

# TECHNIQUE OF THE COUP DE BANQUE

## I

“The metaphor of those who take protectors besides Allah  
is that of a spider which builds itself a house;  
but no house is flimsier than a spider’s house,  
if they only knew.

Allah knows what you call upon besides Himself.  
He is the Almighty, the All-Wise.

Such metaphors – We devise them for mankind;  
but only those with knowledge understand them.” (29:41/43)

The present situation in which we find ourselves must be considered a global disaster from every aspect, and yet at the same time we are told that mankind is making enormous progress and moving towards a future of technological triumph and civic well-being. That there should be such a gulf between the reality and the rhetoric could be assumed, but what must be put in question is the effect that present realities have had upon the populace which prevents them questioning let alone resisting the massive fraud that has been practised on them.

To have a clear picture of the calamities that have now descended on the majority of the human and animal species it is necessary first of all to

examine the roots of a system so bereft of reason and yet so stubbornly persisting in its rational foundations.

The eighteenth century saw the flourishing of an intellectual movement called The Enlightenment which precisely enthroned reason and scientism alongside an elevated ethic purporting to break through to freedom and social justice for all. The claimed foundations of the current society, which still stubbornly insists it is a civilisation, lie with the Ancient Greeks. The complex and ritual patterns of their life were based around the acting-out of rituals which involve the killing and eating of virgins, mothers and fathers. Thus ancient man was defined as Homo Necans, sacrificial man. The turning point of this culture came with the event recorded in the Qur'an when Allah the Almighty withdrew the command to sacrifice and transformed it into the ritual of the sacrifice of a substitute sheep, thus ending forever a stage in the emergence of consciousness.

“And we gave him the good news of a forbearing boy.

When he was of an age to work with him, he said,

‘My son, I saw in a dream that I must sacrifice you.

What do you think about this?’

He said, ‘Do as you are ordered, father.

Allah willing, you will find me resolute.’

Then when they had both submitted  
and he had laid him face down on the ground,

We called out to him, ‘Ibrahim!

you have discharged your vision.’

That is how We recompense good-doers.

This was indeed a most manifest trial.

We ransomed him with a mighty sacrifice

and left the later people saying of him:

‘Peace be upon Ibrahim.’” (37:101/109)

Within the Greek society the transfer from Homo Necans to Homo Sapiens saw the reduction of human sacrifice from an actual reality to an enacted reality, and this gave birth to what is now called the tragic theatre of Aeschylus and Euripides whose series of dramas revolve around patricide, matricide, fratricide and sororicide.

We must make a distinction between the act of war, the act of engaging an enemy, and the state of helplessness which finds a human society without an enemy and thus without that essential element of its well-being on which depends its survival. Konrad Lorenz in his master-work 'Das Sogenannte Böse' states that: 'What directly threatens the existence of an animal species is never the 'eating enemy' but the competitor.' He goes on, 'With humanity in its present cultural and technological situation, we have good reason to consider intra-specific aggression the greatest of all dangers.' Lorenz's book, when it emerged in 1963 in Vienna, caused outrage among the victors of the suicidal war that had stretched from 1914 to 1945. His thesis was simply, 'we have never found that the aim of aggression was the extermination of fellow members of the species concerned.' Also, 'we find that aggression, far from being the diabolical, destructive principle that classical psychoanalysis makes it out to be, is really an essential part of the life-preserving organisation of instincts.'

In the Surat An-Nisa of the Qur'an Allah declares to the Muslims: 'The kuffar are your clear-cut enemies.'

What we will find on examining the foundational principles and dialectics of the miserable society now in its death-throes are conscious structural programmations whose inevitable fulfillment involves the massive slaughter and degradation by one part of that society visited on it by the other part. When we come to examine the fulfillment of the modernist politique in the twentieth century, when we come to the mass extermination of the jews by the National Socialists and the even greater extermination by the

communists of the Kulak peasants and the bourgeoisie, on the face of it persecution of a race and a class, we must not hide from the essential factor that in both cases what was involved was the genocide of the citizenry itself by the militant portion of that citizenry.

