Apocalypse for whites • II

by Evropa Soberana

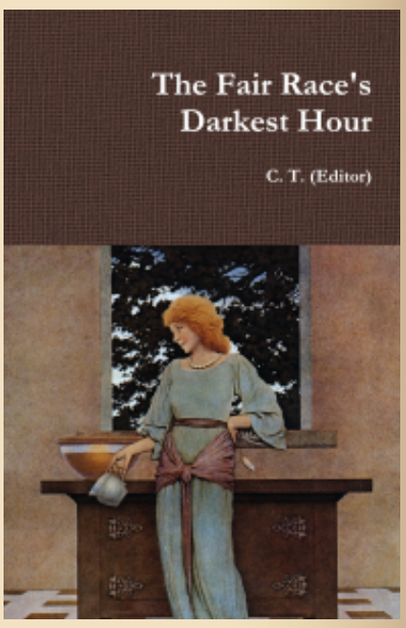
Chapter 1

Geopolitical, anthropological and ethnic context

The Near East or the Levant—what today are Turkey, Lebanon, Syria, Iraq, Israel, Palestine, Jordan and Egypt—has been a very important geostrategic zone of confrontations between the Europe of the forests, the snows, the rivers and the mists, and the deep East of the dry, jealous, sterile and inhospitable spirit of the desert. In this area there have been, from time immemorial, ebbs and flows from both Europe and Asia and Africa, and crystallized in the appearance of the Neolithic and the first civilizations of the world.

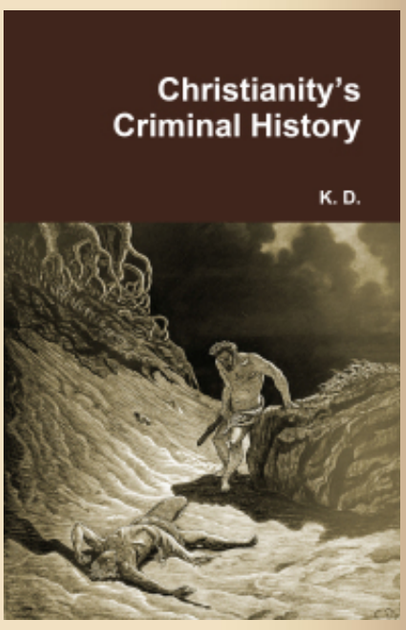
Paraphrasing Nietzsche, we would say, 'if you stare at the desert for a long time, the desert will also stare at you'. If there is a natural selection environment radically different from that of the glaciations, it is undoubtedly the desert: monotonous and infinite environment like the laments of the songs now preached from the minarets of the mosques. Immersed in this type of landscape for a long time, it is easy for a man to have visions and see illusions and distorted reflections; to listen voices that, according to oriental folklore, come from evil spirits and, finally, to lose one's way and sink into despair and madness, and let your mind take a journey into darkness, from which it will never return.

The deserts are the places where the total absence of the fecundating power of heaven—represented by rain and lightning,



This site in a nutshell: here. See also "The 14 words" and "New tablets of stone".

The Fair Race's Darkest Hour is a compilation of texts by seventeen authors that changed my world-view. A softcover edition of the book is available: here.



and by typically European gods such as Zeus or Jupiter—has propitiated the triumph of the Earth, and therefore the death of Nature and the levelling, the devastation, the equalization of the horizons and the lack of permanence of the same floor that is stepped on. It is totally imprudent to think that all these elements do not leave a deep mark on the idiosyncrasy and collective imagination of a people.

The subject that we treat is revealed as a confrontation that, in last instance, is reduced to an evolutionary insurrection of the East not to disappear in an unequal competition with the European human varieties. In 56 BCE, in a speech entitled *De Provinciis Consularibus* given in the Senate of Rome, Cicero himself describes the Jews, along with the Syrians as a 'race born to be a slave'.

Syrians and Jews were ethnic communities in which the Armenid race was strongly represented, and which are encompassed as Semitic cultures. The Semitic waves constituted, for millennia, a source of pain, malaise, violence and tragedy for Europe, from the Carthaginians to the Ottomans. The present book will deal particularly with the Jews, without forgetting other groups that, like the Arabs, Persians and Syrians, made common cause with them on many occasions, including during the rise of Christianity.

Although today they try to unload Europe with an unreal multiculturalism, the daily and historical reality is that the coexistence between different races has only two results: third-worldization and/or balkanization: ethnic conflicts and territorial ruptures. What we are going to see in this book, of course, has nothing of multi-cult and nothing of 'peaceful coexistence', since for centuries and centuries the coexistence between Greeks and Jews was marked by great waves of bloody violence. It did not work.

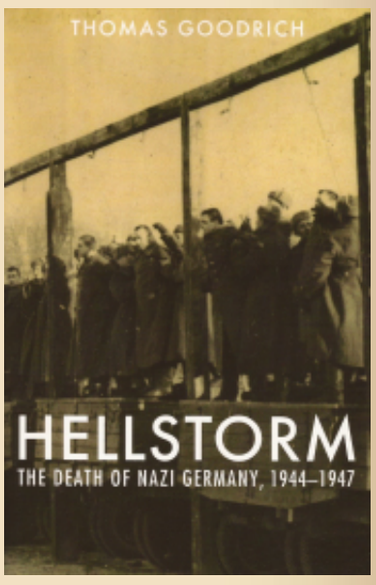
Far, therefore, from the politically correct fantasy of the 'coexistence of cultures', we will investigate the beginning of a series of ethnic cleansings throughout the Eastern Mediterranean, which would culminate in the low Roman Empire with eradication, in North Africa and in the Near East, of the Greek and Roman communities and of most of the classical legacy at the hands of the East.

PUBLISHED IN: ANCIENT ROME CICERO EVROPA SOBERANA (WEBZINE) GEOGRAPHY JEWISH QUESTION (JQ) ROME VS. JUDEA (BOOK) ON DECEMBER 5, 2017 AT 7:56 PM COMMENTS (7)

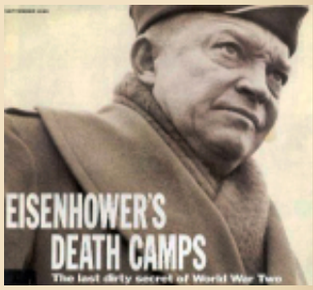
On women in the movement

A translation of the work of Karlheinz Deschner on the criminal history of Christianity is available: here.

Thomas Goodrich's *Hellstorm* is the most important book of the 21st century.



Its subject-matter: the Holocaust perpetrated by the Allied forces on the Germans, civilians included (here).



Here: an SS pamphlet explaining National Socialism.

How we are light-years away from the secular, Neo-Christian ethics of the Alt-Right can be surmised in "Darwin's exterminationism".

Corinna Burt ("Axis Sally") was Harold Covington's trusted assistant. She left his circle and in 'Punching Nazis: Not Enough' she's now saying that 'Racists have chosen to remove themselves from human society and as such do not deserve to be treated as humans. They are mere giant bugs, only less useful because at least bugs feed frogs'.

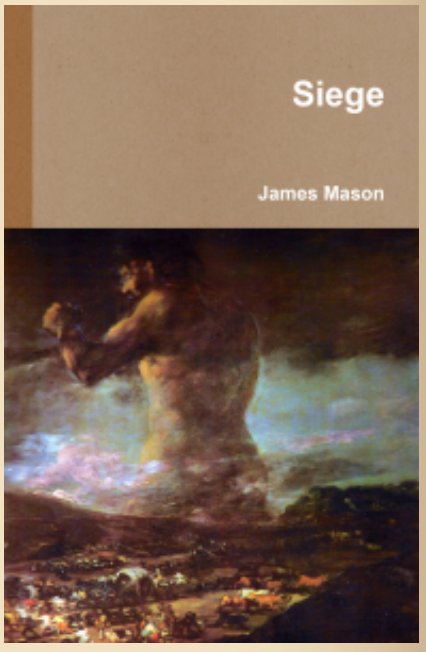
A Briton who sends me links of articles of interest comments: 'Axis Sally and other female Movement freaks like AfD's lesbian matriarch Alice Weidel; and the French National Front's flaky flop Marion le Pen; and YouTube's Anglo-Indian feminist Alt-Right Jewess Tara McCarthy, Zionist Danish Jewess Lauren Southern and cock carousel riding "Catholic" slut Brittany Pettibone, are precisely the reasons why Anglin is so right in demanding that women be barred from any form of serious leadership position in our Movement'.

PUBLISHED IN: HAROLD COVINGTON WOMEN ON DECEMBER 5, 2017 AT 10:55 AM COMMENTS (26)

Apocalypse for whites • I

by Evropa Soberana

Below, abridged translation from the first chapter of *Roma contra Judea, Judea contra Roma*, authored by the Spanish blogger Evropa Soberana:

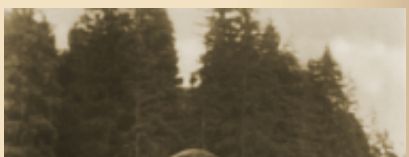


Presently *Siege* is only available as a PDF.

"1945 was the year of the total inversion of Aryan values into Christian values." —Joseph Walsh

"With the death of Adolf Hitler in the close of the 2nd World War in 1945 Western civilization, as it had existed and is still perceived DIED once and for all. The only thing that was left now was a gene pool." —**James Mason**

"The fall of Stalingrad is the finish of Europe. There was a cataclysm. The core of it all was Stalingrad. There you can say it was finished and well finished, the white civilisation." —**L.F. Céline**



‘The Jews have long been in rebellion not only against Rome, but against all humanity’.

—Euphrates the Stoic

‘The Jews belong to a dark and repulsive force. I know how numerous this clique is, how they remain united and what power they exert through their unions. They are a nation of liars and deceivers’.

— Cicero

I

Foreword

The purpose of this book is to give an idea of what happened to the Ancient World, of how Europe fell into the Middle Ages and, especially, to what extent what happened in Rome 1,600 years ago is exactly what is happening in our days throughout the West, but magnified a thousand times by globalization, technology and, above all, the deputation of psycho-sociological and propagandistic knowledge by the System.

What is dealt with in this book is the story of a tragedy, of an apocalypse. It is the end not only of the Roman Empire and all its achievements, but also of the survival of the Egyptian, Persian and Greek teachings in Europe in a bloodthirsty process: premonition of the future destruction of Celtic, Germanic, Baltic and Slavic heritages, always accompanied by their respective genocides.

This process had a markedly ethnic character: it was the rebellion of Christianized slaves (from Asia Minor and North Africa) against Indo-European paganism, which represented the ancestral customs and traditions of the Roman and Hellenic aristocracies—decadent, minoritarian and softened in comparison with an overwhelmingly numerous, brutalized people who cordially detested the distant pride of their lords.

In the third chapter, ‘Christianity and the fall of the Roman Empire’, we will see processes that marked the first development of Christianity: that strange synthesis between Jewish and Greco-decadent mentality that, from the East, devoured the classical world to the bone, undermining Roman institutions and the Roman mentality to the point of propitiating its total collapse.

However, we will begin by focusing on the Eastern Roman provinces, especially Judea, which was snatched by Rome to the heirs of Alexander the Great. How were the relations between Greeks and Jews? What role did the Romans play in Asia Minor and in the management of the Jewish problem? What are the true roots of Israel and the current instability in the Near East?

To unplug yourself from the Matrix you really need to undemonize Adolf Hitler, Heinrich Himmler, National Socialism and the Third Reich. Click **here** to hit ten articles on vital info about the Second World War that the controlled media concealed from you.

Gens alba conservanda est
(“The white race must be preserved”)

Worldly gain at the expense of the *Volk* is the main cause of the ongoing destruction of the white race.

It will be worthwhile to expand on the subject to familiarise oneself with the foundations of what is today the greatest geopolitical conflict on the planet: the State of Israel. We will also see the impossibility, in the long term, of the coexistence between two radically different cultures—in this case, the Greco-Roman and the Jewish.

For now, the Romans will meet a people who take the tradition with the same seriousness as them, but replacing that Olympic, artistic, athletic and aristocratic touch with a spark of fanaticism and dogmatism, and changing the Roman patriotism for a kind of pact sealed behind the backs of the rest of humanity. A people, above all, with a fiercely rooted sense of identity—in fact, much more than any other people—and who also considered themselves to be no less than the 'chosen people'...

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The conquest of Pompey
Herod the Great
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Caligula
Claudius and Nero

Second part

First Jewish-Roman War: the Great Jewish Revolt of 66-73 CE
Ethnic disturbances in Egypt
Siege and fall of Jerusalem: the destruction of the Second Temple
Fall of Masada
Consequences of the Great Jewish Revolt
Second Jewish-Roman War: the revolt of Kitos of 115-117 CE
Third Jewish-Roman War: the revolt of Bar Kokhba of 132-135 CE
Consequences of the Palestine revolt
Some conclusions
Nietzsche on the conflict Rome vs. Judea

Third part

Let's have a look at the situation
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See "Revaluation of values": a paraphrase from Francis Parker's Yockey's *The Enemy of Europe*.

Fortunately, the collapse of the dollar that is coming will mark the beginning of the end of America's economic and cultural hegemony over Europe.

"The sign of the times is degeneracy. This term—degeneracy—sums up all that is happening to the West."

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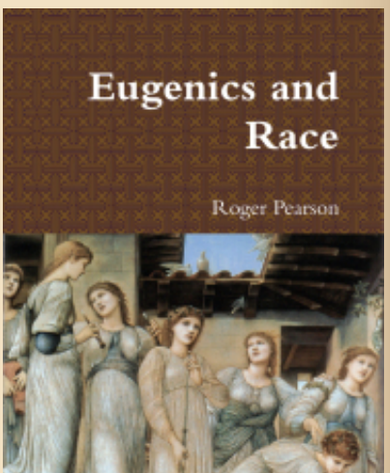


Destruction of Jerusalem: Christianity takes hold outside Judea
Christians stops being persecuted
At the top of the pyramid there are only slaves: Anti-pagan genocide
The Emperor Julian as the last Roman breath
The Anti-pagan genocide continues with more virulence
The martyrdom of Hypatia as an example of Christian terrorism
In conclusion
Nietzsche on Christianity
Nietzschean version of the Sermon on the Mount

PUBLISHED IN: ANCIENT GREECE ANCIENT ROME ANTI-WHITE EXTERMINATIONISM CHRISTIAN QUESTION (CQ) CICERO DESTRUCTION OF GRECO-ROMAN WORLD EVROPA SOBERANA (WEBZINE) INDO-EUROPEAN HERITAGE ISRAEL JEWISH HATE GROUPS JEWISH QUESTION (JQ) ROME VS. JUDEA (BOOK) ON DECEMBER 4, 2017 AT 1:07 PM COMMENTS (1)

On Jordan Peterson

In recent posts I've been critical of Millennial Woes but this time he has produced a **good video** debunking a professor who rightly takes issue with the Newspeak in campus but still adheres, as a child, to the dogmas of the boomers.

PUBLISHED IN: MISCELLANY ON DECEMBER 3, 2017 AT 10:14 PM COMMENTS (12)

Julian, 20

"RACISM":

On the origin of the word "racist"

The word "racism" from the Nietzschean viewpoint

Two texts by Wm. Pierce:

1. Best article on the Jewish question

2. The West's darkest hour

See how using non-white labor in the Ancient World

Julian presiding at a conference of Sectarians
(Edward Armitage, 1875)

V

"And you like the poetry of Bacchylides, as well? Ah, we have extraordinary taste! No doubt of that." I was so overcome by Ecebolius' flattery that had he asked me then and there to leap off the top of my uncle Julian's house as a literary exercise, I would have done so gladly, with an appropriate quotation from Hesiod as I fell. I chattered like a monkey as he examined me closely in Hesiod, Homer, Herodotus, Thucydides, and Theognis.

For seven hours he listened as I recited from memory the many thousands of lines I had memorized at Macellum. He affected to be amazed. "I knew Bishop George was a splendid scholar—that enviable library! But I had no idea he was a teacher of such genius!" I beamed idiotically and kept on talking. I had at last found my tongue, and there are those who think I have not stopped talking since.

As a small child, I had studied at the Patricians' School with Ecebolius. So we quickly picked up where we had left off, almost as if nothing had changed, except that I was now a gawky adolescent with a beard thick on the chin, spotty on the upper lip, invisible on the cheeks. I looked frightful but I refused to shave. I am to be a philosopher, I said proudly; and that was that.

In Constantinople I was left largely to myself. I had only one audience with the Grand Chamberlain Eusebius. I say "audience", for not only did Eusebius exercise the actual power of the Emperor, he imitated his state. In fact, there used to be a joke that

or capitalism in the Modern World is the main factor for white decline:

Who We Are (abridged)

For a couple of articles on Richard Wagner and LOTR click on pics below:

The Jewish Problem (Jewish authors):

Larry Auster's unpublished chapter

Excerpts of *Esau's Tears*

The Jewish Problem (non-Jewish authors):

Definition of anti-Semitism

The Culture of Critique's Preface

if one wanted anything done, Constantius was the man to see because he was reputed to have some influence with the Grand Chamberlain.

Eusebius received me in his suite at the Sacred Palace. He stood up to greet me (although he was the second most powerful man in the empire, he was only an *illustris* and I outranked him). He greeted me in that sweet child's voice of his and motioned for me to sit beside him. I noticed that his fat fingers shone with diamonds and Indian rubies, and he was drenched in attar of roses. "Is the most noble Julian comfortable in his uncle's house?"

"Oh, yes, very comfortable."

"We thought he would prefer that to the... confinement of the Sacred Palace. But of course you are only a few yards away. You can visit us often. We hope you will." He gave me a dimpled smile.

I asked him when the Emperor would return.

"We have no idea. He is now at Nisibis. There are rumours that he may soon engage Sapor in a final battle. But you know as much as I." He made a flattering gesture of obeisance to me. "We have had excellent reports on your progress. Ecebolius tells us that you have a gift for rhetoric which is unusual for your age, though not—if I may say so—for one of your family." Nervous as I was, I smiled at this hyperbole. Neither Constantius nor Gallus could develop an argument or even deliver a proper speech. "Ecebolius proposes that you also take a course in grammar with Nicocles. I agree. These things are necessary to know, especially for one who may be raised very high."

