Mantra quote

'Cómo es necesaria la humildad para reconocer los propios errores' (How humility is necessary to recognise one's mistakes).

—Letter from Paulina, page 443 of *Hojas Susurrantes*.

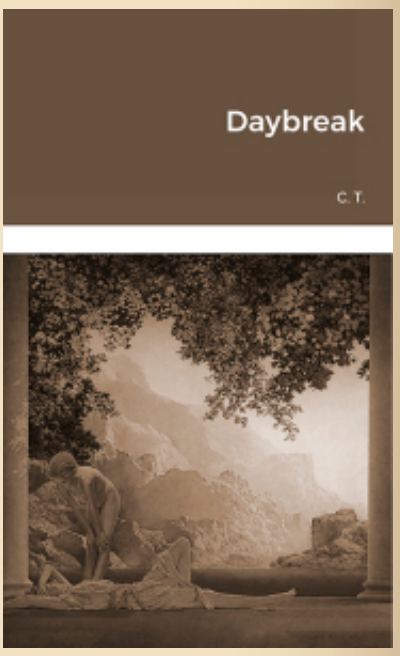
PUBLISHED IN: QUOTABLE QUOTES WHISPERING LEAVES (BOOK) ON OCTOBER 7, 2020 AT 9:30 AM LEAVE A COMMENT

Nobody wanted to listen

Six months ago a woman told me in the comments section of this site (one of the essays I included in *Daybreak*):

> I read [Alice] Miller 30 years ago in an attempt to understand and resolve a history of abuse and tyrannical Christian teaching. I gave up because confronting my own past would have meant destruction of much on which my life has been built.
>
>
>
> I am still unwell, but in advanced age am finally confronting the catastrophic link between the tortured son on the cross as a model for forgiveness and the cruel parent who demands

For the donation button, see the bottom of this page.



PDF of my book *Daybreak* **here**, hard copy **here**. *The Fair Race* is also available through Lulu (PDF **here**, hard copy **here**).

> forgiveness, who links pain and love.
>
> Cesar you are a lone voice in a noisy world, but some of us are listening.

Soon I will begin to translate some chapters of the section 'Nobody Wanted to Listen', the second part of *My Childhood*, the third of my eleven books.

In order not to leave the reader in the dark, I would like to remind him or her that only the first of my eleven books has been fully translated into English. *Day of Wrath* only translates most of the fourth book, and in *Daybreak* you can read a couple of articles, 'On Depression' and 'From the Great Confinement to Chemical Gulag' that give an idea of what I say in my second book.

As Elenka told me half a year ago, this is a topic we all shy away from. It confronts us with the core of our pain. But feeling that pain again is the royal road to the healing of those of us who have been harmed by our families.

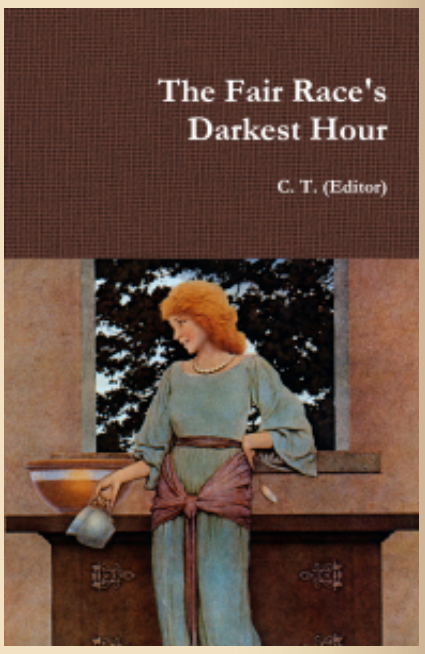
PUBLISHED IN: ALICE MILLER CHILD ABUSE WHISPERING LEAVES (BOOK) ON OCTOBER 5, 2020 AT 7:54 PM
COMMENTS (2)

Conservanda est / delenda est

I am busy reviewing the syntax of my third book and am tempted to include here a few translated chapters from it when I finish it. We'll see…

