## *WN trolls*

In his most recent article, "Mens arya in corpore arya" Manu Rodríguez writes (my translation):

> We should consider Aryan blog contents as sacred spaces; as places for consensus and not for dissent. Let's say you come here for addition and multiplication, not to subtract and divide. The comments to the posts must be constructive or positive; they should increase, supplement, enrich the text or proposal.

But in the next paragraph he adds:

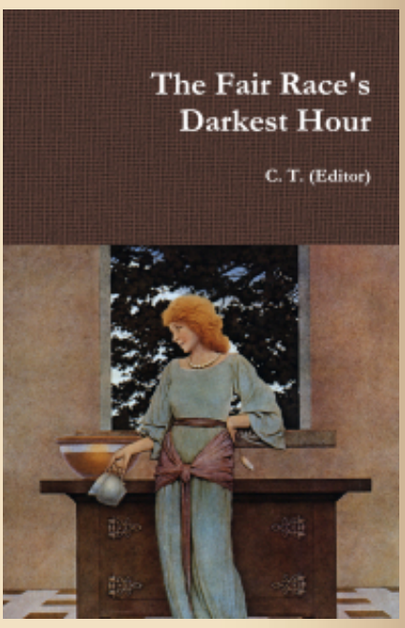
> There should therefore be excluded all comments not specifically Aryan: be them pro-Jewish, pro-Christian, pro-Muslim, pro-Hindu or pro-Buddhist (or any other religious tradition or non-Aryan culture), and also the destructive or demoralizing critiques. They only foster division and sterile discussions in our ranks, and are the joy of the enemy.

There's the rub. The second paragraph contradicts the first one, because in the American scene most white nationalists are also Christians. In such blogsites it is simply impossible to "exclude all Christian comments" and at the same time demand that "comments must be constructive."

I am not quoting Manu to criticize him. Rather, I would like to say that nowadays it is impossible to pursue comradeship when the factions do not agree, and won't agree, on pivotal subjects. For example:

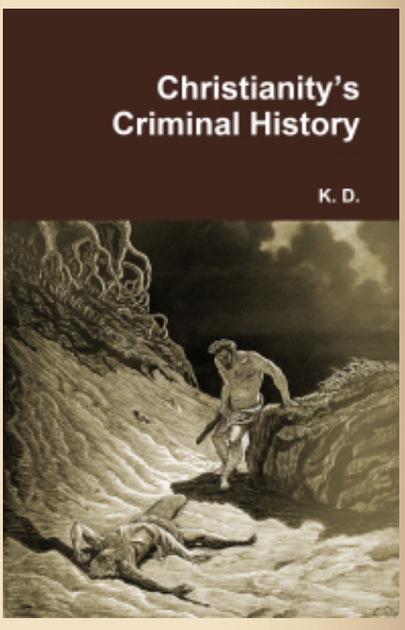
• These days Greg Johnson has been entertaining his readers with homo apologetics, and apparently his blog does not let pass serious criticism on the subject. Since I consider the promotion of homosexualism as both culturally and racially destructive, does it mean that I must shut my mouth up?

• These days some well-known voices in the white movement have been labeling as "crank" the peak oil studies that, in my opinion, will represent the most important data later in the century—insofar as the death of billions in the Third World due to energy devolution will open a big window of opportunity for white




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.



racialists. Does it mean that when I listen the word "crank" to refer to serious scientific studies I must shut my mouth up?

Those are just a couple of subjects of what I have been discussing in the last week. But I could fill a page with other subjects that awake similar emotions among white nationalists, like the extent to which Jews are responsible for our darkest hour; whether or not Christianity is involved in the etiology of that hour; whether Hitler should be a figure of admiration or vituperation; whether or not 9/11 was orchestrated by Mossad; whether popular music, TV sports or Hollywood are toxic, etc.

Recently in one of those Aryan blogs, to use Manu's term, a commenter stated that in other times I would have been burned at the stake for blasphemer (even though I did not blaspheme against Christianity in that blog), and another nationalist assented cheerfully.

Trolls… And I am afraid that we will have to wait until the balloon goes up to see under which banner survivors will start to organize.

Meanwhile the "white nationalist" scene will continue to be a trolling arena beyond belief, and we can do nothing about it except continue to write down the reasons for our differences.

PUBLISHED IN: ALT-RIGHT / WHITE NATIONALISM CHRISTIANITY HOMOSEXUALITY MANU RODRÍGUEZ (BLOGGER) ON JULY 1, 2013 AT 6:51 PM COMMENTS (33)

## *Gibbon on Julian – 11*

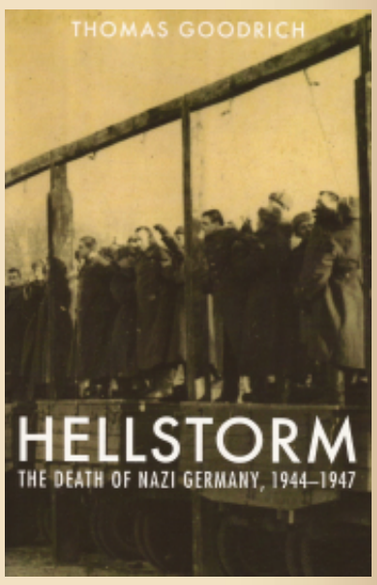
*The History of the Decline and Fall of the Roman Empire*

Chapter XXIII: Reign of Julian

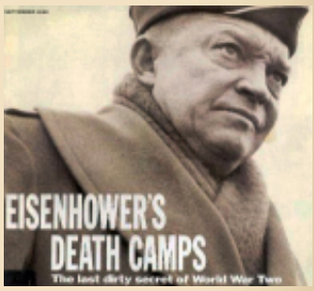
Part I

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".

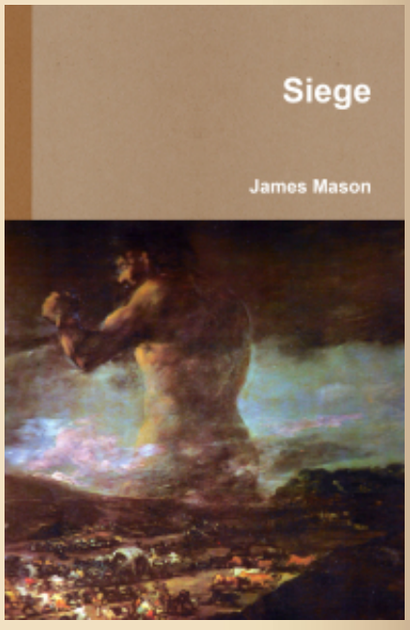
The religion of Julian. Universal toleration. He attempts to restore and reform the pagan worship. To rebuild the temple of Jerusalem. His artful persecution of the Christians. Mutual zeal and injustice.

The character of Apostate has injured the reputation of Julian; and the enthusiasm which clouded his virtues has exaggerated the real and apparent magnitude of his faults. Our partial ignorance may represent him as a philosophic monarch, who studied to protect, with an equal hand, the religious factions of the empire; and to allay the theological fever which had inflamed the minds of the people, from the edicts of Diocletian to the exile of Athanasius.

A more accurate view of the character and conduct of Julian will remove this favorable prepossession for a prince who did not escape the general contagion of the times. We enjoy the singular advantage of comparing the pictures which have been delineated by his fondest admirers and his implacable enemies. The actions of Julian are faithfully related by a judicious and candid historian, the impartial spectator of his life and death. The unanimous evidence of his contemporaries is confirmed by the public and private declarations of the emperor himself; and his various writings express the uniform tenor of his religious sentiments, which policy would have prompted him to dissemble rather than to affect.