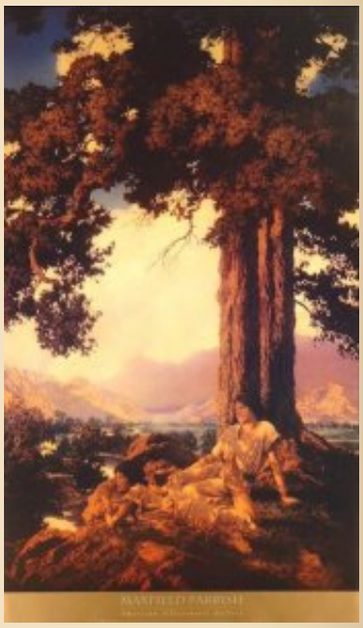
He let this sink in. As I gabbled my admiration of Nicocles and my passion for grammar, Eusebius studied me as though I were an actor in the theatre giving a recitation. I could see that he was curious about me. Gallus had obviously charmed him, but then Gallus was neither intelligent nor subtle; he posed no threat to the Grand Chamberlain. He could be governed, just as Constantius was governed. But who was this third prince, this half-grown youth with a patchy beard who talked too fast and used ten quotations where one would do? Eusebius had not yet made up his mind about me. So I did my best to convince him that I was harmless.

"My interest is philosophy. My goal the University of Athens, the lighthouse of the world. I should like to devote myself to literature, to philosophy. 'Men search out God and searching find him,' as Aeschylus wrote. But of course we know God now in a way our ancestors could not. Jesus came by special grace to save us. He is like his father *though not of the same substance*. Yet it is good to study the old ways. To speak out on every matter, even error. For as Euripides wrote, 'A slave is he who cannot speak his thought,'

History of Jewry:

The saga of the European Jews

Jew vs. White: More than 3,000 years of conflict



"Racism" is just an expression of evolution. All species go through racial separation on their path to speciation. No exceptions.

In humans racist is just a person who loves his race, for example the and who would be a slave, except to reason? Yet too great a love of reason might prove a trap, for as Horace wrote, 'Even the wise man is a fool if he seeks virtue itself beyond what is enough.'"

With some shame, I record the awful chatter I was capable of in those days. I was so uncertain of myself that I never made a personal observation about anything. Instead I spouted quotations. In this I resembled a great many contemporary Sophists who—having no ideas of their own—string together the unrelated sayings of the distinguished dead and think themselves as wise as those they quote. It is one thing to use text to illustrate a point one is making, but quite another to quote merely to demonstrate the excellence of one's memory.

At seventeen I was the worst sort of Sophist. This probably saved my life. I bored Eusebius profoundly and we never fear those who bore us. By definition, a bore is predictable. If you think you know in advance what a man is apt to say or do, you are not apt to be disagreeably surprised by him. I am sure that in that one interview I inadvertently saved my life.

"We shall do everything we can to bring to the divine Augustus's attention your desire—*commendable* desire—to be enrolled at the University of Athens. At the moment you must continue your studies here. Also, I suggest..." He paused tactfully, his eyes taking in my schoolboy clothes as well as my fingers from which the ink had not been entirely washed. "... that you be instructed in the ways of the court. I shall send you Eutherius. Though an Armenian, he is a master of ceremony. He will acquaint you with the niceties of our arrangements twice... no, perhaps *three* times a week."

Eusebius rang a dainty silver bell. Then a familiar figure appeared in the doorway: my old tutor Mardonius. He looked no different than he had that day six years before when he said farewell to us in front of the bishop's house. We embraced emotionally.

Eusebius purred. "Mardonius is my right arm. He is chief of my secretarial bureau. A distinguished classicist, a loyal subject, a good Christian of impeccable faith." Eusebius sounded as if he were delivering a funeral oration. "He will show you out. Now if you will forgive me, most noble prince, I have a meeting with the Sacred Consistory." He rose. We saluted one another; then he withdrew, urging me to call on him at any time.

When Mardonius and I were alone together, I said gaily, "I'm sure you never thought you'd see me alive again!"

This was exactly the wrong thing to say. Poor Mardonius turned corpse-yellow. "Not here," he whispered. "The palace-secret agents—everywhere. Come." Talking of neutral matters, he led me

nymphs on this sidebar. But in today's mad West the term "racist" de facto means *someone who loves the white race* to the point of wanting to preserve it.

Women from our viewpoint:

The eternal feminine

On racial IQ studies:

The new enemies of science

The roots of civilisation

through marble corridors to the main door of the palace. As we passed through the outer gate, the Scholarian guards saluted me, and I felt a momentary excitement which was not at all in the character I had just revealed to Eusebius.

My attendants were waiting for me under the arcade across the square. I motioned to them to remain where they were. Mardonius was brief. “I won’t be able to see you again. I asked the Grand Chamberlain if I might instruct you in court ceremonial, but he said no. He made it very clear I am not to see you.”

“What about this fellow he told me about, the Armenian?”

“Eutherius is a good man. You will like him. I don’t think he has been sent to incriminate you, though of course he will make out regular reports. You must be careful what you say at all times. *Never* criticize the Emperor…”

“I know that much, Mardonius.” I could not help but smile. He was sounding exactly the way he used to. “I’ve managed to live this long.”

“But this is Constantinople, not Macellum. This is the Sacred Palace which is a… a… *nothing* can describe it.”

“Not even Homer?” I teased him. He smiled wanly. “Homer had no experience of this sort of viciousness and corruption.”

“What do they mean to do with me?”

“The Emperor has not decided.”

“Will Eusebius decide for him?”

“Perhaps. Keep on his good side. Appear to be harmless.”

“Not difficult.”

“And wait.” Mardonius suddenly became his old self. “Incidentally, I read one of your themes. ‘Alexander the Great in Egypt.’ Too periphrastic. Also, a misquotation. From the Odyssey 16. 187: ‘No God am I. Why then do you liken me to the immortals?’ You used the verb meaning ‘to place among’ rather than ‘to liken’. I was humiliated when Eusebius showed me the mistake.”

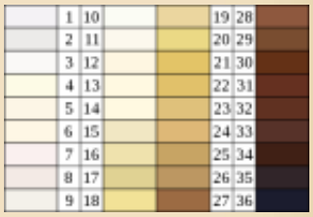
I apologized humbly. I was also amazed to realize that every schoolboy exercise of mine was on file in the Grand Chamberlain’s office.

“That is how they will build their case for—or against—you.” Mardonius frowned and the thousand wrinkles of his face suddenly looked like the shadow of a spider’s web in the bright

Who am I?:

See an excerpted translation from the German Metapedia article about me.

HUMAN SKIN COLORS:



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- Abortion
- Abraham (patriarch)
- Abraham Lincoln
- Achilles
- Adam Smith
- Adolf Hitler
- Adversus Christianos (book)
- Africa

sun. “Be careful. Trust no one.” He hurried back into the palace.

PUBLISHED IN: GORE VIDAL JULIAN (NOVEL) LITERATURE ON DECEMBER 3, 2017 AT 11:37 AM COMMENTS (1)

Fuck the British!

How many British men allowed this*
to happen without going full Breivik?

—Andrew Anglin

(*) Child sex abuse gangs could have assaulted
one million youngsters in the UK.

PUBLISHED IN: ANDREW ANGLIN FEMINIZED WESTERN MALES HATE UNITED KINGDOM ON DECEMBER 2, 2017 AT 12:01 AM COMMENTS (52)

Day of Wrath, 11

An encounter of psychoclasses

Julian Jaynes wrote:

> I have endeavored in these two chapters to examine the record of a huge time span to reveal the plausibility that man and his early civilizations had a profoundly different mentality from our own, that in fact men an women were not conscious as we are, were not responsible for their actions, and therefore cannot be given credit or blame for anything that was done over these vast millennia of time.

In his book Jaynes complains that the translators of the texts of the Ancient World color their translations with abstract words absolutely incompressible for the bicameral mentality of other times. Personally, once I realized that psychoclasses exist, the Hollywood movies that retroproject our modern psyche onto epic adventures of the historical past look rather silly, as if man had always been the same.

The indigenistas talk wonders of the Mexica herbalist medicine in spite of the fact that it was impregnated with paleologic thinking.

Against the Fall of Night (novel)
Agamemnon
Alaric
Albert Lindemann
Albert Schweitzer
Albert Speer
Albrecht Dürer
Alcibiades
Alcman
Aldous Huxley
Alex Linder
Alexander Alekhine
Alexander the Great
Alexandr Solzhenitsyn
Alexandria
Alexis de Tocqueville
Alfred Rosenberg
Alice Miller
Alt-Right / white nationalism
American civil war
Americanism
Amerinds
Ammianus Marcellinus
An Eye for an Eye (book)
Ancient Greece
Ancient Rome
Anders Breivik
Andrew Anglin
Andrew Hamilton

Most of the cures were oriented to expel the evil spirits. If the ailment was "the cold disease," offerings were performed on the particular mount that aroused special devotion. The diagnosis did not rely on empirical observation, but on divination; and if a god had sent the disease offerings to that deity had to be performed. As Silvano Arieti wrote, his schizophrenic patients interpreted everything that occurred as wished by external agents. Far more disturbing was the propensity of Mesoamericans to perform trepanations to let the evil spirits go. The record of this practice on trepanated skulls is an Indian skull with five large holes.

