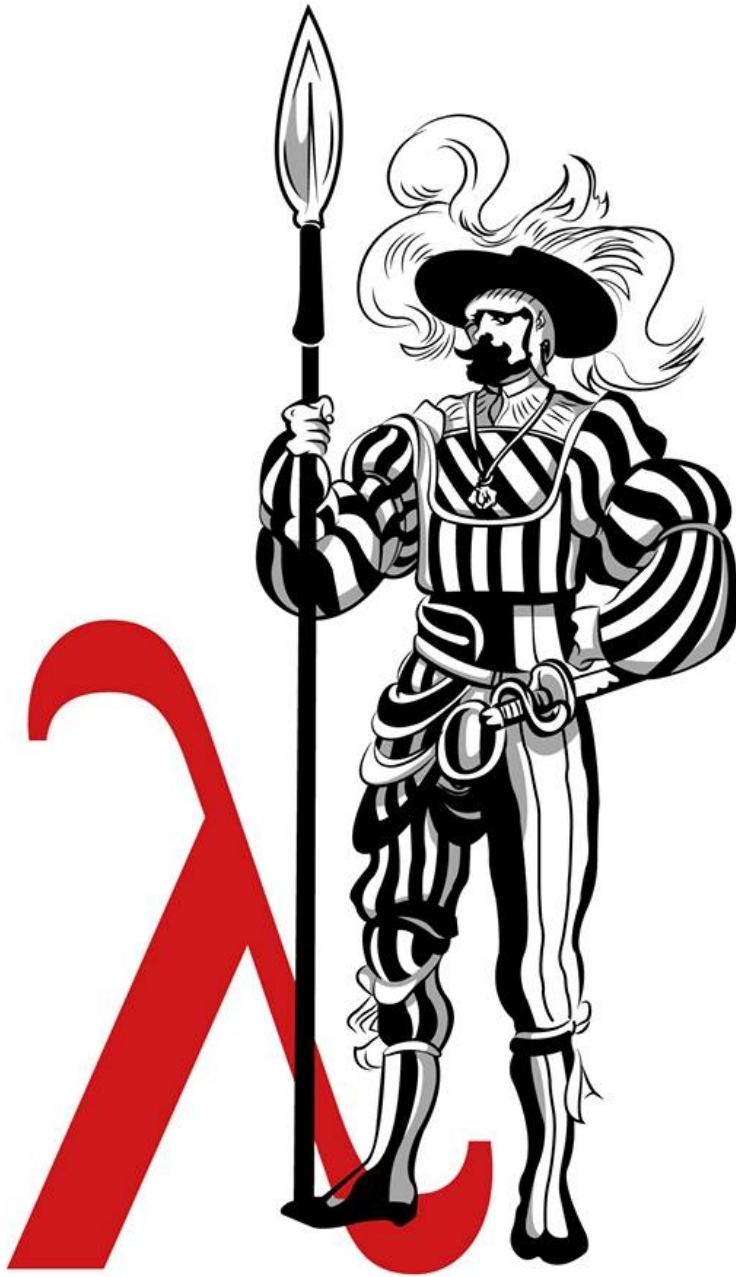




The Landsquenets of Europe

What are the Landsquenets

A Company, a Guild, a School.

Since 2014 every day we build an indissoluble European bond between people who are inspired by a common idea of the world, vertical, profound, beyond the material and opportunism, people who believe that, by respecting the right criteria, man can intervene on the community life and history and should not float like a leaf in the wind but aspire to be compared rather to the cherry blossom, unique in its kind, although apparently similar to the others.

Our field of action is not political in the strict sense of the term: we act upstream, for the realization of the right spirit, to learn and apply methods and structures at the service of politics and metapolitics aimed at imposing a change in depth, not in the slogan or in the rhetoric of values, but in the realization of principles, the values being something transitory, subject to becoming, and the Principles being ideal entities, in the Platonic sense, therefore archetypal of the term, eternal and unconditioned.

We favor training:

- 1) The formation of the Landsquenets.
- 2) The internal and external formation of consciences on the basis of transcendent principles and actualized by the new strategic challenges determined by globalization and by the transformations taking place.
- 3) The formation of communication and intervention networks or structures useful for those who fight for our ideal vision of the world, in whatever form they do.

Our secret lies in the fact that theory is always at the service of practice. The latter must be ordered by clear and functional principles, armed with a consciousness increased by the challenges of the time. No utopias! We are not interested in deliberately unattainable dreams, smoky theories and even less the ghosts of myth-megalomaniacs!