A devout and sincere attachment for the gods of Athens and Rome constituted the ruling passion of Julian; the powers of an enlightened understanding were betrayed and corrupted by the influence of superstitious prejudice; and the phantoms which existed only in the mind of the emperor had a real and pernicious effect on the government of the empire. The vehement zeal of the Christians, who despised the worship, and overturned the altars of those fabulous deities, engaged their votary in a state of irreconcilable hostility with a very numerous party of his subjects; and he was sometimes tempted by the desire of victory, or the shame of a repulse, to violate the laws of prudence, and even of justice. The triumph of the party, which he deserted and opposed, has fixed a stain of infamy on the name of Julian; and the unsuccessful apostate has been overwhelmed with a torrent of pious invectives, of which the signal was given by the sonorous trumpet of Gregory Nazianzen.

The interesting nature of the events which were crowded into the short reign of this active emperor, deserve a just and circumstantial narrative. His motives, his counsels, and his actions, as far as they are connected with the history of religion, will be the subject of the present chapter. The cause of his strange and fatal apostasy may be derived from the early period of his life, when he was left an orphan in the hands of the murderers of his family. The names of Christ and of Constantius, the ideas of


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**

slavery and of religion, were soon associated in a youthful imagination, which was susceptible of the most lively impressions.

The care of his infancy was intrusted to Eusebius, bishop of Nicomedia, who was related to him on the side of his mother; and till Julian reached the twentieth year of his age, he received from his Christian preceptors the education, not of a hero, but of a saint. The emperor, less jealous of a heavenly than of an earthly crown, contented himself with the imperfect character of a catechumen, while he bestowed the advantages of baptism on the nephews of Constantine. They were even admitted to the inferior offices of the ecclesiastical order; and Julian publicly read the Holy Scriptures in the church of Nicomedia. The study of religion, which they assiduously cultivated, appeared to produce the fairest fruits of faith and devotion.

They prayed, they fasted, they distributed alms to the poor, gifts to the clergy, and oblations to the tombs of the martyrs; and the splendid monument of St. Mamas, at Cæsarea, was erected, or at least was undertaken, by the joint labor of Gallus and Julian. They respectfully conversed with the bishops, who were eminent for superior sanctity, and solicited the benediction of the monks and hermits, who had introduced into Cappadocia the voluntary hardships of the ascetic life. As the two princes advanced towards the years of manhood, they discovered, in their religious sentiments, the difference of their characters.

The dull and obstinate understanding of Gallus embraced, with implicit zeal, the doctrines of Christianity; which never influenced his conduct, or moderated his passions. The mild disposition of the younger brother was less repugnant to the precepts of the gospel; and his active curiosity might have been gratified by a theological system, which explains the mysterious essence of the Deity, and opens the boundless prospect of invisible and future worlds. But the independent spirit of Julian refused to yield the passive and unresisting obedience which was required, in the name of religion, by the haughty ministers of the church.

Their speculative opinions were imposed as positive laws, and guarded by the terrors of eternal punishments; but while they prescribed the rigid formulary of the thoughts, the words, and the actions of the young prince; whilst they silenced his objections, and severely checked the freedom of his inquiries, they secretly provoked his impatient genius to disclaim the authority of his ecclesiastical guides.

He was educated in the Lesser Asia, amidst the scandals of the Arian controversy. The fierce contests of the Eastern bishops, the incessant alterations of their creeds, and the profane motives which appeared to actuate their conduct, insensibly strengthened the prejudice of Julian, that they neither understood nor believed the religion for which they so fiercely contended. Instead of

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.

See "Revaluation of values": a paraphrase from Francis Parker's Yockey's *The Enemy of Europe*.

listening to the proofs of Christianity with that favorable attention which adds weight to the most respectable evidence, he heard with suspicion, and disputed with obstinacy and acuteness, the doctrines for which he already entertained an invincible aversion.

Whenever the young princes were directed to compose declamations on the subject of the prevailing controversies, Julian always declared himself the advocate of Paganism; under the specious excuse that, in the defence of the weaker cause, his learning and ingenuity might be more advantageously exercised and displayed. As soon as Gallus was invested with the honors of the purple, Julian was permitted to breathe the air of freedom, of literature, and of Paganism. The crowd of sophists, who were attracted by the taste and liberality of their royal pupil, had formed a strict alliance between the learning and the religion of Greece; and the poems of Homer, instead of being admired as the original productions of human genius, were seriously ascribed to the heavenly inspiration of Apollo and the muses.

The deities of Olympus, as they are painted by the immortal bard, imprint themselves on the minds which are the least addicted to superstitious credulity. Our familiar knowledge of their names and characters, their forms and attributes, seems to bestow on those airy beings a real and substantial existence; and the pleasing enchantment produces an imperfect and momentary assent of the imagination to those fables, which are the most repugnant to our reason and experience.

In the age of Julian, every circumstance contributed to prolong and fortify the illusion; the magnificent temples of Greece and Asia; the works of those artists who had expressed, in painting or in sculpture, the divine conceptions of the poet; the pomp of festivals and sacrifices; the successful arts of divination; the popular traditions of oracles and prodigies; and the ancient practice of two thousand years.

The weakness of polytheism was, in some measure, excused by the moderation of its claims; and the devotion of the Pagans was not incompatible with the most licentious scepticism. Instead of an indivisible and regular system, which occupies the whole extent of the believing mind, the mythology of the Greeks was composed of a thousand loose and flexible parts, and the servant of the gods was at liberty to define the degree and measure of his religious faith.

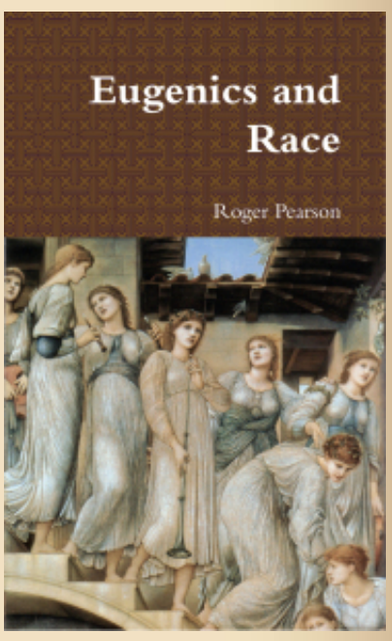
The creed which Julian adopted for his own use was of the largest dimensions; and, by strange contradiction, he disdained the salutary yoke of the gospel, whilst he made a voluntary offering of his reason on the altars of Jupiter and Apollo. One of the orations of Julian is consecrated to the honor of Cybele, the mother of the gods, who required from her effeminate priests the bloody

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."

CONTACT:

cesartort (at) yahoo




"RACISM":

On the origin of the word "racist"

sacrifice, so rashly performed by the madness of the Phrygian boy.

The pious emperor condescends tolerate, without a blush, and without a smile, the voyage of the goddess from the shores of Pergamus to the mouth of the Tyber, and the stupendous miracle, which convinced the senate and people of Rome that the lump of clay, which their ambassadors had transported over the seas, was endowed with life, and sentiment, and divine power. For the truth of this prodigy he appeals to the public monuments of the city; and censures, with some acrimony, the sickly and affected taste of those men, who impertinently derided the sacred traditions of their ancestors.

