

ENDNOTES

- 1 For example, time in Proust's *À la recherche du temps perdu* (1913-1927) is highly subjective and far from simple duration (Henry, 1981, p. 6).
- 2 Likewise, in Dugin's philosophy, the concepts of Plato and Apollo symbolize the forces of order and structure that shape civilization and are contrasted to Cybele, who represents the materialistic, chaotic, and primal forces that exist before (or after the collapse of) this order. Crucially, if in the realm of Apollo, there is only the eternal "now", then Cybele's realm is ruled by time (Kronos). This presents an overlap with Lewis's argument that Bergson's philosophy of change and becoming leads to a "capitulation to the material... in struggle against which the greatest things in the world have been constructed."
- 3 Bergson, by contrast, is the "arch enemy of every impulse having its seat in the apparatus of vision, and requiring a concrete world" (1989a, p. 338).
- 4 Lewis described Heraclitus as the "first" Western protagonist of the "Flux and nothing but the Flux". Lewis admits no Western philosopher ever *denied* that there is constant empirical flux and change in time (Plato did not, and neither does Lewis). But Lewis's issue is with those doctrines following Heraclitus (like Bergson's) who maintain there is nothing *besides, behind, or over and above the Flux* (1927, p. 247). Parmenides rejected Heraclitus's idea of ever-present change, and in *Time and Western Man* Lewis further reflects: "Neither Plato nor the Pythagorean doctrines were so ideal' as the word 'idea' popularly suggests.... Parmenides and the Eleatics answer to the popular meaning best in Greek philosophy."
- 5 Lewis focusses his attack in *Paleface* particularly on Sherwood Anderson and D.H. Lawrence (whose *The Plumed Serpent* is a particularly egregious specimen of modernist primitivism) (Daly, 2004, p. 138).
- 6 This 'inward-turning' is linked, in literary terms, with the "stream-of-consciousness" fiction of the early modernist era, exemplified by the works of Woolf, Dorothy Richardson, Joyce, and Proust (van Rooyen, 2011, p. 94). The latter two Lewis criticises in *Time and Western Man* as epitomizing the "exasperated time-sense of the contemporary man of the industrial age".
- 7 Lewis, like Joyce, found the idea of history as an orderly progression of events unpalatable, but rather than replacing progress with a "playful dialectic", *The Childermass* depicts a deadlock between opposing forces (Caracciolo & Edwards, 1998).
- 8 Jünger, for instance, extrapolates on the collective experience of suddenness during wartime and the extension of this experience to civilian life due to "total mobilisation" (Beck, 2019).