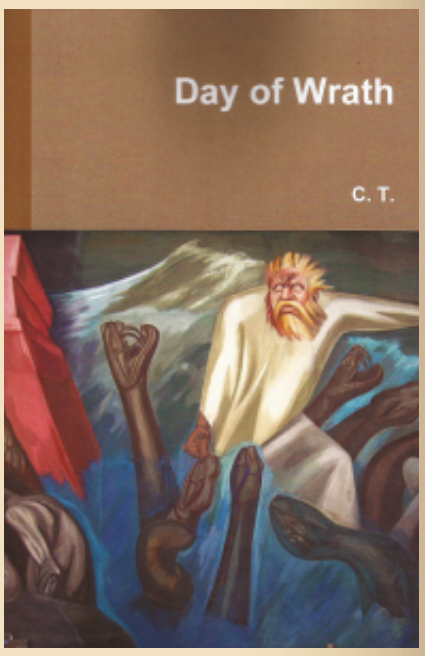
I had promised myself never to criticise the alt-right folk again but yesterday I saw a few minutes of the recent debate between Richard Spencer and Styx: one is going for Biden, the other for Trump. Since the priest of the 14 words abhors democracy even more than Plato, I found it so grotesque that I decided to change the subtitle of this site.

British Paul Johnson starts *A History of the American People*, which I read, with these words: 'This work is a labor of love. When I was a little boy, my parents and elder sisters taught me a great deal of Greek, Roman, and English history, but America did not come into it…' Of course: American conservatives loved Johnson's book.



Don't try to get *The Fair Race* via Amazon or Barnes & Noble. Amazon and others are selling a pirated, outdated copy before I removed and added several articles, and copiously checked the Spanish to English translations.

Other of my books in English:



Hard copy available : here

Like almost all white writers Johnson is a race traitor. A priest would start his story about the US with these words: 'This work is a labour of hate…' Why? It's already surmised in my *Daybreak* and it was yesterday when I changed the subtitle from 'Only the transvaluation will save whites' to 'America delenda est', which resonates with one of the earliest subtitles of this site: 'Gens alba conservanda est', the white race must be preserved.

PUBLISHED IN: AMERICANISM DEMOCRACY RICHARD SPENCER WHITE NATIONALISM ON OCTOBER 3, 2020 AT 11:29 AM COMMENTS (1)

On 'horribler' theologians

Instalment 129 of Deschner's work, that recounts the brutalities committed by the first Christian king that 'united' the Franks, ends with these words: 'As long as history is viewed in this way, as long as it remains outside of its moral valuation and the vast majority of historians continue to crawl before such hypertrophic beasts of universal history with respect, reverence and admiration… history will continue to unfold as it does'.

As we saw in instalment 129, what is most striking is how the theologians' prose idealise such Christian beasts. There is no question about it: Christianity's criminal history may be horrible, but the theologians can sometimes be *horribler*…

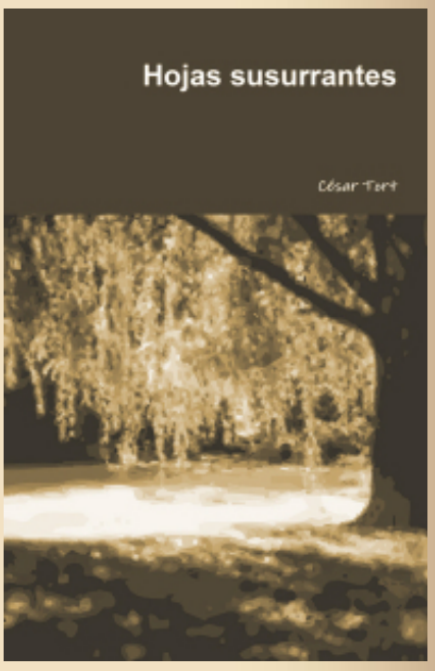
Postscript:

Remember Arthur Kemp's *magnum opus*:

> Clovis' most significant deed was his conversion to Christianity in 496 AD—without this conversion it is doubtful that Christianity would ever have taken hold on the European mainland. He initiated the practice of converting White pagans by the sword when he invaded the Visigoth Empire in 507 AD, causing them to flee south into Spain.

Hard copy available : here

My books in Spanish:



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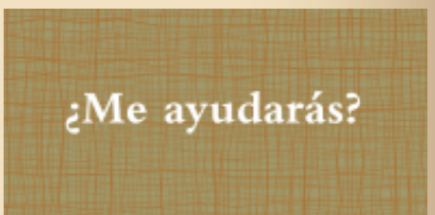


But Deschner wrote of most of them as 'Arians', i.e., non-trinitarian Christians. I'll need to read more sources to know who's right.