Most interesting is the first act coming from a frightened Moctezuma when learning about the arriving of strangers: he dispatched a delegation offering fresh human flesh to them. When the Spaniards still were in the Veracruz shore, Moctezuma's representatives visited Cortés; killed the captives they had brought with them, and began to prepare their bodies for a cannibal feast. The Spanish did not believe what they had before their eyes. "When they saw it, it made them feel sick, they spit out, they rubbed their eyes," wrote Bernal Díaz. It is true that in a disobedient plot Cortés ordered to cut the feet's fingers of the pilot Gonzalo de Umbría. The Spanish captain was capable of attacking a village of unarmed Tlaxcallans and commiting a massacre, as well as amputating the right hands of the Indian spies. He ordered the killing of defenseless men, women and children during the siege of Tenochtitlan, "one of the most shameful scenes that the life of that man registers," wrote his biographer Salvador de Madariaga. It is also true that he ordered that Qualpopoca and his sons be burned alive for having killed a rearguard of Spaniards. He even ordered the hanging of two of his own, and in another plot where he feared for his life he hanged Cuauhtémoc himself. But Cortés did not indulge himself in self-harming practices. Nor did he sacrifice children. Compared to the Amerindians, the rustic soldiers belonged to a completely new dimension of the evolution of the human psyche, as distinct from the infanticidal psychoclass as a butterfly from the worm.

Those who, through history and prehistory, have belonged to the infanticidal psychoclass invariably get schizophrenized: be Indians, Caucasians, Africans or Orientals. A noise coming from Nature or an animal that passes on the way is interpreted as an omen. For these people there is no individuation, free will in the broadest sense, and much less cognition or Aristotelian thought process. In the case of the Mexicas, destiny was determined by the birth date and escaped the will of the individual. The psychic climate was charged of pessimism and threatened with annihilation. The Amerindians protected themselves by making offerings to their demonic gods. When Mesoamericans felt threatened by something they punctually offered blood and hearts as an attempt to placate what, in fact, were their inner demons.

Andrew Joyce

Angela Merkel

Anti-German exterminationism

Anti-white exterminationism

Antichrist (book)

Antiochus IV Epiphanes

Aphrodite

Apollo

Apollonius of Rhodes

Arcadia

Arcadius

Archeology

Archimedes

Architecture

Argentina

Arianism

Aristocracy

Aristophanes

Aristotle

Art

Artemis

Arthur C. Clarke

Arthur de Gobineau

Arthur Kemp

Arthur Schopenhauer

Artificial Intelligence (movie)

Aryan beauty

Aryan problem / Deranged altruism

Asia

In Cempoala, writes Bernal Díaz, frightened by the bearded *teules* (a corrupted word from *teteuh*, gods) that came from the East, "each day they sacrificed in front of us three or four or five Indians." When Cortés begins his resolute advance to the great Mexican capital Moctezuma fell seized with panic. "And they sacrificed each day two boys so that [the gods] answered what to do with us." When they arrived to Cholula "we knew that [Moctezuma] was shut away with his devotions and sacrifices for two days, together with ten principal papas [high priests]." A little after that page there appears something unbelievable in Bernal's story. The response of the high priests was that the emperor should "let us in."

Take note that, analogously to the magical thinking of pre-Hispanic medicine, the emperor or *Huey Tlatoani* did not think in Aristotelian logic. It is true that, just as Ahuítzotl, before becoming monarch Moctezuma had been high priest. But he also had been a successful general. Despite of it, in the crucial year of his reign he did not ask advice from his military chiefs but from his priests, and what is worse: he let the Spanish enter knowing that they had just perpetrated the massacre of Cholula; the city being plundered by the Spanish allies, the Tlaxcallans, and the temple of Huitzilopochtli burnt for two days, in addition that Cortés ordered the destruction of all effigies of worship. Tenochtitlan was not Cholula. Located as the only lacustrine city of the continent, it was well protected. The Mexicas could easily have lifted the bridges that led to the empire's capital. Instead, they let enter not a mere Cortés delegation, but the captain along with all of his army (including the horses, never seen before)!

If this is not suicidal magical thinking coming from bicameral minds, what is it? The conquest of America is the chapter of history that catches the attention as no other conquest of the history of mankind. Although Carthage suffered a similar fate of Tenochtitlan, the Romans had to fight through three very costly Punic wars throughout 120 years before razing the city. It took Cortés a tiny fraction of that time to do the feat: he initiated his campaign in 1519 and by 1521 he had taken the double city of Tlatelolco-Tenochtitlan. Jaynes' observation quoted above about Pizarro, "How could an empire whose armies had triumphed over the civilizations of half a continent be captured by a small band of 150 Spaniards in the early evening of November 16, 1532?" may be said about Cortés too.

"Never did a captain with such a small army perform such a feat, nor achieved so many victories or hold a grip of such a great empire," commented the chronicler Francisco López de Gómara. If there is something apparent in Bernal's story it is that the captain wanted to bring to an end the practice of sacrifice in each town he passed through in route to Tenochtitlan. A semi-Indian friend of mine who has read the chroniclers commented that the

Athanaric

Atheism and secularism

Athena

Athens

Attila

Audios

Augustus

Australia

Austria

Autobiography

Axiology

Aztec people

¿Me Ayudarás? (book)

Barack Obama

Bartolomé de las Casas

Baruch Spinoza

Battle of Poitiers

Battle of Thermopylae

Bayreuth Festival

Beauty

Beethoven

Ben Klassen

Ben-Hur

Benito Mussolini

Benjamin Disraeli

Benjamin Franklin

Beowulf

Berlin

Bernal Díaz del Castillo

Bernardino de Sahagún

Bible

historicity of their stories is way above the excuse that, mantra-like, we have heard a thousand times from other Mexicans: "Winners write history." What actually happened is that the Tlaxcallans hated the Mexicas, who through a century had been raiding them to obtain captives for the sacrifice. Had the inhabitants of Tenochtitlan been popular in the so-called Aztec Empire the Spanish would have been repelled in Mexico. A pitiful sensation produces in the reader an illustration of the book by Diego Durán with humble Indians carrying, on their bended backs, the backpacks of the newcomers in their advance to Tenochtitlan while a Spaniard appears comfortably on his horse. The same can be said of another illustration of Indians building brigantines that would be decisively used in the battle of the Lake Texcoco. Obviously, the conquest of Mexico was also a civil war.

As implied above, my father feels an excessive admiration for the Indian world. On several occasions he has argued that the fact that the poetry of Nezahualcóyotl, the most refined representative of the Nahua culture, is so humane that it refutes the vision of the culture as barbaric. But poetry is no reliable standard. The basic, fundamental principle in psychohistory has childrearing as the relevant factor, and from this point of view even the refined monarch of Texcoco was a barbarian.

In a courtier intrigue Nezahualcóyotl consented using garrote to execute his favorite son, the prince Tetzauhpilzintli. The Nahua characters were seized with fratricide fits. Moctezuma I (not the one who received Cortés) ordered the killing of his brother and something similar did Nezahualcóyotl's heir, Nezahualpilli: who also used capital punishment with his first born son and heir. Soustelle says that this family tragedy was one of the causes of the fall of the Mexican empire since the blood brothers that rose to the throne flipped to the Spanish side. But Soustelle's blindness about what he has in front of his nose is amazing. Like León Portilla, for Soustelle "there is no doubt that the Mexicans loved their children very much." But that is not love. Nezahualcóyotl's mourning after letting his son be killed reminds me the *"Pietà"* of my first book, my mother, who suffered for seeing me in wretched conditions when she did nothing but escalate her abusive behavior against me. More disturbing is that some upper-class Mexicas delivered their little children to the Tláloc priests to be sacrificed. This piece of data demonstrates that motivation was more than mere economics, as rich people are not desperate for money.

Bill Clinton

Biography

Blacks

Bob Whitaker

Book of Revelation

Brazil

Brenton Tarrant

Brigade (novel)

Brutus

Buddhism

Caligula

Camp of the Saints (novel)

Canada

Cannibalism

Carl Gustav Jung

Carl Sagan

Carl Schmitt

Carlo Collodi

Carolyn Yeager

Carthaginians

Cassius Dio

Catholic Church

Catholic religious orders

Cato

Celsus

Celts

Charlemagne

Charles Darwin

Charles Dickens

Charles Martel

The above image of the chronicler Diego Durán, which shows the tláloques, is in the Library of Madrid. Note the child in the water with the chest opened.

From a considerable distance the Spanish soldiers saw how their companions were sacrificed at the top of the pyramid of Tenochtitlan, whose heads would later be found impaled in a *tzompantli* together with the decapitated heads of the captured horses. When I mentioned for the first time the *tzompantlis* I omitted to say that they were structures on parallel crossbeams. Through holes on the temples, the stakes supported the enormous files of decapitated human heads, one after another. (Only in Tenochtitlan there were seven *tzompantlis;* the Spaniards had seen a *tzompantli* in Cempoala, not very far from the Veracruz shore, and some time after in their journey another one in Zautla, which also contained femurs and other parts of human bodies.) Bernal Díaz writes: "In that state of affairs, very frightened and wounded, we did not know about Cortés or Sandoval, nor of their armies, if they had been killed and broken down *[chopped into pieces]*, as the Mexicans told us when they threw into our camp the five heads they grasped by the hair and beards." The demoralized soldiers wanted to flee to Cuba after the battle of *La Noche Triste*, when most of the Spaniards died: a great defeat for the Spanish arms on Mexican soil.

