

# The Crisis of the Modern World



René Guénon

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COLLECTED WORKS OF RENÉ GUÉNON



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THE CRISIS OF THE MODERN WORLD



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RENÉ GUÉNON

THE CRISIS OF THE  
MODERN WORLD

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## EDITORIAL NOTE

THE PAST CENTURY HAS WITNESSED an erosion of earlier cultural values as well as a blurring of the distinctive characteristics of the world's traditional civilizations, giving rise to philosophic and moral relativism, multiculturalism, and dangerous fundamentalist reactions. As early as the 1920s, the French metaphysician René Guénon (1886–1951) had diagnosed these tendencies and presented what he believed to be the only possible reconciliation of the legitimate, although apparently conflicting, demands of outward religious forms, 'exoterisms', with their essential core, 'esoterism'. His works are characterized by a foundational critique of the modern world coupled with a call for intellectual reform; a renewed examination of metaphysics, the traditional sciences, and symbolism, with special reference to the ultimate unanimity of all spiritual traditions; and finally, a call to the work of spiritual realization. Despite their wide influence, translation of Guénon's works into English has so far been piecemeal. The *Sophia Perennis* edition is intended to fill the urgent need to present them in a more authoritative and systematic form. A complete list of Guénon's works, given in the order of their original publication in French, follows this note.

Though first published in 1927, *The Crisis of the Modern World* bears reprinting unaltered and unannotated at the beginning of this new millenium, for it rests upon principles that stand outside—indeed determine—the conditions of time and space. What few particular illustrative points may be 'dated' will be readily identified and put in perspective by those readers for whom Guénon intended the book. In this very important book, which has become a classic, René Guénon analyzes the crisis of our times from the metaphysical point of view. That is, it is diagnosed not as a degradation of morals, which is a perversion of the will, but as the degradation of knowledge, that is, a perversion of the intellect. Such intellectual analysis of present disorders is not merely a legitimate supplement to the

moral approach with which we are more familiar: it is fundamentally necessary and it has been carried out in this book with profundity and penetration. Guénon often uses words or expressions set off in 'scare quotes'. To avoid clutter, single quotation marks have been used throughout. As for transliterations, Guénon was more concerned with phonetic fidelity than academic usage. The system adopted here reflects the views of scholars familiar both with the languages and Guénon's writings. Brackets indicate editorial insertions, or, within citations, Guénon's additions. Wherever possible, references have been up-dated, and English editions substituted.

Two previous translations of *The Crisis of the Modern World* were consulted in the preparation of this edition, that of Arthur Osborne, first published in 1942, and that of Marco Pallis and Richard C. Nicholson, which included some revisions and deletions, and first appeared in 1962. The entire text was then restored and checked for accuracy and further revised by William Stoddart. For other assistance thanks go to Benjamin Hardman, Allan Dewar, and John Ahmed Herlihy. A special debt of thanks is owed to Cecil Bethell, who revised and proofread the text at several stages and provided the index. Cover design by Michael Buchino and Gray Henry, based on a drawing of a *chimaera* by Guénon's friend and collaborator Ananda K. Coomaraswamy.

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THE WORKS  
OF RENÉ GUÉNON

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| <i>Introduction to the Study of the Hindu Doctrines</i> (1921) | <i>Perspectives on Initiation</i> (1946)                                |
| <i>Theosophy: History of a Pseudo-Religion</i> (1921)          | <i>The Great Triad</i> (1946)   |
| <i>The Spiritist Fallacy</i> (1923)                            | <i>The Metaphysical Principles of the Infinitesimal Calculus</i> (1946) |
| <i>East and West</i> (1924)                                    | <i>Initiation and Spiritual Realization</i> (1952)                      |
| <i>Man and His Becoming according to the Vedānta</i> (1925)    | <i>Insights into Christian Esoterism</i> (1954)                         |
| <i>The Esoterism of Dante</i> (1925)                           | <i>Symbols of Sacred Science</i> (1962)                                 |
| <i>The Crisis of the Modern World</i> (1927)                   | <i>Studies in Freemasonry and the Compagnonnage</i> (1964)              |
| <i>The King of the World</i> (1927)                            | <i>Studies in Hinduism</i> (1966)                                       |
| <i>Spiritual Authority and Temporal Power</i> (1929)           | <i>Traditional Forms and Cosmic Cycles</i> (1970)                       |
| <i>The Symbolism of the Cross</i> (1931)                       | <i>Insights into Islamic Esoterism and Taoism</i> (1973)                |
| <i>The Multiple States of the Being</i> (1932)                 | <i>Reviews</i> (1973)   |
| <i>The Reign of Quantity and the Signs of the Times</i> (1945) | <i>Miscellanea</i> (1976)   |



