of meaning to history. Unfortunately, history has many blind alleys, and Professor Romig fails to see that German Idealism was one of them. Romig wanders down this blind alley when he writes “What thought experiences is always only its own thought creations” (p. 95). Romig goes on to write that “When John Locke claims that ‘nothing is in the mind which was not in the senses,’ Leibniz responds by claiming that

‘nothing is in the senses that wasn’t already in the mind.’”

First of all, Locke is ultimately at one with the German Idealists Romig pits him against because he claims that ideas are the furniture of the mind. “Idea,” he writes at the beginning of his *Essay concerning Human Understanding*, “is the object of the understanding when a man thinks” (John Locke, *An Essay concerning Human Understanding* [New York: Dover Publications, 1959], p. 32). If Locke is right here, the German Idealists are right when they claim that “Matter is an organ of the spirit,” and “What we experience with our senses or perceive, we take for true, (i.e. wahr nehmen) are our own thought productions projected back into the world of bodies” [i.e. the material world]. Or again, as Romig formulates the German Idealist position: “Every star in the sky above us, in order to be perceived, in order to become significant for us, has to become part of our system of thought.”

But, unfortunately, Locke is wrong because the mind apprehends not its own ideas, as Locke claims, but Logos, which is to say, being not thought. The mind is not locked in the prison of its own ideas. It can access the mind of God, which is another word for Logos. The mind can know more than its own ideas; it can know the truth, which is the correspondence of mind and thing (*adaequatio rei et intellectum*).

So when Fichte says, “*Der Begriff ist der Weltschoepfer*,” (The concept creates the world, p. 99), he is making a true statement, but one which only applies to the mind of God. The rest of us receive our knowledge from the senses. This

may sound like Locke to a German professor, but it is straight from St. Thomas Aquinas, who claimed that “*Principium nostrae cognitionis est a sensu.*” Popper associates German idealism and its all-encompassing nature as “ideology of the horde” or of the “closed society.” But just because Popper is wrong, we cannot say that Fichte is right if he is referring to his own ideas and not ideas in the mind of God..

In the end, Professor Romig is saved, as we all are, by his Catholicism. Romig’s solution to the Jewish problem is the “re evangelization of Europe.” Unfortunately, Romig’s solution is a moot point at the moment because the Catholic Church committed intellectual suicide after Vatican II, or, as he

from the *Adversos Iudeos* testimony of her greatest saints, people like St. John Chrysostom, St. Ambrose, St. Augustine or St. Hilary, offered up incense to the new Holocaust world religion, changed the traditional Good Friday prayer, and lost their credibility in the process. Thanks to the “Enlightenment” just about nobody today can say the Creed without mental reservation, and anyone who publicly professes the precepts of the Church and calls sin sin (for example homosexuality, abortion, euthanasia and blasphemy) is demonized as “not fit for polite company” and attacked (e.g., Rocco Buttiglione being expelled from the European parliament) or is denied the opportunity to speak as Benedict XVI was at the Ro-

to preach the Gospel to the Jews. As he points out:

According to a declaration of the chairman of the German Bishops Conference on October 28, 2005, issued on the 40th anniversary of Nostra Aetate, confessing the divinity of Jesus Christ and integration into his body (which is to say, the church) through baptism is no longer necessary for salvation, and that is the reason for “the fact that today there is no longer any missionary activity to convert the Jews in the Catholic Church” (p. 237).

Romig thanks Benedict XVI for “making us conscious once again of the incommensurability of Christianity and Judaism” but in his most recent book, *Jesus of Nazareth*, Vol. II, the pope rejects any mission to convert the Jews as strongly as the German bishops did.

As if to prove that politics makes strange bedfellows, the Traditionalist American newspaper *The Remnant* adopted a position indistinguishable from the liberal German bishops when Michael Matt wrote that the Church can’t be said to have backed “away from some ‘alleged mission to convert the Jews,’ since said mission never existed.” To back up his case, Matt cites William Thomas Walsh, author of *Philip II*, who writes: “It is a curious fact, too, that although the Church has continued to pray for the conversion of the Jews, she has never made any particular effort to bring it about.”

Unfortunately, both Walsh and Matt are wrong. After Pope Gregory IX met with ex-rabbi Nicholas Donin, he commissioned St. Raymond of Penaforte to inaugurate a

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says, “It is with sadness that we must admit, that since Vatican II not even the church in her pastoral activities and liturgy could exempt themselves from increasing judaization or that they even wanted to”:

Proclaiming their own guilt, and petitions of reconciliation and forgiveness, the Church knelt before her foe, the anti-christ, and distanced herself

man university La Sapienza in the middle of January 2008. To the neutral observer it looks as if Caiphas has triumphed and not the Galilean (p. 43).

