

Removed articles

DESERTION FROM OUR ANCESTORS

by Manu Rodríguez

Christianity was for us a Horse of Troy, a poisoned gift, for us. It was the weapon used by the Jews to softly introduce their world into our minds and hearts and to assert their cause (they're the "chosen" people); to undermine our confidence in ourselves and sow the doubt and bad conscience about our traditions; to dissolve our cultural identity, divide us, weaken us, deconstruct us. This was the strategy of Saul, the Apostle of the "gentiles." Yes, it had its risks and disadvantages for themselves, but it was a worth try. They achieved their purposes. Ultimately, the Jewish tradition was imposed on our peoples.

With the New Testament came also the Old Testament, the whole Jewish world, which ended up devouring us. The "good news," the "gospel" was the "luminous" lure. Christianity is a Judaism for the gentiles: a half-Judaism, a decaffeinated Judaism, a castrated and castrating Judaism; an ideology for slaves, servants, and subordinates.

The anti-Judaism or criticism of the Jews in the gospels, or Saul, is a smokescreen. This is what managed to introduce the new Christian order in our European lands: a new and unique god, the god of the Jews; a new and unique sacred land, Israel, the land of the Jews; a new and unique sacred history, the Jewish scriptures (Jewish writings and Judeo-messianic—Christian—writings); a single sacred language (Hebrew); a single chosen people... And let us not forget that "salvation comes from the Jews" (in the New Testament). Meanwhile, our people, lands, histories, and identities were desacralized, desecrated, and banned (our ancestors, temples, sacred places, various traditions and our books).

The Christianization of our people ended up destroying our ancestral identities, our genuine signs of identity, our collective ancestral memory. It was a violent process of acculturation and enculturation. There we died—there our peoples were killed, or transformed into something else. There our alienation began, our alienated life, our alienated history.

After the several Christianizations our people ceased to exist. No more Greeks, Romans, Goths, Gauls, or Slavs: for these peoples no identity was left other than being Christians or not. The various not yet Christianized peoples of Europe were made to

“disappear,” they were agglutinated and blurred out under the term *pagan*, which means rural or rustic. The term referred to Roman peasant cults, but also had connotations for the uneducated, the not cultivated or civilized. It was (and is) a derogatory term. Like the term *goyim*, also derogatory, applied to us by the Jews (or the *kafir* which would use the Muslims—the other Jewish offspring, the second spawn).

Incidentally, the holy book of the Jews (and Christians) is a real protocol of action regarding the Other, the *goyim*, the peoples, the gentiles: a strategy of domain by the Jews (and Christians) against the Other. It points out, for example, the technique of slandering and the undermining of the towns or cities’ morale, which destruction or conquest is intended; it’s about what they envy, lust after or fear: Egypt, Canaan, Jericho, the Philistines, Sodom, Babylon... Rome! (the whole West today). Furious anathemas they throw on them. See the picture they make about their populations, their customs (their decadence and everything else). It is libel and slander of the other people. The Muslims have in addition to this a supplementary text, the Koran. Both in the Old Testament and in the Koran literal and allegorical directions are prescribed to conquer, destroy, or simply how to treat the *goyim* or the *kafir* and the follow-up steps. They are “arts of war,” strategy manuals for every time and place. Such strategies of control are included in what is properly defined as “group evolutionary strategies” (MacDonald).

We, the Aryan peoples, the White West, lack such patently manifest “group evolutionary strategies” (the Semitic way). We are not, however, lacking of advice and warnings, wise judgments, illuminated books; wisdom. We also have our myths, legends, and wonderful stories, the old pre-Christian story which provides us with the weapons and strategies we need; our own language, our heroic and epic language. They belong to the time when we had group consciousness, when this feeling of belonging to a people was still alive (early Romans, Germans, Celts...); the story of threats, for example, that affects the group or the entire kingdom. Those are stories in allegorical or figurative language, and could be applied in appropriate circumstances.

The evolutionary strategy of Jews, Christians, and Muslims exists, therefore, in their sacred books. They do not need other “protocols” or roadmaps. Such sacred texts are naturally untouchable. The supremacist (megalomaniac) or cruel side implicit and explicit in these texts is usually explained away (because of their archaic and religious nature, they say). Moreover, these “holy” books are universally praised for their humanity and high morals. In certain circles they are considered no longer fashionable; innocuous, harmless.

There can be no greater confusion regarding this issue—no more self-deception. We cannot blame the enemy for his cunning. If their narratives are accepted (if we play their game) their supremacy and our submission are accepted as well. It’s that simple. And this is true for the Jewish, Christian or Muslim narratives. “I give eternal life if you leave everything you have (or you deny yourself) and follow me.” In this manner they present their claims. And so they depart, well equipped of bait, fishing and capture to see who bites, who falls. So they spend their days and survive. We cannot blame the cheater because we, or our ancestors, have fallen into their traps. In our power lies not to be tricked. It was us, the naive, the well-intentioned, the unwarned, confident and silly whites the only responsible for our clumsiness.

It must be said that in this Fall we lost our light and our freedom. That step was a mistake, a mistake that present and future generations must repair.

We were naive, stupid, indifferent, complicit, coward, venal. Everything happened in that Fall, that death, that oblivion. It is good to keep memory of this painful Fall. The cheater is not a thing of the past, he’s still among us.

SINCE the last century we have had a new batch of Jewish instigators (Adorno, Marcuse...) and, more recently, Muslim (Said, Rauf, Ramadan—Islam continues, since its inception, the strategy of the Jews and they even have improved it). Their drive is to criticize, censure, and undermine the economic, political, social, or cultural foundations of our contemporary world and at the same time advocate a multiracial and multicultural society in our lands. (With which right do these aliens propose any social model in our lands?) They bring both the disease and the remedy; they both diagnose and prescribe as the old Christians did (with their original sin, which affects all mankind and their restoring baptism) or the modern psychoanalysts (with their unhealthy complexes, more or less innate and universal, and their corresponding “analytic” cure): the machinations and artful trickery of the enemy. Today as yesterday. These *misérables* are again among us with impunity and with their venomous narratives staining, sickening our past and our present; conditioning, and endangering our future with their insidious socio-cultural proposals, their malicious social therapies (with renewed hooks).

The brand new testament that these new apostles for our gentility preach (newly reclaimed after the fall of the Ancient Regime) is a new attack adapted to the times, a new threat, a new prison, a new shame and a new exile they have prepared for us.

They are building for us a West (a home) that’s vague, diffuse, fuzzy; of open borders, tolerant, pluralistic; multiracial, multicultural, cosmopolitan. A utopia, they tell us, a paradise. They are building our ruin, our hell; they’re reducing our vital space; destroying us slowly, coldly, and systematically. In our own home, these guests.

It is a collective brainwashing what we suffer under these new narratives of “salvation”: narratives from our governments, media, and educational institutions. They have managed to capture the attention and sympathy from the population (the “good” ones, the well-intentioned Left). There are also the miserable converts (the convinced, the deceived, the confused, the unconscious traitors). Both become part of the ranks of the enemy in a war against their own race, their own people and their own cultural traditions: damaging, doing wrong, hurting their own. These rouges know well where to cast the nets. Now as then.

It is a multiple and highly dangerous attack what we suffer today—demographic and ideological. Those are the last battles of a cold war that will soon become hot and which purpose is none other than ending the ancestral, cultural and racial homogeneity of our states, nations or peoples. Undermine our continent, our ancient and millenarian human geography. Destroy us racially and culturally, turning us into a minority in this land of ours, in the land of our ancestors. It is the perfect revenge, the consummate revenge. Finally dispossessed of our lands and our skies we will have no other skies than the Semitic; we will lose everything.

We are disadvantaged before this offensive. Feet and hands bound; morally disarmed, with borrowed, alien, enemy language. The Christian or pseudo-Christian language that is imposed on us (all men are equal, universal human rights, you must tolerate and suffer, love the enemy...) invalidates us, paralyzes us, mutes us, stops us. With this language we shall never defeat our enemies, those who seek our evil. It is a language forged and still shaped for us by the enemies of our being, the “moral” weapon that they leave us to disarm us absolutely. It is the art of transforming wolves and bears into kids and lambs, the poisoned gifts of the enemy.

We cannot reproach the enemy for his strategy or will to power. He does what he can. I would only say that our strategy and our will to power, our light and our will of future must far exceed that of the enemy. Liberate us, recover us, purge us. Get rid of ’em all! Sweat them like a bad fever! Expel them!, throw them out of us; from our lands, our lives. Purify us. Deliver us from our evil! Heal.

It will not be so much an exit, an exodus, as an expulsion: a purification.

ZEUS is the god father of our peoples, Zeus/Dyaus. All Aryan peoples call upon him. Zeus is the god of our genius. It is a diurnal, bright, solar god. We love the clarity, truth, justice, wisdom.

We also love drunkenness, divine intoxication: what brings joy. Zeus/Dyaus is our Soma, our Dionysus, our Balder, our Lugh. We owe him the clarity without shadow, the vigor, and the enthusiasm.

We are a people in motion, never still, never stopped. Always forward, always in progress, advancing, going. Behind we have many stories, many rebirths, many auroras. We are a people that are reborn.

We are also a people with memory, a people that does not forget the past, the former transformations since the Paleolithic to the present day: a people with a memory connected to all of our past lives. The people with the longer memory are the people with the longest future.

That memory is received as a holy gift. It is the memory of my people, of all the avatars, of all time. It is the heavens of my people; the spiritual, symbolic heritage of the Aryans. Only my people have the right and the privilege to receive this legacy. No other has the right to our history, our memory, or our heaven.

Europa Aryana. The mother earth of the European Aryans, the metropolis; our sacred land. The land of our ancestors and the spirit, the genius of our ancestors. This we must protect and bequeath for the future.

The present and future generations of Aryans have a serious responsibility. This is the harshest hand we have been dealt, the most needed for the minds of us all. In this trance either everyone is saved or none. We must reconstitute the Tree in its fullness. We cannot let down any of our peoples in the hands of the Semites (Jews, Christians or Muslims). All of us have to leave this night, this death, this abyss where we have been detained for hundreds of years.

My friend: in combat light and freedom meet. I wish you clarity, vigor, and enthusiasm. May the god who unleashes and liberates be with us all.

The Roman legacy

Rome not only opened Europe's doors to our Greek brothers, but also to the Syrians, and the Phoenicians, and the Jews, and the Persians, and to the Egyptians...

It was a flood, a deluge of Eastern cults. Finally, nothing could be saved because we were not anchored onto anything solid. Uprooted, we went astray after a process of self-destruction that had even corroded our very roots, our very fundamentals (courtesy of our Cynic and Skeptic philosophers and Stoics). We navigated adrift, without a North; a wind without North. We laid at the mercy of anyone, of any clever devil. And that's what happened to us: a clever devil caught us, and we were held captive in his cave for more than a thousand and five hundred years.

In no way did we need any morality or Eastern cult. The European natives (*indigenae*, born of the interior) had their own gods (*indigetes*, divinities of the interior), i.e., their own laws, norms, morals. We were doing well: they were the treasures of the families, the ancestral legacy. While these values were maintained nothing bad could happen to us.

It was the contempt for such symbolic significances what marked the beginning of our decline and ruin: the neglect of our being. We should have been stronger. Instead, notice our superficiality in detaching ourselves from the highest value; our folly, our decline, our stupidity, our decadence, our weakness. We disappointed our parents who are in heaven. We were perfidious, unfaithful, disloyal, infidels; unfair.

Anyone who abandons his people, his mother country, is an outcast, a bastard. Those who abandon their Fathers and their legacy, these are the true stateless. They have no country, no parents; they're only infidels. But that was precisely our behavior. That's what they did, by force or degree, all of our ancestors: the Romans, Greeks, Germans, Celts, Slavs... All of them disowned the Fathers during the fateful Christianization of Europe. I speak for our ancestors. Upon us falls such guilt, such error, such treachery.

We, the present generations of Europeans, have to repair such perfidy, such disloyalty. We must reclaim the thread with our ancestors, the legacy; give it life again.

HERE'S what we missed, what we throw overboard, what was lost of our sight. I speak of the genius of Rome, from her being and her becoming, of a living branch of the Indo-European tree that has not perished. Of her success and failure we must all learn. They succeeded in both keeping their identity, which made them strong, and their ethical significances, moral and civic, so familiar.

The symbolic significances I mention below are taken from the *Atlas of World History* by Hermann Kinder and Werner Hilgemann, page 88. They are slogans that provide strength and firmness, and moral courage. They were the weapons that we could have used then, and failed to do; but we can use them now. There is still time. It is time to recover what makes us strong and asserts us. Let's see if those significances remain valid. The following is a summary.

The preservation (*disciplina potestas*) of the domestic or household order is made by the father, by the authority (*sapientia*), the maturity of judgment (*consilium*) and integrity (*probitas*). The circumspection (*diligentia*), the rigor (*severitas*), and self-control (*continentia*, and *temperantia*) define the solemn character (*gravitas*) of their actions, acquired by the industriousness (*industria*) and tenacity (*constantia*). As for the training of citizens this is what it says: Valor (*virtus*), independence of judgment and action (*libertas*), glory, devotion (*pietas*), fidelity or reliability (*fides*) and propriety in public life (*dignitas*) constitute the ideal virtues of a Roman citizen; something that he must put in the service of the community (*res publica*) in order to contribute to a greater power and greatness of his people (*maiestas populi romani*). The common good is the highest law (*salus populi suprema lex*).

I also recommend the reading of the treatise *De officiis* (*On Duties*) of Cicero. Each of these Latin terms has a wider semantic field that expresses the translation (that I copied from the original). The *auctoritas* had a sense of moral standing, as when we say "so and so is an authority in a particular science or branch of knowledge." The *sapientia* is both the wisdom, knowledge as intelligence, sanity. *Pietas* is the devotion we owe to the *manes* or Parents, the elder (*mos maiorum*) and to the *res publica*, the mother country. *Sacrae patria deserere* and *deserere patriam* were Roman expressions that designated desertion from our ancestors and the adoption of a foreign religion. *Gloria* is precisely fame, good reputation, be renown; reaching general and public honors after a *cursus honorum* full of merit, in the service of my people, for the greater glory of my people.

These values can be reclaimed today with dignity and without any demerit.

I remind my fellow citizens this past story because presently Europe (and the *Magna Europa*) runs a similar risk to that loss in the ancient world. This time it will be much worse because it is foreign people and foreign to our being what will dominate us. That was a purely ideological domination; this will also be a demographic domination. We will be clearly disadvantaged on earth and in heaven.

THE decline was soon shown in Greece (since the Alexandrian period) and Rome (since the Carthaginian wars): corruption, despotism, injustice, immorality, treachery—in all

areas of life. Polybius and Cicero warned in Rome, as did Columella and Sallust, Tacitus, Persius and Juvenal. Everyone noticed it and pleaded: “Go back to the sources, Roman: return to the Fathers, purify and recover the aura, the prestige (*auctoritas*), the majesty.” All in vain. The echo of that failure still resonates today.

No, it was not the alien cults, nor the Jews or the Christians. It was us, our indifference and our nihilism, the cause of our destruction. There laid our weakness. We were not up to par. We failed to respond adequately to the Christian apologists, for example. There was no Demosthenes, no Cicero in the first Christian centuries. We watched them destroy our foundations. The philosophical schools provided arguments to the Christian propagandists (criticism of our gods, traditions and customs, our values). We weakened the security and confidence in ourselves, in our science, knowledge and powers. The future lords of Europe had little to add.

Doesn't this story sound familiar to you, European? Behold our times. Haven't we for more than two centuries been destroying ourselves? Which result we get from our current nihilism, our skepticism, our relativism, our political, moral and cultural indifference; our profound boredom? We repeat that history. We make the same mistakes. Again, we will be defeated.

The above texts, originally published at the blogsite *La Respuesta de Europa* as “El dios que desata y libera” (11 October 2012) and “El legado romano” (29 December 2011), have been translated from Spanish.

DEMOLISH THEM

by Vlassis Rassias

Editor's note: White nationalists know very little about the history of the religion of their parents. This summary from Vlassis Rassias' book *Demolish Them* published in Greek and posted at the website Thulean Perspective, is just a taste of the flavor of the information that Karlheinz Deschner collected more ambitiously in *Kriminalgeschichte des Christentums*. Pay special attention how Christians used the word "gentiles" to refer to advocates of Greco-Roman civilization:

314 Immediately after its full legalisation, the Christian Church attacks the Gentiles: The Council of Ancyra denounces the worship of Goddess Artemis.

324 Emperor Constantine declares Christianity as the only official religion of the Roman Empire. At Dydimia, Asia Minor, he sacks the Oracle of God Apollo and tortures its Pagan priests to death. He also evicts the Gentiles from Mt. Athos and destroys all local Hellenic Temples.

326 Emperor Constantine, following the instructions of his mother Helen, destroys the Temple of God Asclepius in Aigeai of Cilicia and many Temples of Goddess Aphrodite in Jerusalem, Aphaca, Mambre, Phoenice, Baalbek, etc.

330 Constantine steals the treasures and statues of the Pagan Temples in Greece to decorate Nova Roma (Constantinople), the new capital of his Empire.

335 Constantine sacks many Pagan Temples of Asia Minor and Palestine and orders the execution by crucifixion of "all magicians and soothsayers". Martyrdom of the Neo-Platonist philosopher Sopatros.

341 Emperor Constas, son of Constantinus, persecutes "all the soothsayers and the Hellenists". Many Gentile Hellenes are either imprisoned or executed.

346 New large-scale persecutions against the Gentiles in Constantinople. Banishment of the famous orator Libanius accused as... "magician".

353 An edict of Constantius orders the death penalty for all kind of worship through sacrifices and "idols".

354 A new edict of Constantius orders the closing of all Pagan Temples. Some of them are profaned and turned into brothels or gambling rooms. Executions of Pagan priests.

First burning of libraries in various cities of the Empire. The first lime factories are built next to closed Pagan Temples. A large part of Sacred Gentile architecture is turned into lime.