I the middle of a skirmish the Indians captured Cortés himself, but they did not kill him. When taking him over to be sacrificed their men rescued him. From the military viewpoint, this magical thinking of not killing the fallen captain but attempting to take him to the pyramid was a gross blunder: Cortés would be the man who harangued the Spanish not to flee to Cuba after the catastrophic *Noche Triste*. Thereafter, with the Tlaxcallan support, the war turned over and the Mexica capital was lost. Cuauhtémoc, the last *Huey Tlatoani* rejected the peace proposals that, day after day, Cortés offered the Mexicas. (Cuauhtémoc had been the same noble who led the signal to stone Moctezuma after the massacre ordered by Pedro de Alvarado, inspired by the massacre of Cholula ordered by Cortés.)

It is not my intention to vituperate the Mexicans of my childhood. As I revealed in my previous book, the memories of Mexico City's beautiful neighborhoods where I lived in the 1960s, before the city disintegrated, still feed my deepest nostalgias. Nor is it my intention to vituperate the ancient Mexicans. As I have also said, the psychoclass of the Mexicas was far more evolved than the Chichimeca: the Nomads from the north who still ate raw meat because they could not use fire; could not build houses, and lived in the caves. The Amerindian hunter-gatherers were in a more

Charles V

Chess

Child abuse

Childhood's End (novel)

China

Christian art

Christian question (CQ)

Christian views on Hell

Christianity

Christopher Columbus

Cicero

City of God (book)

Civil war

Civilisation (TV series)

Claudius

Clement of Alexandria

Colin Ross

Color of crime

Committee for Skeptical Inquiry

Commodus

Communism / Bolshevism

Conservatism

Conspiracy theories

Constans

Constantine

Constantine II

Constantinople

Constantius II

dissociated state of mind than the inhabitants of the big cities, like the refined Nahuas. And taking into account the inconceivable sadism of the Mayas with the prisoners, undistinguishable from that of the cruelest serial killers of today I have not the slightest doubt that, even though the pictographic form of Mexica writing before the syllabic Mayan represents a technical regression, the psychoclass of the ancient Mexicans marks a psychogenic advance compared to their southern neighbors.

Gotten to this point I must confess that it is painful to read almost anything related to Moctezuma. And it is painful in spite of the fact that Bernal Díaz says that the *Huey Tlatoani* himself shared the cannibalism of his age. "I heard them say that they used to cook for him the flesh of small boys," and on the same page it can be read that "our captain reprimanded him the sacrifice and the eating of human flesh, and Moctezuma ordered that that delicatessen be not cooked for him anymore." Despite of his culinary habits, the reading of the Bernaldine pages is painful because we can see a very human Moctezuma. Both Bernal Díaz and Cortés were fond of Moctezuma; and his candid, fearful and superstitious personality moves the reader to sympathize with him too. It is very difficult not to feel a particular affection for Moctezuma. It is true that before Cortés and the Spanish the *Huey Tlatoani* behaved like a *güey* (a Mexicanism that when I was a boy meant stupid). Today's Mexicans are not as *güeyes* as the Mexicas. But even after almost five hundred years it is a disturbing experience to discover how the historical Moctezuma behaved.

Before the Spanish expedition reached Tenochtitlan, the most powerful man of the empire had clung to his *papas* of long, tangled and gluey hair with blood scabs. We can imagine the mental state of those who, time after time, stuck their hand in living bodies digging through the vital organ. They had ash-colored faces because they too had to bleed themselves once a day. When Moctezuma fell seized with panic as the alien expedition was in route to the empire's capital, besides the priests he also consulted fortune-tellers and sorcerers. Once the Spaniards arrived it is disturbing to learn how these men, who represented a more integrated psychoclass, took over the empire from Moctezuma: like an adult snatching the ice cream from a little boy, who had been a magnificent host for Cortés and his enormous military escort.

The common people were as psychologically dissociated as their governor. During the long period of time that goes from the Moctezuma kidnapping by Cortés to the massacre perpetrated by Alvarado, with the exception of Cacama and a few nobles the Mexicans did not rebel against the invasion. They did not even react when Cortés ordered that Qualpopoca, his sons and fifteen chiefs be burned alive at the stake, humiliating the emperor who, with chains, had to witness the execution in the plaza of the Great

Corneliu Zelea Codreanu

Counter-Reformation

Crusades

Currency crash

Daniel (biblical figure)

Dante Alighieri

Darkening Age (book)

David (king of Israel)

David Duke

David Friedrich Strauss

David Irving

David Lane

Day of Wrath (book)

Daybreak Publishing

Death in Venice (movie)

Decius

Degeneracy

Degenerate art

Demeter

Democracy

Democritus

Demography

Denmark

Der Ring des Nibelungen (opera)

Destruction of Greco-Roman world

Diocletian

Dionysus

Dominique Venner

Don Quixote (book)

Pyramid. Moctezuma was even taught to learn, in Latin, prayers like Our Father and the Hail Mary. Cortés left temporarily Tenochtitlan to stop Pánfilo Narváez in Cempoala. Narváez arrived from Cuba with a great army; he wanted to place Cortés under arrest and liberate Moctezuma. Only the massacre of Mexico where the blond Alvarado (nicknamed Tonatiuh, the sun) slaughtered the flower of the Mexican aristocracy during the "Aztec Easter" made the Mexicas wake up. Their long lethargy reminds me an eighteenth-century observation by a Jesuit that Amerindians were grownup children, "bambini with beards."

Unlike the Peruvians, who constantly clean the great statue of Pizarro—who behaved worse with Atahualpa than Cortés with Moctezuma—, in half a century of living in the Mexican capital I have not seen a single statue of Cortés, his Indian wife, or Moctezuma. So deep did the trauma of the conquest impregnate the Mexicans' psyche that its tail can be felt half a millennium later. It is true that, after the Alvarado massacre, what had been a sort of picaresque conquering story turned into an apparent infamy, although Salvador de Madariaga qualifies the Nahua vision of the conquest by pointing out that Alvarado "was right in thinking that there existed a conspiracy" from the Mexica to attack the Spaniards after the holyday. On the other hand, through a sense of black humor even a dark-skinned Mexican has dared to see the cruelties committed by his ancestors. In *An Autobiography* the Mexican muralist José Clemente Orozco wrote:

> According to them *[the indigenistas]* the Conquest ought not to have taken place as it did. Instead of sending cruel and ambitious captains, Spain should have sent a great delegation of ethnologists, anthropologists, archeologists, civil engineers [...]. Very tactfully it might have been suggested to great Moctezuma that he should establish democracy for the lower orders, while preserving the privileges of aristocracy, thus pleasing everyone. In this way the three abhorrent centuries of Colonial Period could have been side-stepped, and the Great Teocalli would still be standing, though thoroughly disinfected to keep the blood of sacrifices from going bad, and to enable us to turn it into blood pudding—in a factory standing where, for want of it, the National Pawnshop inadequately serves.

History did not occur that way. The soldiers razed Tenochtitlan and a clergy coming out directly from the Counter-Reformation and the Reconquista took care of the statues and the codexes. A melancholic Mexica poem says: "Our lifestyle, our city, is lost and dead." The infamous pyramid that enclosed the remains of the boy whose photo I included way above was blown up with 500 barrels of powder. Conversely, in the sarcastic scenario by Orozco, in the world's most beautiful city the tourists would utter wonders when escalating the Teocalli to see the great Uichilobos without any

Donald Trump

Dorians

Dresden

Dwight D. Eisenhower

Dylann Roof

Eastern Orthodox Church

Economy

Edmund Burke

Edward Gibbon

Edward I of England

Egalitarianism

Egypt

Eleusis

Elizabeth I

Emperor Julian

Energy / peak oil

England

Enlightenment

Enoch Powell

Erasmus

Esau's Tears (book)

Eschatology

Essay on the Inequality of Human Races (book)

Ethnic cleansing

Eugenics

Euripides

Europe

European Union

Eusebius

Evil

knowledge of the sacrificed child and his remains, still enclosed under the rock, dozens of meters below their feet.

After the fall of Tenochtitlan Bernal Díaz tells us that "land, lagoon and bargekennings were full of dead bodies, and it stank so much that there was no man who could endure it." In contrast to the Manichaeism of contemporary Mexicans, whether hispanophiles or indigenistas, Martin Brown drew some irreverent cartoons published in Terry Deary's pamphlet *The Angry Aztecs*. One of them illustrates the stone blocks of the recently destroyed city: colored stones of the temples that would be used for the construction of the Christian buildings. In Brown's cartoon there is a dialogue between two pubescent Nahuas, a boy and a girl sitting in the great city on ruins:

Boy: The Aztecs killed my mum.
Girl: The Spanish killed mine.
Boy: I wonder who is deader?

But Brown omitted the crux: Moctezuma and his folk ate the kids of that age, something that the Spaniards never did. What destroys the mind to the point of making an entire continent inhabited by easy-to-conquer *güeyes* is to carry the burden, in the innermost corner of the soul, that our beloved *totatzin* sacrificed one of our siblings; or that this happened in the families of friends and acquaintances and that nobody condemned it. Using the language of my previous book, since the sacrifices were part of the social tissue nobody counted with an "enlightened witness," let alone a "helping witness" when the poisonous pedagogy was being inculcated. Let us remember the ethnologic study of the twentieth century about the New Guinea tribes. The children avoided their parents when they ate one of their little siblings. The rates of child suicide among such peoples, a more disturbed society than the Mexica, were very high.

The Spanish destruction may be compared in some way to the destruction by king Josiah in 641 B.C. according to II Chronicles 34, about which Jaynes comments that had it not occurred more archaeological evidence of the ancient Hebrews' speaking idols could have been found. Though objectionable for the standards of our time, such measures of cultural extermination were necessary during the attempts of the superior psychoclass to eliminate the sacrifices: be them sacrifices of children to Baal or to Tláloc.

Evropa Soberana (webzine)

Ezekiel

Fair Race's Darkest Hour (book)

Fascism

Feminism

Feminized western males

Film

Final solution

First World War

France

Francis Galton

Francis Parker Yockey

Francisco Franco

Franco Zeffirelli

Frankfurt School

Franklin D. Roosevelt

Franks

Franz Boas

Frederick the Great

Free speech / Free press

French Revolution

Friedrich Nietzsche

Friedrich Schiller

Fritigern

From Jesus to Hitler (book)

The objective of the book is to present to the racialist community my philosophy of The Four Words on how to eliminate all unnecessary suffering.

If life allows, next time I will reproduce another chapter. Those interested in obtaining a copy of *Day of Wrath* may visit: this artcle.

PUBLISHED IN: AZTEC PEOPLE BERNAL DÍAZ DEL CASTILLO CANNIBALISM CHILD ABUSE DAY OF WRATH (BOOK) HERNÁN CORTÉS HISTORY HUMAN SACRIFICE MOCTEZUMA II PSYCHOHISTORY SCHIZOPHRENIA TENOCHTITLAN ON DECEMBER 1, 2017 AT 12:19 PM COMMENTS (3)

Imperium

by Juliano Correa

Let's say we are Germanophiles. We want Nordic imperialism and we want to liquidate every other culture that is not Nordic, after all.

I believe if a person doesn't identify this way they are not seriously pro whites. Unfortunately most of the white nationalists are Russophiles.

Other problem: most of the identitarian and European nationalists are not even racists. They just want to be separated but don't believe in superiority and are fans of Alexander Dugin.

PUBLISHED IN: AXIOLOGY GERMANIC PEOPLE NORDICISM PRO-WHITE EXTERMINATIONISM ON NOVEMBER 30, 2017 AT 10:49 AM COMMENTS (23)

Kriminalgeschichte, 45

Below, abridged translation from the first volume of Karlheinz Deschner's *Kriminalgeschichte des Christentums* (*Criminal History of Christianity*)

It was not fought for faith, but for power and for Alexandria

The exacerbated interest in faith was not really more than the obverse of the question. From the beginning, this secular dispute was less about dogmatic differences than about the core of a typical clerical policy. 'The pretext was the salvation of souls'—admitted even Gregory of Nazianzus, son of a bishop and holy

G.W.F. Hegel
Galerius
Galileo Galilee
Game of Thrones
Gaul
Genetics
Genghis Khan
Genrikh Yagoda
Genuine spirituality
Geography
George Lincoln Rockwell
George Orwell
George Washington
Germanic People
Germany
Giorgio de Chirico
Giselher Wirsing
God
Goethe
Gone with the Wind (movie)
Gore Vidal
Goths
Gratian
Greg Johnson
Guillaume Faye
Gulag Archipelago (book)
Gustave Doré
Hadrian
Hamlet (1948 film)
Hannibal

bishop in turn, who avoided meddling in worldly matters and who often eluded his ecclesiastical offices by fleeing—, 'and the motive was anxiety of domain, not to mention tributes and taxes'.

The hierarchical ambitions for power and the disputes over the Episcopal sees, in whose course the theological rivalries were often forgotten, gave duration and vehemence to those enmities. It not only excited the Church but, at least in the East, also the state. Not only did the council fathers sometimes engage in quarrels until the Holy Spirit spoke, but also lay people beat themselves bloody in public.

Any dispute produced there between the clergy, Arian and Monophysite, iconoclasm exceeds the limits of a mere quarrel between friars and shocks all political and social life for centuries. This makes Helvetius affirm, in a lapidary way: 'What is the consequence of religious intolerance? The ruin of the nations'.

And Voltaire assures that 'If you count the murders perpetrated by fanaticism from the brawls between Athanasius and Arius up to the present day, you will see that these disputes have contributed to the depopulation of the Earth rather than the warlike confrontations', which undoubtedly it has been very often a consequence of the complicity between the throne and the altar.

However, just as the policies of the State and the Church were intimately intertwined, so were the latter and theology. Of course, there was no official doctrine about the Trinity, but only different traditions. Binding decisions 'were only made in the course of the conflict' (Brox).

In spite of this, each of the parties, especially Saint Athanasius, liked to call his desire for prestige and power a matter of faith; thus could accusations be constantly presented and justified. Athanasius immediately theologises any political impetus and treats his rivals as heretics. Politics becomes theology and theology, politics. 'His terminology is never clear enough, the question is always the same' (Loofs). 'With Athanasius it is never about formulas' (Gentz).

What most characterizes the 'father of orthodoxy' is that he leaves his extremely confused dogmatic position, using it until the 350s, to designate the 'true faith', those topics that would later be used to stigmatize the Arian or semi-Arian 'heresy': that he, the defender of Nicaea and the *homousios*, rejected for a long time the theory of hypostasis, thereby delaying the union; and that he, the bulwark of orthodoxy, even cleared the way for an 'heretical doctrine', Monophysitism.

For that reason, the Catholics of the 5th and 6th centuries had to 'touch up' the dogmatic treatises of their doctor of the Church. However, for a long time the Arians proposed a formula of

Hans F. K. Günther

Harold Covington

Harry S. Truman

Hate

Heinrich Himmler

Hellstorm (book)

Helmut Stellrecht

Henry VIII

Heracles

Hermann (Arminius)

Hermann Göring

Hermann Samuel Reimarus

Hernán Cortés

Herod the Great

Herodotus

Hesiod

Hieronymus Bosch

Hippocrates

History

History of the decline and fall of the Roman Empire (book)

Hitler Youth

Hitler's table talk (book)

Hojas Susurrantes (book)

Holocaust

Holodomor

Homer

Homosexuality

Honorius (emperor)

Horace

profession that coincided literally with that often used by Athanasius, but then appeared as 'Arian heresy' since whatever the opponent said, it was always bad in advance, malignant and diabolical; and any personal enemy was an 'Arian'.

All this state of affairs was facilitated by the fact that for a time there had been total confusion in theological concepts, and the Arians had split again. Even Constantine II, who had gradually favoured them more and more radically— 'to all the corrupt bishops of the Empire' (Stratmann, catholic), 'to the caricatures of the Christian bishop' (Ehrhard, catholic)—, got so fed up of the dispute over the 'nature' of Christ that ended up forbidding it.

The theologians of the post-Constantinian era compared this war of religion, increasingly unintelligible, with a naval battle in the midst of the fog, a nocturnal combat in which it is impossible to distinguish the friend from the foe, but in which one hits with viciousness, often changing sides, preferably, of course, towards the side of the strongest in which all means are allowed; one hates intensely, intrigues are plotted and jealousies provoked.

Even Jerome, the father of the Church, affirmed in his moment that he did not manage to find peace and tranquillity neither in a small corner of the desert, because every day the monks asked him accounts of his faith. 'I declare what they want, but it is not enough for them. I subscribe to what they propose to me and they do not believe it. It is easier to live among wild beasts than among such Christians!'

Numerous aspects of the chronology of the dispute are still controversial, even doubting the authenticity of many documents. However, the direct starting point was the revolt provoked by a debate about the Trinity around the year 318 in Alexandria, a city in which they fought for more than faith.

Alexandria, founded in 332-331 by Alexander the Great, the city of the poet Callimachus, the geographer Eratosthenes, the grammarian Aristophanes of Byzantium and Aristarchus of Samothrace. The city of Plotinus and later of Hypatia, was the main metropolis of the East, a cosmopolitan city of almost a million inhabitants, whose luxury only rivalled that of Rome.

Human sacrifice

Huns

Hunter (novel)

Hypatia of Alexandria

Ibycus

Iceland

Iliad (epic book)

Immanuel Kant

Immigration laws

Impeachment of Man (book)

India

Individualism

Indo-European heritage

Industrial Revolution

Infanticide

Inquisition

Intelligence quotient (IQ)

Ireland

Isaac Newton

Isabella I of Castile

Isaiah (prophet)

Islam

Islamization of Europe

Israel

Italy

Alexandria was mapped out with broad views, it was rich and an important commercial plaza, with a fishing fleet that obtained not insignificant catches and stood out for its monopoly in the papyrus industry, which supplied to the whole world.

Alexandria, the place where the Old Testament was translated into Greek (the Septuagint), was also the seat of a patriarchy—it is not true that St. Mark founded it; the first bishop of whom there is historical record is Demetrius I—, and it was, within the whole of the Church including that of the West, the largest and most powerful of all Episcopal sees. The two Egypts, Thebes, Pentapolis and Libya were under its jurisdiction.

This position had to be maintained, consolidated and expanded. The Alexandrian hierarchs, called 'popes' and who soon became immensely wealthy, intended during the 4th and 5th centuries to get at all costs the domination of the totality of the Eastern dioceses. Their theology was also opposed to that of Antioch, which also joined the struggle for rank between the two patriarchs, always winning he who supported the emperor and the ecclesiastical and imperial seat of Constantinople.

