

Convergence of Catastrophies

Guillaume Faye

Despite the suggestion that Jared Taylor is a coauthor, this is a book by Guillaume Faye,

It was originally published in 2004 under the name of Guillaume Corvus. Taylor wrote the intro and perhaps helped find an American publisher.

Taylor's theme is primarily the interests of White people, and at that, mostly those in the United States. Faye's focus is France and Europe, and his scope is much broader. The two men are in agreement on the significant points on which both write. Faye's seven catastrophes are:

1. Cancerization of the European social fabric via increasing drug culture and criminal activity, displacement of native culture by crude and shocking imports, decline of academics and a culture of spectacles.
2. Social breakdown in Europe aggravated by the economic and demographic crisis brought on by a vast drop in the birthrate of Europeans and the uncontrolled immigration of unskilled populations from the south.
3. Chaos of the global South itself. By displacing their traditional cultures with industrialization they have created social chaos.
4. World financial crisis.
5. The rise of fanatical religious cults, principally Islam.
6. A North-South confrontation, with theological and ethnic roots.
7. Uncontrolled increase in pollution.

Faye's early chapters dwell on catastrophes that he expected would occur before now. They generally have not. Climate change is in a hiatus; not gone away, but not changing dramatically. Besides which, the fear mongers in the IPCC overplayed their hand and covered themselves with bad PR, and many scientists (I review Fred Singer – "Climate Change Reconsidered", Fritz Vahrenholt "Die Kalte Sonne") argue convincingly that there were cyclical factors at work besides greenhouse gases which reinforced one another in the '90s and are now in a counter cycle. Also: although the Muslims in Europe are certainly not integrating, the problem does not register as significantly worse than ten years ago. The widespread terrorism, ethnic rioting and warfare that he predicted have not come to pass. One can say his timing was aggressive.

Faye also takes the obligatory swipes at the United States on environmental issues. It is true that the US did not support Kyoto, but Europe hasn't done very well complying with it. It was a bad piece of policy, unrealistic and unenforceable. Europe has done some stupid things, like going hog wild on solar and wind energy, which simply isn't working, and dismantling nuclear facilities, which are.

Faye was too pessimistic about energy sources. Yes, we hit peak oil, but we found – tar sands. We ran out of natural gas but we found – fracking. These are of course very mixed blessings, increasing the time

in which we can afford an unsustainable lifestyle, and along the way doing increased damage to the environment. Nevertheless, new fossil fuel energy sources have thrown off his timeline.

Faye has a tendency to go on at too much length about the inassimilable Muslims. That they certainly are. Yes, there are many no-go zones in France. Yes, the visitor to Paris is hard pressed to find real Frenchmen among the swarthy masses who always seem to have just found a gold ring to return to you, the poor tourist who carelessly dropped it. And might show gratitude somehow. However, the situation does not seem categorically different now than when he wrote.

His call on the infertility of native Europeans is right on. Birth rates have remained at rock bottom. His call on unemployment is even lower than what we see. He predicted 25% unemployment. Greece and Spain exceed that, especially among youth. His call on the increasing indebtedness of both Europe and the USA are also quite accurate.

Faye claims that most of the immigrants from the “global south” do not contribute economically to their host countries, and immediately start costing money in terms of social benefits -- welfare. He claims that they are lazy, ill-adapted to work, and uneducated. Jared Taylor would point to alternative hypothesis forwarded by the late Philippe Rushton and Arthur Jensen. People from the global south are, on the average, intellectually not up to the task. To avoid being flamed myself, as a mere reviewer, I point readers to titles such as “The g factor,” “IQ and the wealth of nations,” “Race and Intelligence,” “Race, Intelligence and Behavior,” “The Bell Curve,” and Earl Hunt’s “Human Intelligence.” If you disagree with the conclusions of these books, please cite authoritative refutations. I have searched and cannot do so.

Getting towards the end of the book, the reader finds that Faye expects a financial crisis during the present decade (2010-20). This seems on track. As I write Obama has just been re-elected and Bernanke has announced QE-3 (aka QEternity), a policy for the endless creation of money. Faye’s opinion, and mine, is that such a policy has to destroy the dollar as a reserve currency and usher in inflation. Of the many, many books I have read which would support this position, I recommend “This Time is Different – eight centuries of financial folly” and “The Future of Central Banking.”