356 A new edict of Constantius orders the destruction of the Pagan Temples and the execution of all “idolaters”.

357 Constantius outlaws all methods of Divination (Astrology not excluded).

359 In Skythopolis, Syria, Christians organise the first death camps for the torture and execution of arrested Gentiles from all around the Empire.

361 to 363 Religious tolerance and restoration of Pagan cults declared in Constantinople (11th December 361) by the Pagan Emperor Julian.

363 Assassination of Emperor Julian (26th June).

364 Emperor Flavius Jovianus orders the burning of the Library of Antioch. An Imperial edict (11th September) orders the death penalty for all Gentiles that worship their ancestral Gods or practice Divination (*sileat omnibus perpetuo divinandi uriositas*). Three different edicts (4th February, 9th September, 23rd December) order the confiscation of all properties of Pagan Temples and the death penalty for participation in Pagan rituals, even private ones.

365 An Imperial edict (17th November) forbids Gentile officers of the army to command christian soldiers.

370 Emperor Valens orders a tremendous persecution of Gentiles throughout the Eastern Empire. In Antioch, among many other Pagans, the ex-governor Fidustus and the priests Hilarius and Patricius are executed. Tons of books are burnt in the squares of cities of the Eastern Empire. All friends of Julian are persecuted (Orebasius, Sallustius, Pegasus etc.), the philosopher Simonides is burned alive and the philosopher Maximus is decapitated.

372 Emperor Valens orders the governor of Asia Minor to exterminate the Hellenes and all documents of their wisdom.

373 New prohibition of all methods of Divination. The Newspeak term “Pagan” (*pagani*, villagers) is introduced by the christians to lessen the Gentiles.

375 The Temple of God Asclepius in Epidaurus, Greece, is closed down.

380 On 27th February, Christianity becomes the exclusive religion of the Roman Empire by an edict of Emperor Flavius Theodosius, requiring that “all the various nations, which are subject to our clemency and moderation should continue in the profession of that religion, which was delivered to the Romans by the divine Apostle Peter”.

Non-christians are called “loathsome, heretics, stupid and blind”. In another edict Theodosius calls “insane” those that do not believe in the christian god and outlaws all disagreements with the Church dogmas. Ambrosius, bishop of Milan, starts destroying all the

Pagan Temples of his area. Christian priests lead the mob against the Temple of Goddess Demeter in Eleusis and try to lynch the hierophants Nestorius and Priskus. The 95 year-old hierophant Nestorius, ends the Eleusinian Mysteries and announces the predominance of mental darkness over the human race.

381 On 2nd May, Theodosius deprives all rights of christians that return to the Pagan Religion. Throughout the Eastern Empire, Pagan Temples and Libraries are looted or burned down. On 21st December, Theodosius outlaws even simple visits to the Temples of the Hellenes. In Constantinople, the Temple of Goddess Aphrodite is turned into a brothel and the Temples of Sun and Artemis into stables.

382 *Hellelu-jah* (Glory to Yahweh) is imposed in the christian mass.

384 Emperor Theodosius orders the Praetorian Prefect, Maternus Cynegius, a dedicated christian, to cooperate with the local bishops and destroy the Temples of the Gentiles in Northern Greece and Asia Minor.

385 to 388 Maternus Cynegius, encouraged by his fanatic wife, and bishop, “Saint” Marcellus with his gangs scour the countryside, sack and destroy hundreds of Hellenic Temples, shrines and altars. Amongst others they destroy the Temple of Edessa, the Cabeireion of Imbros, the Temple of Zeus in Apamea, the Temple of Apollo in Dydimas and all the Temples of Palmyra. Thousands of innocent Gentiles from all sides of the Empire suffer martyrdom in the notorious death camps of Skythopolis.

386 Emperor Theodosius outlaws (16th June) the care of sacked Pagan Temples.

388 Public talks on religious subjects are also outlawed by Theodosius. The old orator Libanius sends his famous Epistle *Pro Templis* to Theodosius, with a hope that the few remaining Hellenic Temples will be respected and spared.

389 to 390 All non-christian calendars are outlawed. Hordes of fanatic hermits from the desert flood into Middle Eastern and Egyptian cities, destroying statues, altars, libraries and Pagan temples, whilst Gentiles are lynched. Theophilus, Patriarch of Alexandria, starts heavy persecutions against the Gentiles, turns the Temple of Dionysos into a church, burns down the Mithraeum of the city, destroys the Temple of Zeus and burlesques the Pagan priests before they are killed by stoning. The christian mob profanes the cult images.

391 On 24th February, a new edict of Theodosius prohibits not only visits to Pagan Temples but also looking at vandalised statues. New heavy persecutions all around the Empire. In Alexandria, Egypt, the Gentiles, led by the philosopher Olympius, revolt and after some street fights, finally lock themselves inside the fortified Temple of God Serapis (The Serapeion). After a violent siege, the christians occupy the building, demolish it, burn its famous Library and profane the cult images.

392 On 8th November, the Emperor Theodosius outlaws all non-christian rituals and names them “superstitions of the Gentiles” (*gentilicia superstitio*). New full scale persecutions against the Gentiles. The Mysteries of Samothrace are ended and priests slaughtered. In Cyprus

the local bishop, “Saints” Epiphanius and Tychon destroy almost all the Temples of the island and exterminate thousands of Gentiles. The local Mysteries of Goddess Aphrodite are ended. Theodosius’ edict declares: “the ones that won’t obey pater Epiphanius have no right to keep living on the island”. The Gentiles revolt against the Emperor and the Church in Petra, Aeropolis, Rafia, Gaza, Baalbek and other cities of the Middle East.

393 The Pythian, Aktia and Olympic Games are outlawed as part of the Hellenic “idolatry”. Christians sack the Temples of Olympia.

395 Two new edicts (22nd July and 7th August) lead to new persecutions against the Gentiles. Rufinus, the eunuch Prime Minister of Emperor Flavius Arcadius directs the hordes of the baptised Goths (led by Alaric) to the country of the Hellenes. Encouraged by christian monks, the barbarians sack and burn many cities (Dion, Delphi, Megara, Corinth, Pheneos, Argos, Nemea, Lycosoura, Sparta, Messene, Phigaleia, Olympia, etc.), slaughter or enslave innumerable Hellenes and burn the Temples. Among others, they burn down the Eleusinian Sanctuary and burn alive all of its priests (including the hierophant of Mithras Hilarius).

396 On 7th December, a new edict by Emperor Arcadius orders that Paganism be treated as high treason. Imprisonment of the few remaining Pagan priests and hierophants.

397 “Demolish them!” Emperor Flavius Arcadius orders all the still erect Pagan Temples demolished.

398 The Fourth Church Council of Carthage prohibits to all, including its bishops, the study of Gentile books. Porphyrius, bishop of Gaza, demolishes almost all the Pagan Temples of his city (except nine of them that remain active).

399 With a new edict (13th July) Emperor Flavius Arcadius orders all remaining Temples, mainly in the countryside, to be immediately demolished: *Si qua in agris templa sunt, sine turba ac tumultu diruantur. His enim deiectis atque sublatis omnis superstitioni materia consumetur.*

400 Bishop Nicetas destroys the Oracle of God Dionysus in Vesai and baptises all the Gentiles of this area.

401 The christian mob of Carthage lynches Gentiles and destroys Temples and “idols”. In Gaza too, the local bishop, also a “Saint”, Porphyrius sends his followers to lynch Gentiles and demolish the remaining nine still active Temples of the city. The 15th Council of Chalkedon orders all christians that still keep good relations with their gentile relatives to be excommunicated (even after their death).

405 John Chrysostom sends his hordes of gray-clad monks armed with clubs and iron bars to destroy the “idols” in all the cities of Palestine.

406 John Chrysostom collects funds from rich christian women to financially support the demolition of the Hellenic Temples. In Ephessus, he orders the destruction of the famous Temple of Goddess Artemis. In Salamis, Cyprus, “Saints” Epiphanius and Euty chius continue persecutions of the Gentiles and the total destruction of their Temples and sanctuaries.

407 A new edict outlaws once more all non-christian acts of worship.

408 The Emperor of the Western Empire Honorius and the Emperor of the Eastern Empire Arcadius, order together that all sculptures of the Pagan Temples be either destroyed or confiscated. Private ownership of Pagan sculpture is also outlawed. The local bishops lead new heavy persecutions against Gentiles and new book burning. Judges showing pity for Gentiles are also persecuted.

409 Once again, an edict orders Astrology and all methods of Divination to be punished by death.

415 In Alexandria, Egypt, the mob urged by the bishop Cyrillus, attacks a few days before the judaeo-christian Pascha (Pesach-Easter) and hacks to pieces the famous and beautiful philosopher Hypatia. Pieces of her body are paraded by the christian mob through the streets of Alexandria, and are finally burned together with her books in a place called Cynaron. On 30th August, new persecutions start against all the Pagan priests of North Africa, who end their lives either crucified or burned alive.

416 The inquisitor Hypatius, alias “The Sword of God”, exterminates the last Gentiles of Bithynia. In Constantinople (7th December), all non-christian army officers, public employees and judges are dismissed.

423 Emperor Theodosius II, declares (8th June) that the Religion of the Gentiles is nothing more than “demon worship” and orders all those who persist in practicing it to be punished by imprisonment and tortured.

429 The Temple of Goddess Athena (Parthenon) on the Acropolis of Athens is sacked. Athenian Pagans are persecuted.

435 On 14th November, a new edict by Theodosius II orders the death penalty for all “heretics” and “pagans” of the Empire. Only Judaism is considered a legal non-christian Religion.

438 Theodosius II issues an new edict (31st January) against the Gentiles, incriminating their “idolatry” as the reason for a recent plague!

440 to 450 The christians demolish all the monuments, altars and Temples of Athens, Olympia, and other Greek cities.

448 Theodosius II orders all non-christian books burned.

450 All the Temples of Aphrodisias (City of Goddess Aphrodite) are demolished and its Libraries burned down. The city is renamed Stauroupolis (City of the Cross).

451 A new edict by Theodosius II (4th November) emphasises that “idolatry” is to be punished by death.

457 to 491 Sporadic persecutions against Gentiles of the Eastern Empire. Among others, the physician Jacobus and the philosopher Gessius are executed. Severianus, Herestios, Zosimus, Isidorus and others are tortured and imprisoned. The proselytiser Conon and his followers exterminate the last Gentiles of the island of Imbros, in the northeast Aegean. The last worshippers of Lavranus Zeus are exterminated in Cyprus.

482 to 488 The majority of the Gentiles of Asia Minor are exterminated, after a desperate revolt against the Emperor and the Church.

486 More “underground” Pagan priests are discovered, arrested, burlesqued, tortured and executed in Alexandria, Egypt.

515 Baptism becomes obligatory, even for those that already say they are christian. The Emperor of Constantinople, Anastasius orders the massacre of the Gentiles in the Arabian city Zoara and the demolition of the Temple of local God Theandrites.

528 Emperor Jutprada (Justinianus) outlaws the “alternative” Olympian Games of Antioch. He also orders the execution (by fire, crucifixion, tearing to pieces by wild beasts, or cutting by iron nails) of all who practice “sorcery, divination, magic or idolatry” and prohibits all teachings by the Gentiles (“the ones suffering from the blasphemous insanity of the Hellenes”).

529 Emperor Justinianus outlaws the Athenian Philosophical Academy, which has its property confiscated.

532 The inquisitor Ioannis Asiacus, a fanatical monk, leads a crusade against the Gentiles of Asia Minor.

542 Emperor Justinianus allows the inquisitor Ioannis Asiacus to convert the Gentiles of Phrygia, Caria and Lydia in Asia Minor. Within 35 years of this crusade, 99 churches and 12 monasteries are built on the sites of demolished Pagan Temples.

546 Hundreds of Gentiles are put to death in Constantinople by the inquisitor Ioannis Asiacus.

556 Justinianus orders the notorious inquisitor Amantius to go to Antioch, to find, arrest, torture and exterminate the last Gentiles of the city and burn all the private libraries down.

562 Mass arrests, burlesquing, tortures, imprisonments and executions of Gentile Hellenes in Athens, Antioch, Palmyra and Constantinople.

578 to 582 Christians torture and crucify Gentile Hellenes all around the Eastern Empire, and exterminate the last Gentiles of Heliopolis (Baalbek).

580 Christian inquisitors attack a secret Temple of Zeus in Antioch. The priest commits suicide, but the other Gentiles are arrested. All the prisoners, the Vice Governor Anatolius included, are tortured and sent to Constantinople to face trial. Sentenced to death they are thrown to the lions. The wild animals are unwilling to tear them to pieces and they end up crucified. Their corpses are dragged through the streets by the christian mob and afterwards thrown unburied in the city dump.

583 New persecutions against the Gentile Hellenes by the Emperor Mauricius.

590 Throughout the Eastern Empire, christian accusers “discover” Pagan conspiracies. A new wave of torture and executions erupts.

692 The “Penthekte” Council of Constantinople prohibits the remains of Calends, Brumalia, Anthesteria, and other Pagan / Dionysian festivals.

804 The Gentile Hellenes of Laconia, Greece, resist successfully the attempt of Tarasius, Patriarch of Constantinople, to convert them to Christianity.

950 to 988 Violent conversion of the last Gentile Hellenes of Laconia by the Armenian “Saint” Nikon.

THE SAGA OF THE EUROPEAN JEWRY

by *Arthur Kemp*



Anti-Semitism—or, more accurately, anti-Jewishness—was not an invention of Hitler nor of his National Socialist German Workers’ Party. Anti-Jewish sentiment has always stalked the Jews, where-ever they went: it seems as if their very presence always elicited a negative and hostile response from virtually all the nations in which they settled. Anti-Jewish sentiment existed long before Christianity, and the introduction of that religion and its distortions merely provided another means of expression for the latent anti-Jewish feeling which always followed the Jews like a shadow.

Origins of anti-Jewish sentiment. The origins of this original anti-Jewish feeling lie within the nature of Jewish society itself: exclusively ethno-centric with a binding religion and inward looking culture, the Jews always managed to maintain themselves as an isolated community in all of the nations in which they settled. This tradition has maintained itself to this day.

For this reason, Jews tended to live together in tightly knit communities in cities: these Jewish blocks came to be called ghettos, and it is important to realize that the first ghettos were entirely voluntary Jewish neighbourhoods. This was then re-enforced by religious laws limiting membership of the Jewish community by race—only people born of Jewish women could be accepted as Jews. This is another practice which has survived to the present day—people of no direct Jewish ancestry can only become Jews with great difficulty, and even then a large section of the Jewish community, the orthodox Jews, will not recognize converts as true Jews.

Finally, the well-known Jewish propensity for business and the ability to accumulate vast amounts of money—a phenomena well known to this day—was the source of much original anti-Jewish feeling. Gentiles (or, *Goy* as the Jewish Talmud) refer to non-Jews of all races, with the literal translation of *cattle*—which in itself is an important insight of how the writers of the Talmud viewed the outside world.

The true origins of anti-Jewish feeling therefore lies in a combination of three major factors:

- the self-imposed isolation of the Jewish people;
- the open hostility to Non-Jews as espoused in their ethno-centric and tightly binding religion; and
- the propensity of their financial dealings.

Thus it was that the first anti-Jewish outbursts occurred long before the introduction of Christianity. Christianity merely added to these emotions: as the wave of Christian fanaticism swept Europe, all sense of reason or rationality was lost, and, forgetting that Christianity itself had sprung from Judaism, the Christians gave vent to their long simmering dislike of the Jews by accusing them of being the killers of Christ to boot.

The hostility was however, reciprocated: the Talmud, which is a collection of rabbinical writings added to the Old Testament, contains many violently anti-Gentile remarks, comparing non-Jewish women to whores and providing specific instruction on how it is permissible for Jews to cheat non-Jews in business.

Both Christians and Jews then, altered their religious teachings in attempts to whip up hostility to each other in a bizarre semi-religious and semi-racial clash.

Jews occupy high posts in Moorish Spain and Portugal. After the decline of the Roman Empire, Jews started settling in larger numbers in Western Europe, with many Sephardic Jews crossing over from Africa into Spain. Hot on their heels came the Muslim Moors, who gave the Jews favoured status in Moorish occupied Spain: Jews came to fill the highest position in the Moorish republic of Granada in Spain and owned one-third of all the real estate in Barcelona.

When the Moorish occupation of Spain was finally ended, the Christian victors did not take kindly to what they correctly saw as Jewish collaboration with the Moors. This led to the Spanish version of the Inquisition, which was primarily aimed at Jews who had falsely converted to Christianity in an attempt to escape the revenge attacks on Jews carried out by the victorious Christian armies. Finally, the Jews were formally expelled from Spain in 1492, the same year that Christopher Columbus set foot in the Americas.

France. As avid supporters of the French Revolution, Jews were rewarded when the National Assembly enfranchised Jews in 1791, simultaneously stripping all restrictions which had been placed on them.

Napoleon Bonaparte was given much support by Europe's Jews in his campaigns across Europe, for wherever he went he lifted whatever restrictions there had been upon the Jews. Once again, this was only good for Jews over the short term. The downside came when Napoleon was finally beaten: Jews were associated with the destruction that his military adventures had wrought; virtually all of the reforms he had instituted were reversed as a result. However, by the 1860s, most of the Jewish communities in Western Europe had more or less been de-ghettoized, and Napoleon's reforms had for the greatest part been re-instituted.

The First Great Brothers' War. The World Zionist movement, a nationalist Jewish organization founded by European Jews to create a national homeland for Jews in Palestine, saw an opportunity open up with the British occupation of Palestine, and persuaded the British foreign minister, Lord Arthur Balfour, to issue a public promise in 1917 to the effect that Britain would support the creation of a Jewish homeland in Palestine. This public promise became known as the Balfour Declaration.