By now it should be obvious that Romig’s solution—namely, re-evangelization—is nothing but one more intractable problem for the simple reason that the Catholic Church no longer feels called



campaign to convert Jews and Muslims, to put the Talmud on trial, and, if found guilty, to burn it. As part of this campaign, St. Thomas Aquinas wrote the *Summa Contra Gentiles* at St. Raymond's instruction, and Raimondo Martini wrote his less known *Pugio Fidei adversos Iudeos et Mauros* (The Dagger of Faith aimed at Jews and Moors). As I show in my book *The Jewish Revolutionary Spirit and its Impact on World History*, this campaign was spectacularly successful. Within 200 years of Donin's meeting with Gregory IX in 1239, there wasn't a Jew left in western Europe. They had all either converted or moved to Poland. Some might argue that the campaign was too successful in that it led to the converso crisis in Spain, but to deny the existence is bad history. Romig is closer to the mark when he writes that with this renunciation the church is acceding to the old demand of the Jews that there are many paths to salvation and that Christ is not the only redeemer of mankind. The church which used to proclaim that there

was no salvation outside of it (*extra ecclesiam nulla salus*) has in fact committed suicide (p. 238).

Because the Church refuses to proclaim the gospel to all nations, i.e., including the Jews, it is no

longer a culture-forming institution. It is losing the battle around which the axis of history turns. That means that the Jews can pursue their strategy of subversion unhindered:

The crucial precondition for the spread of their hegemony is the dissolution of all community ties, of the political, cultural or customary, social and economic sort, which stand in the way of globalization and the leadership of the

world by the chosen people. . . . There are all sorts of ways to corrupt, split up, cut off and wear down the bonds which hold social life together: arousal of appetite, addiction to novelty, transvaluation of values, loss of any sense of moderation, devaluation of virtue, demotion of the notion of honor, denial of the duty of fidelity, goading on envy, creation of "conflict consciousness," incitement to sexual, class and racial warfare, sexualization, economization, and consumerism, the dictatorship of ugliness, and that of political correctness. Thanks to their intellects many Jews have become masters in sowing doubt.

Romig could have added gay marriage to the list. Gay marriage is a threat to the West. According

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to one English publication:

During the past decade the issue of gay marriage has been transformed into a cultural weapon that explicitly challenges prevailing norms through condemning those who oppose it. This is not so much a call for legal change as a cause: one that endows its supporters with moral superiority and demotes its opponents with the status of moral inferiority.

We have now reached the point where it is not considered “a suitable topic for debate.” As American journalist Hadley Freeman wrote in *The Guardian*: “There are some subjects that should be discussed in shades of grey, with acknowledgment of subtleties and cultural differences,” she wrote, before adding that “same-sex marriage is not one of those.”

Why? Because “there is a right answer” she hectoring in her censorious tone. The phrase “there is a right answer” represents a demand to silence discussion. And just in case you missed the point, she concluded that opposition to her cause should be seen for what it was: “As shocking as racism, as unforgivable as anti-Semitism.”

Gay marriage is a threat to the West of the sort that Romig could

add to his list, but it is only a threat because it is promoted by rich Jews and because rich Jews control discourse in our culture, as a recent article in the *Occidental Quarterly* pointed out. When Lawrence Auster brought up the fact that the main supporters of the recently passed gay marriage statute in New York state were wealthy Jews, he was attacked as a bigot, even though he was born a Jew (he is now an Episcopalian). “It wasn’t just one [of the people at the meeting] who was Jewish,” Auster wrote, “but at least three out of the four people attending this key meeting. The Jewish names—Loeb, Cohen, Singerstuck out. . . . Not to mention the fact that almost all the men in the meeting were Jews would have felt unnatural and dishonest. It would have felt as though I was closing my eyes to an evident fact, in the same way that the media constantly close their eyes to certain evident facts concerning certain racial and religious groups” (his emphasis).

Romig claims that what we are now witnessing is what Rudolf Burger called “the re-theologization of politics” (p. 243). That realization leads to both good and bad news. The good news we can take away from reading Romig’s book is that meaning is back in history. The bad news is the meaning itself. The biblical/Jewish

conception of the “end of days” is now determining world politics (p. 241). We are now in the end times (“*Das Ende der Tage*” is the title of the last chapter of Romig’s book) with the American/Israeli Antichrist running amok before our very eyes. And all of this is our (i.e., the Catholic Church’s) own damned fault because we internalized the commands of our Enlightenment professors and ran up the white flag of surrender by deciding not to preach the Gospel to the Jews and work for their conversion. The “West” and here we are talking especially about the USA, now uses euphemisms like the “politics of peace” to promote the interests of Israel throughout the entire world.

The Church, as a result, is faced with a choice. She can follow the plan proposed by Robbie George in his Manhattan Declaration and attempt to fight abortion, gay marriage, and all of the other ills she opposes piecemeal, and continue to fail as she has failed for the past half century. Or she can work for the conversion of the group that is responsible for virtually every social ill in our day—from wars in the Middle East to pornography and gay marriage at home, namely, the Jews, around whose evil machinations the axis of history turns. If the Church wants to have its history back, then it will have to contend with the Jews once again as the Apostles and the Church Fathers did 2000 years ago.

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Al Goldstein, former editor of *Screw*