In constant struggle against ecclesiastical competitors and the State, a political apparatus of the Church arose here for the first time, similar to what would later be in Rome. According to this, the bishops of the secondary seats acted, who paid for any change of course with the loss of their Episcopal armchairs, or either they won them. Not one of the innumerable paleo-Christian churches of Alexandria was preserved.

Around the year 318, Patriarch Alexander would have preferred to silence the burning question about the *ousia*, the nature of the 'Son'. There was a time when he was personally linked to the orator Arius (around 260-336), denounced by the Meletians and since 313 he was the presbyter of the church of Baucalis, the most prestigious in the city and the centre of a large group of followers formed by young women and workers of the dams.

But Arius, who was a kind and conciliatory scholar and probably composed the first popular songs of the Christian era (now totally forgotten), had renounced the Episcopal seat in favour of

James Mason

James Watson

Jane Austen

Japan

Jared Taylor

Jean-Jacques Rousseau

Jefferson Davis

Jeffrey Masson

Jeremy Bentham

Jerusalem

Jesus

Jewish hate groups

Jewish question (JQ)

Jewish–Roman wars

Jez Turner

Johannes Gutenberg

Johannes Kepler

John Calvin

John F. Kennedy

John Locke

John Milton

John Modrow

John of Patmos

John Stuart Mill

John the Evangelist

John Tyndall

José María Morelos

José Vasconcelos

Joseph Goebbels

Joseph Stalin

Josephus

Alexander, and in the contest he participated less in a personal capacity than as an exponent from the school of theologians of Antioch, which he had neither founded nor directed. On the other hand, Bishop Alexander had previously defended, which was also reproached by Arians, ideas and doctrines similar to those he was now pursuing; he affirmed that Arius spent 'day and night in insults against Christ and against us'.

After two public debates, at a synod that brought together 100 bishops, St. Alexander excommunicated and exiled Arius and all his followers—a decision that undoubtedly contributed to the struggle of the high office against the privileges of his priests—, and warned everywhere against the intrigues of the 'heresiarch'. He also informed the Roman bishop Silvestre (314-335). And by means of two encyclicals, in 319 and probably in 324, he appealed to 'all other beloved and venerable servants of God', 'to all the bishops beloved by God of all places'.

This resulted in measures and countermeasures being taken. Some princes of the Church anathematized Arius while others expressed their appreciation. Among the latter was the important intercessor before the court, the influential Bishop Eusebius, supreme pastor of Nicomedia, the city of residence of the emperor, who welcomed his banished friend; and Bishop Eusebius of Caesarea, already famous as biblical exegete and historian.

Two synods that resolved in favour of Arius made possible his rehabilitation and return. The Arian party of Alexandria was acquiring more and more force, coming to name a counter-bishop. Alexander defended himself in vain, lamented the 'den of thieves' of the Arians and came to fear for his own life. Riots followed, which spread throughout Egypt, and finally the Eastern Church split.

New Episcopal conferences, such as the Synod of Antioch in 324, again condemned Arius, writing to the 'bishops of Italy, who depend on the great Rome', although without considering the Roman power as sovereign or that it had come to play some role of relevance. And in the year 325 a council was held in the Emperor's summer residence.

PUBLISHED IN: ALEXANDRIA ARIANISM CHRISTIANITY CONSTANTINE II KARLHEINZ DESCHNER KRIMINALGESCHICHTE DES CHRISTENTUMS (BOOKS) ST ATHANASIUS ST JEROME THEOLOGY VOLTAIRE ON NOVEMBER 29, 2017 AT 3:39 PM COMMENTS (1)

On Jared Taylor

Before I start the arid task of arranging today's post on the *Kriminalgeschichte* series, I'd like to say something about this

Joshua

Jovian

Judaism

Julian (novel)

Julius Caesar

Julius Firmicus Maternus

Justice

Justinian I

Juvenal

Karl Marx

Karl Popper

Karlheinz Deschner

Kenneth Clark

Kevin MacDonald

Kriminalgeschichte des Christentums (books)

Ku Klux Klan

Lactantius

Latin America

Lawrence Auster

Leon Trotsky

Leonardo da Vinci

Leonidas

Libanius

Liberalism

Library of Alexandria

Literature

London

Lord of the Rings (novel / film)

Lothrop Stoddard

Louis XIV of France

interview:

Taylor perfectly exemplifies what we call secular Christianity. Although he now holds a secular worldview, as a child his parents moved to Japan to convert the heathen. As I have experienced religious introjects coming from my parents (and written a lot about it in Spanish), I know there's always a residual tail that cannot be erased.

Regarding Kevin MacDonald's admitting a Jew as a contributor, in the latest podcast I told Walsh that more than an Aryan problem I see it as a Christian problem, in the sense of what we are calling 'secular Christianity'. Like MacDonald, Taylor also seems to subscribe universal love, which includes Jews and non-whites: something absent in pre-Christian Europe.

What bothered me about the interview is that Taylor said that those at his right blame all Jews, completely ignoring William Pierce's point that even if only ten percent of the kike forest is poisonous for us, the problem is *the whole forest*. Hasn't Taylor read Pierce's article? (Visualise it with the other Semitic tribe that's infecting the West, Muslims, and you'll get Pierce's point.)

Taylor went further to say that he does not like much the term 'white nationalism' because it evokes the violence needed to create an ethnostate, and that he's against any kind of violence coming from us! He added he's prepared to admit some non-whites in the Aryan ethnostate precisely because he doesn't want ethnic cleansing!

I didn't listen the whole interview. But I am sure very few visitors of my site will comprehend the need of continuing the instalments of Deschner's book for an in-depth analysis of what went wrong with the white psyche. Just think about it: big leaders of our movement hold views that would have been unthinkable for pre-Christian Europeans.

PUBLISHED IN: ALT-RIGHT / WHITE NATIONALISM ARYAN PROBLEM / DERANGED ALTRUISM AUDIOS AXIOLOGY CHRISTIAN QUESTION (CQ) FEMINIZED WESTERN MALES JARED TAYLOR KEVIN MACDONALD KRIMINALGESCHICHTE DES CHRISTENTUMS (BOOKS) WILLIAM PIERCE ON NOVEMBER 29, 2017 AT 11:21 AM

Louis-Ferdinand Céline

Luke the Evangelist

Lycurgus

Maccabees

Madison Grant

Mainstream media

Manosphere

Manu Rodríguez (blogger)

March of the Titans (book)

Marcus Aurelius

Marcus Eli Ravage

Mark the Evangelist

Mark Twain

Mark Weber

Marriage

Martin Bormann

Martin Luther

Marxism

Materialism / capitalism

Maternus Cynegius

Matt Koehl

Matthew the Evangelist

Matthias Grünewald

Maxfield Parrish

Maya civilization

Mein Kampf (book)

Men

Metaphysics of race / sex

Mexico

COMMENTS (8)

« Older Entries

Newer Entries »

Michael O'Meara

Michelangelo

Middle Ages

Middle East

Miguel Hidalgo y Costilla

Militarism

Miscegenation

Miscellany

Moctezuma II

Monarchy

Mongols

Monocausalism

Montaigne

Montesquieu

Morgenthau Plan

Moscow

Moses (Hebrew lawgiver)

Music

My pinacoteca

Name of the Rose (novel)

Napoleon

National Socialism

Neanderthalism

Nero

New Spain

New Testament

New York

Newspeak

Niccolò Machiavelli

Nicolaus Copernicus

Non-white immigration

Nordicism

Norman Rockwell

North America

Norway

Nuremberg

Obituaries

Occam's razor

Occidental Observer (webzine)

Odysseus / Ulysses

Old Testament

Oliver Cromwell

On the Genealogy of Morality (book)

On The Historicity of Jesus (book)

Opera

Oracle of Delphi

Oratory

Origen

Oswald Mosley

Otto von Bismarck

Ottoman Empire

Ovid

Painting

Parapsychology

Paris

Parsifal (opera)

Parthenon

Passing of the Great Race (book)

Patriarchy

Pedagogy

Pederasty

Percy Bysshe Shelley

Pericles

Persephone

Persia

Peter Schiff

Petronius

Philippe Rushton

Philo

Philosophy

Philosophy of history

Pindar

Plato

Pliny the Elder

Plutarch

Poetry

Poland

Polybius

Pompey

Pope Francis (Francisco I)

Pope Gregory I

Pope Theophilus of Alexandria

Porphyry of Tyre

Portugal

Pre-Columbian America

Prehistory

Pride & Prejudice (2005 movie)

Pro-white exterminationism

Protestantism

Pseudoscience

Psychiatry

Psychoanalysis

Psychohistory

Psychology

Puritans

Quotable quotes

Racial studies

Rape of the Sabine Women

Raphael

Real men

Recceswinth

Reconquista

Red terror

Reformation

Reinhard Heydrich

Religion

Rembrandt

Renaissance

René Descartes

Republic (Plato's book)

Revilo Oliver

Rhodesia

Richard Carrier

Richard Wagner

Richard Walther Darré

Rising Tide of Color (book)

Robert Jay Mathews

Roger Devlin

Romanticism

Rome vs. Judea (book)

Romulus

Ronald Reagan

Russia

Russian Revolution

Sappho

Satyricon (novel)

Savitri Devi

Schizophrenia

Schutzstaffel (SS)