In return for this undertaking, the World Zionist Movement then promised Britain that it would marshal the world's Jews behind the Allied cause and, more importantly, endeavours to use their influence to bring the United States of America into the war. In this way, considerable pressure was brought to bear on the American government to enter the war against Germany, although by this stage they hardly needed much prompting. While the World

Zionist Congress was actively working behind the scenes with the powerful Jewish lobby in the American government, the course of the war at sea presented the American president, Woodrow Wilson, with an opportunity to enter the war against Germany, despite his presidential election campaign having been specifically fought on a non-interventionist ticket. In February 1917, the US broke off diplomatic relations with Germany and formally declared war in April. The timing of the US entry into the war—virtually simultaneously with the Balfour Declaration—is too good to be coincidental. By June 1917, more than 175,000 American troops were already in France; by the end of the war more than two million Americans had been deployed in France.

Waves of fresh American troops captured 14,000 exhausted and virtually starving German troops at Saint-Mihiel, and then pushed on through the Argonne forest, breaking the German lines between Metz and Sedan.

With this major defeat, the German government asked for an armistice in October 1918—this attempt to end the war failed when the American president Woodrow Wilson insisted on negotiating only with a democratic German government. The British then pushed home an attack in Belgium and Northern France and early in November American and French forces reached Sedan. By early November, the Hindenburg line had been broken and the Germans were in disarray.

The suppressed link: Jews and communism. The creation of the Soviet Union was to impact upon history for the greater part of the 20th Century—and an understanding of the sub-racial and ideological divisions it caused is crucial to understanding not only the events of that century, but also to understanding the flare up of anti-Jewish sentiment which culminated in the creation of the Third Reich in Germany. For the Soviet Union's best kept secret was that the Bolshevik elite had one outstanding characteristic: it had an inordinately large number of Jews in its controlling body.

Virtually all of the important Bolshevik leaders were Jews: they included the “father of the revolution,” Leon Trotsky (whose real name was Lev Bronstein: in an attempt to hide his Jewishness, he adopted the name Trotsky); Lev Kamenev, the early Bolshevik leader who later went on to become a leading member of the Politburo, was born with the surname Rosenfeld; Grigori Zinoviev, head of the Petrograd Soviet, was born with the surname Apfelbaum; and many other famous Communists of the time, such as Karl Radek, Lazar Kaganovich; and Moses Urtisky, (the head of the Cheka) who all changed their names for reasons similar to that of Trotsky. The Bolshevik's Party's Central Committee chairman, Yakov Sverdlov, was also Jewish—and it was he who gave the order to the Jewish Soviet secret policeman, Yurovsky, to murder the Tsar—Yurovsky personally carried out this order.

As if the Russian Revolution was not enough, the originator of the Communist ideology itself, Karl Marx, was also a Jew, with his family name in reality being Levi. The large Jewish role in the Russian revolution, combined with the fact that Marx had been born a Jew, was manna from heaven for the European anti-Semitic movement, and the link between Jews and Communism was exploited to the hilt, particularly by Adolf Hitler and the National Socialist (Nazi) movement in Germany during the 1920s.

It was not only in Germany that the association of Jews with Communism was made: all over the world Jews became associated with radical political movements, sometimes justifiably so, other times not. Nonetheless, the presence of so many Jews in the creation of the Soviet Union played a massive role in justifying anti-Jewish sentiment in Europe prior to, and with, the rise of Adolf Hitler. Directly after the First World War, there were another three specifically Jewish Communist revolutions in Europe itself:

- the German Jew, Kurt Eisner, led a short lived communist revolution in Munich, Bavaria from November 1918 to February 1919. At the same time that Adolf Hitler was an unknown soldier in that city, the effect of being a first hand witness to a Jewish and Communist-led revolution helped to cement Hitler's anti-Communist and anti-Jewish feelings;
- the short lived Spartacus uprising in Berlin (September 1918 to January 1919) led by the German Jews, Karl Liebknecht and Rosa Luxemburg; and
- the short lived Communist tyranny in Hungary led by the Jew, Bela Kun (Cohen), from March to August 1919.

These incidents all helped to identify Jews with Communism in the public mind: in this light it becomes perfectly explicable why the Nazi Party was able to win support on an anti-Communist and open anti-Jewish platform.

Jews in the later Soviet Union. Jews retained their leading roles in Soviet society until growing anti-Semitism within the Communist Party itself led to a change in policy. Trotsky was the first major Jewish casualty: he split with Stalin over the issue of international socialism and the need to spread the revolution: he was forced into exile in 1929. He was then assassinated in Mexico City in 1940, allegedly by a Stalinist agent.

By the middle 1930s, Stalin had started purging the Soviet Communist Party of other important Jews. The period immediately following the end of the Second World War and the creation of the state of Israel saw another rise in Soviet anti-Semitism: by 1953, Stalin had started purging all Jews in the Soviet hierarchy who were also Zionists. The Communists, quite correctly, saw Zionism as Jewish nationalism and contrary to the interests of an international socialist brotherhood. Many leading Russian Jews were also fervent Zionists: and it was this group that was then targeted for persecution, and who became famous throughout the rest of the lifetime of the Soviet Union as the victims of Soviet anti-Semitism. Zionism, as an expression of Jewish separatism was declared a crime against the Soviet state, and Zionist organizations were forced to close down their operations inside the Soviet Union. East Germany, as an official Soviet satellite, was forbidden by Moscow to make any reparations payments to the Zionist created state of Israel for the treatment of Jews by the Nazi government.

Not all Russian Jews were Zionists: those who were not, were generally left alone and some did achieve prominent positions within the post Stalin Soviet Union. Many thousands of Jews did however leave the Soviet Union—estimates putting the total number at over the one million mark, with most settling in Israel or the United States.

The *Encyclopaedia Judaica*, published in Jerusalem, Israel, by Jews, is available at most large public libraries and is in English. This reference book for all things Jewish is quite open about the Jewish role in Communism, particularly early Communism, and contains a large number of admissions in this regard. Under the entry for “Communism” in Volume 5, page 792, the following appears: “The Communist Movement and ideology played an important part in Jewish life, particularly in the 1920s, 1930s and during and after World War II.” On page 793, the same *Encyclopaedia Judaica* then goes on to say that “Communist trends became widespread in virtually all Jewish communities. In some countries, Jews became the leading element in the legal and illegal Communist Parties.”

The *Encyclopaedia Judaica* goes on to reveal that the Communist International actually instructed Jews to change their names so as “not confirm right-wing propaganda that presented Communism as an alien, Jewish conspiracy.” The *Encyclopaedia Judaica* then goes on to describe the overwhelming role Jews played in creating the Soviet Union. On page 792 it says: “Individual Jews played an important role in the early stages of Bolshevism and the Soviet Regime.” On page 794, this Jewish reference book then goes to list the Jews prominent in the

upper command of the Russian Communist party. These included Maxim Litvinov (later foreign minister of Soviet Russia); Grigori Zinoviev, Lwev Kamenev, Jacob Sverdlov, Lazar Kaganovich, and Karl Radek, amongst many others. The organizer of the Revolution was Trotsky, who prepared a special committee to plan and prepare the coup which brought the Communists to power. According to the *Encyclopaedia Judaica*, this committee, called the Military Revolutionary Committee, had five members—three of whom were Jews. The Politburo—the supreme governing body of Russia immediately after the Communist Revolution—had four Jews amongst its seven members, according to page 797 of the Jewish *Encyclopaedia Judaica*.

While many have alleged that Lenin was also Jewish, or at least of part Jewish origin, there is little concrete evidence of this. However, Lenin was ardently pro-Jewish, branding anti-Semitism (correctly) as “counter revolutionary” (*Encyclopaedia Judaica*, page 798). A statement against anti-Semitism was made by Lenin in March 1919 and was “one of the rare occasions when his voice was put on a phonograph record to be used in a mass campaign against the counterrevolutionary incitement against the Jews,” according to the *Encyclopaedia Judaica*, page 798. One of the first laws passed by the new Soviet Communist government was to outlaw anti-Semitism (*Encyclopaedia Judaica*, page 798).

Winston Churchill on the Jewish role in communism. The preponderance of Jews in the inner sanctum of the Communist revolution in Russia was in fact well known at the time that the revolution took place: it is only in the post Second World War II era that this fact has been suppressed.

A good example of the contemporary awareness of the Jewish nature of early Russian Communism can be found in the writing of the young Winston Churchill, later to become prime minister of Great Britain, who, in 1920, was also working as journalist.

In 1920, Churchill wrote a full page article for the *Illustrated Sunday Herald* on 8 February 1920 detailing the Jewish involvement in the revolution. Churchill discusses in this article the split between Jews: some are Communists, he wrote, while others are Jewish nationalists. Churchill favored the Jewish nationalists (and of course they indeed fall foul of the Jewish Communists, eventually becoming bitter enemies), and he appealed to what he called “loyal Jews” to ensure that the Communist Jews did not succeed. Churchill went even further and blamed the Jews for “every subversive movement during the Nineteenth Century,” writing:

This movement amongst the Jews (the Russian Revolution) is not new. From the days of Spartacus Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kuhn (Hungary), Rosa Luxembourg (Germany) and Emma Goldman (United States), this world wide conspiracy for the overthrow of civilization and the reconstruction of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Nesta Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution.

It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities has gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistic Jews. Moreover, the principal inspiration and driving power comes from Jewish leaders.

Churchill also pointedly accused Leon Trotsky (Bronstein) of wanting to establish a “world wide Communistic state under Jewish domination” in this article.

Churchill was not the only journalist to note the Jewish role in the Russian Revolution: Robert Wilton, the chief correspondent for the *London Times*, who was stationed in Russia at the time, wrote in his book *The Last Days of the Romanovs* (Hornton Butterworth, London, 1920, pages 147, 22-28, 81,118, 199, 127, 139-148) that “90 per cent” of the new Soviet government was composed of Jews. The correspondent for the *London Morning Post*, Victor Marsden, went further and actually compiled a list of names of the top 545 Bolshevik officials: of these, Marsden said, 454 were Jews and only 23 Non-Jewish Russians (*All These Things*, A.N. Field, Appendix B pages 274-276).

The US Army's telegrams. The American Army Intelligence Service had its agents in Russia at the time of the Communist Revolution, and the Jewish nature of that revolution is accurately reflected in those reports.

An American Senate subcommittee investigation into the Russian Revolution heard evidence, put on congressional record, that “In December 1919, under the presidency of a man named Apfelbaum (Zinovieff), out of the 388 members of the Bolshevik central government, only 16 happened to be real Russians, and all the rest (with the exception of a Negro from the U.S.) were Jews” (U.S. Senate Document 62, 1919). Both describe the domination of the Bolshevik Communists by Jews, using the words “Fifty per cent of Soviet Government in each town consists of Jews of the worst type.”

Copies of documents from the US National Archives are freely available to anyone from the Washington DC, USA, office.

However, none of these authorities quoted above dared to use quite the language of a US Military Intelligence officer, one captain Montgomery Schuyler, who sent two reports to Washington in March and June 1919, describing in graphic detail the Jewish role in the Russian Revolution. Both these reports were only declassified in September 1957 and the originals are still held in the US National Archives in Washington, open for public inspection.

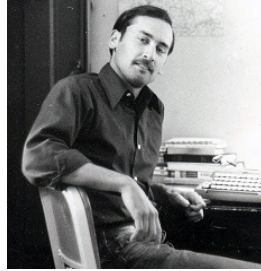
The first report, sent from Omsk on 1 March 1919, contains the following paragraph: “It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning, guided and controlled by Russian Jews of the greasiest type.” The second report, dated 9 June 1919, and sent from Vladivostok, said that of the “384 commissars there were 2 Negroes, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the latter number 264 had come to Russia from the United States since the downfall of the Imperial Government.”

Both these American army military intelligence reports are freely available from the US National Archives in Washington DC. The importance of this information does not need to be overemphasized in the light of the crucial governing role the commissars played in the running the early Soviet society. It therefore came as no surprise when anti-Semitism was duly entered into the Soviet law books as a death penalty crime.

Excerpted from a defunct online edition of *March of the Titans: The Complete History of the White Race* (printed edition: Ostara Publications, Iowa, USA, 2011).

ON YOCKEY'S AMERICA

by Michael O'Meara



The “Judeo-African cacophony” mesmerizing the jitterbugs on the dance floors of the Thirties was part of a larger program to debauch the conservative Christian rhythms of American life. Such at least was the argument Francis Parker Yockey made in his first published work, “The Tragedy of Youth” (1939).

In this early piece, full of promise and prefiguring aspects of his later critique of American life, the 22-year-old Yockey depicted an America whose youth had begun to keep step with the intonations and inflections of its Jewish bandmasters. Besides the folly of their un-European cavorting, Americans, he thought, were acting out the worldview of an alien-minded minority in control of the country’s media and entertainment. Drinking, smoking, and other bad habits glamorized by Hollywood became, in this spirit, marks of sophistication; sports were fetishized; public opinion was shaped and reshaped to legitimate machinations of every sort.

More seriously, God was “replaced by lust, the priest by the psychoanalyst, and the hero and heroine by the promiscuous lounge-lizard and the glittering harlot.” For the more educated, there were books and magazines promoting class war, racial equality, and anti-European (especially anti-German) hatred—aimed at destroying “whatever exclusiveness, national feeling, or racial instinct” still part of the American people.

Institutionalizing these subversions, Roosevelt’s New Deal, the granddaddy of the present anti-white system, took on debts and obligations favoring the Left forces—themselves puppets of the international financiers and bankers responsible for the deception and dissimulation entrancing the jitterbugs.

Against this backdrop of cultural distortion, usurious state policy, and agitations favoring causes alien to American affairs, the country’s youth, Yockey claimed, was being conditioned to fight as conscripts in liberal, Jewish, and Communist causes inimical to their national interest.

The true America

Basic to Yockey’s understanding of America was his belief that it was, at root, an integral and organic part of Europe. Whenever he spoke of “the true America,” as opposed to

the America that had been taken over by the “culture distorters” and become “the enemy of Europe,” it was the America that had originated as a European colony—the America whose “culture” was a branch of Europe’s High Culture—the America whose people still bore traces of the noble, heroic, and Gothic character of their ancestors.

“All colonials,” Yockey felt, “have a certain plane of their being which is susceptible to the centripetal attraction of the mother-soil.” For they share a common history with “the parent-organism”—no matter how much the distorters might insist otherwise. The true American—i.e., the American whose highest loyalty was to his “mother soil and father culture”—thus instinctively isolated himself from all efforts to betray Europe: like French Canadians and South African Boers who refused to be conscripted by Washington in the Jews’ war against the Third Reich.

A child of European, especially German, culture, Yockey alone among American anti-liberals saw that America’s origin had tied its destiny to that of Europe, and that no matter how many cities the colony built, no matter how many millions of automobiles it turned out every season—no matter, even, how successful it was in reducing Europe to rubble and occupying it—no matter, it (the colony) would never, not in a thousand years, surpass the achievement and destiny of its mother soil and father culture.

To even think it was philosophically absurd.

The culture of distortion

Given their shallow culture and the dismissal of the tradition to which they were heirs, Americans were particularly vulnerable to the corrosions of 19th-century rationalism and materialism. Relatedly, they were an easy mark for “culture aliens”—for a world governed by money was a world indifferent to a man’s qualities. Foremost among the culture-aliens were the Jews: product of Spengler’s “Magian” culture, instinctually hostile to the European spirit, and bent on revenge.

In their counting houses, Americans would invariably overlook the Jews’ otherness, though they were of a different “Culture-Nation-Race.” Even before the War of Independence, they treated Jews as Europeans—Jews who had been shunned, ghettoized, and seen by most Europeans as an evil to be avoided.

Beginning in the 1880s, the Jews (these inassimilable aliens rejected by Europe’s High Culture) began their invasion of America. By 1905, they were already a power, evident in fact that the United States, for the first time in its history, severed diplomatic relations with Russia on account of the “anti-Jewish pogroms” that had followed the Russo-Japanese War. Through its financial acumen and early control of media (the press, movies, radio), and in alliance with the native forces of decadence and degeneration, Jewish power in the New World grew at an unprecedented rate.

In a country where “mass-thinking, mass-ideals, and mass-living prevails,” Jewish propaganda (in the form of advertising, fashion, and a hundred other things) effortlessly reshaped the American consciousness, propelling the jitterbugs onto the dance floor of their world-conquering schemes. Stories of German sadism or Orson Wells’ Mars invasion were peddled with similar success, just as “the ethical syphilis of Hollywood and the spiritual leprosy of New York” infiltrated the larger cultural body.

In 1933, the year of the European Revolution, the Jews acquired outright political control of the United States—something that a thousand years of effort had failed to achieve in Europe. From this point forward, “the formation of the Jewish-American Symbiosis begins.” Swarming into Washington, Jews and their “sub-American” contractors started

dissimulating the Jewish world view and “bringing under control every factor of public expression.” All who resisted were to be purged or ostracized.

Then, as the country’s racial instincts were worn down by the distorters, America (in accord with the policies of its liberal state and in the programming of its Culture Industry) assumed “a Jewish countenance” in its relations both with the rest of the world and with itself. For Yockey, Franklin Roosevelt, “the monster who made of his life a study in infamy,” was a creature of the Jews, just as his New Deal was bent on Judaifying American government and society, promoting, as it did, principles of tolerance and universal brotherhood, which were further developed by Rockefeller-funded social-engineers intent on morally disarming the American people.

In this, the prescient Yockey might be criticized for confusing Jewish supremacy with the increasing Judaification of American society (which Matthew Arnold had warned of in the 1860s), for Jewish power in America was arguably not consolidated until the late 1960s (even if its secular low-church market, in making money the ultimate standard, had already Judaicized American life and sentiments). That Roosevelt, in October 1937, began to maneuver the United States into the coming world war and that this war would be a war of annihilation—i.e., the sort of war fought between racially and culturally alien, rather than related peoples sharing the same civilization—was further evidence, in Yockey’s eyes, of Jewish hegemony and the Jews’ genocidal hatred of Europe.

Despite a certain exaggeration of Jewish power in this period, Yockey was nearly alone in seeing that the United States had become an anti-European power bound to the Jews’ vengeful compulsion to suppress Europe’s destiny. Unlike other American anti-liberals, anti-Semitism for him evolved, rapidly and logically, into an anti-Americanism.