With the Enlightenment one can observe the emergence into full daylight of a rigid application of that framework of thinking which finds its source in the Greek philosophers. The Ancient Greeks, having subdued the dark chthonic forces of the human species by the profound social therapy of the tragic theatre whose end purpose was that catharsis specifically designed to purge the instincts of family slaughter, then turned themselves to examining the social issues of being human in a systematic manner. That system was philosophy. The philosophers then took it upon themselves to make fundamental designs indicating how human society should be organised. Theory of the state became the subject of intellectual passion. The Platonic and the Aristotelian models remain the essential building blocks of all political theory emerging in Europe even long after the disappearance of the social patterns which existed at the time of their formulation, i.e. small city states, a limited elite electorate, institutional slavery, and direct, not representative participation. The eighteenth century saw a full enthusiastic plunge into the practices of structuralism and a systematic thinking, which in itself was rigid and confining yet whose emergence was also accompanied by a highly poetic exaltation of the individual and his independence. Despite the titanic warning and witness of the German sage, Goethe, that nature was not a system, the doctrines laid out during the eighteenth century were all too quickly to be applied in the context of the destinies of men. In what we are about to examine, bear in mind, that the bedside bible of Robespierre was Rousseau.

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During the massive and extravagant celebrations of the bi-centenary of the French Revolution, an event costing hundreds of millions of francs paid for

largely by banking institutions, unsurprisingly, a significant array of new studies of the Revolution, along with the great classics like Michelet, emerged. After two hundred years one would have expected from this great rational society which claimed to be the child of the Revolution, an open and detached view of every aspect of that world-shaking event. Indeed, the monarchy was submitted to a generous and more fair appraisal. A television trial employing leading French advocates found Louis XVI acquitted by a jury of citizens. Yet in all the literature that emerged, one event and one people were marginalised, ignored or defined in such a manner that their tragic fate seemed the inevitable price to be paid by those who resisted the forward march of Progress. I refer to the heroic and indomitable uprising that took place against the forces of revolution in La Vendée. Those historians and analysts who were most ready to admit that what had happened there had indeed happened, still insisted on one element which assured that in fact it could never be seen in its own terms. Any examination of Nazi genocide which explained itself within the terms of the Nazi thesis would be rejected with horror. Those attempts that were made even by European intellectuals, both marxists and neo-marxists like Sartre, to justify the crushing of the Hungarians and the genocide of the Gulags from within a dialectic that contained a doctrine of class war, in the end had to be cast aside. There it was, two hundred years after the French Revolution, the shameless presentation of the mass slaughter in La Vendée as the response to counter-Revolution, precisely that term which had been used to rationalise—for these are the uses of reason—the tragedy in the first place, as we shall see.

The modern construction of the political state system that finds its inception in the French Revolution has always produced an abstract vocabulary and method whose purpose is to de-humanise its enemies. From the Committee of Public Safety to the Politburo, terms like ‘an enemy of the people’, ‘reactionary’, and ‘counter-Revolutionary’, far from being cold, scientific terms, have been used in the ordering and execution of mass murder. Facing

up to the ghastly contradictions that this tremendous event exposed even one century later was producing powerful and complex debate. On the one hand, we were offered Michelet, proclaiming the new rhetoric of idealism, and putting forward the great lie that The People were the heroes, when no such entity had biological or historical existence, and on the other hand Burke with his critical and pragmatic *Reflections* emerged with the pessimistic view that it was but the harbinger of worse to come. The titanic intellect of Carlyle raised the very issue of whether or not there was such a thing as a historical process. Recognising the speed and ferocity of events, he depicted all its characters as mere twigs and branches in a thundering white river in a foam of events hurtling to the sea. His viewpoint, more sophisticated with the passing of time, and with the bitter reality of his contemporary situation, ended up with the paradox of events—the Old Regime had to be swept aside, and yet what came was more terrible, but inescapable. Great writers like Scott and Stendhal wrestled with the enigma of a Revolution which ended with a monarchic dictatorship under a spectacular genius, Napoleon. However, since the days when great intellects applied themselves to the decoding of history, and with the relentless march of bourgeois capitalism, the French Revolution became enshrined as a myth of man's urge to freedom and a religious authority for the creation of the modern state which declared itself democratic yet was the invention of the dictator Napoleon. Thus by the two hundredth anniversary of the Revolution, history had in effect been rewritten. La Vendée, that scene of heroic resistance, became a footnote and when it was mentioned at all, the authors hinted that the crimes had equally been committed by the Vendéens, paving the way for the same argument to be presented before the shame of the Kosovan and Chechen massacres.