Science

Second World War

Seneca

Sense and Sensibility (movie)

Sexual "liberation"

Siege (book)

Sigmund Freud

Silvano Arieti

Skepticism

Sleeping Beauty (1959 film)

Socrates

Solomon

Solon

South Africa

Soviet Union

Spain

Sparta (Lacedaemon)

Sponsor

St Ambrose

St Athanasius

St Augustine

St Cyril of Alexandria

St Francis

St Ignatius of Antioch

St Irenaeus

St Jerome

St John Chrysostom

St Paul

St Peter

St Thomas Aquinas

Stefan Zweig

Stilicho

Strabo

Struggle with the Daimon (book)

Sturmabteilung (SA)

Suetonius

Summer, 1945 (book)

Sweden

Switzerland

Sword

Tacitus

Temple of Artemis

Temple of Jerusalem

Temple of Serapis

Tenochtitlan

Tertullian

Thebes

Theoderic the Great

Theodore Lidz

Theodoret

Theodosius I

Theodosius II

Theology

Third Reich

Thomas Cole

Thomas Goodrich

Thomas Hobbes

Thomas Jefferson

Thomas Szasz

Thucydides

Thus spoke Zarathustra (book)

Tiberius

Titus

Tom Sunic

Trajan

Transvaluation of all values

Trauma model of mental disorders

Turin Shroud

Turner Diaries (novel)

Twilight of the idols (book)

Two Hundred Years Together (book)

Ukraine

Ulfilas

Uncategorized

Uncle Tom's Cabin (novel)

United Kingdom

United States

Universalism

Valens

Valentinian I

Valentinian II

Valentinian III

Valerian

Vercingetorix

Vespasian

Videos

Vienna

Vikings

Vincent van Gogh

Vladimir Lenin

Vladimir Putin

Vlassis Rassias

Voltaire

W.B. Yeats

Ward Kendall

WDH radio show

Welfare of animals

West's darkest hour

White-slave trade

Who We Are (book)

Wikipedia

Wilhelm Sieglin

Will Durant

William Blake

William James

William Pierce

William Shakespeare

Winston Churchill

Wolfgang Amadeus Mozart

Women

Wuthering Heights (novel)

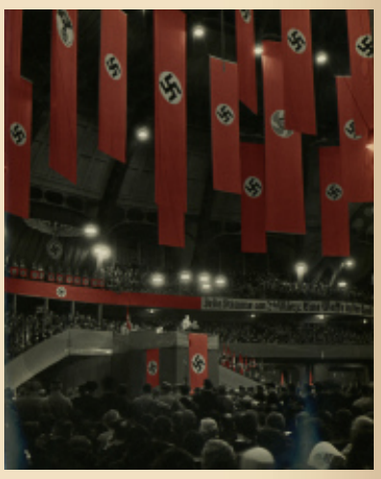
Xenophon

Yearling (novel)

Zeus

Zosimus

Zweites Buch



The greatest of the “conservative” thinkers, Joseph de Maistre, pointed out long ago that the French Revolution led the revolutionaries rather than was led by them. For he believed that certain Providential forces rule our lives. These forces he saw in Christian terms, but others, like Heidegger, for instance, saw them in terms of Being, over which humans have no control.

In either case, the force of Providence or Being or Destiny has a power that has often made itself felt in our history. For this reason, I have little doubt that Europeans will eventually throw off the Judeo-liberal system programming their destruction. I’m less confident about we

Americans, given the greater weakness of our collective identity and destiny. But nevertheless even we might be saved from ourselves by this force—as long as we do what is still in our power to do.

—Michael O'Meara

BLOGROLL

The Occidental Observer (scholarly site about the Jewish Question).

Nazi Propaganda Guide Page (not exactly a National Socialist friendly site but very informative of primary NS sources).

The legacy of Wm. Pierce

David Irving's Website

Jake F.'s NS Archive

IN SPANISH

La hora más oscura

From Guillaume Faye's "Mars & Hephaestus":

The twenty-first century will be a century of iron and storms. It will not resemble those harmonious futures predicted up to the 1970s. It will not be the global village prophesied by Marshall MacLuhan in 1966, or Bill Gates' planetary network, or Francis Fukuyama's end of history: a liberal global civilization directed by a universal state.

The Third Age of European Civilization commences, in a tragic acceleration of the historical process, with the Treaty of Versailles and end of the civil war of 1914-18: the catastrophic twentieth century. Four generations were enough to undo the labor of more than forty. Europe fell victim to its own tragic Prometheanism, its own opening to the world and universalism, oblivious of all ethnic solidarity.

The Fourth Age of European civilization begins today. It will be the Age of rebirth or perdition. The twenty-first century will be for this civilization, the fateful century, the century of life or death.

Let us cultivate the pessimistic optimism of Nietzsche. "There is no more order to conserve; it is necessary to create a new one." Will the beginning of the twenty-first century be difficult? Are all the indicators in the red? So much the better. They predicted the end of history after the collapse of the USSR? We wish to speed its return: thunderous, bellicose, and archaic. Islam resumes its wars of conquest. China and India wish to become superpowers. And so forth.

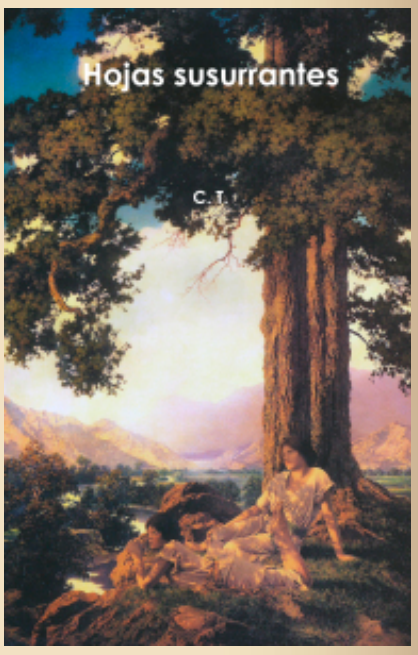
The twenty-first century will be placed under the double sign of Mars, the god of war, and of Hephaestus, the god who forges swords, the master of technology and the chthonic fires. This century will be that of the metamorphic rebirth of Europe, like the Phoenix, or of its disappearance as a historical civilization and its transformation into a cosmopolitan and sterile Luna Park.

The beginning of twenty-first century will be the despairing midnight of the world of which Hölderlin spoke. But it is always darkest before the dawn. Let us prepare our children for war. Let us educate our youth, be it only a minority, as a new aristocracy.

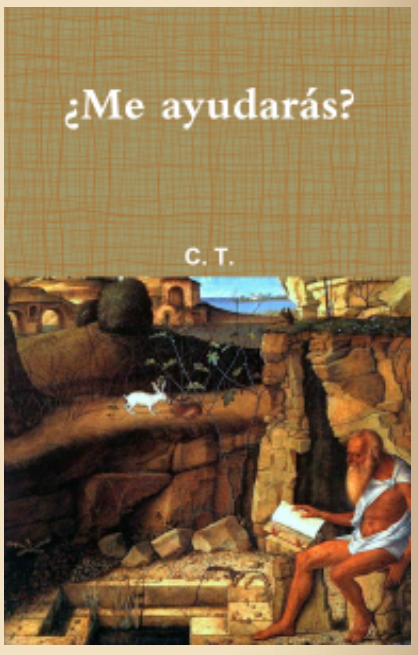
Today we need more than morality. We need hypermorality, the Nietzschean ethics of difficult times. When one defends one's people, i.e., one's own children, one defends the essential. Then one follows the rule of Agamemnon and Leonidas but also of Charles Martel: what prevails is the law of the sword, whose bronze or steel reflects the glare of the sun.

TAGS:

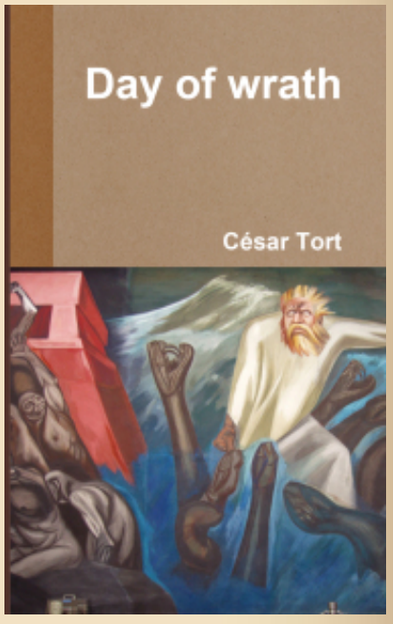
4 words



For Spanish-speakers: an autobiography of the editor of this site in two volumes is available: here and here.



He who has not read *Day of Wrath* has not looked at the admin of this site in the eyes. A hard copy is available: here. For an introduction see: here.



_____ 卐 _____

"Hate is not some useless organ like the appendix. It's there for a reason.

Why does Christianity do all it can to talk us out of necessary and functional drives?

Well, the answer is that it's a bit of software meant to disable our enemy recognition module. Christianity preaches blind love, and that love is murdering the West". – Alex Linder

"Why were you so ungrateful to our gods as to desert them for the Jews?" —Emperor Julian to the Christians

Regarding the sticky post see esp. post #37.

For the context of the Christian problem see: here.

Donate

Search

When you forbid your enemy to hate, you've disarmed him.

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