The enemy of Europe

As long as America had been ruled by men of European Christian stock, it remained “a European colony.” But the America “distorted by the Revolution of 1933” (a revolution carried out by the allegedly Jewish-dominated New Deal), was now lost to Europe.

America’s Jewified anti-Europeanism was especially evident in the Second World War and in its subsequent occupation of the Continent. For if the United States had possessed a proper ruling class, a tradition, and a regalian state, it would have stayed out of the Second World War, which became a defeat not just for Germany, but for all Europe—and thus, ultimately, a defeat for the true America.

Under its new Jewish-American regime, Washington after 1933 was instrumental in preparing the way for another European civil war—a war it would wage as if the enemy (their European kinsmen) weren’t human. Instead of being the great moral crusade against the absolute evil of fascism, the war in actuality represented a giant step toward the Judeo-plutocratic inauguration of a New World Order, based on American open markets and American economic practices.

To this end, American bombers (supported by their British vassals) reduced every German city to a heap of rubble, intentionally targeting heavily populated working-class residences—that is, “homes and families”; cities in France, Belgium, Holland, Italy, and Eastern Europe were also bombed, adding further hundreds of thousands of civilian casualties to US “kills”; American fighter-pilots similarly sought out civilians to machine-gun and terrorize; vast stores of equipment and armaments, often denied to American troops, were supplied to Soviet Russia to defend the Communist state and encourage its penetration into the heart of Europe; and throughout this most barbaric and punitive war in the white man’s

history, the Washington regime talked incessantly of the enemy's "war crimes" and its "inhumanity."

Yockey blamed America's dishonorable conduct in the war on the culture-distorters, whose "motivation derived from the deep and total organic irreconcilability between a High Culture and a parasitic organism" (though I suspect that the country's latter-day Puritans, given their tendency to dehumanize the enemy, ought also to share a large part of the responsibility). Even after the guns were silenced, America's "ghastly dishonor" continued. With the Red Army occupying Eastern Europe and the US Army Western Europe, the looting, raping, pillaging—and ethnic cleansing—began.

The Soviets plundered everything not bolted down; the greatest mass rape in Western history occurred in what became "East Germany"; and 16 million East-European Germans were forced to abandon lands and homes they had inhabited for centuries, two million of whom (mainly the very old and the very young) perished in the process.

With greater discrimination, the Americans raided German patent offices, stealing their superior technology; they rounded up their rocket scientists, confiscated the libraries they hadn't burned, and made off with priceless art works. German women, most on the verge of starvation, were not subject to mass rape (except by black American and French African troops), but their favors could be had for a half-dozen eggs, some cigarettes, or a few chocolate bars.

If this weren't enough, the culture-distorters (whose "fury had been heightened by the European Revolution of 1933"), along with their American accomplices (especially the budding military-industrial complex), introduced large-scale starvation, abused POWs (several million of whom died as a consequence), hunted down anyone who failed to bow to the new conquerors, and imposed laws with *ex post facto* application.

Adding insult to injury, the "American world-clown and the sadistic Jew" then endeavored to "re-educate" Europeans in the arts of anti-fascism, mammon-worship, and democracy (i.e., "the corruptibility of the government by private wealth"). The war for Yockey represented a categorical defeat for the "true America"—and a total victory for the Jews over Western Civilization. Since 1945, the two sides of the Atlantic have ceased to share the same inner experience of feeling, for it was essentially a war against Europe. European Americans who supported it, Yockey contended, were traitors—inner enemies of their own culture.

Then, after being reduced to "a beggar colony of America," Europe's pre-1945 elites were replaced by "Michel elements" (liberal philistines embodying "the sum of European weaknesses"), who could be trusted to do the Jews' bidding. In the name of democracy, press rights and free speech were henceforth abrogated; political parties were required to obtain licenses; any expression of nationalism was criminalized, just as all anti-liberal formations critical of the occupiers' regime were driven to the political fringe. America-Jewry in this way sought to sever Europe's roots, suppress her will to power, and deprive her of a sense of destiny.

In no meaningful political sense did Europe, in fact, continue to exist after 1945, thanks almost entirely to this monstrous entity with the Jewish head and the American body. America-Jewry's anti-European vengeance was especially evident in comparison to its generous treatment of defeated Japan. Indeed, the entire nonwhite world was soon made to know that the United States had conquered Europe and that the colored outer-revolt, encouraged by the distorters, was ready, at last, to triumph over its former white masters. More than Soviet Communism, Yockey argued that Jewish-controlled America was the "enemy of Europe."

And this made America an enemy of "true America," for the Jewish idea of America—as a land of immigrants, creedal propositions, and universal brotherhood—stripped it of any

“national-spiritual significance” it may have once had, doing so, ultimately, for “the enslavement of the world by big business.” Every European-American loyal to his ancestral homeland—loyal to his own inmost being—was, Yockey concluded, duty bound to be disloyal to what America had become (even as he struggled to return it to Europe).

The American Vabanquespieler

Yockey believed the 19th-century Age of Materialism and Rationalism, which had shaped America’s cultureless civilization and opened the way to the culture-distorters, came to an end with the First World War (1918), as a new age struggled to succeed it—a new age that would be animated by the same primordial sources that had brought about the European Revolution of 1933.

If not for America-Jewry’s Old Testament war on Europe, German-Prussian Ethical Socialism (in rejection of liberalism’s individualistic Reign of Quantity) would have inaugurated a New Age of Authority, Discipline, and Faith, bringing the whole world under Europe’s influence. Instead, the very opposite occurred.

But even though the America of the culture-distorters had emerged victorious from the war, it changed not in the least the fact that America (this apotheosis of the 19th-century rationalism and materialism born of liberalism) still represented the past—and the past, Yockey held, could never defeat the future latent in Europe’s High Culture.

The barbarian victory of America’s 19th-century capitalism over the Germans’ Ethical Socialism had, indeed, already spread chaos and disorder throughout Western Civilization, heightening the imperative for a revolutionary transformation.

Michael O’Meara is the penname of an American intellectual who has worked to introduce the thought of the European New Right in the English-speaking world. He is the author of *Toward the White Republic*. The above piece has been excerpted from “The Jitterbugs & the Vabanquespieler: On Yockey’s America” (*The Occidental Quarterly*, Winter, 2010-2011).

ON BLACKS

by *William Pierce*

Turn on a local television news program in just about any large city in this country, and the chances are nearly a hundred percent that you'll hear and see at least one Black announcer telling you what's happening. He'll be dressed and groomed just like the White announcers, and, in most cases, his enunciation will be so similar that you can close your eyes for a moment and almost convince yourself that you are listening to a White person.

In smoothly modulated tones the Black announcer will tell you about the intricacies of the latest financial scandal at city hall, give you a crisp rundown on upcoming cultural events, and perhaps even offer a sage comment or two on the state of public morality. Never once will he stumble over the polysyllabic words in his script or lapse into ghetto speech. At the end of the program he will engage in the customary few seconds of light banter with the other news announcers, and you can hardly help being overwhelmed by the conviction that, really, the only difference between him and his White colleagues is a matter of pigmentation.

That, of course, is exactly the conviction the directors and producers of the program intend you to be overwhelmed by. It is a conviction totally at odds with that held by most White Americans only a generation ago. Of course, the *Amos'n'Andy* image of Blacks hardly able to speak or tie their shoes was an overly simplistic image, but so is the one now created by today's media managers. Blacks can be trained to read news scripts with competence, to get to work on time and sober, and to dress and talk almost exactly like the best type of Whites. But the differences between Blacks and Whites nevertheless run far more than skin deep. Those concerned with the survival of America and of Western Civilization need to understand these differences fully.

The difference which has been most widely discussed is the quantitative difference in the average Intelligence Quotient, or IQ for short, between Blacks and Whites. For many decades in this country, despite intensive efforts by educators, politicians and the testing companies themselves, Blacks have and still do consistently score 15 points lower than Whites on standardized IQ tests.

But there is also a qualitative difference in the intelligence of Blacks and Whites, and this difference is even more significant than the quantitative difference in IQs. Blacks, in other words, are not just on average slower to learn than Whites, but their mental processes differ in their essential nature from those of Whites.

At learning tasks which require only memory—for example, simple arithmetical operations and spelling—properly motivated Blacks can do nearly as well as Whites. But at tasks which require abstraction, or inference of a general rule from a series of instances—and this includes virtually all problem-solving operations—Black performance falls far below that of Whites.

This Black inability to reason inferentially and to deal with abstract concepts is reflected in the almost total absence of Blacks, despite decades of “affirmative action,” in those professions requiring abstract reasoning ability of a high order: physics and mathematics, for

example. Government quotas have brought a sharp increase in the number of Blacks in American colleges and universities in recent decades, and Blacks have flooded into many professions as a result, but the sciences have remained virtually all-White. You may see Black nuclear physicists in the movies, but in real life the only Blacks you will find in physics labs are janitors and technicians—and not many have qualified as technicians.

This qualitative difference in racial intelligence is overlooked by many—and it is easy to see why this is so: most of us have a simplistic notion of human intelligence. We think of some people as being “dull” or “slow” and others as being “bright.” If a person is “dull” he is slackjawed and unkempt, his speech is slow, and his vocabulary is limited; our vision of him is modeled on that of the classic village idiot. And we think of a “bright” person as one with a quick tongue and a neat appearance.

We have been taught by TV that our former classification of Blacks as a race of village idiots was in error. So now we make the opposite error of assuming that, since many of them have a quick tongue and a neat appearance, they are approximately as “bright” as White people.

Human intelligence is many-faceted. It cannot be adequately characterized by such terms as “dullness” or “brightness.” A good memory and a facile tongue—that is, what modern educators loosely refer to as “verbal skills”—do not imply an ability to deal with abstract concepts and solve problems.

The former and the latter are separate—and independent—facets of intelligence. The former is what we more easily notice, but it is the latter on which our civilization is based. And the latter is closely linked to race.

The racial dependence of abstract reasoning ability is no secret. Anatomists have been aware for many years of the morphological differences between the brains of Blacks and Whites, and neurologists and psychologists today understand that it is in precisely those portions of the brain which in Blacks are less developed than in Whites that abstract reasoning takes place.

But because Blacks do not suffer a corresponding deficiency in their ability to develop verbal skills, we allow ourselves to assume equality where there is none, and we try to explain away troublesome facts like low IQ scores with nonsense about “cultural bias.” One only has to look at the high IQ scores of recent Asian immigrants, who suffer far more than US Blacks from cultural differences, to put the lie to that argument.

This error in assuming Black intellectual equality on the basis of the skills displayed by Black news announcers or entertainers is just one aspect of a general tendency today to confuse style for substance. Attainments of substance require exacting analysis and prudent judgment, and an understanding of underlying principles. That’s too much like work for many moderns. We have, it seems, now come to prefer style to substance. This could prove fatal to our civilization.

“Verbal skills” may have a high survival value for the individual who possesses them, but they are not civilization-building skills. A smooth line of patter may help in selling rugs or insurance; the fast talker may more often land the good job or the pretty girl; the person with a large vocabulary and an easy, self-confident mode of expression usually makes a good impression on others—a “bright” impression. But it is the analytical thinker, the problem-solver, who, glib or not, is the founder and sustainer of civilizations.

The clever office-seeker, the successful rug merchant, the adaptable mimic, the fluent news announcer—all have more-or-less useful roles to play in civilized life—but the very existence of that civilized life depends upon men with an altogether different set of skills. That

is true of Western Civilization today, and it will also be true of the future civilization we must build if the West continues on its downward spiral.

Today Western Liberals are working very hard to help the Third World become “developed”—that is, civilized. They want to prove that the Blacks and Browns of this world have just as much capacity for civilization as Whites do. And if one visits Kenya or Nigeria, one sees what does seem like a Black civilization: Blacks driving automobiles, operating elevators, using computers and calculators and telephones, and even flying airplanes.

But it is an illusion. It is the style of civilization rather than its substance. And to the extent that even the style is maintained, there is a White minority present to keep the wheels turning. In those African countries which forced nearly all Whites to leave, civilization has ground rapidly to a halt and the jungle vines have begun taking over again.

When a diesel tractor or an electrical generator or a telephone switching system breaks down in Africa, it stays broken down until a White man fixes it—despite all the Black graduates African universities have been turning out recently. And it is not a cultural problem or an educational problem.

In this country half a century ago few farmers had ever seen a university. Many had not even been to high school. Yet, when a tractor broke down they got it running again, one way or another. They pulled it into the barn, took it apart, puzzled out the difficulty, figured a way to fix it—and then did it, often using extremely primitive facilities. It wasn’t a matter of culture. It’s what was called “Yankee ingenuity.” It’s a racial trait.

Today civilization is more complex than it was fifty years ago. A considerably higher degree of “Yankee ingenuity” is required to keep it running. Very few of us who talk glibly about space ships and lasers and computers realize that we owe the existence of these things to an extraordinarily tiny minority of our people. The technology as well as the science involved in producing something like a pocket calculator is quite complex. A lot of people can talk about it, but very, very few are capable of actually solving the problems—or even being taught to solve the problems—involved in designing and building such a device so that it does what it is supposed to do.

Another thing that many of us do not realize is what a thin thread it is which supports civilizations in general and our present technological civilization in particular. We are holding onto this thread only by the skin of our teeth, only by exerting ourselves to the utmost of our creative abilities.

I am afraid that the average American of today would assume—if he bothered to think about it—that if the average IQ of our nation were to decline by, say, five per cent as a result of racial interbreeding or a continuation of other dysgenic practices, it would perhaps cause a corresponding decline of five per cent in the level of our civilization.

Not so! A five per cent decline in average IQ would cause our civilization to collapse. That is exactly what has happened to many other civilizations in the past, far less technologically advanced than ours. Our situation is much more precarious.

The level of civilization that a people can develop and maintain is a function of the biological quality, the racial quality, of that people—in particular, of its problem-solving ability. That is why Blacks and certain other races never developed even a rudimentary civilization and are incapable of sustaining a civilization built for them by Whites—despite the apparent “brightness” of many Blacks. And it is why the race which built Western Civilization not only must regain exclusive possession of its territories, but must also act quickly to change those policies and institutions which are causing an increasing percentage of those born to our own race to be problem-makers rather than problem-solvers.

We must do this because it is the only way our race, nation and civilization can be rescued from their decline. But our civilization is not an end in itself. The tools of a civilization, once it has reached a sufficiently high level—and we have reached that level—allow us not only to weed out the problem-makers from our midst, but to insure that we will produce even more capable problem-solvers than we have produced in the past. That, in turn, will allow the achievement and maintenance of a still-higher level of civilization—which will even further enhance our capabilities for progress in every realm.

We stand today at a threshold. If we cross it successfully, we will be on the upward path toward a world of progress, peace, prosperity, knowledge, and wisdom beyond imagining. To cross this threshold requires a clear understanding of what it is that lies at the roots of civilization; it requires the ability to distinguish between style and substance; and it requires that we value substance above style.

The original title of this article was “The Roots of Civilization”, published in *National Vanguard* (issue number 59, 1978). A physicist by profession, William Pierce (1933-2002) was the founder of *National Alliance*. In the opinion of the present editor, Pierce was the best mind that the United States has ever produced.

THE SCOURING OF THE SHIRE

by Greg Johnson

One of my favorite parts of *The Lord of the Rings* is book 6, chapter 8, “The Scouring of the Shire,” the penultimate chapter of *The Return of the King*.

After the destruction of the Ring and the downfall of the Dark Lord, Frodo, Sam, Merry, and Pippin return to the Shire only to find that it has been seized by aliens who have enslaved and robbed the hobbits and ravaged the land. The returning veterans rouse their people to rebellion, killing many of the usurpers and driving the rest away. Then they discover who was behind it: the fallen wizard Saruman, who is banished from the Shire. Before he can leave, however, he is killed by his servant in crime, the treacherous Wormtongue, who is then felled by three hobbit arrows.

This chapter was omitted from Peter Jackson’s film trilogy (as well as Ralph Bakshi’s animated version), although Jackson does allude to it in two places. In *The Fellowship of the Ring*, when Frodo peers into Galadriel’s mirror, he has a vision of the hobbits enslaved and the Shire blighted by dark satanic mills. In the extended version of *The Return of the King*, after the fall of Isengard, Merry and Pippin discover that Saruman’s storehouses contain products from the Shire, indicating some sort of contact. But Jackson moved the deaths of Saruman and Wormtongue to the fall of Isengard. Wormtongue still kills Saruman, but he is dispatched by an arrow from Legolas. Thus when Frodo and company return to the Shire, they find it unchanged. Thus in Jackson’s telling, Frodo’s vision was just one possible future foreclosed by the death of Saruman at Isengard.

Still, I think it a shame that “The Scouring of the Shire” was not filmed, for it is a potent political allegory that remains relevant today. Most commentators simply note that the Scouring is based on Tolkien’s personal experience of returning from the trenches of World War I to find England a changed place. But the Scouring goes far beyond anything in Tolkien’s experiences. It is a work of imagination, a political allegory that far more closely resembles the experiences of German soldiers returning from the Great War to find a radically new, alien-dominated regime.

The Shire was subjugated as follows. After the fall of Isengard, Saruman was reduced to a wandering “beggar in the wilderness,” a refugee. But when he enjoyed power, the wandering wizard developed a far-flung network reaching all the way to the Shire, where he cultivated the friendship of Lotho Pimple. The Shire was an agrarian, autarkic society of independent small farmers and merchants. Pimple, however, was sufficiently alienated and ambitious that he wished to change this social order. He wanted more land than he could work himself, and he wanted hirelings to work it, so he could grow rich by growing cash crops for export. In short, he wanted to be a big shot with a plantation. By means of mysterious infusions of capital from outside the Shire (obviously from Saruman) Pimple managed to target economically troubled small holders for takeover (perhaps by loaning them money at

usurious rates and then foreclosing when they could not pay), reducing them to employees on what was once their own land. Thus Pimple became a big man, styling himself Chief Shirrif and then just Chief. When Saruman and Wormtongue arrived as refugees, naturally Pimple took them in.

Having elevated the rootless and greedy Pimple to power, Saruman cozied up with the Chief and began to institute a new order. He brought in racially indeterminate aliens to intimidate and terrorize the hobbits. He also recruited hobbits of defective character—people who wanted to act big and meddle in other people’s business (in the internet age, we call them trolls)—to vastly expand the police force. This was necessary, because Saruman also vastly expanded rules and regulations in order to yoke and mulct the hobbits. Naturally there was discontent, so a vast network of spies and informants was created, as well as a courier service to swiftly convey reports and orders. Dissidents were thus easily ferreted out and imprisoned.

Society was collectivized. Private homes were replaced by ugly, cramped, ramshackle housing developments. Rationing was introduced to crush the hobbits’ spirits and lower their standard of living, freeing resources to be consumed by their new overlords or to be exported for cash. Leisure was restricted and work expanded. Handcrafts, which were fine for an aesthetically refined and ecologically sustainable subsistence economy, were replaced by heavy industry to produce exports for cash. This industry was fueled by wholesale deforestation and fouled the water and the air. But the desecration of nature went far beyond the bounds of even economic necessity, betraying a hatred of nature and beauty as such. Saruman’s real goal was less to create a new world than to destroy the old. Finally, to cement his rule, Saruman had his collaborator Pimple secretly killed once he had outlived his usefulness.

It is simply an error to reduce this all to an allegory of the endogenous rise of capitalism in England. For the role of Saruman indicates that this process was far from endogenous in the Shire. Nor was it in England, for that matter. Saruman represents an alien influence, specifically the Jewish spirit—rootless, alienated, materialistic, and ultimately nihilistic—which is incarnated both in Jewry and its extended phenotype, Calvinism and low-church Protestantism. (It was the Puritan Revolution that brought the Jews back to England.) Yet Saruman’s takeover and elimination of Pimple does not resemble anything that happened in England. But it does resemble the revolution that deposed the Kaiser, followed by various Judeo-Bolshevik *Putsches* and ultimately the Jewish-dominated Weimar Republic. Furthermore, Saruman’s totalitarian system of spies and informants and his expropriation of small farms and seizure of their produce did not take place in England or Germany, but it did happen in Soviet Russia, leading to some of history’s greatest crimes against European man.

Thus “The Scouring of the Shire” is a political allegory applicable not just to England but to all forms of Jewish subversion of traditional society. But it is also an allegory of how a people might regain control of its destiny. The hobbits have lost their freedom through salami tactics. Each day a little more of their freedom was sliced off, but not enough to cause a general rebellion, just a lot of passive grumbling, until finally, when the meaning of what was happening dawned on them, it was too late. Frodo and company, however, returned home after a long absence, and the change hit them all at once. It did not slowly demoralize and enervate them. It made them fighting mad. And as war veterans, they knew something about fighting. The Shire was also lost because the hobbits were disunited and fearful, ultimately because they had enjoyed a soft and easy-going lifestyle. Frodo and his comrades, however, had been tested and hardened in the crucible of war. They were not cowed by alien bullies, no matter what their stature. They immediately resolved to rally their people and scour the Shire of the usurpers. The hobbits had been long groaning under the new regime. The veterans were the spark to the tinder.

A few opening skirmishes led to a climactic battle at Bywater, which left nearly seventy of the alien interlopers dead and the rest in chains or flight. Nineteen hobbits also lay dead. The hobbits then marched to Bag End to depose Saruman and send him packing without penalty. The prisoners were also sent on their way unharmed. These foolishly gentle policies toward murderers were justified by Frodo with effusions of moral and metaphysical clap-trap that remind us that, after all, this is children's literature. Best we ignore him when our own enemies are at our mercy.

The closest historical analogy to "The Scouring of the Shire" comes from Germany, where various *Freikorps* groups—militias of demobilized veterans—put down Judeo-Bolshevik *Putsches* in Prussia and Bavaria. Furthermore, the successor of the *Freikorps* was the NSDAP, also led and staffed by veterans, which finally put an end to the Weimar Republic. It is a model worth contemplating today as thousands of white veterans return from a Jewish-instigated war in Iraq to face 30 percent unemployment in a homeland overrun and despoiled by non-white immigrants. They are a constituency just waiting for a leader.

Counter-Currents, January 3, 2012

ON THE GALILEANS
by Emperor Julian



Now I will only point out that Moses himself and the prophets who came after him and Jesus the Nazarene, yes and Paul also, who surpassed all the magicians and charlatans of every place and every time, assert that [Yahweh] is the god of Israel alone and of Judaea, and that the Jews are his chosen people. Though in Paul's case this is strange. For according to circumstances he keeps changing his views about god, as the polypus changes its colours to match the rocks, and now he insists that the Jews alone are god's portion, and then again, when he is trying to persuade the Hellenes to take sides with him, he says: "Do not think that he is the god of Jews only, but also of Gentiles: yea of Gentiles also."

Now of the dissimilarity of language Moses has given a wholly fabulous explanation. For he said that the sons of men came together intending to build a city, and a great tower therein, but that god said that he must go down and confound their languages. And then you demand that we should believe this account, while you yourselves disbelieve Homer's narrative of the Aloadae, namely that they planned to set three mountains one on another, "that so the heavens might be scaled." For my part I say that this tale is almost as fabulous as the other. But if you accept the former, why in the name of the Gods do you discredit Homer's fable?

For I suppose that to men so ignorant as you I must say nothing about the fact that, even if all men throughout the inhabited world ever employ one speech and one language, they will not be able to build a tower that will reach to the heavens, even though they should turn the whole earth into bricks. For such a tower will need countless bricks each one as large as the whole earth, if they are to succeed in reaching to the orbit of the moon.

* * *

Why do we vainly trouble ourselves about and worship one [the god of the Jews] who takes no thought for us? For is it fitting that he who cared nothing for our lives, our characters, our manners, our good government, our political constitution, should still claim to receive honour at our hands?

Certainly not. You see to what an absurdity your doctrine comes. For of all the blessings that we behold in the life of man, those that relate to the soul come first, and those that relate to the body are secondary. If, therefore, he paid no heed to our spiritual blessings, neither took thought for our physical conditions, and moreover, did not send to us teachers or lawgivers as he did for the Hebrews, such as Moses and the prophets who followed him, for what shall we properly feel gratitude to him?

* * *

For you would be worshipping one god instead of many, not a man, or rather many wretched men [the Hebrew people in the Bible]. And though you would be following a law that is harsh and stern and contains much that is savage and barbarous, instead of our mild and humane laws, and would in other respects be inferior to us, yet you would be more holy and purer than now in your forms of worship.

But now it has come to pass that like leeches you [Christians] have sucked the worst blood from that [Jewish] source and left the purer. Yet Jesus, who won over the least worthy of you, has been known by name for but little more than three hundred years: and during his lifetime he accomplished nothing worth hearing of, unless anyone thinks that to heal crooked and blind men and to exorcise those who were possessed by evil demons in the villages of Bethsaida and Bethany can be classed as a mighty achievement.

As for purity of life you do not know whether he so much as mentioned it; but you emulate the rages and the bitterness of the Jews, overturning temples and altars, and you slaughtered not only those of us who remained true to the teachings of their fathers, but also men who were as much astray as yourselves, “heretics,” because they did not wail over the corpse [the dead Jesus] in the same fashion as yourselves.

But these are rather your own doings; for nowhere did either Jesus or Paul hand down to you such commands. The reason for this is that they never even hoped that you would one day attain to such power as you have.

Why were you so ungrateful to our Gods as to desert them for the Jews?

* * *

But if this that I assert is the truth, point out to me among the Hebrews a single general like Alexander or Caesar! You have no such man. Further, as regards the constitution of the state and the fashion of the law-courts, the administration of cities and the excellence of the laws, progress in learning and the cultivation of the liberal arts, were not all these things in a miserable and barbarous state among the Hebrews? What kind of healing art has ever appeared among the Hebrews, like that of Hippocrates among the Hellenes, and of certain other schools that came after him?

Consider therefore whether we are not superior to you in every single one of these things, I mean in the arts and in wisdom and intelligence; and this is true, whether you consider the useful arts or the imitative arts whose end is beauty, such as the statuary’s art, painting, or household management, and the art of healing derived from Asclepius.

* * *

And let us begin with the teaching of Moses, who himself also, as they claim, foretold the birth of Jesus that was to be. For the words “A prophet shall the lord your god raise up unto you of your brethren, like unto me; to him shall ye hearken,” were certainly not said of the son of Mary. And the words “The sceptre shall not depart from Judah, nor a leader from

his loins,” were most certainly not said of the son of Mary, but of the royal house of David, which, you observe, came to an end with King Zedekiah. And certainly the Scripture can be interpreted in two ways when it says “until there comes what is reserved for him,” but you have wrongly interpreted it “until he comes for whom it is reserved.”

It is very clear that not one of these sayings relates to Jesus; for he is not even from Judah. How could he be when according to you he was not born of Joseph but of the holy spirit? For though in your genealogies you trace Joseph back to Judah, you could not invent even this plausibly. For Matthew and Luke are refuted by the fact that they disagree concerning his genealogy.

* * *

You are so misguided that you have not even remained faithful to the teachings that were handed down to you by the apostles. And these also have been altered, so as to be worse and more impious, by those who came after. At any rate neither Paul nor Matthew nor Luke nor Mark ventured to call Jesus god. But the worthy John, since he perceived that a great number of people in many of the towns of Greece and Italy had already been infected by this disease, John, I say, was the first to venture to call Jesus god.

However this evil doctrine did originate with John; but who could detest as they deserve all those doctrines that you have invented as a sequel, while you keep adding many corpses newly dead [the martyrs] to the corpse of long ago? ¹

¹ In one of Karlheinz Deschner’s books that I purchased what shocked me the most was the historical invention of saints and even martyrs, especially during the first centuries of Christianity.

DETRITUS OF A REJECTED MYTHOLOGY

by Revilo Oliver

The Christians have always used the normal Jewish techniques of fraud and forgery, most obviously when they concocted gospels that purport to have been written by eyewitnesses of miraculous and impossible events. The evidence does not permit us to affirm that Christianity was cunningly invented by the Jews as a means of paralysing the healthy instincts of other races, but we can affirm that if the Jews did set out to devise a mental poison that would eventually be lethal to our race, they could have concocted no drug that was more efficacious in the circumstances.

I emphatically call your attention to the obvious fact that the primitive Christian doctrine is a specific demand for the suicide of our race, which survived from the end of the Roman Empire to the present only because our ancestors, of fresh barbarian stock, simply ignored in practice a large part of the pernicious doctrine, especially in northern Europe under essentially aristocratic regimes. Until the disintegration of Protestantism made it possible for any ambitious tailor, clever confidence man, or disgruntled housewife to have “revelations” and pitch the woo at lower classes to make themselves important or fleece the suckers, the professional holy men either contented themselves with telling our people they were “sinful” or used the common devices of theologians to conceal the import of the holy book. (Even so, however, the Catholic dervishes are obviously responsible for the eventual dominance of mestizos in “Latin” America, and many similar misfortunes.)

For the deplorable acceptance of Christianity by the ignorant barbarians of our race, I have tried to account in my book, *Christianity and the Survival of the West*. I would now change nothing in that discussion except to make it more emphatic, for in the years since I wrote it, I have come to the conclusion that, with only numerically insignificant exceptions, the Christians are useless in any effort to preserve our race, and that our domestic enemies are, from their standpoint, well advised to subsidize, as they are now doing, the ranting of evangelical shamans and the revival of menticidal superstitions by every means, including the hiring of technicians who can pose as “scientists” and “prove,” by subtle or impudent tricks, the “truth” of the flimsiest hoaxes and the most preposterous notions.

The development of Christianity in all the sects of the Western world during the past two centuries has been the progressive elimination from all of them of the elements of our natively Aryan morality that were superimposed on the doctrine before and during the Middle Ages to make it acceptable to our race and so a religion that could not be exported as a whole to other races. With the progressive weakening of our racial instincts, all the cults have been restored to conformity with the “primitive” Christianity of the holy book, i.e., to the undiluted poison of the Jewish originals.

I should, perhaps, have made it more explicit in my little book that the effective power of the alien cult is by no means confined to sects that affirm a belief in supernatural beings. As

I have stressed in other writings, when the Christian myths became unbelievable, they left in the minds of even intelligent and educated men a residue, the detritus of the rejected mythology, in the form of superstitions about “all mankind,” “human rights,” and similar figments of the imagination that had gained currency only on the assumption that they had been decreed by an omnipotent deity, so that in practical terms we must regard as basically Christian and religious such irrational cults as Communism and the tangle of fancies that is called “Liberalism” and is the most widely accepted faith among our people today.

I am a little encouraged that today some of the more intelligent “Liberals” are at last perceiving that their supposedly rational creed is simply based on the Christian myths they have consciously rejected. I note, for example, that Mary Kenny, who describes herself as “a former radical” (*The Sunday Telegraph*, 27 January 1980, pp. 8-9), has come to the realization that

so many of the [Liberals'] political ideas... are religious at root. The search for equality in the secular sense is a replacement of the Judaeo-Christian idea that God loves every individual equally... The feelings of guilt or, indeed, pity, which once went into the religious drive, are being transferred to secular ideas to the ultimate destruction of our civilisation.

So far as there is hope for us, it lies, I think, in this belated tendency to take account of biological realities.

Excerpted from chapter 12 of *The Jewish Strategy*, published posthumously (Palladian Books, 2002).

TABLE TALKS
by Adolf Hitler



The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew. The deliberate lie in the matter of religion was introduced into the world by Christianity. Bolshevism practises a lie of the same nature, when it claims to bring liberty to men, whereas in reality it seeks only to enslave them. In the ancient world, the relations between men and gods were founded on an instinctive respect. It was a world enlightened by the idea of tolerance. Christianity was the first creed in the world to exterminate its adversaries in the name of love. Its key-note is intolerance.

Without Christianity, we should not have had Islam. The Roman Empire, under Germanic influence, would have developed in the direction of world-domination, and humanity would not have extinguished fifteen centuries of civilisation at a single stroke.

14th October 1941, midday
Special Guest: Reichsführer Himmler

It may be asked whether concluding a concordat with the churches wouldn't facilitate our exercise of power. I'm convinced that any pact with the Church can offer only a provisional benefit, for sooner or later the scientific spirit will disclose the harmful character of such a compromise. Thus the State will have based its existence on a foundation that one day will collapse.

That's why I've always kept the Party aloof from religious questions. I've thus prevented my Catholic and Protestant supporters from forming groups against one another, and inadvertently knocking each other out with the Bible and the sprinkler. So we never became involved with these Churches' forms of worship. And if that has momentarily made my task a little more difficult, at least I've never run the risk of carrying grist to my opponents'

mill. The help we would have provisionally obtained from a concordat would have quickly become a burden on us. In any case, the main thing is to be clever in this matter and not to look for a struggle where it can be avoided.

So it's not opportune to hurl ourselves now into a struggle with the Churches. The best thing is to let Christianity die a natural death. A slow death has something comforting about it. The dogma of Christianity gets worn away before the advances of science. Religion will have to make more and more concessions. Gradually the myths crumble.

* * *

It seems to me that nothing would be more foolish than to re-establish the worship of Wotan. Our old mythology had ceased to be viable when Christianity implanted itself. Nothing dies unless it is moribund. At that period the ancient world was divided between the systems of philosophy and the worship of idols. It's not desirable that the whole of humanity should be stultified—and the only way of getting rid of Christianity is to allow it to die little by little.

Science cannot lie, for it's always striving, according to the momentary state of knowledge, to deduce what is true. When it makes a mistake, it does so in good faith. It's Christianity that's the liar. It's in perpetual conflict with itself.

One may ask whether the disappearance of Christianity would entail the disappearance of belief in god. That's not to be desired. The notion of divinity gives most men the opportunity to concretise the feeling they have of supernatural realities. Why should we destroy this wonderful power they have of incarnating the feeling for the divine that is within them?

I envisage the future, therefore, as follows: First of all, to each man his private creed. Superstition shall not lose its rights. We'll see to it that the Churches cannot spread abroad teachings in conflict with the interests of the State. We shall continue to preach the doctrine of National Socialism, and the young will no longer be taught anything but the truth.

21st October 1941, midday

When one thinks of the opinions held concerning Christianity by our best minds a hundred, two hundred years ago, one is ashamed to realise how little we have since evolved. I didn't know that Julian the Apostate had passed judgment with such clear-sightedness on Christianity and Christians. You should read what he says on the subject.

Nevertheless, the Galilean, who later was called the Christ, intended something quite different. He must be regarded as a popular leader who took up his position against Jewry. The decisive falsification of Jesus' doctrine was the work of St. Paul. He gave himself to this work with subtlety and for purposes of personal exploitation.

On the road to Damascus, St. Paul discovered that he could succeed in ruining the Roman State by causing the principle to triumph of the equality of all men before a single god—and by putting beyond the reach of the laws his private notions, which he alleged to be divinely inspired. If, into the bargain, one succeeded in imposing one man as the representative on earth of the only god, that man would possess boundless power.

Nobody was more tolerant than the Romans. Every man could pray to the god of his choice, and a place was even reserved in the temples for the unknown god. Moreover, every man prayed as he chose, and had the right to proclaim his preferences. St. Paul knew how to exploit this state of affairs in order to conduct his struggle against the Roman State. Nothing has changed; the method has remained sound.

The religious ideas of the Romans are common to all Aryan peoples. The Jew, on the other hand, worshipped and continues to worship, then and now, nothing but the golden calf. The Jewish religion is devoid of all metaphysics and has no foundation but the most repulsive materialism.

It's since St. Paul's time that the Jews have manifested themselves as a religious community, for until then they were only a racial community. St. Paul was the first man to take account of the possible advantages of using a religion as a means of propaganda. If the Jew has succeeded in destroying the Roman Empire, that's because St. Paul transformed a local movement of Aryan opposition to Jewry into a supra-temporal religion, which postulates the equality of all men amongst themselves, and their obedience to an only god. This is what caused the death of the Roman Empire.