What happens next? Faye sees three scenarios. Limping along with Band-Aid solutions, like we are doing now only somewhat worse; a collapse, but with institutions remaining intact, rather like during the Great Depression. Finally, a total meltdown.

In any case, there is not money enough to fund the promises made to the elderly and welfare recipients. Class and especially ethnic battles get out of control. Political entities split up along ethnic boundaries. Crime especially increases, and perhaps also terror and warfare. Faye’s optimistic scenario is that it is a reprise of the dark ages. A long period of stagnation, then a new birth.

Faye's scenarios are a bit overdrawn. We will not forget the Internet. We will not forget the motor vehicle or mechanized farming. We will not abandon cities to live on subsistence farms. Climate change will not reduce the carrying capacity of the world down to the hundreds of millions.

On the other hand, Faye overlooks a few points on the pessimistic side. John B. Calhoun's experiments with rats and mice showed that when their society and sexuality has been wildly distorted by overpopulation, similar to the present human situation, they never recover the ability to mate and raise offspring to maturity. Western society may be incapable of recovering from homosexuality, metrosexuality, pornography and simple disinterest, as manifested by anime and video games. Religion, and the associated disciplines, may have been essential to human reproduction.

I'll close with a direct copy of the most useful part of the book: a catalog of reasons why Western societies will be unable to avoid the problems ahead. Fundamentally, they refuse to see them. They "Believe in Miracles." Here follows the original text:

"Believing in Miracles

"We are dealing with a general prejudice inherited from the egalitarian and humanitarian utopias, like the philosophy of Progress, according to which 'we can have everything at the same time' and that reality never has negative consequences. People believe they can have their cake and eat it too. They imagine, according to the liberal faith, that an 'invisible hand' will spontaneously restore a harmonious equilibrium. I shall mention a few examples of believing in miracles:

1. Imagining that the dogma of the unlimited economic development of every nation is possible without massive pollution and ecological catastrophes that will destroy this very development. This is the illusion of indefinite development.
2. Believing that a permissive society will not produce a social jungle, and that you can obtain at the same time libertarian emancipation and self-disciplined harmony. We see this drama being acted out in the shipwreck of our schools, where violence, insecurity, ignorance, and illiteracy are arising out of the illusion of progressive education, an educational method which rejects any form of discipline for its students.
3. Believing that it will be possible to preserve retirement systems and social and medical entitlements while remaining faithful, in a period of demographic decline, to the ideal of 'solidarity of distribution'. This is the illusion of the Communist conception of solidarity.
4. Believing that large-scale alien immigration is compatible with the 'values of the French Republic' and the preservation of the civilization of the nations and peoples of Europe; and that Islam can become secular and blend in with republican values. Believing also that we can renew the working population by importing immigrants, when these immigrants are unskilled welfare recipients who become our responsibility. Imagining also that by regularizing the status of masses of illegal immigrants, it will be possible to assimilate them and avoid the arrival of new masses, although we observe exactly the opposite. This is the illusion of the benefits of immigration.
5. Extolling the assimilation and integration of aliens while wanting to preserve and maintain their special characteristics, their original cultures, their memories and native mores. This is the

communitarian illusion, one of the most harmful of all, which is particularly cherished by 'ethno-pluralist' intellectuals.

6. Imagining that by cancelling Third World debt we can encourage their economic growth and prevent new indebtedness in the future. This is the Third Worldist illusion.
7. Demanding at one and the same time that we abandon nuclear energy programs and replace them with power plants using natural gas, coal and petroleum, while advocating the reduction of polluting gases. This is the ecologist's illusion.
8. Thinking that a world economy founded on short-term speculation based on computerized markets and replacing monetary policies with the caprice of financial markets will guarantee a lasting 'new growth'. This is the illusion of the new economy.
9. Believing that democracy and 'republican values' will be reinforced by eliminating 'populism', that is, the direct expression of the will of the people.

"I could make the list longer. In all these matters, believing in miracles can be explained by the incorrigible optimism of the secular religion of egalitarian progressivism, but also by the fact that, although it has reached an impasse, the dominant ideology does not dare deny its dogmas or make heartbreaking revisions, while clinging to the idea that 'the storm will never come'. The whole thing is explained by the sophisms of bogus experts, whose conclusions are always that everything is going well and getting better and that we have the situation under control. They are like a driver who speeds through a red light and justifies it by explaining that the faster he drives, the less time he spends in the intersection and therefore reduces the risk of a collision."