But the devout philosopher, who sincerely embraced, and warmly encouraged, the superstition of the people, reserved for himself the privilege of a liberal interpretation; and silently withdrew from the foot of the altars into the sanctuary of the temple. The extravagance of the Grecian mythology proclaimed, with a clear and audible voice, that the pious inquirer, instead of being scandalized or satisfied with the literal sense, should diligently explore the occult wisdom, which had been disguised, by the prudence of antiquity, under the mask of folly and of fable. The philosophers of the Platonic school, Plotinus, Porphyry, and the divine Iamblichus, were admired as the most skilful masters of this allegorical science, which labored to soften and harmonize the deformed features of Paganism.

Julian himself, who was directed in the mysterious pursuit by Ædesius, the venerable successor of Iamblichus, aspired to the possession of a treasure, which he esteemed, if we may credit his solemn asseverations, far above the empire of the world. It was indeed a treasure, which derived its value only from opinion; and every artist who flattered himself that he had extracted the precious ore from the surrounding dross, claimed an equal right of stamping the name and figure the most agreeable to his peculiar fancy.

The fable of Antsy and Cybele had been already explained by Porphyry; but his labors served only to animate the pious industry of Julian, who invented and published his own allegory of that ancient and mystic tale. This freedom of interpretation, which might gratify the pride of the Platonists, exposed the vanity of their art. Without a tedious detail, the modern reader could not form a just idea of the strange allusions, the forced etymologies, the solemn trifling, and the impenetrable obscurity of these sages, who professed to reveal the system of the universe.

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 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:

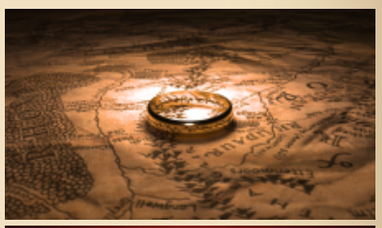
As the traditions of Pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances; and as they translated an arbitrary cipher, they could extract from any fable any sense which was adapted to their favorite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept, or some physical truth; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error.

The theological system of Julian appears to have contained the sublime and important principles of natural religion. But as the faith, which is not founded on revelation, must remain destitute of any firm assurance, the disciple of Plato imprudently relapsed into the habits of vulgar superstition; and the popular and philosophic notion of the Deity seems to have been confounded in the practice, the writings, and even in the mind of Julian. The pious emperor acknowledged and adored the Eternal Cause of the universe, to whom he ascribed all the perfections of an infinite nature, invisible to the eyes and inaccessible to the understanding, of feeble mortals.

The Supreme God had created, or rather, in the Platonic language, had generated, the gradual succession of dependent spirits, of gods, of dæmons, of heroes, and of men; and every being which derived its existence immediately from the First Cause, received the inherent gift of immortality. That so precious an advantage might be lavished upon unworthy objects, the Creator had intrusted to the skill and power of the inferior gods the office of forming the human body, and of arranging the beautiful harmony of the animal, the vegetable, and the mineral kingdoms. To the conduct of these divine ministers he delegated the temporal government of this lower world; but their imperfect administration is not exempt from discord or error.

The earth and its inhabitants are divided among them, and the characters of Mars or Minerva, of Mercury or Venus, may be distinctly traced in the laws and manners of their peculiar votaries. As long as our immortal souls are confined in a mortal prison, it is our interest, as well as our duty, to solicit the favor, and to deprecate the wrath, of the powers of heaven; whose pride is gratified by the devotion of mankind; and whose grosser parts may be supposed to derive some nourishment from the fumes of sacrifice. The inferior gods might sometimes condescend to animate the statues, and to inhabit the temples, which were dedicated to their honor.

They might occasionally visit the earth, but the heavens were the proper throne and symbol of their glory. The invariable order of the sun, moon, and stars, was hastily admitted by Julian, as a



**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

**History of Jewry:**

proof of their eternal duration; and their eternity was a sufficient evidence that they were the workmanship, not of an inferior deity, but of the Omnipotent King. In the system of Platonists, the visible was a type of the invisible world. The celestial bodies, as they were informed by a divine spirit, might be considered as the objects the most worthy of religious worship.

The Sun, whose genial influence pervades and sustains the universe, justly claimed the adoration of mankind, as the bright representative of the Logos, the lively, the rational, and the beneficent image of the intellectual Father. In every age, the absence of genuine inspiration is supplied by the strong illusions of enthusiasm, and the mimic arts of imposture. If, in the time of Julian, these arts had been practised only by the pagan priests, for the support of an expiring cause, some indulgence might perhaps be allowed to the interest and habits of the sacerdotal character.

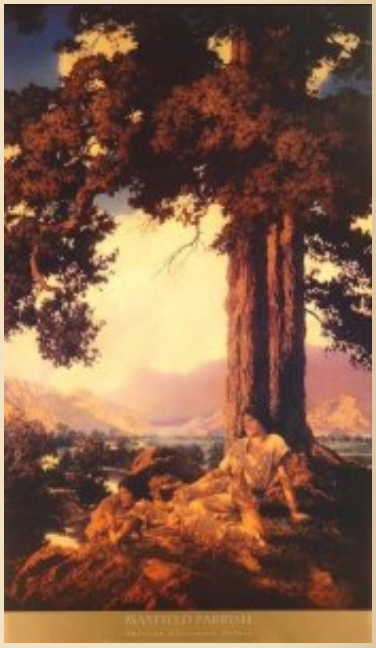
But it may appear a subject of surprise and scandal, that the philosophers themselves should have contributed to abuse the superstitious credulity of mankind, and that the Grecian mysteries should have been supported by the magic or theurgy of the modern Platonists. They arrogantly pretended to control the order of nature, to explore the secrets of futurity, to command the service of the inferior dæmons, to enjoy the view and conversation of the superior gods, and by disengaging the soul from her material bands, to reunite that immortal particle with the Infinite and Divine Spirit.

The devout and fearless curiosity of Julian tempted the philosophers with the hopes of an easy conquest; which, from the situation of their young proselyte, might be productive of the most important consequences. Julian imbibed the first rudiments of the Platonic doctrines from the mouth of Ædesius, who had fixed at Pergamus his wandering and persecuted school. But as the declining strength of that venerable sage was unequal to the ardor, the diligence, the rapid conception of his pupil, two of his most learned disciples, Chrysanthes and Eusebius, supplied, at his own desire, the place of their aged master.

These philosophers seem to have prepared and distributed their respective parts; and they artfully contrived, by dark hints and affected disputes, to excite the impatient hopes of the aspirant, till they delivered him into the hands of their associate, Maximus, the boldest and most skilful master of the Theurgic science.

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 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.

By his hands, Julian was secretly initiated at Ephesus, in the twentieth year of his age. His residence at Athens confirmed this unnatural alliance of philosophy and superstition. He obtained the privilege of a solemn initiation into the mysteries of Eleusis, which, amidst the general decay of the Grecian worship, still retained some vestiges of their primæval sanctity; and such was the zeal of Julian, that he afterwards invited the Eleusinian pontiff to the court of Gaul, for the sole purpose of consummating, by mystic rites and sacrifices, the great work of his sanctification.

As these ceremonies were performed in the depth of caverns, and in the silence of the night, and as the inviolable secret of the mysteries was preserved by the discretion of the initiated, I shall not presume to describe the horrid sounds, and fiery apparitions, which were presented to the senses, or the imagination, of the credulous aspirant, till the visions of comfort and knowledge broke upon him in a blaze of celestial light. In the caverns of Ephesus and Eleusis, the mind of Julian was penetrated with sincere, deep, and unalterable enthusiasm; though he might sometimes exhibit the vicissitudes of pious fraud and hypocrisy, which may be observed, or at least suspected, in the characters of the most conscientious fanatics.