It's striking to observe that Christian ideas, despite all St. Paul's efforts, had no success in Athens. The philosophy of the Greeks was so much superior to this poverty-stricken rubbish that the Athenians burst out laughing when they listened to the apostle's teaching. But in Rome St. Paul found the ground prepared for him. His egalitarian theories had what was needed to win over a mass composed of innumerable uprooted people.

Whilst Roman society proved hostile to the new doctrine, Christianity in its pure state stirred the population to revolt. Rome was Bolshevised, and Bolshevism produced exactly the same results in Rome as later in Russia.

Yesterday, the instigator was Saul: the instigator to-day, Mardochai. Saul has changed into St. Paul, and Mardochai into Karl Marx. By exterminating this pest, we shall do humanity a service of which our soldiers can have no idea.

*25th October 1941, evening
Special Guests: Reichsführer SS Himmler
and SS General Heydrich*

From the rostrum of the Reichstag I prophesied to Jewry that, in the event of war's proving inevitable, the Jew would disappear from Europe. That race of criminals has on its conscience the two million dead of the First World War, and now already hundreds of thousands more. Let nobody tell me that all the same we can't park them in the marshy parts of Russia! Who's worrying about our troops? It's not a bad idea, by the way, that public rumour attributes to us a plan to exterminate the Jews. Terror is a salutary thing. The attempt to create a Jewish State will be a failure.

People only retain from the past what they want to find there. As seen by the Bolshevik, the history of the Tsars seems like a blood-bath. But what is *that*, compared with the crimes of Bolshevism?

There exists a history of the world, compiled by Rotteck, a liberal of the 1840s, in which facts are considered from the point of view of the period; antiquity is resolutely neglected. We, too, shall re-write history, from the racial point of view. Starting with isolated examples, we shall proceed to a complete revision. It will be a question not only of studying the sources, but of giving facts a logical link.

What a certificate of mental poverty it was for Christianity that it destroyed the libraries of the ancient world! Graeco-Roman thought was made to seem like the teachings of the Devil.

Christianity set itself systematically to destroy ancient culture. What came to us was passed down by chance, or else it was a product of Roman liberal writers. Perhaps we are

entirely ignorant of humanity's most precious spiritual treasures. Who can know what was there?

13th December 1941, midday
Special Guests: Ribbentrop, Rosenberg, Goebbels,
Terboven and Reichsleiter Boubler

The war will be over one day. I shall then consider that my life's final task will be to solve the religious problem. Only then will the life of the German native be guaranteed once and for all. I don't interfere in matters of belief. Therefore I can't allow churchmen to interfere with temporal affairs. The organised lie must be smashed. The State must remain the absolute master.

Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the Godhead into a mockery.

When all is said, we have no reason to wish that the Italians and Spaniards should free themselves from the drug of Christianity. Let's be the only people who are immunised against the disease.

14th December 1941, midday
Special Guests: Rosenberg, Boubler, Himmler

Kerrl, with the noblest of intentions, wanted to attempt a synthesis between National Socialism and Christianity. I don't believe the thing's possible, and I see the obstacle in Christianity itself.

I think I could have come to an understanding with the Popes of the Renaissance. Obviously, their Christianity was a danger on the practical level—and, on the propaganda level, it continued to be a lie. But a Pope, even a criminal one, who protects great artists and spreads beauty around him, is nevertheless more sympathetic to me than the Protestant minister who drinks from the poisoned spring.

Pure Christianity—the Christianity of the catacombs—is concerned with translating the Christian doctrine into facts. It leads quite simply to the annihilation of mankind. It is merely whole-hearted Bolshevism, under a tinsel of metaphysics.

A CIVIL RELIGION

by Tomislav Sunic



Surely, the White man saved Greco-Roman Europe from the Levantine Hannibal's incursion, which nearly resulted in a catastrophe in 216 b.c. at Cannae, in southern Italy. The White man also stopped Attila's Hunic hordes on the Catalaunian Fields in France in 451 a.d. The grandfather of Charlemagne, Charles Martel, defeated Arab predators near Tours, in France in 732. One thousand years later in 1717, a short and slim Italo-French Catholic hero, Prince Eugene of Savoy, finally removed the Islamic threat from the Balkans. But the unparalleled White will to power, couched later on in Christian millenarianism, had also prompted large crusades against "infidels." Their commander in chief, the pious Godfrey de Bouillon, did not have pangs of consciousness after his knights had put to the sword thousands of Muslim civilians in captured Jerusalem in 1099 a.d. All was well meant for the greater glory of Yahweh.

The power of the newly discovered universal religion and the expectancy of the "end of history," later to be followed by bizarre beliefs in "global democracy," often eclipsed racial awareness among Whites. As a rule, when White princes ran out of Muslim or Jewish infidels—they began whacking each other in the name of their Semitic deities or latter day democracies. The 6'4" tall Charlemagne, in the name of his anticipated Christian bliss, went on the killing spree against his fellow pagan Germans. In 782 a.d. he decapitated several thousand of the finest crop of Nordic Saxons, thereby earning himself a saintly name of the "butcher of the Saxons" (*Sachsenschlächter*).

And on and on the story goes with true Christian or true democracy believers. No Jews, no Arabs, no communists have done so much damage to the White gene pool as Whites themselves. The Thirty Years War (1617–1647) fought amidst European Christians with utmost savagery, wiped out two thirds of the finest German racial stock, over 6 million people. The crazed papist Croatian mercenaries, under Wallenstein's command, considered it a Royal and Catholic duty to kill off Lutherans, a dark period so well described by the great German poet and dramatist Friedrich Schiller. Even today in Europe the words "Croat years" (*Kroatenjahre*) are associated with the years of hunger and pestilence.

Nor did Oliver Cromwell's troops—his Ironsides—during the English civil war, fare much better. Surely, as brave Puritans they did not drink, they did not whore, they did not gamble—they only specialized in skinning Irish Catholic peasants alive. Not only did their chief, the Nordic looking fanatic Cromwell consider himself more Jewish than the Jews—he actually brought them back from continental Europe, with far-reaching consequence both for England and America.

A slim, intelligent, Nordic looking, yet emotionally unstable manic depressive, William Sherman, burnt down Atlanta in 1864—probably in the hopes of fostering a better brand of democracy for the South. We may also probe some day into the paleocortex of the Nordic skull of an airborne Midwest Christian ex-choir boy, who joyfully dropped firebombs on German civilians during World War II. The results may not be too difficult to detect considering that the same Biblical mindset was re-enacted in 2002 in Iraq by G. W. Bush and his advisors enraptured by Talmudic tales of “weapons of mass destruction.” Biblical or liberal-democratic crimes, when couched in political choseness and theological messianism are perfect tools for a perfectly good consciousness.

Many European White nationalists are dazed at good looking Nordic men and women from the Bible Belt raving, ranting and dancing on TV in trance to Christian-Zionist tunes. Equally stunned are American White nationalists when they observe blood-stained victimhood quarrels pitting Irish against English nationalists, Serb against Croat nationalists, Ukrainian against Russian nationalists, Walloon against Flemish nationalists, Polish against German nationalists, and so on and on.

The faith or the sacred?

No subject is so dangerous to address among White nationalists as the Christian religion. It is commendable to lambast Muslims, who are on the respectable hit-parade of the Axis of Evil. Jews also come in handy in a wholesale package of evil, which needs to be expiated—at least occasionally. But any critical examination of Judeo-Christian intolerance is viewed with suspicion and usually attributed to distinct groups of White people, such as agnostics or modern day self-proclaimed pagans.

Why did the White man accept the Semitic spiritual baggage of Christianity even though it did not quite fit with his racial-spiritual endowments? The unavoidable racist thinker Hans Günther—a man of staggering erudition and knowledgeable not only of the laws of heredity, but also of comparative religions—reminds us that the submissive and slavish relation of man to God is especially characteristic of Semitic peoples. In his important little book, *The Religious Attitudes of the Indo-Europeans*, he teaches us about the main aspects of racial psychology of old Europeans. We also learn that Yahweh is a merciless totalitarian god who must be revered—and feared.

Ancient Europeans did not believe in any kind of salvation. They believed in inexorable destiny. Gods were their friends and enemies, as seen in ancient Greece and Rome. Among old Europeans the notion of polarity between Heaven and Earth, between soul and body, i.e., dualism of any kind, was nonexistent. Man was part of an organic whole, embedded in his tribe and race, and tolerant of others' religious ideas.

The messianic, chiliastic, or “communistic” mindset was unknown among ancient Europeans. They could not care less which gods other races, other tribes or other peoples believed in. Wars that they fought against the adversary were bloody, but they did not have the goal of converting the adversary and imposing on him the beliefs contrary to his racial heritage. Homer's epic *The Iliad* is the best example. The self-serving, yet truly racist liberal-communistic

endeavour, to wage “final and just war” in order to “make the world safe for democracy,” was something inconceivable for ancient Europeans.

A German-British racist author of the early 20th century, Houston Stewart Chamberlain in his *The Foundations of the Nineteenth Century* writes that “a final judgment shows the intellectual renaissance to be the work of Race in opposition to the universal Church which knows no Race” (p. 326). Unlike Christianity, which preaches individual salvation, for ancient Europeans life can only have a meaning within the in-group—their tribe, their polis, or their *civitas*. Outside those social structures, life means nothing.

In the 1st century, words of far-reaching consequence for all Whites were pronounced by a Jewish heretic, the Apostle St. Paul, to the people of Galatia, an area in Asia Minor once populated by the Gauls (i.e., Celts). Galatia was then well underway to become a case study of multicultural debauchery—similar to today’s Los Angeles: “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” (Galatians 3:28). Christianity became thus a Universalist religion with a special mission to transform the Other into the Same. The seeds of egalitarianism—albeit on the religious, not yet on the secular level—were sown. The pagan notion of the mystical sacred was gradually being displaced by the dogmatic notion of one omnipotent faith.

Although Christian Churches never publicly endorsed racial miscegenation, they did not endorse racial segregation either. This was true for the Catholic Church and its flock, as observed by the early French sociologist and racist Gustave Le Bon. Consequently, Catholic Spaniards of White racial stock in Latin America could not halt decadence and debauchery in their new homelands as WASPs in North America did—at least prior to the Civil Rights Act of 1964.

In 1938, in light of eugenic and racial laws adopted not only in Germany and Italy, but also in other European countries and many states in America, Pope Pius IX made his famous statement: “It is forgotten that mankind is one large and overwhelming Catholic race.” This statement was to become part of his planned encyclical under the name *The unity of the human race*.

“The unity of the human race,” as noble as these words may sound, is a highly abstract concept. On a secular level communist and liberal intellectuals constantly toy with it—in order to suppress real tribes, real nations, real peoples and their real racial uniqueness. Even if this white race, constantly defamed as “wicked,” “racist” , “bigoted” and “fascist,” disappeared from the face of the earth, non-White immigrants know that they would soon have to climb back onto their native tree or return to their despotic cave.

Each religion is exclusive and exclusionary, which inevitably results in downplaying or, even worse, in denial of other religions. By definition, all Christian denominations, in order to strengthen their theological credibility, have historically resorted to this type of “negative legitimacy.” Yet, despite devastating wars among Whites of different Christian persuasions, Christianity, as a whole, has retained its transcendental value, which has made life more or less liveable. No longer is this the case with postmodern “civil religions” that ignore the sacred. Their nature of exclusion is already resulting in intellectual terror—that may soon be followed by real state-sponsored physical terror.

Civil religions also have their holy shrines, their holy relics, their pontiffs, their canons, their promises and their menaces. Failure to believe in them—or failure to at least pretend to believe in them—results, as a legal scholar of Catholic persuasion, Carl Schmitt wrote, in a heretic’s removal from the category of human beings. Among new civil religions one could

enumerate the religion of multiculturalism, the religion of antifascism, the religion of the Holocaust, and the religion of economic progress.

Many Whites make a fundamental mistake when they portray new civil religions as part of an organized conspiracy of a small number of wicked people. In essence, civil religions are just secular transpositions of the Judeo-Christian monotheist mindset which, when combined with an inborn sense of tolerance and congenial naïveté of the White people, makes them susceptible to their enchanting effects.

The above text has been excerpted from Tomislav Sunic's 2010 "Race and Religion: Awkward Friends of the White Man," published in three parts on *The Occidental Observer*.

THE NORDIC IDEAL:

by Hans Günther



If degeneration (that is, a heavy increase in inferior hereditary tendencies) and denordization (that is, disappearance of the Nordic blood) have brought the Asiatic and south European peoples of Indo-European speech to their decay and fall, and if degeneration and denordization now, in turn, threaten the decay and fall of the peoples of Germanic speech, then the task is clearly to be seen which must be taken in hand, if there is still enough power of judgment left: the advancement of the peoples of Germanic speech will be brought about through an increase of the valuable and healthy hereditary tendencies, and an increase of the Nordic blood. The works on general eugenics show how the valuable hereditary tendencies can be increased. Here, therefore, we will only deal with the question of the renewal of the Nordic element.

The French Count Arthur Gobineau (1816-82), was the first to point out in his work, *Essai sur l'inégalité des races humaines* (1853-5), the importance of the Nordic race for the life of the peoples. Count Gobineau, too, was the first to see that, through the mixture of the Nordic with other races, the way was being prepared for what today (with Spengler) is called the "Fall of the West". Gobineau's personality as investigator and poet ("all the conquering strength of this man") has been described by Schemann, and it is, thanks to Schemann, through his foundation in 1894 of the Gobineau Society (to further Gobineau's ideas), and through his translation of the *Essay on the Inequality of Human Races*, which appeared 1898-1901, that Gobineau's name and the foundations he traced for the Nordic ideal have not fallen into forgetfulness. The very great importance of Gobineau's work in the history of the culture of our day is shown by Schemann in his book, *Gobineaus Rassenwerk* (1910).

It is evident that Gobineau's work on race, which was carried out before investigations into race had reached any tangible results, is in many of its details no longer tenable today. The basic thought of this work, however, stands secure. From the standpoint of racial science we

may express ourselves as to Gobineau's work in somewhat the same way as Eugen Fischer, the anthropologist: "The racial ideal must and will force its way, if not quite in the form given it by Gobineau, at any rate from the wider point of view quite in his sense; he was the great forerunner."

The turn of the century, when Schemann's translation appeared, may be said to be the time from which onwards a certain interest in racial questions was aroused. About the same time, too, in 1899, appeared the work which for the first time brought the racial ideal, and particularly the Nordic ideal, into the consciousness of a very wide circle through the enthusiasm, and also the opposition, which it aroused: this work was *The Foundations of the Nineteenth Century*, by H. S. Chamberlain (born 1855), at that time an Englishman, now a German. On this work from the standpoint of racial science we may pass a judgment somewhat like that of Eugen Fischer: "Undeterred by the weak foundations of many details, and recklessly changing even well-established conceptions to serve his purpose, he raises a bold structure of thought, which thus naturally offers a thousand points for attack, so that the real core of the matter escapes attack—and it would stand against it."

Since the works of Gobineau and Chamberlain appeared, many investigators, in the realms of natural and social science, have devoted themselves eagerly to bringing light into racial questions, so that today not only the core of the theory both of Gobineau and of Chamberlain stands secure, but also much new territory has been won for an ideal of the Nordic race. A new standpoint in history, the "racial historical standpoint," is shaping itself.

The Nordic race ideal naturally meets with most attention among those peoples which today still have a strong strain of Nordic blood, of whom some are even still very predominantly Nordic—that is, among the peoples of Germanic speech in Europe and North America. It is unlikely that Gobineau's thought will find a home among the peoples of Romance speech, even though the first scientific work from the racial historical standpoint, *L'Aryen, son rôle social* (which likewise appeared in 1899), has a Frenchman, Georges Vacher de Lapouge, for its author. Denordization has probably already gone too far in France also. Any great attention towards race questions is unlikely, too, among peoples of Slav speech.

But the result was bound to be that in all those peoples who came to know Gobineau's theory there were some persons who were deeply moved by them. Since the end of last century we can, as was said above, even speak of a growing interest in race questions, although we cannot yet speak of a spread of clear ideas. Following the terms used by Gobineau and Chamberlain, we come here and there upon more or less clear conceptions of the need for keeping the "Germanic" blood pure, or (following Lapouge) of keeping the "Aryan" blood pure. In this way the door is always left wide open to the confusion of race and people or of racial and linguistic membership, and a clear definition of aims is impossible. What was (and still is) lacking is a knowledge of the conception of "race", and a knowledge of the races making up the Germanic peoples (that is, peoples speaking Germanic tongues) and the Indo-European peoples (that is, peoples speaking Indo-European tongues). There was (and still is) lacking a due consideration of the racial idiom (hereditary formation) of the Nordic man, as the creator of the values which characterize the culture of the Indo-European ("Aryan") and the Germanic peoples. A racial anthropology of Europe could not be written in Gobineau's time. Many detailed investigations were still needed.

But more was (and is still) wanting: Gobineau, like his contemporaries, had as yet no knowledge of the importance of selection for the life of peoples. The Nordic race may go under without having been mixed with other races, if it loses to other races in the competition of the birth-rate, if in the Nordic race the marriage rate is smaller, the marrying age higher, and the births fewer. Besides an insight into the "unique importance of the Nordic race" (Lenz)

there must be also a due knowledge of the laws of heredity and the phenomena of selection, and this knowledge is just beginning to have its deeper effect on some of the members of various nations.

Maupertius (1744, 1746) and Kant (1775, 1785, 1790) had been the first to point out the importance of selection for living beings. But the influence of the conception of selection only really begins to show itself after the foundations of modern biology were laid by Darwin's *Origin of Species* in 1859. The conception of selection was bound to have an effect on the view taken of the destiny of the peoples. Darwin's cousin, Francis Galton (1822-1911), the "father of eugenics," was the first to see this. He was the first to show that it is not environment but heredity which is the decisive factor for all living beings, and therefore for man too, and drew the outlines of a theory of eugenics in the knowledge that the improvement of a people is only possible by a sensible increase of the higher hereditary qualities. But it took nearly forty years for Galton's importance to be rightly understood and for his work to bear fruit.