The Lanzichenecco is disinterested but he is pragmatic, in the sense that it fights to combine the choices aimed at concrete action with the dimension of the enabling Myth and the Sacred and wants to overcome the anxieties of the present in a revolutionary perspective, in the etymological sense: re-volvere, i.e. return to the spirit of the origins, not simply placing itself "against" the present.

In the Landsquenets galaxy, in addition to physical meetings during the year and daily work groups, there are concrete tools such as think tanks, publications, publishing houses, socio-economic initiatives, web networks.

The purpose of the Landsquenets is not their own expansion at the expense of others but the growth and acquisition of spaces and means at the service of the Idea of the World to which they are devoted.

Why Landsquenets?

Because they were companies of men without wealth or social conditions to defend who put themselves on the line as often unpaid mercenaries and fought in the imperial camp.

Like the fighters of another age, today they must strive to form a new elite who love the people and despise the crowd. A nobility of spirit must be acquired which, at the end of the course, must recover the ancient spirit of chivalry. We must learn not to get involved in the vulgar noise, to observe and keep silent, preferring that actions and gestures speak. "Facta non verba" in the absolute certainty that EXAMPLE is the best of weapons, "being an example and following examples", not in words, but according to an inner transformation.

In this era the figures of the Landsquenets represent a bit the meeting point between the sense of self-centered militia and the figure of the Jungerian anarchy.

There are also more recent historical figures who could provide the same picture.

How to participate in the Landsquenets

In different ways. The Landsquenets are conceived in the logic of concentric centers.

You can only join the Guild and / or also assume roles and functions in structures connected to it.

You can participate in the Lanzichenecchi by holding political, metapolitical, trade union roles or functions, in parties, organizations, study centers or trade unions.

Likewise, acting in any kind of associative, sports, educational, social circles, ensuring the double function of selfless help and scouting work.

The Landsquenet also has something of the military observer.

His gaze scans behind enemy lines to understand what is really there and how you can enter into competition, he does not have that mental laziness that would force him to accept the clichés, never verified, of antagonistic conformism.

To join the Landsquenets it is not required to abandon the reality in which it militates, indeed it is not recommended because the Landsquenets do not aim at numerical but qualitative growth, at competitions but at convergences, to exercise hegemony but influence.

It is possible that local clubs, associations, earn the right to display the banner of the Lanzichenecchi but this does not mean that party or movement groups that are framed on their own, on a regional or national scale, cannot participate as well. fully entitled to the activities of the Lanzichenecchi.

According to the logic of the Landsquenets, the concept of exclusive representation by nation is excluded: it is precisely the plural participation, in synergy and aimed at synthesis that the Landsquenets favor.

One can adhere to the Landsquenets, or any of their expressions, individually or as a community: in both cases, many things can be done.

What is the spirit of the Landsquenets

Irony and seriousness.

Like the Spartiate warriors and their kings with whom they were comrades, like the companies of fortune and their leaders, like the Garibaldi and Pavolinian volunteers: for us seriousness is light and the game is divine; only those who know how to laugh at themselves can rise up on themselves. As in the Roman Legions where discipline was not questioned, but playful moments alternated with hardness and joy. It is also known that in the Special Forces in highly demanding moments there is never a joke that brings joy to the group.

The main motto of the Landsquenets is "You are the first enemy". And it is to overcome its weaknesses and distortions that the lansquenet must first of all fight.

For us the hierarchy is sacred, but as a hierarchy of principles and values. Human hierarchy? Where it is recognized naturally and not by imposition. A functional hierarchy, interchangeable, in acting, with their example the leaders are naturally placed at the helm without impositions.

Positions and non-positions, responsibilities and non-powers.

Critical participation in autonomy and respect. Ability to discipline oneself and commitment to never intervene out of exhibitionism, individualism or envy but only constructively, impersonally and always with discretion and respect.

Irony and seriousness even in the face of adversity and tragedies, with the light-hearted and Gascon philosophy of *Me ne frego!* Not to be confused with the disinterest and cynicism of "I don't care" of which it represents the opposite.

What are the fixed points of the Landsquenets

The axial idea, even interior, of Imperium.

The Community of Destiny.

A united and indivisible Europe.

An organic vision of society and the economy.

The work on oneself to arrive at the example and the community sacralization of spaces.