From that moment he consecrated his life to the service of the gods; and while the occupations of war, of government, and of study, seemed to claim the whole measure of his time, a stated portion of the hours of the night was invariably reserved for the exercise of private devotion. The temperance which adorned the severe manners of the soldier and the philosopher was connected with some strict and frivolous rules of religious abstinence; and it was in honor of Pan or Mercury, of Hecate or Isis, that Julian, on particular days, denied himself the use of some particular food, which might have been offensive to his tutelary deities.

By these voluntary fasts, he prepared his senses and his understanding for the frequent and familiar visits with which he was honored by the celestial powers. Notwithstanding the modest silence of Julian himself, we may learn from his faithful friend, the orator Libanius, that he lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth to enjoy the conversation of their favorite hero; that they gently interrupted his slumbers by touching his hand or his hair; that they warned him of every impending danger, and conducted him, by their infallible wisdom, in every action of his life; and that he had acquired such an intimate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules.

These sleeping or waking visions, the ordinary effects of

**Women from our viewpoint:**

The eternal feminine

**On racial IQ studies:**

The new enemies of science

The roots of civilisation

**Who am I?:**

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

abstinence and fanaticism, would almost degrade the emperor to the level of an Egyptian monk. But the useless lives of Antony or Pachomius were consumed in these vain occupations. Julian could break from the dream of superstition to arm himself for battle; and after vanquishing in the field the enemies of Rome, he calmly retired into his tent, to dictate the wise and salutary laws of an empire, or to indulge his genius in the elegant pursuits of literature and philosophy.

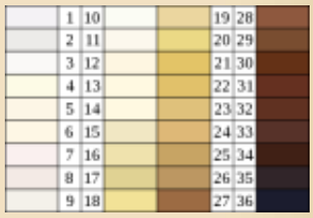
The important secret of the apostasy of Julian was intrusted to the fidelity of the initiated, with whom he was united by the sacred ties of friendship and religion. The pleasing rumor was cautiously circulated among the adherents of the ancient worship; and his future greatness became the object of the hopes, the prayers, and the predictions of the Pagans, in every province of the empire. From the zeal and virtues of their royal proselyte, they fondly expected the cure of every evil, and the restoration of every blessing; and instead of disapproving of the ardor of their pious wishes, Julian ingenuously confessed, that he was ambitious to attain a situation in which he might be useful to his country and to his religion.

But this religion was viewed with a hostile eye by the successor of Constantine, whose capricious passions alternately saved and threatened the life of Julian. The arts of magic and divination were strictly prohibited under a despotic government, which condescended to fear them; and if the Pagans were reluctantly indulged in the exercise of their superstition, the rank of Julian would have excepted him from the general toleration. The apostate soon became the presumptive heir of the monarchy, and his death could alone have appeased the just apprehensions of the Christians.

But the young prince, who aspired to the glory of a hero rather than of a martyr, consulted his safety by dissembling his religion; and the easy temper of polytheism permitted him to join in the public worship of a sect which he inwardly despised. Libanius has considered the hypocrisy of his friend as a subject, not of censure, but of praise. “As the statues of the gods,” says that orator, “which have been defiled with filth, are again placed in a magnificent temple, so the beauty of truth was seated in the mind of Julian, after it had been purified from the errors and follies of his education.

His sentiments were changed; but as it would have been dangerous to have avowed his sentiments, his conduct still continued the same. Very different from the ass in Æsop, who disguised himself with a lion’s hide, our lion was obliged to conceal himself under the skin of an ass; and, while he embraced the dictates of reason, to obey the laws of prudence and necessity.” The dissimulation of Julian lasted about ten years, from his secret


HUMAN SKIN COLORS:




ARCHIVES

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14 words

2001: A Space Odyssey (movie)

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Adolf Hitler

Adversus Christianos (book)

Africa

Against the Fall of Night (novel)

Agamemnon

Alaric

Albert Lindemann

Albert Schweitzer

initiation at Ephesus to the beginning of the civil war; when he declared himself at once the implacable enemy of Christ and of Constantius.

This state of constraint might contribute to strengthen his devotion; and as soon as he had satisfied the obligation of assisting, on solemn festivals, at the assemblies of the Christians, Julian returned, with the impatience of a lover, to burn his free and voluntary incense on the domestic chapels of Jupiter and Mercury. But as every act of dissimulation must be painful to an ingenuous spirit, the profession of Christianity increased the aversion of Julian for a religion which oppressed the freedom of his mind, and compelled him to hold a conduct repugnant to the noblest attributes of human nature, sincerity and courage.

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PUBLISHED IN: ANCIENT GREECE ANCIENT ROME CHRISTIANITY CONSTANTIUS II EDWARD GIBBON ELEUSIS EMPEROR JULIAN HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE (BOOK) LIBANIUS RELIGION ST ATHANASIUS ON JULY 1, 2013 AT 12:35 PM COMMENTS OFF

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## *The Yearling, 10*

“Hey, Ma, Flag’ll soon be a yearlin’. Won’t he be purty, Ma, with leetle ol’ horns? Won’t his horns be purty?”

“He’d not look purty to me did he have a crown on. And angel’s wings.”

He followed her to cajole her. She sat down to look over the dried cow-peas in the pan. He rubbed his nose over the down of her cheek. He liked the furry feel of it.

“Ma, you smell like a roastin’ ear. A roastin’ ear in the sun.”

“Oh git along. I been mixin’ cornbread.”

“‘Tain’t that. Listen, Ma, you don’t keer do Flag have horns or no. Do you?”

“Hit’ll be that much more to butt and bother.”

He did not press the point. Flag was in increasing disgrace, at best. He had learned to slip free from the halter about his neck. When it was tightened so that he could not get out of it, he used the same tactics that a calf used against restraint. He strained against it until his eyes bulged and his breathing choked, and to save his perverse life, it was necessary to release him. Then when he was free, he raised havoc. There was no holding him in the shed. He


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

Andrew Joyce

Angela Merkel

Anti-German exterminationism

Anti-white exterminationism would have razed it to the ground. He was wild and impudent. He was allowed in the house only when Jody was on hand to keep up with him. But the closed door seemed to make him possessed to enter. If it was not barred, he butted it open. He watched his chance and slipped in to cause some minor damage whenever Ma Baxter's back was turned.

♣♣♣

I don't want to add more excerpts. But I must say that an incident narrated in the rest of the tale, which I read this year, shocked me. I could easily write a long, detailed entry for my blog on Alice Miller, but child abuse is a subject that does not interest the readers of *WDH*.

A couple of days ago I caught my father telling his grandson that instead of watching TV for hours he should be reading the beautiful literature for young people, and he mentioned the beauty of a Julius Verne novel. But he's a hypocrite, since his grandson does exactly what my father does: watching TV for hours everyday and, even in his late eighties, still going to the theater to watch Hollywood filth.

With classics like *The Yearling* I find it almost a sacrilege that adults are allowing their kids to watch TV. Although I only read *The Yearling* as an adult, I must say that as a child Wyeth's illustrations provided some homely zest and a sense of trust in life and in one's own parents that is difficult to transmit in words.

If anyone actually read the whole novel and is curious about why the culmination of the story surprised me so much, let me know and we can discuss it here.

Spoilers for those who haven't read it!

PUBLISHED IN: CHILD ABUSE LITERATURE YEARLING (NOVEL) ON JUNE 30, 2013 AT 8:48 PM COMMENTS (2)

## *The Satyricon*

Educated homosexuals like to pull out the old Ancient Greco-Roman card that the liberals use. They project their values onto an idealized past that never existed in order to legitimize their lifestyles today.