PUBLISHED IN: CHRISTIAN QUESTION (CQ) THEOLOGY ON SEPTEMBER 29, 2020 AT 11:48 AM COMMENTS (4)

Christianity's criminal history, 129

– For the context of these translations click: here–

CHAPTER 2

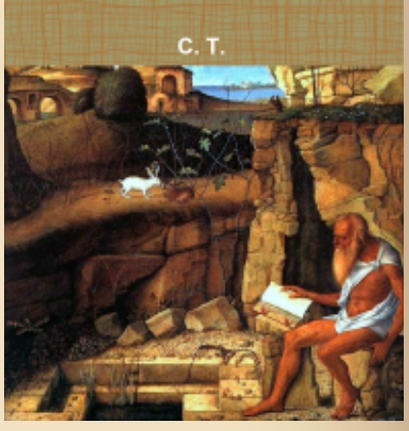
CLOVIS, FOUNDER OF THE GREAT FRANKISH EMPIRE

> 'One of the most outstanding figures in universal history'. — Wilhelm von Glesebrecht, historian

> 'And it is certain that he knew himself to be a Christian, and a Catholic Christian, something that is manifested over and over again in the various performances of his reign'. —Kurt Aland, theologian

The Rise of the Merovingians

The original land of the Franks, whose name was associated at the beginning of the Middle Ages with the concepts of 'brave', 'audacious' and 'daring', was in the Lower Rhine. These people, which lacked a unitary leadership, arose probably from the coalition of numerous small tribes throughout the 1st and 2nd centuries c.e., between the rivers Weser and Rhine. They are mentioned for the first time just after the first half of the 3rd century, when they fought fierce struggles against the Romans that would continue throughout the 4th and 5th centuries. The Franks settled on the right bank of the river and then breached the Roman line of defence of the Rhine, which some had probably already overcome before by infiltrating the border region. They advanced on Xanten, that the Roman population had evacuated towards 450, having occupied it later by the small Frankish tribe of Chatuarii. They then entered the territory between the Rhine and the Moselle; the Franks took Mainz and Cologne, a city that, on occupying it definitively around 460, became the centre of an independent Frankish state, immediately on the left bank of the great river. Little by little they annexed more territory. During the first half of the 5th century they conquered the city of Trier four times and the Romans recovered it as many times, until in 480 it



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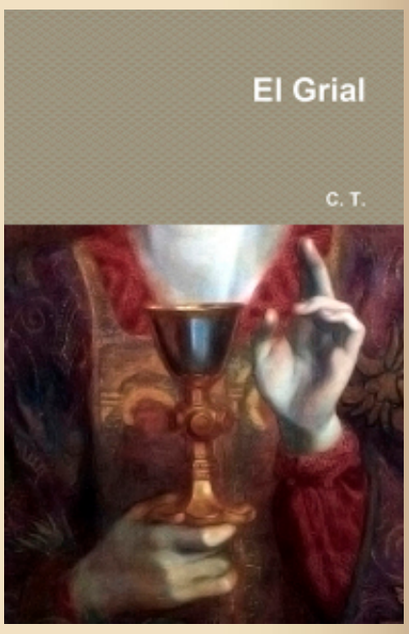


Hard copy available : here

Site in a nutshell: here.

Women understood: here.

See William Pierce's quotable quote about Christianity.

To contextualise our criticism of Christianity, see Richard Carrier's study on the inexistence of Jesus became definitively owned by the Franks. The number of its inhabitants, from about 60,000 in the 4th century, dropped to a few thousand in the 6th century.

The invaders founded small Frankish principalities in Belgium and northern France, each subject to a *kinglet* or little king. As early as 480 the entire Rhenish region between Nijmegen and Mainz, the Maas territory around Maastricht, as well as the Moselle valley from Toul to Koblenz, belonged to the Frankish territory. The Romans allowed the Franks to settle on the condition that they rendered certain military services as *foederati* (allies) and they became their most loyal comrades in arms of all Germans, although they were generally torn apart amid fierce tribal strife. But in the end it was the Merovingians who bid for all of Roman Gaul…

King Childeric died in 482. Almost twelve hundred years later, in 1653, a doctor from Antwerp discovered his tomb at Tournai, endowed with such wealth and sumptuousness that it far surpassed the more than 40,000 tombs of the Merovingian period uncovered by archaeologists. At the death of Childeric in 482 he was succeeded by Clovis I (466-511), aged sixteen and apparently an only child. