

French Transcripts

Paul Le Cour,

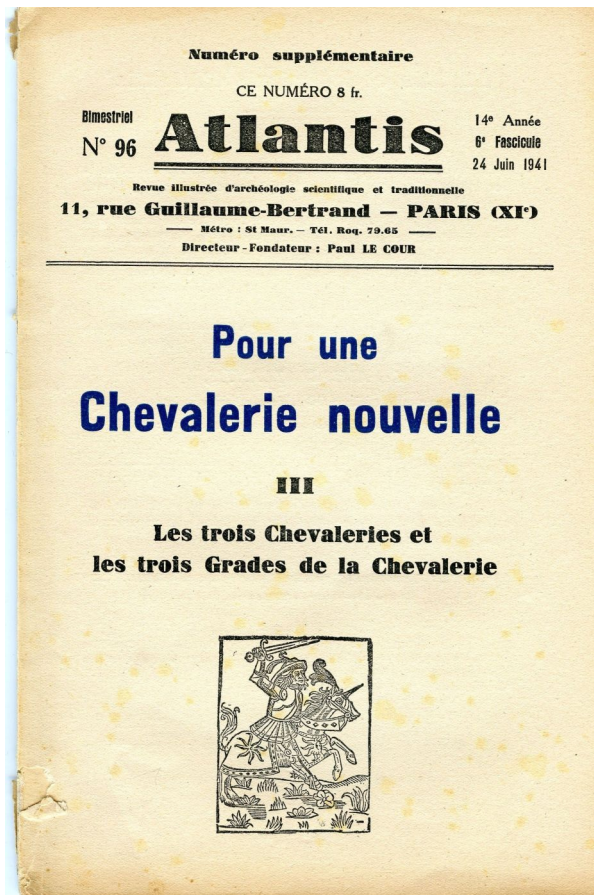
Pour une Chevalerie nouvelle III

Atlantis, No. 96, page 27, June 24th, 1941

That equality has been achieved in both banality of emotion and vulgarity of ideas is especially demonstrated by the hideous cap currently worn by workmen the world over.

It is the case the clothing and hairstyling industries were (at least in Paris, as can readily be confirmed by consulting an almanac such as Bottin) in the hands of manufacturers and tradesmen who were almost entirely Jewish. It is they who have created the fashions and modified the male figure so that it has now become grotesque, with shoulders like a coat-hanger, an emaciated physique and legs transformed into metal pipes. Should Israel therefore be held responsible for this invasion of ugliness, which seems set to conquer the entire world? To stop this from happening there remains to us the expedient of adopting in each country a special costume for organised youth, which is precisely what has been done in Germany and Italy on the one hand and England and France (for the Scouts) on the other. In this way we would remain faithful to our aesthetic ideal, which is able to excite only beautiful thoughts and noble actions, for there is no doubt that a costume acts upon the mentality of the person wearing it, and it is important whether one is or is not wearing a special costume of the group to which one belongs, with its team spirit, its traditions and its laws.

This is why, at the age of twenty-one, the reception or ‘dubbing’ of a knight was performed. The word ‘dubbing’, which has today fallen into disuse, means ‘to repair’ or ‘to arm’. In French we still talk about ‘radouber’ [‘refitting’] a ship, from which also comes the phrase ‘cale de radoub’ [a graving dock]. In Low Latin we find the verb ‘dobbare’, ‘to strike’ (from the early German word ‘dubban’, to strike). They did indeed strike the knight on the shoulder with the flat of the sword when giving him his arms. Alternatively they gave him a ‘colée’ (a blow on the neck with the hand).

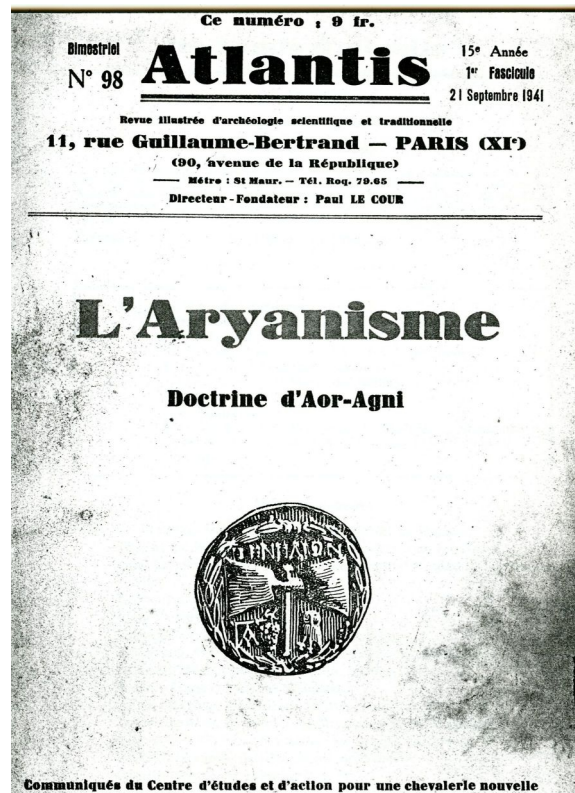


Paul Le Cour

Atlantis, Number 98, 1941

“The Grand Occident: it was, I believe, one evening in 1925 that, full of enthusiasm for the great philosophico-religious synthesis that I had envisaged undertaking through an examination of the similarities in symbolism of the ancient and modern worlds, I gave a lecture on Atlantis to a literary and artistic group in Montparnasse called ‘Le Caméléon’. No doubt these ideas made them think I was an adherent of freemasonry because, at the end, a gentleman bedecked with medals came over to me and, offering me his hand, said to me with an air of mystery: “*I am one too*”. I discovered later that this was the Venerable Master of a Lodge of the Grand Orient. Even though I was a trifle disconcerted, I did have sufficient presence of mind to answer him: “*Me, no Sir; I am not a member of the Grand Orient, I am from the Grand Occident!*””

P.L.C.



Paul Le Cour,
Hellénisme et Christianisme (1951)

Anti-Semitism

From this investigation we can conclude that it is possible to be against Judaism without being against the Jews. These are the same Jews whose intelligence and goodness are beyond dispute (we should recall that most laureates of the Nobel Peace Prize are Jews). These are the people like Bergson, Sylvain Lévi and Simone Weil, who have expressed their support for Christianity. Even so, it is unnatural for the Semitic influence to preponderate among populations that are of Japhetite origin.

The question of the status of the Jews in Europe should be resolved once and for all. Should we allow the 'Jewish bankers to rule over the Stock Exchange, which has become the new 'Temple'? Should we allow the Church and Johannite Masonry to be dominated by the sons of Israel? Will we once again have a Government presided over by a Jew?

We have seen that the metaphysical teachings of Judaism are hostile to our traditional doctrines. Whether one is willing to admit it or not, it is metaphysics, in other words one's opinion regarding the great religious

truths, that is the ultimate determining influence in politics, as I have shown in 'Atlantis no. 81', to which I refer the reader (in that article I recall the saying of Guglielmo Ferraro: 'The more religious a society is, the less it needs force in order to sustain itself').

Anti-Semitism? Not at all, as Maurice Maeterlinck has written: one is not guilty of anti-Hellenism or anti-Romanism simply by drawing attention to the faults of Athens or Rome. The faults of the Jews strike us more forcibly because Jehovah is still the God of most of us, and because we are all, without being aware of it, more or less 'Israelised' by the influence of the Bible.

'By giving the impression of lacking respect for Jehovah I simply underline the respect that I have for the God who does not speak to us, of whom Jehovah is only the deformed shadow and of whom I occasionally catch a glimpse behind and above Jehovah.'

But anti-Semitic measures that assume the character of persecutions actually run counter to the objective that is being pursued, for they strike the non-Jews as contrary to Christian morality, which condemns violence in the name of the self-same Jesus that the Jews themselves put to death in order to defend their own descendants! Excess in anything is always a fault. By taking these measures we succeed only in evoking sympathy for those whom we persecute. The Jewish problem is far above purely material or economic interests. To resolve it, it appears that it would be sufficient to consider the Jews as foreigners (we have already seen that this is what the Hebrew word 'Jew' means: 'a stranger'), since they themselves state that they constitute a 'people'. I would remind you here of Duff Cooper, who dedicated his book 'King David' to 'the Jewish people'.

It goes without saying that such a status, in order to be made effective, would require the existence of a Jewish state, which had representatives accredited with other States, something that has already begun in Palestine, to which, it is said, the Jews will return at the end of time (according to the Apocalypse, the predictions of which are currently in the course of realisation).

The situation of the Jewish people in the world would then be similar to that of the nationals of any other nation, with the freedom to run their own affairs as they see fit within their own borders.

There would no longer be a Jewish problem, and we would no longer see Jews becoming Prime Ministers or Presidents in countries other than their own.

Justice and equity would at last be in harmony with one another, and the Jews would use the great gifts that many of them possess to achieve a model social organisation and ensure the progress of the arts and sciences to the benefit of the whole of humanity.

Peace in the world would at last be assured.