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## PREFACE

WHEN WRITING *East and West* a few years ago, we thought we had said all that was required, at least for the time being, concerning the questions dealt with in that book. Since then however events have succeeded one another at an ever increasing speed and, while this has not made it necessary to alter a single word of what we wrote at that time, it provides an opportunity for certain additional explanations and for the development of lines of thought that we did not feel called upon to stress in the first instance. These explanations have become all the more necessary because we have recently seen a distinctly aggressive reaffirmation of some of those very confusions we had already tried to dispel. For this reason, while carefully staying aloof from all controversy, it has seemed to us advisable to present matters once more in their true perspective. In this connection there are certain considerations, often of a quite elementary nature, which appear so alien to the vast majority of our contemporaries that in order to make them generally understood it is necessary to return to them again and again, presenting them in their various aspects and explaining more fully, as circumstances permit, any points likely to give rise to difficulties that could not always be foreseen from the outset.

The very title of the present volume calls for some initial explanation, if what it means is to be clearly understood and all misrepresentation prevented. Many no longer doubt the possibility of a world crisis, taking the latter word in its most usual acceptation, and this in itself marks a very noticeable change of outlook: by sheer force of circumstance certain illusions are beginning to vanish, and we cannot but rejoice that this is so, for it is at any rate a favorable symptom and a sign that a readjustment of the contemporary mentality is still possible—a glimmer of light as it were—in the midst of the present chaos. For example, the belief in a never-ending 'progress', which until recently was held as a sort of inviolable and

indisputable dogma, is no longer so widespread; there are those who perceive, though in a vague and confused manner, that the civilization of the West may not always go on developing in the same direction, but may some day reach a point where it will stop, or even be plunged in its entirety into some cataclysm. Such persons may not see clearly where the danger lies—the fantastic or puerile fears they sometimes express being proof enough that their minds still harbor many errors—but it is already something that they realize there is a danger, even if it is felt rather than understood; and it is also something that they can conceive that this civilization, with which the moderns are so infatuated, holds no privileged position in the history of the world, and may easily encounter the same fate as has befallen many others that have already disappeared at more or less remote periods, some of them having left traces so slight as to be hardly noticeable, let alone recognizable.

Consequently, when it is said that the modern world is in the throes of a crisis, this is usually taken to mean that it has reached a critical phase, or that a more or less complete transformation is imminent, and that a change of direction must soon ensue—whether voluntarily or no, whether suddenly or gradually, whether catastrophic or otherwise, remaining to be seen. This use of the word ‘crisis’ is perfectly legitimate, and indeed corresponds in part to what we think ourselves; but in part only, for our point of view is a more general one: for us it is the modern age in its entirety that is in a state of crisis, which is precisely why we entitled this book *The Crisis of the Modern World*. It seems however that the crisis is nearing its solution, and this has the effect of emphasizing still further the abnormality of the state of affairs that has already existed for some centuries, though the consequences were never before so apparent as they are now. This is also the reason for the increasing speed with which events are now unfolding: such a state of affairs may doubtless continue for some time longer, but not indefinitely, and, even without being able to assign a definite time-limit, one has the impression that it cannot last very much longer.