In the now official versions of the French Revolution the intriguing story of the Queen's Necklace is preferred as the historic metaphor to indicate the corruption of a monarchy in decline. More appropriate a metaphor to herald the coming flood would be the story of the guillotine. The guillotine itself

makes its appearance in the Tribune of the people, first, as a model held up by a doctor-deputy for the consideration of the people's representatives. Proudly, he declared, 'The mechanism falls suddenly, the head flies, the blood gushes out, the man is no more. Even if he has lived as a villain the Nation allows him to end in dignity. A reciprocal dignity which will shine on the Republic and its Code.' Mirabeau supported the project enthusiastically to such an extent that Dr Guillotin's invention was nearly named the 'Mirabelle'. It was democracy at work. A committee of experts were set up, anatomists, surgeons, mechanics and carpenters. Everything was debated. The height of the blade, the width of the instrument, the thickness of the cord, the pulley, the plank for the victim. The blade particularly became an issue of importance. Louis XVI, a locksmith by hobby, spent many hours on this part of the machine—should the blade be straight or curved or oblique? Then came the trials, first on sheep then on dead bodies. The 'rehearsal' took place in the courtyard of the Hospice de Bicetre and the 'première' in the Place de Grève. It was a great success. Louis XVI himself signed the decree of its adoption for the whole kingdom. One must bear Michelet in mind when one recalls the enormous popularity of this instrument of death. Right at the beginning of the French Revolution its particular character, quite new in history, can be discerned. The Revolution, for all its hurtling urgency, is driven by philosophy, and philosophy is a procedure designed to create a model of the state, and that state must in itself submit to the disciplines of that thought-out methodology. In other words, the state will be a system, and what is that but a machine? And what is that, but science itself? Once the state is a scientific instrument then the very nature of science itself appears to be in command. An inner logic, an analysed present, a projected future, a diagnostic of the past, all these dictate and order the path of action. The scientific methodology hides the inescapable and most terrible truth—that nevertheless, these procedures are only put into action by the will of a single person. If the guillotine is the perfect metaphor of the structuralist state in its primitive beginnings, then surely the concentration camp and the Gulag

are its superb, and to use a fittingly scientific adjective, evolutionary realisation. We can draw a direct line from the Public Prosecutor, Fouquier-Tinville, in his cynical and arrogant enthusiasm to send people to their death, praising the guillotine and enthusing, 'Heads fall by the dozen, like roof slates in a storm!', and in his replying to the young man on the bench of the condemned who said to him, 'But citizen-president, may I go, my name is not on your list?' 'What are you waiting for,' said Fouquier 'put it on the list!'—from that, to the cynical prosecutors of the KGB courts as told by Solzhenitsyn. At a local factory Stalin had appeared to the workers. The hall rose to its feet in applause and then, filled with fear, dared not stop their applause. Finally one foreman stopped and sat back in his seat, everyone followed. A month later he found himself being sentenced to life in the Gulag of Siberia, all the time protesting his innocence. As he left the court his prosecutor said to him, 'That will teach you not to be the first to stop clapping.'

The guillotine remains the perfect metaphor of political democracy. A cold, scientific instrument designed to make death swift, based on strong scientific principles. Its reality was the opposite. When the executioner held up the head of one woman victim particularly hated by the crowd (the People), he slapped her face and the face reddened. Observers at the scaffold noted the heads in the basket grimacing and active after the blade had fallen. The basket had to be changed every three months due to the victims biting desperately at its straw. The very programme of genocide itself, which was to mean torture and horrible death on a massive scale, was itself the product of a methodology, a calculation, a systematic plan and a philosophical doctrine. Fouquier's 'Soon we'll be able to put a 'House to Let' sign on the prison doors!' implies the same procedure to reach a statistically acceptable level of death as that of the Commissar deliberately plunging the work prisoners into the Volga to help solve the overcrowding problem. Solzhenitsyn, in his massive study of the Gulags, is very careful to demonstrate that the mass slaughter of the Stalin regime was not perpetrated



in an affront to the Constitution, but rather was the result of its meticulous application. Once every district was allotted the right to arrest a given number, say five hundred, and only fifty had been arrested under suspicion, the local police felt they had to find another four hundred and fifty in order to fulfil their constitutional obligation.