Galton's views had as yet no scientific theory of heredity on which to build. This was created in its main outlines by Johann Mendel (1822-84), an Augustinian father in Brünn (in religion he was known as Gregor), whose life-work, after its recovery in 1900, had so deep an effect that research after research was undertaken, and today a wide-embracing science of heredity stands secure.

Through researches such as these Gobineau's teachings received a deeper meaning, and found fresh support from all these sources, from the sciences of heredity, eugenics, and race: the Nordic movement was born. It had to come into being in those countries where there was still enough Nordic blood running in the peoples to make a Nordic new birth possible. Thus in Germany societies have been founded aiming at the propagation of the Nordic ideal; thus societies of the same kind have been founded in the United States; and such societies would seem sometimes to go beyond these countries.

If the Nordic ideal in Germany has been active longer than in other countries, it would seem, owing to the splitting up of its followers into small groups, and to put a bar on the unwished-for immigration from south and east Europe. Immigration from Asia, and the immigration of undesirables in general, is forbidden. Grant himself has been chosen as vice-president of the Immigration Restriction League. It may be presumed that the Immigration Laws as now passed are only the first step to still more definite laws dealing with race and eugenics. In North America, especially, where there is the opportunity to examine the races and racial mixtures of Europe from the point of view of their civic worth, the importance of the Nordic race could not stay hidden. Leading statesmen have seen the importance of this race, and are proclaiming their knowledge. In North America a significant change is taking place in our own day: Europe as an area of emigration is no longer looked at in the light of its states or peoples, but in the light of its races. How Germany (or the pick of German emigrants) in this regard strikes America, may be seen from the fact that Germany, as a land of emigrants, is the most highly favoured of all European countries.

The peril of denordization (*Finis Americae*, Grant) has been recognized by many Americans since Grant's book appeared. Associations have been formed among the Nordic and predominantly Nordic Americans of Anglo-Saxon descent, such as "The Nordic Guard," and among Americans of German descent ("The Nordic Aryan Federation," and so on). Some of the Nordic-minded North Americans seem to have joined together in co-operative unions, so as to make themselves gradually economically independent of big capital in non-Nordic hands. It would seem as though the Nordic-minded sections of North America had begun with great forethought and efficiency to take steps for the maintenance and increase of Nordic

blood. A better insight, however, is perhaps still needed into the importance of the birth-rate for all such aims.

When it is remembered that the Nordic ideal in Germany had taken root here and there as long ago as the end of last century, we do not get, on the whole, from the Nordic strivings of this country that picture of unity and purpose which is shown by North America. However, we must not overlook the economically very straitened circumstances in which the German followers of the Nordic ideal, who in greatest part belong to the middle classes, find themselves—circumstances which are always piling up hindrances to any forward striving. The hindrances, however, in the path of a Nordic movement lie partly in the German nature itself, in the splitting up into small exclusive groups each with its own “standpoint,” which is found over and over again. This splitting up is the reason why the “societies for the defence of the Nordic race” (Ploetz) in Germany can only be looked on as the beginning of an interest in race questions, and why we must agree with Ploetz when he speaks of these “defensive societies” as being “considerably poorer in membership and influence than those of the Jews”; indeed, we cannot yet speak of any “influence” of the Nordic ideal.

These endeavours along Nordic lines, however, are not to be undervalued as tokens of an awakening attention to race questions. Those among the youth who have been gripped by the Nordic ideal have already done much to spread their views, even under the crushing conditions of today in Germany, and in spite of the lack of money. The beginnings may be humble, but the deep change is full of importance; “Individualism,” so highly prized in the nineteenth century, and still loudly proclaimed by yesterday’s generation, is coming to an end. The stress laid on each man’s individuality, which up till yesterday was proclaimed with the resounding shout of “Be thyself,” has become a matter of doubt, even of contempt, to a newer generation. It set me pondering, when, during the writing of this book, the statement of the aims of a “Young Nordic Association” reached me, in which I find the following sentence: “We wish to keep the thought always before us that, if our race is not to perish, it is a question not only of choosing a Nordic mate, but over and above this, of helping our race through our marriage to a victorious birth-rate.”

Up to the other day such a view of life would not have met with any understanding, and to yesterday’s generation it must still seem beyond comprehension. The present age, indeed, was brought up amidst the ideas of the “natural equality of all men,” and of the distinct individuality of each one of us (“Individualism,” “Cultivation of personality”). When we look back today, we are astonished to see how long the biologically untenable theories of the Age of Enlightenment and of Rousseau (1712-78) could hold the field, and how, even today, they determine the attitude towards life of great masses of men, although men like Fichte and Carlyle had already gone beyond such views. Although really discredited, the ideas of equality and individualism still hold the field, since they satisfy the impulses of an age of advanced degeneration and denordization, or at least hold out hopes of doing so, and yield a good profit to those exploiting this age. If, without giving any heed to the definitions of current political theories, we investigate quite empirically what is the prevailing idea among the Western peoples of the essential nature of a nation, we shall find that by a nation no more is generally understood than the sum of the now living citizens of a given State. We shall find, further, that the purpose of the State is generally held to be no more than the satisfaction of the daily needs of this sum of individuals, or else only of the sum of individuals who are banded together to make up a majority. The greatest possible amount of “happiness” for individuals is to be won by majority decisions.

Racial and eugenic insight brings a different idea of the true nature of a people. A people is then looked upon as a fellowship with a common destiny of the past, the living, and

the coming generations—a fellowship with one destiny, rooted in responsibility towards the nation's past, and looking towards its responsibility to the nation's future, to the coming generations. The generation living at any time within such a people is seen by the Nordic ideal as a fellowship of aims, which strives for an ever purer presentment of the Nordic nature in this people. It is thus only that the individual takes a directive share in the national life through his active responsibility. But in this fellowship of aims it is the predominantly Nordic men who have the heaviest duties: "O, my brothers, I dedicate and appoint you to a new nobility: ye shall become my shapers and begetters, and sowers of the future" (Nietzsche, *Also sprach Zarathustra*).

The striving that can be seen among the youth for an "organic" philosophy of life—that is, a philosophy sprung from the people and the native land, bound up with the laws of life, and opposed to all "individualism"—must in the end bind this youth to the life of the homeland and of its people, just as the German felt himself bound in early times, to whom the clan tie was the very core of his life. It could be shown that the old German view of life was so in harmony with the laws of life that it was bound to increase the racial and eugenic qualities of the Germans, and that, with the disappearance of this view of life in the Middle Ages, both the race and the inheritance of health were bound to be endangered. And a Nordic movement will always seek models for its spiritual guidance in the old Germanic world, which was an unsullied expression of the Nordic nature.

In the nations of Germanic speech the Nordic ideal still links always with popular traditions handed down from Germanic forbears whose Nordic appearance and nature is still within the knowledge of many. Unexplained beliefs, unconscious racial insight, are always showing themselves; this is seen in the fact that in Germany a tall, fair, blue-eyed person is felt to be a "true German," and in the fact that the public adoption offices in Germany are asked by childless couples wishing to adopt children far oftener for fair, blue-eyed, than for dark ones. The Nordic ideal as the conception of an aim has no difficulty in taking root within the peoples of Germanic speech, for in these peoples the attributes of the healthy, capable, and high-minded, and of the handsome man, are more or less consciously still summed up in the Nordic figure. Thus the Nordic ideal becomes an ideal of unity: that which is common to all the divisions of the German people—although they may have strains of other races, and so differ from one another—is the Nordic strain. What is common to northern and to southern England—although the south may show a stronger Mediterranean strain—is the Nordic strain. It is to be particularly noted that in the parts of the German-speaking area which are on the whole predominantly Dinaric, and in Austria, too, the Nordic ideal has taken root, and unions of predominantly Nordic men have been formed.

Thus a hope opens out for some union among the peoples of Germanic speech; what is common to these peoples, although they may show strains of various races, is the Nordic strain. If the Nordic ideal takes root within them, it must necessarily come to be an ideal of harmony and peace. Nothing could be a better foundation and bulwark of peace among the leading peoples than the awakening of the racial consciousness of the peoples of Germanic speech. During the Great War Grant had written that this was essentially a civil war, and had compared this war in its racially destructive effects to the Peloponnesian War between the two leading Hellenic tribes. The Nordic-minded men within the peoples of Germanic speech must strive after such an influence on the governments and public opinion, that a war which has so destroyed the stock of Nordic blood as the Great War has done shall never again be possible, nor a war in the future into which the nations are dragged in the way described by Morhardt, the former president of the French League for the Rights of Man, in his book, *Les preuves* (Paris, 1925). The Nordic ideal must widen out into the All-Nordic ideal; and in its objects and

nature the All-Nordic ideal would necessarily be at the same time the ideal of the sacredness of peace among the peoples of Germanic speech.

In the war of today, and still more in that of tomorrow, there can no longer be any thought of a "prize of victory" which could outweigh the contra-selection necessarily bound up with any war. For any one who has come to see this, it seems very doubtful whether even the most favourable political result of a contest deserves to be called a "victory," if the fruits of this "victory" fall to those elements of a nation who, as a result of their hereditary qualities, have slipped through the meshes of the modern war-sieve. The real victims in any future war between the Great Powers, whether in the losing or in the "winning" nation, are the hereditary classes standing out by their capacity in war and spirit of sacrifice. It will be one of the tasks of the followers of the Nordic ideal to bring this home to their peoples and governments.

If this prospect of a political influence wielded by the Nordic ideal seems today a very bold forecast, yet the task of bringing about a Nordic revival seems to arise very obviously from the history of the (Indo-European) peoples under Nordic leadership, as the most natural ideal to set against the "decline" which today is also threatening the peoples of Germanic speech. There is no objection against the Nordic ideal which can be given any weight in the face of a situation which Eugen Fischer (in 1910) described as follows for the German people: "Today in Italy, Spain, and Portugal, the Germanic blood, the Nordic race, has already disappeared. Decline, in part insignificance, is the result. France is the next nation that will feel the truth of this; and then it will be our turn, without any doubt whatever, if things go on as they have gone and are going today." And since this utterance there has been the dreadful contra-selection of the Great War.

This being the situation, the problem is how to put a stop to denordization, and how to find means to bring about a Nordic revival. How are Nordics and those partly Nordic to attain to earlier marriages and larger families?—that is the question from the physical side of life. How is the spirit of responsibility, of efficiency, and of devotion to racial aims to be aroused in a world of selfishness, of degeneration, and of unbounded "individualism"?—that is the question from the spiritual side of life.

Once this question is seen by thoughtful men in the peoples of Germanic speech to be the one vital question for these peoples, then they will have to strive to implant in the predominantly Nordic people of all classes a spirit of racial responsibility, and to summon their whole nation to a community of aims. An age of unlimited racial mixture has left the men of the present day physically and mentally rudderless, and thus powerless for any clear decision. There is no longer any ideal of physical beauty and spiritual strength to make that bracing call on the living energies which fell to the lot of earlier times. If selection within a people cannot be directed towards an ideal, unconsciously or consciously pursued, then its power to raise to a higher level grows weaker and weaker, and it ends by changing its direction, turning its action towards the less creative races, and the inferior hereditary tendencies. Every people has had assigned to it a particular direction of development, its own special path of selective advance. The selective advance in the peoples of Germanic speech can have as its goal only the physical and spiritual picture presented by the Nordic race. In this sense the Nordic race is (to use Kant's expression) not given as a gift but as a task; and in this sense it was that, in speaking of "the Nordic ideal among the Germans," we necessarily spoke of the Nordic man as the model for the working of selection in the German people, and showed that no less a task is laid on the Nordic movement than the revival of a whole culture.

The question is not so much whether we men now living are more or less Nordic; but the question put to us is whether we have courage enough to make ready for future generations a world cleansing itself racially and eugenically. When any people of Indo-

European speech has been denordicized, the process has always gone on for centuries; the will of Nordic-minded men must boldly span the centuries. Where selection is in question, it is many generations that must be taken into the reckoning, and the Nordic-minded men of the present can only expect one reward in their lifetime for their striving: the consciousness of their courage. Race theory and investigations on heredity call forth and give strength to a New Nobility: the youth, that is, with lofty aims in all ranks which, urged on like Faust, seeks to set its will towards a goal which calls to it from far beyond the individual life.

Since within such a movement profit and gain is not to be looked for, it will always be the movement of a minority. But the spirit of any age has always been formed by minorities only, and so, too, the spirit of that age of the masses in which we live. The Nordic movement in the end seeks to determine the spirit of the age, and more than this spirit, from out of itself. If it did not securely hold this confident hope, there would be no meaning or purpose in any longer thinking the thoughts of Gobineau.

THE BIOLOGICAL WORLDVIEW

by Povel Riis-Knudsen

At any given moment there is an orthodoxy, a body of ideas which it is assumed all right-thinking people will accept without question. It is not exactly forbidden to state this or that or the other, but it is “not done.” Anyone who challenges the prevailing orthodoxy finds himself silenced with surprising effectiveness. A genuinely unfashionable opinion is almost never given a fair hearing, either in the popular press or in the highbrow periodicals.
—George Orwell

As a National Socialist you constantly experience the difficulty in carrying on a meaningful conversation with a non-National Socialist. You often feel that such a dialogue is outright impossible and that you live in two totally different worlds. Partly, of course, the reason for this deplorable situation lies in the propaganda image of National Socialism as the culmination of human viciousness that our enemies have created in the public mind.

As opposed to today’s carefree relativism, where all ideas—in principle at least—are equally acceptable and valid, National Socialism represents the unremitting effort to find the absolute truth and to make this truth the foundation of human society. Unlike the nebulous ravings of inane armchair philosophers and oriental mysticism, however, National Socialism is based on common sense, and it seeks its arguments in the real world, where the difference between truth and lie and between good and evil is determined by facts and not by wishful thinking and theoretic reveries.

In this light, it is obvious that National Socialism must reject the conceptions and moral norms of all the ruling ideologies, and this, naturally, leads to a comprehensibility gap that is difficult to bridge—simply because there is no common frame of reference between National Socialists and people whose thinking is determined by the ideas of the present order. National Socialism simply means an absolute, irrevocable, and uncompromising fight against the very philosophical foundations of the entire ruling world order.

Unlike other philosophies, National Socialism has never been invented—it has been derived from the eternal Laws of Nature, which have existed as long as the universe and which have governed all life since the first primitive organism came into existence. This has been expressed beautifully and clearly by Savitri Devi, the famous late National Socialist philosopher, in her book *The Lightning and the Sun*:

In its essence, the National Socialist idea exceeds not only Germany and our time, but the Aryan race and mankind itself and any epoch; it ultimately expresses that mysterious and unfailing wisdom according to which Nature lives and creates: the impersonal wisdom of the primeval forest and of the ocean depths and of the spheres in the dark fields of space; and it is Adolf Hitler’s glory not merely to have gone back to that divine wisdom, but to have made it the practical regeneration policy of world-wide scope.

In other words, National Socialism was not invented by Adolf Hitler. It is the conscious expression of the fundamental Laws of Nature governing our lives. It is based on an infinite love of the creation in all its diversity, a deep, unconditional respect for the wisdom of Nature, and an ardent will to preserve life as it has grown out of this wisdom. The only way to do so is to organize the society of man in accordance with these fundamental Laws.

Thus being against National Socialism is just as absurd and illogical as it would be to oppose the law of gravity or the fact that the earth is round! National Socialism is really nothing but the application of physical and biological laws to the political, economic, social, and religious areas of human life in the same way as they are today applied to technology.

Of course, we might sometimes wish that some of these Laws had been a little different, but we must necessarily accept that it would be impossible to change them. Laws of Nature cannot be abolished or amended through a vote in the General Assembly of the United Nations, the US Congress, or any other national parliament! Perhaps everything had been easier if all human beings and all races had been created equal, and if there had not been any hereditary factors governing and limiting our individual possibilities of development. However, that is not the case, and there is absolutely no chance of changing this fact by wishful thinking, i.e., by doing as if these Laws did not exist. To build a society on such dreams is a deadly sin that can only have disastrous consequences.

These consequences are seen only too clearly when we take a look at the societies that have been built by our enemies in East and West. Unanimously, they refer to National Socialism as the “Gospel of Evil”—while they themselves rule over a world on the brink of economic and moral disaster, a world afflicted by inflation, unemployment, crime, senseless violence, drug abuse, pollution, pornography, corruption, hunger, and ecological catastrophes.

No wonder, indeed, that man lives in constant fear of what the next day has in store for him! Unfortunately, this fear and hopelessness is most widespread in the Aryan part of the world, where decadence and moral decay are most advanced. Here people have been totally alienated from all sound and natural values and made into mindless zombies, whose anxieties are soothed by material affluence—in a constant race against economic chaos. In spite of all the material goodies of the modern world, these people are neither happy nor satisfied. They completely lack ideals and enthusiasm and they have lost all faith in the future. The Aryan is simply unwilling to bring children into this world. As he sees no future, he prefers the luxuries of the moment to the preservation of his race and culture. He tries to secure as comfortable a life for himself as he can in this cesspool, and his only hope is that the inevitable catastrophe will not occur in his lifetime. Thus, he passively watches the land of his forefathers being slowly but steadily taken over by aliens, who do not yet realize that the end of the white man means the end of all civilization as we know it.

This is the Golden Age our enemies promised the world in 1945—this is what they have been able to build in the seventy years they have had absolute power. Under these circumstances, the prospects for the future sure are gloomy. However, it does not have to be this way. That the world is in such a sinister condition is solely the result of man’s total disrespect for the Laws of Nature.

As a National Socialist you inevitably feel like someone from another planet when you have once realized the nature of the present order. You can have no part in this system and the very daily struggle to keep alive within the framework of this society must seem like a futile waste of time.