But the word ‘crisis’ also contains other implications making it an even more apt term for what we wish to express: indeed, its etymology—which is often lost from sight in current usage but

must be kept in mind if one wishes to restore to the word its full meaning and original value—makes it to some extent synonymous with the words ‘judgement’ and ‘discrimination’. The phase that can properly be termed ‘critical’ in any order of things is the one immediately preceding a resolution, be this favorable or unfavorable—in other words, one in which a turn is taken either for the better or for the worse; it is therefore the phase in which it is possible to pass judgement on the results achieved, to balance the pros and the cons, and, to some extent, to classify the results (either positively or negatively) and to see which way the balance will swing in the end. We do not aim, of course, at giving a classification that will be totally complete; to do this would be premature, since the crisis is not yet ended and since it is perhaps impossible even to say exactly when, and in what manner, it will end. It is always preferable to refrain from prognostications that cannot be based on grounds clearly intelligible to all, and that therefore could be misinterpreted, adding to the confusion rather than relieving it. All we can undertake at the moment is to contribute, to a certain extent and as far as the means at our disposal allow, toward making those capable of it aware of some of the consequences that seem already fully established. By so doing we shall be preparing the ground, albeit in a partial and rather indirect manner, for those who must play their part in the future ‘judgement’, following which a new era will open in the history of mankind.

Certain of the expressions just used will doubtless awaken in the minds of some the idea of what is called the Last Judgement, or Doomsday, and quite correctly, though whether this be understood literally or symbolically or in both ways (since in reality the two conceptions are not mutually exclusive) is here of little consequence; nor is this the place or time for a fuller explanation of this point. In any case, the reference to ‘balancing pros and cons’ and ‘judging results either positively or negatively’ may well have suggested the division of the ‘chosen’ and the ‘damned’ into two groups to be thus immutably fixed henceforward. Even if this is but an analogy, one must admit that it is valid, well-founded, and in conformity with the nature of things—a point that calls for further explanation.



It is certainly no accident that so many people today are haunted by the idea of the 'end of the world'; it may be regrettable in some respects, since the extravagances to which this idea when ill-understood gives rise, and the messianic vagaries that spring from it in certain circles—all of them manifestations of the mental disequilibrium of our time—only aggravate this same disequilibrium to an extent that is impossible altogether to overlook; nevertheless, this obsession with the 'end of the world' is a fact that one cannot ignore. No doubt the most convenient attitude when confronted with things of this kind is simply to dismiss them without further enquiry as errors or fantasies of no importance; we consider however that even if they are in fact errors, it is better, while denouncing them as such, to probe for the reasons that have given rise to them and to seek the modicum of truth—deformed though it may be—that they may nevertheless contain; for, since error has after all a purely negative manner of existence, absolute error cannot exist anywhere and is indeed a meaningless expression. If the matter is viewed in this way, it becomes easy to see that the preoccupation with the 'end of the world' is closely connected with the state of general mental unrest in which we are at present living: the vague foreboding of an end—which in fact is near—works uncontrollably on the imaginations of some people and quite naturally gives rise to wild and for the most part grossly materialized mental images that in their turn assume external form in the extravagances to which we have alluded. This explanation is however no excuse for such extravagances; at least, even if the persons who fall involuntarily into error, being predisposed to it by a mental state for which they are not responsible, are to be excused, it can never be a reason for excusing the error itself. For our part, we certainly cannot be accused of undue indulgence toward the 'pseudo-religious' manifestations of the contemporary world, any more than toward modern errors in general. Indeed, we know that there are those who would be inclined rather to reproach us with the opposite of tolerance, and it may be that what is said here will enable them to understand better our attitude in these matters, an attitude that consists in abiding always by the only point of view that concerns us—that of impartial and disinterested truth.