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
Athanaric
Atheism and secularism
Athena
Athens

Judge it by yourself. What could be more decadent in the Greco-Roman world than the homoerotic adventures recounted in a novel written in times of Nero or Caligula? However, classic pederasty was not meant for coeval adults, as is the LGBT movement of today.

Below I include my translation of the prologue by Jacinto Leon Ignacio to one of the Spanish translations of Petronius' novel (ellipsis omitted between unquoted passages):

*Rome, centuries ago*

In the vast and important Greek and Roman literature from which we still live, there are just a few novelists. Maybe for an overwhelming majority of illiterates it would had been much more affordable the theater, which is enough to listen, that the written narrative which must be read. The same was true of poetry and the rhapsodies recited in public.

The fact is that in Greece there are only a few examples of novels, apart of Longus, and from the Romans only Apuleius and Petronius, whose work we offer here.

It appears that, at the time, the *Satyricon* enjoyed considerable popular success, for both Tacitus and Quintilian commented it in their manuscripts, although it is apparent that neither knew it directly, only from hearsay. It is likely that they did not grant it much literary value because its style and form collided with all the concepts in vogue.

However, the *Satyricon* was not lost and copies were kept in the Middle Ages, while jealously concealed because of its subject matter [pederasty] and for being the work of a pagan. The work continued to be ignored by the public to the point that only scholars knew its title, but believed it was lost.

Therefore, a scandal broke when, in 1664, appeared the first edition of Pierre Petit.

Soon after, the *Satyricon* was translated into several languages, including ours, with such success that has made it one of the great bestsellers in history. There were those who sought to take advantage that the work is incomplete, rewriting it to their liking. It was easy nevertheless to expose them.

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
Bill Clinton
Biography
Blacks
Bob Whitaker
Book of Revelation

Presumably, however, the author would not work at top speed like if we should go to a literary prize. He seems to have devoted years to this task. Do not forget that what is now known are only fragments of the original, estimated in twenty books. The author might have started writing when Caligula reigned and Nero followed, to see the publication during the reign of the next emperor. It can be no coincidence that the book mentions contemporary events known to all, or that the author considered worth mentioning many names.

This is a job too conscientious not to be the work of a professional. Moreover, the action does not take place in Rome, but in the provinces and almost none of the men are Latins. It seems as if the author had had an interest in showing the reality of the empire, a reality ignored in the capital.

The novel consists merely of the travel story of [Encolpius] and his servant Gitone through different locations. The incidents, sometimes unrelated, their adventures and the people they encounter are the text of the *Satyricon*, which lacks a plot as was the style of the epoch. We could actually say that it consists of countless short stories of the two protagonists. This technique influenced many centuries later the books of chivalry, the picaresque and even *Don Quixote*. Throughout many incidents the author reveals us an extraordinary real view of the life in the Roman provinces, although tinged with irony.

Petronius simply tells us what he saw. In a way, his novel was an approach to realism, leaving aside the epic tone of the tragedies to focus on current issues, as Aristophanes did in Greece. And that was the pattern followed by Petronius. There is a huge difference between his style and that of other contemporary writers.

Poets, despite their undoubted genius, are pompous and in the tragedies the dialogues are extremely emphatic. Petronius by contrast, remains accessible to everyone. He expressed himself in a conversational tone, which justifies the use of a first person that conveys the feeling that someone is telling us a live tale. That's why today we can read his *Satyricon* with the same interest of his times and nothing of its freshness is lost.

Writing is, in a sense, a childbirth with the same joys and suffering. Both things must have accompanied Petronius in this trip with [Encolpius] and Gitone through the decline of Rome.

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PUBLISHED IN: ANCIENT GREECE ANCIENT ROME CALIGULA DON QUIXOTE (BOOK) HOMOSEXUALITY LITERATURE PEDERASTY PETRONIUS SATYRICON (NOVEL) ON JUNE 30, 2013 AT 2:32 PM COMMENTS (8)

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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

Charles V

Chess

Child abuse

Childhood's End (novel)

China

# *Greg Johnson's*

**"The gay marriage controversy"**

by blogger "M"

Greg Johnson states that homosexuality is not unnatural because it exists in nature. This is a very simplistic naturalism, and one that avoids the issue of morality inherent in human action.

First, not every "thing" that exists is natural, nor can every thing be said to exist "in nature." If it were so, then the word "natural" would not have significant meaning. Nature, or natural things, necessarily excludes artifacts, and abstractions such as universals and mathematics (compare *De Anima* 402a 4-10). In this context, sexual activity is not a thing, such as a plant or a rock, but rather exists as a drive or inclination toward an end that can be meaningfully said to be either natural, or unnatural. Sexual activity can be deemed natural inasmuch as the act participates in achieving its inherent or essential end, or purpose. It is unnatural to the degree that it deviates from this natural end.

The question to ask, then, is what is the natural end of sex? Johnson himself understands that its principal end is procreation. Therefore, he acknowledges that the principal end (or nature) of sexual activity is necessarily heterosexual. If so, then we must conclude that homosexual activity is most certainly unnatural or, to use another word, perverted. It is so because to use sexual organs in the act of homosexual activity is a perversion, i.e. an unnatural use, of the organ's natural function.

(As an aside, to state that an act is natural because someone may at some time exhibit the act is to therefore argue that any conceivable act is, or could be, natural. Some men are pedophiles, and some men have sex with sheep. To state that bestiality, or sexual attraction to young girls, is natural is to completely deny the idea of nature.)

In any discussion of sexual function one can discern a hierarchy of manifestations. A normal sexual act leads to the possibility of procreation. Even if one or both of the heterosexual partners is unable to produce offspring (for instance, because of infertility), the heterosexual coupling is still normal because the union of the male and female is consistent with the natural end and function of the sex organs. On the other hand, auto-eroticism is not consistent with this end, and is therefore judged to be unnatural, in spite of the fact that most men, and some say that many women, engage in the practice. Democracy is not the arbiter of nature.

Morality, or right behavior, is action consistent with natural law,

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
Corneliu Zelea Codreanu
Counter-Reformation
Crusades
Currency crash
Daniel (biblical figure)
Dante Alighieri

and known through the natural light of reason. We find this codified through tradition. Johnson sidesteps the issue of morality, and argues that the "real" issue is reproductive versus non-reproductive sex. He states that that is "all there is to it." But it is not all there is. There remains the moral question of why homosexuality has been condemned from tradition.

While he does not address this, it is nevertheless of the most importance. Spiritual tradition always understood the interplay of the active male and passive female soul (or animating principle). In order for the social dynamic to work in harmony these two "forces" must maintain equilibrium. They must maintain what is natural, or proper for them. Symbolism shows this in, for example, the Taoist figures of the spinning Yin/Yang conjunction. Whenever the balance becomes upset, degeneration manifests. We can see many examples of this resulting disjunction, for instance within our feminized educational system. Our military will soon be destroyed in the same way.

Through traditional social orders in both the East and West, orders that were adapted to the natures of those respective civilized peoples, the active male principle has for the most part been adequately checked, and channeled through the social institution of marriage. In this context it should not have to be said that from tradition, marriage has always been between male and female.

Here we must unequivocally state that unchecked male sexuality is always destructive to whatever discipline is imposed by traditional social restraints, and homosexuality represents a hyper instance of unrestrained male sexual degeneration. Anyone who has had the misfortune to live in a city where homosexuality is "celebrated" as an official event can understand. Parades with men on floats wearing only their underwear, gyrating to Negro inspired music, and other acts of uncivility are common. Disease follows the homosexual "community." And so on and so forth.