The Landsquenets and politics

Numerous Lanzichecchi are in politics in different formations, others have chosen not to participate. In any case, the role of the Landsquenets does not belong to the narrow sphere of politics, but to inspire it and give it depth.

Politics as we know it suffers from a double anachronism. It takes place with conditioned reflexes, following patterns that belong to a system outdated by facts, and is out of time both from an "ideological" point of view (so much so that it is now a conflict between market slogans to win a target) and programmatic because it is not it has still grasped the profound sociological transformations that have changed the same power and therefore has to live with lobbies and technocracies that hold the reins because they are the only ones who can do it, taking into account that the global reality is interconnected, no longer reducible to narrow small-nationalist spaces, which should not be experienced as a drama or as a surrender, but with renewed enthusiasm.

The task of the Landsquenets is to offer politics the recovery of a militant spirit that expresses itself as a cold fanaticism, in order to provide real elites who know who they are and how they differ from chaos and formless. And it is also that of maturing the brains in order to be able to compete in the

post-democratic society (which is then ultra-democratic) without necessarily giving way to lobbies and technocracies, opposing a people's lobby and a technological and programmatic capacity. high level, in view of an overcoming anchored to traditional principles.

All this as a theory, as a disciplinary teaching and also as experiments of concrete realization. In the logic of synergy and convergence, with the exploitation of oneself in view of the objectives and not vice versa, as is almost universal custom.

The Landsquenets do not care that their merits are recognized in the results acquired and they do not in any way want to take away space or visibility from those who act in politics.

The Landsquenets and metapolitics

For the Landsquenets, metapolitics is not intellectualism but everything that lies on the side or upstream of politics.

If we speak therefore of ideal formation, of disciplinary formation, the field of action of the Landsquenets is that of metapolitics.

By metapolitics we can also mean what can precede politics and consolidate it, in the fields of economics, communication and social relations.

If by metapolitics we mean the intellectual pleasure of observing reality and of proposing aesthetic formulas for new ideologies imagined in the living room, in this the Lanzichenecchi are not metapolitical.

The Landsquenets and culture

For the Lanzichenecchi culture is not only the pursuit of knowledge but the cultivation and putting into shape of one's daily life; and it is also *Mens sana in corpore sano*.

The Landsquenets are not interested in empty formulas, however engaging and aesthetic they may be, but they want to excavate and use the material of the excavations for new realizations. Culture as a tool for growth and growth. This is why we give importance to our history - to our stories - as Europeans, to the canons of beauty, of knowledge, of art.

We are not exactly Gramscians, but keep in mind that Gramsci did not intend to change society only with academic or intellectual influences: cultural achievements were foreseen through dance halls, sports associations, etc. In order for a revolution to take place, the day after day conquest of civil society is necessary. The intellectual must be organic to a political project.

The Gramscians in Italy have conquered positions of legal command from which they intervene culturally, the opposite has not happened.

A teaching to be treasured.

The Landsquenets and sport

We have said "*Mens sana in corpore sano*": for the Landsquenet a constant and intense physical activity is part of his training. Long decades of peace, a culture aimed at devirilization must be faced. Courage and will must be trained as the body must be, a Katana, the sword of the Samurai, went through a long process of forging. Age is not an excuse to let yourself go, just as life's commitments are not. In ancient Sparta the old warriors fought alongside the Young were examples. An untrained physique denotes an unstable character. With the practice of a sport we learn what the spirit of sacrifice is and how to endure pain and fatigue.

Mountaineering and high-altitude mountain traking also form character and train daring, not for the satisfaction of having reached a peak, but for an ascent that leads us to the heights.

The Landsquenets and post-modernity

The Landsquenets look back only to find the references, the orientations, the principles, the elements for a new chemistry with which to live post-modernity.

We are not interested in complaining and grumbling. What has been has been and does not make sense to live today with a sour soul, with intolerance and not even with resignation.

We must live our age, with all the canons that correspond to it, imposing fundamental principles on it and making reality adhere to our Idea of the World.

We are not afraid of technical, social, cultural transformations: we intend to live them properly. The Being in vigilance of the Becoming, in the harmony between the Solve and the Coagula that only a centering is able to ensure. When this happens, history teaches us, revolutionary counter-subversive phenomena occur and the theme of the heroic cycle is proposed again to our lineage.

Spiritual virility and organicity

The foundations of the counter-subversive revolution in post-modernity are spiritual virility, an unavoidable characteristic of the heroic cycle, organicity and the community of destiny from the perspective of power.