But this is not the whole question at issue: a purely psychological explanation of this idea of the 'end of the world' and of its current manifestations, accurate though it may be in its own order, could never be fully adequate; to accept it as such would be to yield to one of those modern illusions which we take every opportunity of condemning. As we have said, there are those who have a vague feeling that something is approaching its end, without being able to define exactly the nature or extent of the change they foresee; it is impossible to deny that this feeling is based on reality, even though it be vague and subject to false interpretations or imaginative deformations, for, whatever may be the nature of the end that is approaching, the crisis that must necessarily lead up to it is apparent enough, and there is no lack of unequivocal and easily perceptible signs all pointing with one accord to the same conclusion. This end is doubtless not the 'end of the world' in the complete sense in which some persons seek to interpret it, but it is at least the end of a world: and if it is Western civilization in its present form that is to end, it is understandable that those who are accustomed to see nothing beyond it, and for whom this is 'civilization' unqualified, should incline to the belief that everything will end with it and that its disappearance will in fact be 'the end of the world'.

It may then be said, in order to reduce the question to its true proportions, that we really do seem to be approaching the end of a world, in other words, the end of an epoch or a historical cycle, which may also correspond to the end of a cosmic cycle, in accordance with the teaching of all traditional doctrines on the subject. There have already been many occurrences of this sort in the past, and there will doubtless be others in the future; these occurrences are of varying importance, according to whether they terminate longer or shorter periods, and whether they affect the whole of mankind or merely one or another of its component parts—that is, some particular race or people. It is to be expected that, in the present state of the world, the impending change will be widespread and that, whatever form it may assume—a point we shall not attempt to determine—it will affect more or less the whole world. In any case, the laws governing such occurrences apply analogously at different levels, so that what is true of the 'end of the world' in the

most complete sense in which this can be conceived—it is usually taken to refer only to the terrestrial world—is also true on a proportionately lesser scale of some particular world in a much more restricted sense of the word.

These preliminary remarks should make it easier to understand the questions we are about to consider. We have already had occasion to refer fairly frequently in other works to the 'cyclic laws'; it would be difficult, perhaps, to give a complete exposition of them in a form easily comprehensible to Western minds, but one must at least have a certain amount of data on the subject to appreciate the true nature of the present age and to see its exact place in world history. We shall therefore begin by showing that the characteristic features of this age are in fact those that the traditional doctrines have from all time indicated for the cyclic period to which it corresponds; and in so doing we shall make it clear that what is anomaly and disorder from one point of view is nevertheless a necessary element of a vaster order, and an inevitable consequence of the laws governing the development of all manifestation. Let it be said at once however that this is no reason to submit passively to the disorder and obscurity that seem to be triumphing at the moment, for were it so we should have nothing better to do than to remain silent; on the contrary, it is a reason for striving to the utmost to prepare the way out of this 'dark age', for there are many signs that its end is already relatively near, if not imminent. This also is a part of the appointed order of things, for equilibrium is the result of the simultaneous action of two contrary tendencies; if the one or the other could cease to act entirely, equilibrium would never be restored and the world itself would disappear; but this supposition has no possibility of realization, for the two terms of an opposition have no meaning apart from each other, and whatever the appearances may be, one may be sure that all partial and transitory disequilibriums contribute in the end toward realizing the total equilibrium.

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## THE DARK AGE

THE HINDU DOCTRINE teaches that a human cycle, to which it gives the name *Manvantara*, is divided into four periods marking so many stages during which the primordial spirituality becomes gradually more and more obscured; these are the same periods that the ancient traditions of the West called the Golden, Silver, Bronze, and Iron Ages. We are now in the fourth age, the *Kali-Yuga* or 'dark age', and have been so already, it is said, for more than six thousand years, that is to say since a time far earlier than any known to 'classical' history. Since that time, the truths which were formerly within reach of all have become more and more hidden and inaccessible; those who possess them grow fewer and fewer, and although the treasure of 'nonhuman' (that is, supra-human) wisdom that was prior to all the ages can never be lost, it nevertheless becomes enveloped in more and more impenetrable veils, which hide it from men's sight and make it extremely difficult to discover. This is why we find everywhere, under various symbols, the same theme of something that has been lost—at least to all appearances and as far as the outer world is concerned—and that those who aspire to true knowledge must rediscover; but it is also said that what is thus hidden will become visible again at the end of the cycle, which, because of the continuity binding all things together, will coincide with the beginning of a new cycle.