Johnson is correct to cite the breakdown of traditional marriage as a problem for society, and his solutions for the maintenance of heterosexual relations are sound. He lists eight principles that should be supported by government. But in the realm of sexual morality and mores, he should also cite the criminalization of public shows of homosexuality, because homosexuality is at its core anti-family. And law should always support the family as the principal foundation or means of propagating the race.

His talk of affirming the real as the ideal, and the integrity of one's values as the highest value, etc., are for the most part simply words that may sound good, but lack much substance within his context. Here, we must face the fact that most people cannot become moral by or through themselves. Tradition demonstrates


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)

Donald Trump

Dorians

Dresden

Dwight D. Eisenhower

Dylann Roof

Eastern Orthodox Church that external force is always necessary, and discipline in both personal and societal matters can only be maintained through coercion. Johnson is correct that homosexuals ought to fully support the natural heterosexual order. But the way they must do it is to renounce their public homosexual demands, and to move their aberrant behavior back into the privacy of the closet. There, home alone, they can be left alone.

If they do not, they are guilty of assisting in the destruction of civilization.

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PUBLISHED IN: GREG JOHNSON HOMOSEXUALITY SEXUAL "LIBERATION" ON JUNE 29, 2013 AT 8:03 PM
COMMENTS (28)

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## *"Honor"*

From *Faith and Action* (1938) by Helmut Stellrecht for the Hitler Youth:

You live by honor, not by bread. Slaves believe that they only need food and drink to live. The free man knows that he needs honor first of all.

§ Your honor is your standing with your comrades and fellow citizens. It is just as much your standing with yourself.

§ To be honorable is to be courageous. To be honorable is to be selfless and loyal. To be honorable is to be in control of oneself. He who does great things for his fatherland is honorable.

§ Honor comes not from money and possessions. But he who creates new values or gives other work through his spirit or the work of his hands can thereby win honor.

§ It is also honorable to be the son of someone noble, someone who has done much for his people and his state. But the son is unworthy of his honor if he does not win it anew.

§ Inherited honor does not last forever, but always demands work


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

Evropa Soberana (webzine)

Ezekiel

Fair Race's Darkest Hour (book)

Fascism

Feminism

and struggle. Honor is like a crown. He who ceases to live and act like a king loses it—and has lost it, even if he still wears it on his head.

§ Not everyone can take honor from another. The insult of a boy cannot harm one's honor. But he who accepts an insult in a cowardly way loses honor before others.

§ We do not reply to an insult ourselves at first. That is why superior leaders and judges are there. But if someone hits you, hit back, and if someone strikes your face, strike him back. For we National Socialists in Germany today, there is only one honor, one concept of honor. There is no particular concept of honor for particular classes any longer. National Socialism has given us all a new common sense of honor. We know it. He who does not have it is not free, but a slave. The least important worker today can be free and honorable, the prosperous businessman a slave and a serf.

§ That is the new law, which gives honor only to the brave, the selfless, the loyal, the self controlled, those who do everything for Germany that they can.

§ The way to honor is open for every German.

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PUBLISHED IN: HELMUT STELLRECHT HITLER YOUTH NATIONAL SOCIALISM ON JUNE 29, 2013 AT 7:31 PM
COMMENTS (2)

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## *Lefty River*

**Or:**

**On the Supreme Court & homo marriage**

This is my response to Mr. Deutsch's comment in the previous post:

Yes: at midnight I glanced thru it and the one that Matt Parrott wrote on Sebastian Ronin, and also Andrew Hamilton's take on the Nazi film "Victory of Faith," so I didn't pay special attention to Greg Johnson's article on homo marriage. He doesn't want to say that the Supreme Court decision is a marker of how corrupt, evil and degenerate Western culture has become. He even uses Newspeak words like "gay" that I would never dare to use.

Let me put it this way:

Since the 1960s the whole Western culture, and I mean *the whole* Western culture including so-called conservatives, started to shift


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)

G.W.F. Hegel

Galerius

Galileo Galilee

Game of Thrones

Gaul

Genetics

Genghis Khan

Genrikh Yagoda

Genuine spirituality

Geography

to the Left.

Imagine a river that took a very wrong turn to the Left. Those who fancy themselves "white nationalists" are deceiving themselves, for in some way or other *they are navigating that river too*.

In the previous entry that features the painting about the Horatii family I stated that I would like to be a revolutionary, and that most "white nationalists" are mere reactionaries. But sometimes they're not even genuine reactionaries who want to change the course of the river toward the Right: they simply navigate the Lefty River as many other liberals and conservatives do.

I even stopped listening to Harold Covington's revolutionary radio shows when he introduced two women as co-speakers. You can imagine how diluted Hitler's voice would have appeared in the 1930s had he added the voices of women during his inflammatory speeches... In other words, nowadays even revolutionaries are, in some ways, navigating that Lefty River.

To be perfectly honest, I feel uncomfortable with the female voices in the "white nationalist" blogosphere. There are some subjects (cf. the entry "Lycanthropy" in this blog) about which you cannot speak out with brutal honesty if a cute Little Red Riding Hood, however intelligent or committed to the 14 words, is present. I actually believe that a genuine white or ethno-nationalist movement should be a Boys only Club, with Little Reds in a completely separate location, as in National Socialist Germany.

Going back to Greg Johnson's article on the recent Supreme Court ruling. I don't see it as a specific Johnson problem. I see the big picture from above, like a pic on the river taken from the air. What Johnson did is fairly common in the "white nationalist" movement. In this Lefty River that every nationalist navigates in some ways, may I remind you that Robert Stark and Tom Sunic didn't ask tough questions to James O'Meara during their respective interviews of this homosexualist.

No, you cannot deliver a speech like the one that Himmler delivered about faggotry if Little Reds or non-Lycanthrope males are present. Their Aryan female pity completely overwhelms their sense of morality and not even "nationalists" would tolerate sending the fags to the concentration camps. In our Empire of Yin, as Takuan Seiyo called today's West, even pro-white activists—


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

Hans F. K. Günther

Harold Covington

Harry S. Truman

Hate

Heinrich Himmler

Hellstorm (book)

Helmut Stellrecht

Henry VIII

Heracles

Hermann (Arminius)

think of the site Alternative Right—have become so feminized, that their sense of pity is undistinguishable from that of our Fair Ladies. Compared to Commander Rockwell all of them are, in one way or another, navigating the Lefty River, increasingly distancing themselves from the Yang side of the Aryan psyche.

That's why, as implied in my previous entries, our only hope is the convergence of currency and energy catastrophes that will wipe out both the current anti-white System and the feminized males in the movement.

*My pedagogy is hard. What is weak must be hammered away. In my fortresses of the Teutonic Order a young generation will grow up before which the world will tremble. I want the young to be violent, domineering, undismayed, cruel. The young must be all these things. They must be able to bear pain. There must be nothing weak or gentle about them. The free, splendid beast of prey must once again flash from their eyes. I want my young people strong and beautiful.*

*That way I can create something new.*

—H.V.