All those who have welcomed them as a pedestal must live in harmony in the struggle for Europe, regardless of personal religious choices (as long as these are real, lived and have nothing to do with bourgeois snobbism or bigotry).

The lansquenet feels at home wherever he puts his backpack, because he fights for an idea and not for a sect.

He therefore respects and safeguards the Genius Loci and the Genius Populi of every component nation - by will and not only by geography - of our Europe which is indivisible!

Europe: how we conceive it and how we want to change it

Europe is a geographical, historical, ethnic, cultural, spiritual and symbolic entity that differs from other continents and other civilizations and incivility.

Europe is the place of Olympic virility, of heroic spirituality that is combined with practicality and common sense. It is the place where sacredness, religiosity and mysticism are never lost in the vortex of hallucination, obscurantism and individual submission.

Europe is a civilization of example, of creativity, of art, of inspiration, of individual freedom, of community, of solidarity and of challenges.

Europe was warrior and heroic, it was up to us to rediscover it, studying the deeds of those who created it by feeling the gazes of the ancient heroes who severely judge us on us.

Globalism denies Europe in its foundations because it attacks all European characteristics and unleashes dark, undifferentiated, anti-virile forces.

The challenge, geopolitical, historical, ethnic, cultural, spiritual, symbolic, is mainly fought over the holding of Europe and the salvation of its people.

There will be no salvation without a will to power and an acquisition of power based on the Roman concept of Imperium.

Europe cannot be reduced to a board of directors run by bankers and technicians, but must first of all be a strong, immanent and transcendent idea, which exalts and guides all its components.

The European reality is not what we see today, but it is what we will create with concrete actions at

the European level to form and propose a viable model.

The era of satellites and hyper-communication has transformed the criteria of time and space and has determined that the states, now powerless, delegate sovereignty to those who are able to effectively manage it.

Europe must renew itself, reformat itself, update its sovereignty and its independence.

Through the sovereignty of the European peoples it must carry out an internal reform based on complementarity and indissoluble fraternity! He must trace his path again and build a Destiny for himself.

We must help provide existential, cultural, political and thinking elites for the challenge our peoples must win.

The common denominators of the positive trends are: rejuvenation of the population, containment of immigration and reversal of the trend, safeguarding the "volkische" fundamentals of the European peoples, recovery of a non-capitalist economic vision, based on corporations and synergies, restoration of Olympic virility, opposition of autonomy to undifferentiated and atomising authoritarian impositions.

We must make sure that the European idea avoids and integrates, by fully guaranteeing them, national and regional particularities, communitarianism and individual freedoms.

By leveraging the best that every European nation has handed down to us, we will succeed in our common cause which wants to be the soul and the steel point of the spear of Europe.

Beyond the limits of materialism and biologism

There are historical dynamics, tendencies and material interests that must be taken into account without falling into totalitarian temptations of a materialistic nature.

The material and the biological should not be denied but kept in consideration and always integrated into a higher vision.

The pride of belonging and identity must not expire in narrow and presumptuous particularisms. Identity must be assumed and must be experienced as inner growth and self-affirmation.

Egalitarian universalism is an aberration, true universality is produced above, in the confrontation between realized men, between cultures and civilizations that have assumed knowledge and objective criteria.

There are universal criteria that unite Europeans, Japanese, Native Americans, but then there are indoles and conceptions that distinguish them on the road to realization.

Even among Europeans themselves, specific models and national psychologies, albeit in a basic identity, present particularities that are respective riches.

If these premises are not clear, there is a risk of confusing many things.

The pride of an ethnic belonging interpreted with only biologism would make us forget that Europe is above all a victim of Europeans and that until now the disintegrating actions of our civilization and our societies have been carried out by white peoples.

If we do not know that Europe is first of all an Idea of the World and a project of the world of yesterday and tomorrow, which is an essential philosophy, if we do not know what Imperium means but confuse it with imperialism, we end up with defending a confused Western materialism and recognizing oneself in individual or collective figures, often expressions of baseness.

The raw material of the work is important because without matter there is no form, but it is the form that gives life and meaning to the corruptible matter. There is no transcendence, there is no Imperium, there is no civilization, there is no Europe, without sacredness and spirituality lived in everyday acts and gestures.

Form and substance

The Landsquenets are interested in substance and form.

The substance is what concerns the matter, the technique, the dynamics.