It is this harmony between structural government and the act of sadism and murder itself that is the vital element that must be understood. The fact, and it is a brutal fact, that must be faced, is that government of the People, for the People and by the People until it perishes from the earth will guarantee civil war, concentration camps, executions, genocide and dictatorship, for it decrees that the lowest, most evil, most repressed, and most unbalanced individuals will lay their hands upon this instrument of power, the structural state, which they did not have the intellect or the vision to design in the first place, and use it, depending on the limits of their particular circumstances, to the utmost fantasy fulfillment.

Bernard Shaw's definition of democracy in his play 'Geneva' as 'Anybody, chosen by everybody!' is only one half of the disaster named democracy. The other half, which combines with the first element to create that disaster, is the placing of the unfit individual into the pre-existing set of mechanisms called Constitutional Government, thus releasing a randomly selected individual will to act out its inner drives through all the mechanisms of the fiscal and penitentiary state. Evidence of this relationship between the democracy of Representative Government and the empowered individual can be found again and again in the democratic Assembly halls of Europe. In one sitting of the French Assembly, twenty-two Girondin deputies were condemned to the guillotine. When one of them, Valazé, stabbed himself to death on the bench, Fouquier shrieked out the order to guillotine the corpse. One may say that that event is shocking, but what is truly shocking is that the elected Representatives of the People seemed to see nothing shocking in it. The discourse was about regenerating the French People, eliminating

rotten branches, cleansing the Revolution. These terms—the High Rhetoric—are in fact the command mode for genocide. The same exalted prose is to be found in the Senate of the United States as the authorisation, the structured Constitutional authorisation, used to eliminate the native American peoples from the face of the earth. One task force that examined the issue concluded that they were not human beings in the sense of civilised people, since they had created no stone monuments. The category of sub-human has been visited upon the race of the jews, the peasant class of the Kulaks, the Navaho nation, the Bosnian Muslims, the Kosovan Muslims and the Chechen Muslims. It is even now being applied to the millions of East Turkestan Muslims currently being castrated, sterilised, tortured, and imprisoned in their thousands by an elected government which defines them as sub-human and whose criminal genocide is politely ignored by the other democratic states.

After the death of Danton, who in the end was not allowed to speak in his own defence, since the People would then have acquitted him, the executions accelerated. In Paris one hundred and fifty were being condemned at a sitting. At the high-point of Fouquier's power, to intimidate the Assembly, he had an actual guillotine placed between the two sides of the Convention chamber so that there could be no doubt where power lay. Alexandre Dumas, while desperately committed to the Republican idea, was much too great a man to deny what he knew to be its intolerable contradiction. In the middle of his vast 'History of France' as his hero mounts the scaffold he declares, 'It is fashionable to cry long live something as one dies. Before, one cried, 'Long live the King!' But now there is no king. After that, one cried, 'Long live Liberty!' But now there is no liberty. Let's cry, 'Long live the Executioner!' which unites us all.' So it was, that when the democratic government of the Revolution called for justice, what followed was inescapably a structuralist event, authorised by the Assembly, and through the whole command structure of the state from the Revolutionary Committee to the tribunal, to the military commission, to the