PUBLISHED IN: ADOLF HITLER ALT-RIGHT / WHITE NATIONALISM CONSERVATISM DEGENERACY FEMINIZED WESTERN MALES GREG JOHNSON HAROLD COVINGTON HEINRICH HIMMLER HOMOSEXUALITY NATIONAL SOCIALISM REAL MEN WEST'S DARKEST HOUR ON JUNE 29, 2013 AT 1:30 PM COMMENTS (38)

## *Martenson interview*

Nationalists don't want to do their homework and research **peak oil** objectively, for example, how Chris Martenson answers to the abiotic theories of oil:


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

Human sacrifice

Huns

Hunter (novel)

Hypatia of Alexandria

Ibycus

Iceland

Iliad (epic book)

Immanuel Kant

Immigration laws

Instead of debating here on *WDH*, nationalists are beginning to discuss the subject of my previous posts at *Occidental Dissent*, where Sebastian Ronin is dismissed by one of them as "a deracinated conspiracy doomer" and others are posting comments like: "I am increasingly skeptical in light of rising oil production due to fracking," and also "I told you so. Technology. Never leave it out of your equations on predicting the future. There will be no 'energy devolution.'"

There will be no energy devolution—a flat statement that ignores that mere tech cannot create energy out of thin air!

There's nothing to do with those who don't want to do their homework. It reminds me somewhat my experience with the counter-jihad gentiles that didn't want to read literature on the Jewish problem, not even literature written by well-respected academic Jews!

I am afraid that those who, like Ronin and I, want to show the pro-white movement that energy devolution will tremendously impact racial politics, will be talking to a different audience.

PUBLISHED IN: ALT-RIGHT / WHITE NATIONALISM AUDIOS ENERGY / PEAK OIL ON JUNE 28, 2013 AT 9:48 PM COMMENTS (13)

## *Ostriches*

In Sebastian Ronin's recent retort to some comments by Matt Parrott here at *WDH*, this paragraph caught my attention:

> Nothing is "free", not even "virtually free", especially not energy. No one, absolutely no one, gets to dodge the bullet of Post-Peak Oil energy devolution. A global civilization, to which Murka is the metaphorical Rome, collapses; it comes to an end… In historically relative terms, the current century will make the Black Death seem like a nose bleed.
>
> Why most Murkan White Nationalists cannot see, will not see, or refuse to see how this most devastating of historical events will impact racial politics is simply mind-boggling. Wait! No, it's not all that mind-boggling at all, but that is another matter, another day.

The reason why most white nationalists don't want to look at the evidence of both, the coming collapse of the dollar and the apocalyptic energy devolution is easily explained when considering several posts in this blog where I have said that,


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

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)

unlike William Pierce, today's nationalists still subscribe Christian axiology, even those who claim to be anti-Christian. See for example my extremely provocative entries, "Dies Irae" and its postscript "The depth of evil" linked at the sidebar.

Moderately edited, I would like to repost below a substantial part of what I said in an entry of almost a year ago, "On ostriches and real men":

I must take issue with Greg Johnson's "We believe that it can be achieved by peaceful territorial divisions and population transfers." Besides the fact that lots of Jews were very probably murdered in the Second World War the following is what, like the ostriches, most nationalists are still unwilling to see:

***1.*** *The dollar will crash soon*

***2.*** *With all probability the crash will cause high-rocketing unemployment, riots, and looting in the largest western cities*

***3.*** *Unlike New Orleans after Katrina, the bullet won't be dodged after the crash. On the contrary: racial tension in ethnically "enriched" cities will escalate throughout the West, insofar as presently all western currencies are fiat currencies*

***4.*** *Later these socio-political crises will converge with a peak-oil devolution that, by the end of the century, will kill the surplus of worldwide population created as a result of quixotic Christian ethics (as Søren Renner put it, "Billions will die—we will win!")*

White nationalists' reactionary, non-revolutionary stance hides the head in the sand. In the coming tribulation very few will care about "totalitarianism, imperialism or genocide" as Greg Johnson, editor-in-chief of Counter-Currents Publishing, cares. With all probability, during the convergence of catastrophes nationalists will be ruthless survivors á la *Turner Diaries* committed to the fourteen words and no more to Christian ethics. As I put it elsewhere, "the future belongs to the bloodthirsty, not to the Alt Righters."

Granted: Johnson's piece is otherwise excellent, a must-read for conservative nationalists who are still struggling with guilt and anti-white sentiments inculcated by the tribe. But unlike Johnson and the other ostriches I agree with Mark that the situation for whites is so dire that, with the help of Mother Nature, only a scorched-Earth policy has any chance of success.

Even those nationalists who very strongly disagree with me on moral grounds, like Franklin Ryckaert, ought to open their minds. You must open your minds about the coming collapse of the dollar


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

Joshua

Jovian

Judaism

Julian (novel)

Julius Caesar

Julius Firmicus Maternus

Justice

Justinian I

Juvenal

Karl Marx

Karl Popper

Karlheinz Deschner

Kenneth Clark

and the subsequent energy devolution. Pull your heads off the sand! The convergence of catastrophes will mark "the metamorphic rebirth of Europe or its disappearance and transformation into a cosmopolitan and sterile Luna Park."

The blogger whose "Red Giant" article is linked above in my words about quixotic Christian ethics once said that the white nationalist movement "is weak." With the exception of William Pierce's legacy I tend to agree with that statement. Virtually all of them are like the tender-hearted women who lie weeping and mourning, awaiting the results of the coming bloodshedding in Jacques-Louis David's *Oath of the Horatii*:

We on the other hand are like the three brothers expressing loyalty and solidarity with their father and willing to sacrifice our lives, and billions of other lives if necessary, to fulfill the fourteen words.

PUBLISHED IN: 14 WORDS ALT-RIGHT / WHITE NATIONALISM AXIOLOGY CHRISTIAN QUESTION (CQ) ENERGY / PEAK OIL ESCHATOLOGY FEMINIZED WESTERN MALES GREG JOHNSON PRO-WHITE EXTERMINATIONISM REAL MEN TURNER DIARIES (NOVEL) ON JUNE 28, 2013 AT 10:40 AM COMMENTS (7)

*Passion for sincerity*


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

Louis-Ferdinand Céline

Luke the Evangelist

Lycurgus

Maccabees

Madison Grant

Mainstream media

Manosphere

Manu Rodríguez (blogger)

Early in his career Nietzsche had planned to write a work entitled *Passio nuovo, or the Passion for Sincerity*. The book was never written; but, what was perhaps better, it was lived in Nietzsche's own person. For throughout the philosopher's years of growth and change, a fanatical passion for truthfulness remained as the primitive and fecundating element of all he undertook. For such reasons the sincerity of a man like Nietzsche has nothing akin to the trite honesty of a carefully trained gentleman. His love of truth is a flame, a demon of veracity, a demon of lucidity, is a hunting beast ever on the prow.

Such an attitude of mind accounts for Nietzsche's detestation of those who, through slackness or cowardice in the realm of thought, neglect the sacred task of straightforwardness; hence his anger against Kant, because that philosopher, while turning his blind eye to the postern, allowed the concept of the godhead to slip back into his system. Lacking sincerity, we cannot hope to attain to knowledge; lacking resoluteness, we cannot hope to be sincere. "I become blind from the moment when I cease to be sincere. If I wish to know, I must be sincere, that is to say, I must be hard, severe, narrow-minded, cruel, inexorable."

Like all fanatics, he sacrificed even those he loved (as in the case of Richard Wagner, whose friendship had been for Nietzsche one of the most hallowed). He allowed himself to become penurious, solitary, detested, an anchorite and miserable, solely with a view to remaining true to himself, in order to fulfill his mission as apostle of sincerity. This passion for sincerity became, as time elapsed, a monomania in which the good things of life were absorbed.