It will doubtless be asked why cyclic development must proceed in this manner, in a downward direction, from higher to lower, a course that will at once be perceived to be a complete antithesis to the idea of progress as the moderns understand it. The reason is that the development of any manifestation necessarily implies a gradually increasing distance from the principle from which it proceeds; starting from the highest point, it tends necessarily downward, and,

as with heavy bodies, the speed of its motion increases continuously until finally it reaches a point at which it is stopped. This fall could be described as a progressive materialization, for the expression of the principle is pure spirituality; we say the expression and not the principle itself, for the latter, being beyond all oppositions, cannot be described by any term appearing to suggest an opposite. Moreover, words such as 'spirit' and 'matter', which we borrow here from Western terminology for the sake of convenience, have for us little more than a symbolical value; in any case, they can be made to fit the question in hand only on condition that we exclude the special interpretations given them by modern philosophy, whose 'spiritualism' and 'materialism' are, in our eyes, only two complementary forms that imply each other and are both negligible for anyone who wishes to go beyond these contingent points of view. However, since it is not of pure metaphysics that we propose to treat here, if all due precautions are taken to avoid ambiguity, and if the essential principles are never lost from sight, we may accept the use of terms that, although inadequate, nevertheless serve to make things more easily understandable, so long, of course, as this can be done without distorting what is to be understood.

What has been said of the development of manifestation gives a picture that is accurate when viewed as a whole, but is nonetheless too simplified and rigid in that it may give the idea of development along a straight line—in one direction only and without oscillations of any sort—whereas the truth is actually far more complex. In point of fact, as we have already said, two contrary tendencies are to be traced in everything, the one descending and the other ascending, or, in other words, one centrifugal and the other centripetal; and, from the predominance of one or the other tendency result two complementary phases of manifestation, the one a departure from the principle and the other a return to it, two phases often symbolically compared to the beating of the heart or the process of breathing. Although these two phases are usually described as successive, the two tendencies to which they correspond must in reality be conceived as always acting simultaneously—although in different proportions—and it sometimes happens, at moments when the downward tendency seems on the point of prevailing definitively in the course of the world's development, that some special action

intervenes to strengthen the contrary tendency, and to restore a certain equilibrium, at least relative, such as the conditions of the moment allow; and this causes a partial readjustment through which the fall may seem to be checked or temporarily neutralized.<sup>1</sup>

It is obvious that these traditional data, of which we can give only a bare outline here, open the way to conceptions that are deeper, wider, and altogether different from the various attempts at a 'philosophy of history' that are so popular with modern writers. However, we have for the moment no intention of going back to the origin of the present cycle, or even to the beginning of the *Kali-Yuga*; we shall only be concerned, directly at least, with a far more limited field, namely with the last phases of the *Kali-Yuga*. Actually, within each of the great periods of which we have spoken it is possible to go further, and distinguish secondary phases constituting so many sub-divisions of it, and since each part is analogous after its own fashion to the whole, these subdivisions reproduce, so to speak, on a much smaller scale, the general course of the greater cycle in which they are contained; but here also a complete investigation of the ways in which this law applies to particular cases would carry us beyond the limits of the present study.

We shall conclude these preliminary remarks by mentioning only one or two particularly critical periods among those through which mankind has more recently passed, that is, among those falling within the period usually called 'historical', as it is in fact the only one really accessible to ordinary or 'profane' history; and this will lead us directly to the real object of our study, since the last of these critical periods is none other than the one that constitutes what is termed the modern age.

It is a strange fact, and one which appears never to have received proper attention, that the strictly 'historical' period—in the sense that we have just indicated—goes back exactly to the sixth century before the Christian era, as though there were at that point a barrier in time impossible to penetrate by the methods of investigation at

1. This is connected with the function of 'divine preservation', which is represented in the Hindu tradition by Vishnu, and more particularly by the doctrine of *Avatāras* or 'descents' of the divine Principle into the manifested world, a doctrine that we cannot undertake to develop here.