In terms of theory, the Landsquenets promote analyzes and research that help to find concrete solutions.

In terms of practice, within the limits of their means, they contribute to the better functioning of everything that has a relationship with reality (communication, social organization, etc.).

Form is what animates the substance. For this reason the Landsquenets dedicate themselves as a priority to the ideal, spiritual and cultural formation of the elite. A task that takes place internally but also as general and common guidelines for all those who recognize themselves, albeit confusedly, in our Idea of the World.

The ideal formation will never be complete or uniform: for these reasons the construction site is always open and the ways are many, because, to paraphrase Nietzsche, the way does not exist, everyone has his own way. But at the same time no way is such, indeed it is a blind alley, if it does not lead to something essential, superior and eternal, whose canons must be rediscovered and recognized.

The priorities

The Landsquenets' line of conduct is inspired by the daily existential revolution, a bit like it happened in the philosophy academies of ancient Greece which were more like monasteries than university faculties.

The overall vision is comprehensive and excludes nothing of form and substance, but the hierarchies of the floors are clear.

In the name of becoming aware of their own Idea of the World, the Landsquenets give more importance to what is essential, to what it has in common, to what contributes to active impersonality than what is more visible, more tangible and which, erroneously, today is it considers more important but it is not, because the soulless substance always ends up in darkness and inertia. Therefore, a work of inner regeneration is required, the acquisition of a mindset capable of facing the dominant context in critical and problematic terms, not abstractly intellectualistic. The priority is to become bearers of a Vision of the World and not of a simple and external program.

Tuning

For these reasons, the Landsquenets will always try to find the common denominator instead of accentuating the reasons for dissent, quarrel, division that dominate the political and metapolitical world in the grip of individualism and the pursuit of cheap pragmatism.

The common denominator of the Lanzichenecchi is given by an overall vision and by the hierarchy of values and objectives, but, above all, by the human typology that must characterize them.

It is conceivable that there are different interpretations about electoral choices and even about crises and conflicts. If there are differences of interpretation it is possible that everyone is wrong or that only a part, from time to time, is right. If it is legitimate and even desirable that comparisons are made in search of synthesis or political choices, what is fundamental is that a mentality corresponding to a spirit that flies high and remains synergistic is always maintained.

In the Second World War Antoine de Saint-Exupéry, Ernst Jünger and Julius Evola made three different choices, but all with the same right mentality. It is to express what we yearn for, without denying the importance of the choice of field that is made from time to time. It is from that harmony, upstream of the rational and the emotional, that we start for a re-foundation.

Hierarchy

All this explains what was written at the beginning, in particular in the paragraphs "What are the Landsquenets" and "How to participate in the Landsquenets".

Assuming work in depth and taking as a model the harmony in diversity that is both traditional and imperial, the logic of concentric circles is the one suited both to our overall objective and to respond to the needs of a liquid society. A society for which solid models, even too solid because they were due to the "solidification" of the world, which worked until some time ago, are no longer suitable. From an imperial perspective and in the active impersonality that is combined with the will of a community of destiny, the hierarchy for us is deep, very deep, but it goes beyond and above people. It is a hierarchy that is articulated, manifests itself and is recognized as it were "from the bottom up".

But that high goes back to being at the bottom due to its impersonal function and to the exploitation of itself which is the particularity that characterizes it and makes it strong.

Autonomy and federalism

The *microcosm* must correspond to the *macrocosm*. The imperial idea, which has at its base the transcendent hierarchy in which the function dominates the individual, is based on the ample autonomies and on the relationship of alliance between free men, the Arimanni. Hence the etymology of a word often misused: federation. It comes from the Latin foedus which expresses a voluntary alliance based on the given word. A word given above all to themselves, inexorable judges of themselves.

For these reasons, the logic of joining the Landsquenets differs from the classic ones and, without having a rigid structure for everything, we allow ourselves the luxury of often modifying it according to plans and needs. We rely on the fundamental and unassailable hierarchy of free men (a condition that belongs only to those who have worked a lot on themselves) and on their fidelity to their word and the will to act to make themselves fade and ensure that the descendants are in line with the Lares and the Penates.

The example and the fever

The aim we want to achieve with these criteria and with these achievements is to really build a Community of Destiny in Europe, already in embryo today, to equip it with everything it needs to act on form and substance, in politics, in metapolitics. and in the militant spirit, to the point of being an example. It is only the example that is naturally contagious, the other attempts must always be supported and never turn into a true re-generative fever.