Nietzsche practised philosophy as a fine art; and, as an artist, he was not concerned with results, with definitive things, with cold calculations. What he sought was style, "morality in the grand style," and as an artist he experienced and enjoyed the pleasures of unexpected inspiration. It may be a mistake to apply the word philosopher to such a man, for a philosopher is "the lover of wisdom."

Passion can never be wise. More appropriate to him would be the appellation, "philaleth," a passionate lover of Aletheia, of truth, of the virginal and cruelly seductive goddess who never tires of luring her admirers into an unending chase, and finally remains inaccessible behind her tattered veils. Nietzsche, as the slave and servant of the daimon, sought excitement and movement pushed to an extreme. Such a fight for the inaccessible has a heroic quality, and heroism almost invariably ends in the destruction of the hero.

Excessive claims for truth come into conflict with mundane

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
Michael O'Meara
Michelangelo
Middle Ages
Middle East
Miguel Hidalgo y Costilla
Militarism
Miscegenation
Miscellany
Moctezuma II

affairs, for truth is implacable and dangerous. In the end, so fanatical an urge for truth kills itself. Life is, fundamentally, a perpetual compromise. How well Goethe, in whose character the essence of nature was so exquisitely poised, recognized this fact and applied it to all his understandings! If nature is to keep its balance, its needs, just as mankind needs, to take up an average position, to yield when necessary, to concede points, to form pacts.

He who presumes the right of non-participation, who refuses to compromise with the world around him, who breaks off relationships and conventions which have been slowly built up in the course of many centuries, becomes unnatural and anthropomorphic in his demands, and enters into opposition against society and against nature. The more such an individual "aspires to attain absolute integrity," the more hostile are the forces of his epoch. If, like Hölderlin, he persists in an endeavor to give a purely poetical twist to an essentially prosaic existence, or if, following Nietzsche's example, he aims at penetrating into the infinitude of terrestrial vicissitudes, in either case such an unwise desire constitutes a revolt against the customs and rules of society, separates the presumptuous being from his fellow-mortals, and condemns him to perpetual warfare which, splendid though it may be, is foredoomed to failure.

What Nietzsche named the "tragic mentality," the resolve to probe any and every feeling to the uttermost, transcends spirit and invades the realm of fate, thereby creating tragedy. He who wishes to impose one single law upon life, who hopes, amid the chaos of passions, to make one passion (his own peculiar passion) supreme, becomes a solitary and in isolation suffers annihilation.

Nietzsche recognized the peril. But, as a hero in the realm of thought, he loved life precisely because it was dangerous and annihilated his personal existence. "Build your cities on the flanks of Vesuvius!" he exclaimed, addressing the philosophers in the endeavour to goad them into a more lofty consciousness of destiny; for the only measure of grandeur is, according to Nietzsche, "the degree of danger at which a man lives in relation to himself." He only who takes his all upon the hazard has the possibility of winning the infinite; he only who risks his life is capable of endowing his earthly span with everlasting value. "Fiat veritas, pereat vita"; what does it matter if life be sacrificed so long as truth is realized? Passion is greater than existence, the meaning of life is of more worth than life itself.

The last few steps he took into this sphere were the most unforgettable and the most impressive in the gamut of his destiny. Never before had his mind been more lucid, his soul more impassioned, his words more tipped with joyful music, than when he hurled himself in full consciousness and wholeheartedly from the altitudes of life into the abyss of annihilation.


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

PUBLISHED IN: BIOGRAPHY FRIEDRICH NIETZSCHE IMMANUEL KANT RICHARD WAGNER STEFAN ZWEIG STRUGGLE WITH THE DAIMON (BOOK) ON JUNE 27, 2013 AT 6:44 PM COMMENTS (3)

« Older Entries

Newer Entries »

(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)

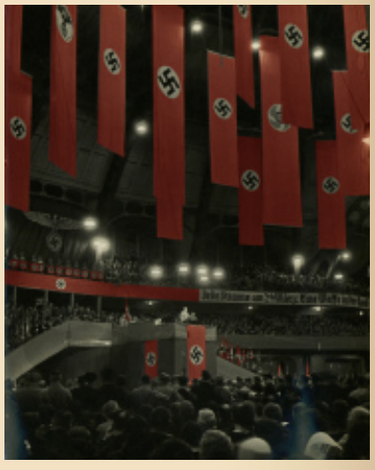
Xenophon

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.

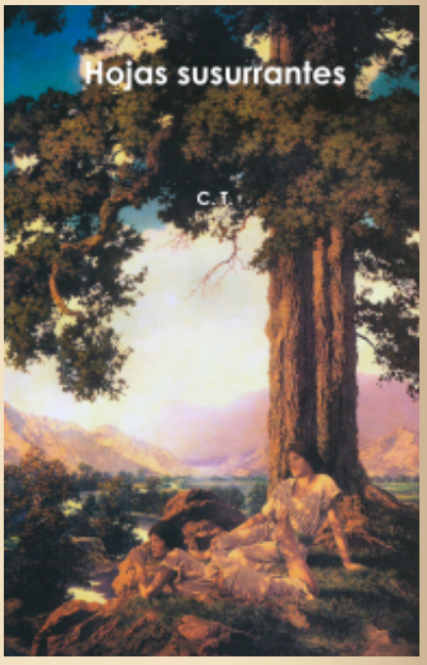
Let us cultivate the pessimistic optimism of Nietzsche. "There is no more order to conserve; it is necessary to create a new one." Will the beginning of the twenty-first century be difficult? Are all the indicators in the red? So much the better. They predicted the end of history after the collapse of 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.

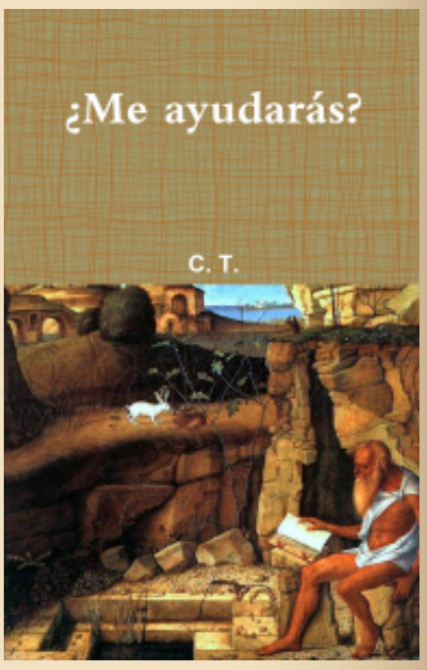
Today we need more than morality. We need hypermorality, the Nietzschean ethics of difficult times. When one defends one's people, i.e., one's own children, one defends the essential. Then one follows the rule of Agamemnon and Leonidas but also of Charles Martel: what prevails is the law of the sword,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

**T A G S:**

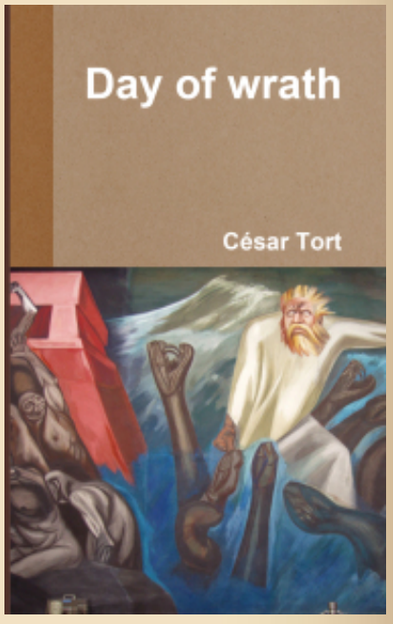
4 words




*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.

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"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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