the disposal of ordinary research. Indeed, from this time onward there is everywhere a fairly precise and well-established chronology, whereas for everything that occurred prior to it only very vague approximations are usually obtained, and the dates suggested for the same events often vary by several centuries. This is very noticeable even in the case of countries of whose history we possess more than a few scattered vestiges, such as Egypt, for example; but what is perhaps even more astonishing is that in an exceptional and privileged case like that of China, which possesses annals relating to far more distant periods and dated by means of astronomical observations that leave no room for doubt, modern writers nonetheless class these periods as 'legendary', as if they saw in them a domain in which they have no right to any certainty, and in which they do not allow themselves to obtain any. So-called 'classical' antiquity is therefore a very relative antiquity, and far closer to modern times than to real antiquity, since it does not even go back to the middle of the *Kali-Yuga*, whose length is itself, according to the Hindu doctrine, only a tenth part of the whole *Manvantara*; and this is sufficient indication of how far the moderns are justified in priding themselves on the extent of their historical knowledge. They will doubtless seek to justify themselves by replying that all this refers only to 'legendary' periods and is therefore unworthy of consideration; but this reply in itself is an admission of ignorance and of a lack of comprehension that can be explained only by their contempt for tradition; the specifically modern outlook is in fact, as we shall explain further on, identical with the anti-traditional outlook.

In the sixth century before the Christian era considerable changes took place for one reason or another among almost all peoples, changes which however varied in character from country to country. In some cases it was a readaptation of the tradition to conditions other than those previously prevailing, a readaptation that was accomplished in a rigorously orthodox sense. This is what occurred for example in China, where the doctrine, primitively established as a single whole, was then divided into two clearly distinct parts: Taoism, reserved for an elite and comprising pure metaphysics and the traditional sciences of a properly speculative nature, and Confucianism, which was common to all without distinction, and whose domain was that of practical and mainly social applications. Among

the Persians there seems also to have been a readaptation of Mazdaism, for this was the time of the last Zoroaster.<sup>2</sup> In India on the other hand this period saw the rise of Buddhism,<sup>3</sup> that is to say of a revolt against the traditional spirit, amounting to a denial of all authority and resulting in a veritable anarchy, in the etymological sense, of 'absence of principle', both in the intellectual and social realms. It is a curious fact that there are no monuments in India dating from before this period, the orientalist having tried to make this fact tell in favor of their tendency to find the origins of everything in Buddhism, the importance of which they strangely exaggerate. The explanation of the fact is nevertheless quite simple; it is that all earlier constructions were of wood and have therefore left no trace.<sup>4</sup> Such a change in the mode of construction must have corresponded however to a profound modification of the general conditions governing the existence of the people concerned.

Moving westward we see that for the Jews this was the time of the Babylonian captivity and perhaps one of the most astonishing of all these happenings is the fact that a short period of seventy years should have sufficed for the Jews to forget even their alphabet, so

2. It should be noted that the name Zoroaster does not really designate any particular person, but a function that is both prophetic and legislative; there were several Zoroasters, who lived at very different periods; it is probable that it was a function of a collective nature, as was that of Vyāsa in India; likewise in ancient Egypt, what was attributed to Thoth or Hermes represented the work of the whole sacerdotal caste.

3. The question of Buddhism is by no means so simple as this brief account of it might suggest; and it is interesting to note that if, as far as their own tradition is concerned, the Hindus have always condemned the Buddhists, this is not the case with the Buddha himself, for whom many of them have a great reverence, some going so far as to see in him the ninth Avatāra. As for Buddhism such as it is known today, one should be careful, in dealing with it, to distinguish between its *Mahāyāna* and its *Hīnayāna* forms, that is, between the 'Greater' and the 'Lesser' Vehicles; in general one may say that Buddhism outside India differs markedly from the original Indian form, which began to lose ground rapidly after the death of Ashoka and eventually disappeared.

4. This is a state of affairs not peculiar to India, but met with in the West as well; it is for the same reason that no traces remain of the cities of the Gauls, the existence of which is however undeniable, being testified to by contemporary witnesses; and here also modern historians have profited by the lack of monuments to depict the Gauls as savages living in forests.



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