local government, all with that most terrifying of phrases designed to cause terror and assure it whenever used: Special Powers. Begun in the Terror, reaching its special horror in La Vendée, of course, it was to echo through two hundred years of application across Europe arresting the great, like Wagner and Bakunin, Hugo and Chenier, as well as countless unknown people from Odessa to Belfast. Georges Amiand, in his definitive study 'Et La Vendée sera Détruite', insists that the horrors perpetrated in La Vendée were applied with rigor and method. He defined five stages: constitution of contingents, placing in detention, judgement, execution, evacuation. All five stages were governed by local administration, but the first three depended on the citizen-representative of the People. The results, far from being cold scientific procedures, are horrific. Amiand, for example, describes a day in which, on the demand of the People's Representative, the tumbrils filled with young girls and children, whom the government had even forgotten to pass judgement on, were driven across the city of Nantes to the Place du Bouffay where the guillotine awaited. Mothers helped their daughters onto the scaffold and the People watched respectfully as the women and children were guillotined. Carrier, the first commander of the Republic in the district, had painted the pavements of the square red to mask the sight of the flowing blood. As the girls lined up to be executed they began to sing hymns. Two days later the executioner was to die of shame. Yet the crushing of the La Vendée uprising was to record twelve thousand burials in eight months. Carrier found that the guillotine simply was not up to the job. Something had to be done. He declared the river Loire to be a Republican river and a Revolutionary torrent. The new system was put in place. On the night of the 18<sup>th</sup> November 1793, ninety priests who had refused the oath of the Civil Constitution were led onto a barge named La Gloire, taken onto the river, sealed in the hold, and in the darkness of the night their guards sank the ship. The prison was empty and ready for its next batch. Carrier joked, 'If these brigands in the prison complained of hunger, now at least they will not complain of thirst!' The term used for this popular method was 'Vertical Deportation'.

On 10<sup>th</sup> December fifty eight priests from Angers met the same fate. 14<sup>th</sup> December, one hundred and fifty civilians. 22<sup>nd</sup> December, three hundred and fifty. 23<sup>rd</sup>, eight hundred. Christmas Eve, three hundred. Christmas Day, two hundred. 27<sup>th</sup> December, five hundred. District after district began to apply the same method of mass execution. It was called the Patriotic Baptism. In one month alone five thousand were drowned. This in itself was only part of the genocide, to it must be added the firing squads of Gigant, and the daily tumbril-loads sent to the guillotine by Bouffay. A total of twelve thousand people—men, women and children—were thus slaughtered for reasons of state, and all this in La Vendée. General Gringnon boasted, ‘We are killing more than two hundred a day!’ General Huché, ‘In two days we have killed two hundred!’ General Cordelier, ‘We have bayoneted a whole population.’ And the great executioner of La Vendée, Turreau, could boast five hundred and sixty four killed in Lucs-sur-Boulogne, three hundred at Rocheservière, five hundred at Gaubretière, three hundred and fifty at Verrie, one hundred and sixty in Brouzils, and hundreds more at Herbiers, Loroux-Bottereau, Legé, Cholet and Vézins. The order was: Vendée, the National Cemetery.

The army of La Vendée repelled the Republican army, to the shock of the Convention in Paris. Robespierre waxed eloquent, declaring to the Convention: ‘This defeat is not a mere military failure. In the struggle of Liberty against Tyranny, it is necessary to make an example!’ One word was enough. Marcé, the Republican commander was condemned to death and guillotined a few weeks before the arrival of Turreau. Amiand, the Vendéen historian makes an inescapable case against the new Republican democratic government as being the direct authors of the slaughter in the province of La Vendée. General mobilisation was called to fight the Vendéens, their goods were expropriated, their woods and forests destroyed, their harvests seized, populations deported, even revolutionary intellectuals to brainwash them from religious ideas, the re-settlement of colonists, even

science itself was put to the task of resolving this crisis. In the Palais des Débats research by a scientific Committee began to put in place chemical weapons. The toxic gases were tested on sheep. Half the animals tested died asphyxiated. Carrier exalted, 'Now we only have to put arsenic in the wells!' And so the first gassing of those who held previously the title of citizen was initiated into the history of Europe. The arrival of Turreau saw the worst atrocities and on the greatest scale. On 21<sup>st</sup> January 1794, anniversary of the execution of Louis XVI, La Vendée was surrounded and the mass slaughter began.

Turreau ordered: 'To wipe out this horde of brigands I consider it indispensable to burn hamlets, towns, villages and farms. I demand an express authorisation or a decree to do this.' Women and children were to be put to the sword. 'If my intentions are carried out, in two weeks neither a house nor a settlement nor an inhabitant will remain alive.' In Turreau's hand is written the order: 'Villages, hamlets, woods, lands must be put to the flame. Employ every means to discover the rebels. Every rebel must be put to the bayonet. Do the same with the women, the girls and the children.' Signed, Turreau, General and Chief of the Army of the West. The Convention gave their authority. It was a rational and scientific argument. The job would be done by the third or fourth of February, and so by that time the Republic would have twelve thousand men at its disposal to send to another battlefield. Humanism, working on its foundational principles and methods, had fulfilled its highest possibilities.