As National Socialists we envisage a totally New World Order, based on the “unfailing wisdom according to which Nature lives and creates.” Only within such a new world order can life survive on this planet in the long run. However, to establish this New Order man must

accept that he is not elevated above Nature. Man is not the master of creation but an integrated part of the totality of Nature, and he is subject to exactly the same laws as all other living organisms. Likewise, he must also accept the scientifically proven fact that the races of man are different—not only in their outward appearance but also with regard to their mental and intellectual characteristics—and, finally, that all human beings are individuals created unequal, and that their lives are mainly determined by hereditary factors and not by their natural environment.

This may, of course, seem “unjust,” but one of the things man must recognize is that in Nature there is no concept of justice in the sense we normally apply to this word.

The enemies of National Socialism often claim that the biological conception of human nature, which is the very basis of National Socialism, is “unethical.” To this we can only reply that it is the so-called “ethics” of these opponents that are immoral, because they are based on norms and values that are not founded on Nature. For National Socialists there is only one truth: the Laws of Nature, and anything that is not in full accordance with this truth is absolutely wrong!

Christianity

This, of course, means a total rejection of Christianity, whose unnatural dualism is the very basis of the predominant “moral” code—also where this code is disguised under a liberal/humanistic or a Marxist label. According to Christianity, man enjoys a very special position among all creatures by having a divine soul. This soul is universal and unbiological.

Thus, Christianity is characterized by a distinct contempt of life and Nature. It is a religion for losers and dreamers who cannot cope with the challenges of life but just vegetate along, trusting that “the last shall be first and the first shall be last,” as Christianity regards any criminal good-for-nothing and mentally deficient fool as a more valuable human being than the industrious and creative citizen. It represents a set of norms and values that put the virgin above the mother, the monk above the father of a family, and the weak and suffering above the strong and victorious; indeed, the dead above the living. It scorns any pleasure in life and glorifies self-torture and self-abasement as positive indications that man fights his flesh and accepts that he is born as a vessel of sin because he is not all spirit.

No matter from what angle you look at it, Christianity represents a perverted and misanthropic attitude to life that can under no circumstances be tolerated in a healthy society. To put it bluntly, Christianity is a kind of spiritual AIDS that has destroyed our natural immunity against unbiological thinking. It is a contaminating disease of the mind and must be fought with all means.

Unlike the Christian, the National Socialist is supposed to live. He is supposed to expand his abilities and unfold his personality as much as he can within the boundaries of his biological nature—both physically and spiritually. He is not supposed to spend life on his knees in front of a Middle Eastern god, begging for mercy and forgiveness for the “sin” of having been born into Nature.

We want to see proud and harmonious people who are confident of themselves and their mission in life—not frightened and dejected products of misanthropic conceptions like “original sin,” which only leaves man one hope in life: that “God” will forgive him if he just believes and repents. Nor do we want the diffident and despairing victims of the pluralistic worldview with its denial of absolute values. National Socialists are not atheists. We do believe in a deity, but our deity is an absolute contrast to the Jewish-Christian Yahweh. For National Socialism there is only one true deity: the inscrutable creative power that is manifested

everywhere in Nature. This is the deity we pay our tribute to by showing veneration and respect for the wisdom of the Laws of Nature.

As National Socialists, we follow no other voice than the voice of Nature and no other ethic than the ethic of Nature, and we know only one mortal sin: to try to revolt against this ethic. This is not mysticism, as some claim, but pantheism—the idea that the divine is expressed through Nature and nowhere else.

Pantheism has its roots far back in history and is one of the foundations of German idealism and romanticism in the 19th century. It is the recognition that we owe our existence to a principle of life that is not just the sum of its chemical components. Thus, National Socialism sees life as more than the materialistic scramble for maximum consumption and self-gratification—life entails an obligation to protect the divine principle that we are part of. Some might call this a religion, but it does not need the establishment of a narrative based on superstition to sustain it—and it sure is not a “faith.” It is not based on belief, but on facts.

Sexual roles

To create sound surroundings for life to unfold we also need healthy families, where children can grow up in harmony and be happy. Another evil of the present order is that this kind of family is being destroyed by the usual unbiological thinking and the nonsense of women’s libbers. Just as the races are different, so are the sexes, and the idea that man and woman are biologically equal is a serious threat to the survival of man.

The differences between them are not the result of socially constructed “sex roles” but of biological roles! It is not a coincidence that it is the woman who gives birth to the children. She is not only biologically fit for this task, but also mentally, and as the mother of the new generation she has the most important role in society. The idea that she must “fulfill herself” by joining the labor force and getting a job at an assembly line, while her children are left to others, is criminal.

Women can only fulfill themselves within their biological role as mothers. Without a mother, the family crumbles. The children are left to themselves or to a state education. When they get home, nobody has time for them. They are not taught any ideals and they get their idols from television, bad music, and even worse literature. They live on fast food and fall victims to the worst kind of commercial materialism—that is, if the woman does not choose to avoid having any children at all either by using some kind of “birth control” device or by murdering the child if she gets pregnant anyway. Of course, the feminists claim that it would be just as natural for the man to look after the children and the woman to go to work. The fact is that if it had been just as natural, the man would have given birth, too.

Miscegenation

The most serious threat to the coherence of society is, without comparison, the biological race-mixing that has always either come hand in hand with the mixing of cultures—or even being its precondition. The disintegration of culture itself can be stopped at any time and a people can find its way back to its own cultural norms and values again—as long as the racial stock is intact. The mixing of the races, however, is irrevocable—and its consequences are incalculable and disastrous.

There are only too many opportunities to study the kind of societies we have as a consequence of race mixing. Latin America, India, and Egypt are all excellent examples, and so are Hellas and the Roman Empire.

Just as the Indian, Persian, and Egyptian cultures also the Greek and Roman civilizations were created and sustained by an immigrated minority of predominantly Nordic race. This higher developed minority first suppressed the original majority and their culture, but later they slowly succumbed to their subdued peoples' numerical superiority. Weakened by innumerable wars that had cost them their most valuable blood and subverted by Asian ideas of false humanitarianism, they gradually gave increasing numbers from the subdued peoples citizenship and brought new slaves and laborers from their colonies in Africa and Asia—who were then integrated and acquired citizenship in the next generation.

This sure is a familiar picture, isn't it? And it was this disintegration of the Nordic race that changed the proud state of Hellas into present day Greece and Rome into Italy—or put in another way: civilization into chaos!

In school you still spend at least some time teaching the children about the ancient cultures, but not one word is said about the people who created those cultures. It does not seem to puzzle anybody that the ability to organize a state can disappear so completely. The truth is that most of the people who masquerade as “Romans” today racially have very little in common with their mighty predecessors. Too many of their ancestors had their home south of the Mediterranean!

When speaking about racial biology today, you soon face a whole lot of taboos. Studying racial biology—that is, if it is the human races you want to study—has become something naughty and not even medical doctors or so-called anthropologists can be expected to know anything at all about this matter. Even to want such knowledge is damaging to your career, so why care?

* * *

We do not have any time to lose. Would you care to join us? Not for our sake—but for the sake of your children.

Can you imagine a world without White people and the civilization they have created?

Excerpted from the article “National Socialism: The Biological Worldview.” The first draft of this article was written in 1987.

THE SUICIDE OF THE WEST

by Revilo Oliver



What has happened to the evangelical atheists without their being aware of it is clear. When they expelled their faith in Christianity, they created within themselves a vacuum that was quickly filled by another faith. And the fervor with which they hold that faith is of religious intensity. They preach the joyful tidings that there is no God with as much ardor and sincerity as ever a Christian preached his gospel. They sacrificed themselves, and some even underwent martyrdom, for their faith. If we wanted to indulge in paradox, we could describe them as the zealots of an anti-religious religion, but it is more accurate to say that their faith in a religion, which was rational in that it expected miracles only from the supernatural power of its invisible deity, was replaced by a superstition that expects miracles from natural causes that have never produced such effects—a superstition that is totally irrational...

From about the middle of the Eighteenth Century to the present we have witnessed the spread and propagation throughout the West of a superstition that is as un-Christian as it is irrational, as obviously contrary to the Scriptures and tradition of Christianity as it is a blanket denial of the reality that all men see and experience every day—a superstition by which faith in an unseen God is replaced by hallucinations about the world in which we live. After that grotesque superstition inspired the most civilized and intelligent part of France to commit suicide, and loosed the frenzied orgy of depravity, crime, and murder called the French Revolution, its influence was contracted by a resurgence of both Christian faith and human reason, but recovering its malefic power over the imagination and sentimentality of our people, it grew again and as a succedaneous religion it gradually supplanted Christianity in the consciousness of both unintelligent non-Christians and infidel Christians, paralyzing both reason and faith.

This grotesque caricature of religion is now the dominant cult in the United States: its marabouts yell from almost all the pulpits; its fetish-men brandish their obscene idols before all the children in the schools; its witch-doctors prance triumphantly through all the colleges and universities. And virtually everyone stands in fearful awe of the fanatical practitioners of mumbo-jumbo. Both the God of Christendom and the reasoning mind of our race have been virtually obliterated by the peculiar system of voodoo called “Liberalism.”

It is obvious that this mass delusion is leading, and can lead, to but one end. James Burnham named it correctly in his generally excellent book, *Suicide of the West*.

It can be argued—and argued very plausibly—that a race that could long accept the “Liberal” voodoo-cult as a substitute for both its religion and its powers of observation and reason—a race capable of such mindless orgies as a “war to end wars”—a race that has for decades worked to commit suicide—is a race that has become too imbecile to be biologically viable. It is entirely possible that our unique capacity for science and technology will, after all, be no more effective in the struggle for life than was the vast bulk and musculature of the dinosaurs. It may be that any attempt to reason with a people seemingly in the grip of suicidal mania is itself the greatest folly, and that the vainest of all illusions is the hope that anything can save men who evidently no longer want to live.

If we permit ourselves as Christians any hope this side of Heaven, and if we permit ourselves as atheists any hope at all, we must base that expectation on the hypothesis that the collapse of Christendom, the loss of faith in the religion of the West, was a traumatic shock to our racial psyche that stunned but did not kill.

* * *

I was unwilling to have the booklet published under other auspices because conversations with some very influential Christians showed me the futility of trying to talk sense to them. Their plan for salvaging the nation consisted of cursing the Jews and repudiating reason by reciting the mantram, “A little child shall lead them.” They could not remember that precisely that phrase had been the inspiration of the Children’s Crusade, which succeeded only in filling the slave-markets of the Near East with a choice breed of biped cattle.

I also observed that, on the whole, American “conservatives” and “anti-Communists” seem to be either unwilling or unable to learn anything from the total and unmitigated failure of all their efforts for the past fifty years. They have dwindled to a little band of aged and aging men and women who now can talk only to themselves, repeating ever more shrilly their futile anachronisms, closing their eyes more tightly to avoid seeing the world of today, and retreating ever farther into a realm of fantasy filled with good fairies and wicked witches who can be summoned or exorcised with magic words. And they have, inadvertently and unwittingly, made patriotic organizations almost a monopoly of confidence men who cynically sell them fallacious hopes and comforting fictions.

The last years of the late Whittaker Chambers were overshadowed by a bleak pessimism of which some adumbrations appear in the pages of his *Witness* and the posthumous book, *Cold Friday* (1964). He was convinced that the American people are actuated by a subconscious, but ineradicable and irresistible, death-wish—a subliminal longing for extinction that makes them turn in fury on anyone who tries to make possible their survival. Before his death in 1962 so drastic a conclusion, extending the effects of morbid psychological states and degenerative diseases to an entire population or even an entire race, seemed highly improbable and could be dismissed as a reflection of the bitterness of his own experience.

But another decade has produced no evidence that Chambers was not right. We usually tell ourselves that our domestic enemies have stealthily captured all of our means of information and communication, and now administer through the schools, the liepapers, and the boob-tubes a corrosive brainwashing that accounts for the ovine apathy of our people as they are herded toward national suicide, but it seems a little odd that our people should have been so obtuse as to permit that capture, and we cannot categorically deny that what we optimistically attribute to systematic brainwashing may have a deeper and hidden cause.

Our race is a biological species, and our peculiar intelligence, like the gorilla's mighty shoulders, once gave us dominance over other species. But what we must now objectively observe in our behavior is not really the gorilla's apathy. It is something much worse: a perverse and idiotic delight in whatever weakens us and strengthens our enemies. This morbid racial masochism is now most conspicuous in the United States and Britain, where we are not only doing everything in our power to subsidize and accelerate the breeding of voracious parasites to impoverish, degrade, and destroy us, but are also applying the most effective biological techniques to breed ourselves into imbecility and eventual extinction.

Six years ago in my *Conspiracy or Degeneracy?* I asked the one crucial question: Have we, the men of the West, lost the will to live?

Nothing, certainly, has happened since then to suggest a negative answer. To be sure, after some sensationally flagitious outrage to our race, a considerable number of men, invariably the least "educated," mutter angrily among themselves; and in a city of almost two million some fifty men and women may boldly assemble to voice their protest, thus embarrassing the vast majority of Aryans, who hasten to assure the world that their heads are so stuffed with mush that they love their Enemies and hope for nothing better than the privilege of being spat-on and kicked some more. And if the outrage is widely reported, the computers will whirr more loudly as they churn out appeals to patriotic suckers, and the travelling salesmen will drive harder as they rush from chapter-meeting to chapter-meeting to meet a temporarily increased demand for patriotic paregoric to soothe the nervous stomachs. Nowhere can one discern the slightest indication that in the great majority of our people the racial instinct of self-preservation has not been lost.

The question remains unanswered, however, for we cannot yet determine whether the instinct has been extinguished or is merely in abeyance while our people are in a kind of cataleptic trance from which they may be roused by physical suffering and acute privation when the times comes, as it assuredly will in a few years. In the meantime the question remains open, although our fragmentary data point to an affirmative answer—to the loss of the will to live. The laws of biological processes, like the law of gravitation, are constant and unalterable; they cannot be evaded by magic or oratory or whimpering; and it would be supremely silly to expostulate with a people that is not biologically fit to survive.

All these considerations confirmed my decision to withhold these pages from the press. This booklet is now published at the instance of Mr. Richard Cotten, who refuses to despair of the future, and who has himself set an example of perseverance in the face of great odds.

The economic status of our ruined nation is apparent to professional economists, who now speculate only about the date at which the counterfeit dollars printed by the Federal Reserve will be declared worthless and replaced by new counterfeits. And the goals of "education" are made more obvious by the "university" in California that has proudly established a special "curriculum" for homosexuals.

If you listen perceptively to the young who have not yet been permanently deranged by drugs and depravity, you will see that their febrile emotionalism, their promiscuity, their

ostentatious clamor or indifference, their mercurial inconstancy, all mask an underlying and subconscious despair that is terribly significant.

Our situation is desperate, and we can afford no illusions, no retreat into a land of dreams. Now, more than ever, *optimism is cowardice*.

We are born into this time, and there is no escape from it save in death. If the courage of our ancestors was not entombed with them, if their ability to meet desperate perils with clear-sighted resolution was transmitted to their heirs, if their will to live is not extinct in us, our race and our civilization may yet survive.

If, as I am told, this little booklet can make even the slightest contribution to our survival, its publication is justified.

The above text was written in 1969 as a sequel to Oliver's article, "After Fifty Years," published as a booklet of the newly formed National Youth Alliance.

THREE OPTIMISTS

Hamilton quotes Rockwell Pierce & Hitler

George Lincoln Rockwell

The fundamental error of the right wing—that sweet reason will change the world and save us from the Jewish tyrants. Reason is still an infant in human affairs, a precious and rare development found in the mutational brains of an infinitesimal minority of *Homo sapiens*.

It is *force, power, strength* which rules the world, from the ebb and flow of the tides to the decision of your neighbor to join the Rotary. Only a negligible fringe of oddball humans change their mind as a result of being convinced by a superior argument. The overwhelming masses, *including the mass of today's "intellectuals"* [emphasis by Andrew Hamilton] change their minds only in order to *conform*. In other words, the minds of the vast majority *always* bow to the strongest opinion—the opinion which brings rewards and avoids punishment.

The right wing examines its reasons and arguments and facts and finds them true and good—as they may be. They then become outraged when the slobs next door cannot see and appreciate this rightness and, very probably, throw them out of the house for preaching “hate.” But this is only as things are. The slobs will hold whatever opinion seems to show the most strength and *will to power*. They are completely, hopelessly female in their approach to reason and always, *always* prefer strength to “rightness.”

William Pierce

Things are very bad indeed, but they are far from hopeless. Only a people or a nation that gives itself up for lost is truly and irrevocably lost. There is a bloody and terrible ordeal ahead of us, and many will perish—but our race can still be saved, and that, in the long run, is all that counts.

Do not be discouraged by the indifference of the people around you. Remember, the great mass of people have always been like that and always will be. When the Christians are ahead they cheer for the Christians, and when the lions are ahead they cheer for the lions. They have no understanding or concern for anything but the present and for what they see as directly affecting their comfort, welfare, or security.

But the masses do not make history. That is and always has been the task of the few. Those few must embody in themselves a majority of will and determination. They must know what they want and be willing to do whatever is necessary to achieve their goal.

Today the old order of things is crumbling into ruin, and the world will never again be restored to what it was before. But a new order will eventually emerge from the wreckage of the old.

It is only too late to save the present order from final collapse. It is not too late to begin building the new.

Adolf Hitler

In my view, when there are nine thousand men in a country who are capable of facing prison from loyalty to an idea, this idea remains a living one.

Hamilton comments: Of course, the speaker was probably referring to an extraordinary level of commitment, on the order of an Anders Breivik or Timothy McVeigh. Even so, he added:

And as long as a man [i.e., presumably *one man*] is left to carry the flag, nothing is lost. Faith moves mountains.

Hamilton comments: Each of the three men just quoted was an optimist. They said so explicitly and their words and deeds bore them out. Yet each “failed.” I qualify “failed,” because in a larger spiritual sense (as far as white survival is concerned) they were all successes given the insurmountable odds they faced. Moreover, the battle in which they were engaged still rages. It is world-historical and spans generations.

The outcome has yet to be determined.

The above has been excerpted from Andrew Hilton’s “Power and losing” (*Counter-Currents*, December 6, 2013).