And so the soldiers of the new society rampaged through the western provinces of France, their motto still 'Liberty, Equality, Fraternity!' unaware that the inventor of the phrase, Mémoro, the publisher, had already gone to the guillotine. On 5<sup>th</sup> December 1790 Robespierre outlined the principles of the motto to the same Convention which had sent its author to the guillotine. Robespierre announced, 'The human species is the sovereign of the earth.'

The defenders of this exalted new religion drank and raped and murdered their way across La Vendée, necklaces of human ears around their necks, the heads of new-born babies on the end of their bayonets. In Nantes, pots of human fat were drawn off from the bodies in the furnace. At Ponts-de-Cé, surgeons selected certain victims to have their skin removed in a special tannery for scientific experiments. From these horrors to the regular crucifixion on farm doors of new babies, there was not any horror unthought of or unpractised. One general wrote on 17<sup>th</sup> February to Turreau, his superior officer, that he had slaughtered the entire population of La Verie, five hundred men, women and children, to which he replied, 'Courage my comrade! If every officer kills as many as you by the hundreds, we will be all the sooner finished!' When one officer questioned the mass murder of the children, he was told, 'They are wolf-cubs!' The same term was used, with the tacit acceptance of the European Union, by the Russians as they massacred the Chechens.

On Monday, July 15<sup>th</sup> 1974, Greece, a member of NATO and the European Community, began to put in place its plan for the transformation of the island of Cyprus into a Greek national entity. H.S. Gibbons has written a detailed history of what happened. The files he produced show clearly that the Greeks of Cyprus intended to wipe out the entire Turkish population. The extermination plans are documented in detail in File no. 216/5/296 dated 7<sup>th</sup> March 1974. It was issued by the National Guard's third High Military Tactical Command in Nicosia, and signed by its commander Mikhael Georgitses. The entire Greek population was to be mobilised in the genocide of their fellow citizens. The whole plan was code-named 'Iphestos', Volcano, and was described as an Internal Security (SEA) operation. The File describes in detail how Turkish bodies were to be buried in the vicinity of Turkish Cypriot graveyards. Brainwashing personnel were assigned to the first, second and third Bureaux of the Tactical Group Command to help prepare the citizen-murderers in swiftly carrying out their

task of purifying Cyprus for Greek national status. That process of genocide was embarked upon and significantly advanced in its successful operation before the errors of the military command structure and the failure to remove Makarios, as well as the too long delayed intervention of the United Nations, to say nothing of the British reluctance to do anything at all, brought it to the point where Turkey was forced to intervene to save the remaining Turkish population.

The manner in which modern history is presented and taught, both at the popular supermarket level, and television programme, and at the level of scholarly discourse, in all matters concerning the republican state, takes pains to separate the high ideals and values of the modern nation from its continuing ugly record of crime and genocide. To say that National Socialist Germany was not a democracy, that Communist Russia was not a democracy, is a cynical and deliberate deception. Existentially the relationship of state to citizen in Nazi Germany, Stalinist Russia, Nixon's America or Churchill's Britain is in effect no different. No Liberty. No Fraternity. And, certainly no Equality. The reduction of the population of Bosnia-Herzegovina to protectorate status, the withdrawal of their so famous Rights of free press and speech, the censorship of texts, the expulsion of Mayors and Ministers from high office by the NATO Protector, all these are the result of exactly the same pattern of procedures which authorised the mass murder of the Vendéens, the rounding-up of the jews, the activation of the Gulag system, and the dropping of hundreds of unexploded personnel bombs in the Kosovan countryside to assure their continued terror and control once the Serb orthodox-christian hordes had been pushed back.

Once the evidence of La Vendée is examined, and alongside it we must lay lesser but still horrendous massacres in other provinces, it is clear that the Terror was not just an urban event at the heart of the Revolution in Paris but was itself the very working-out of what was implied by turning humanism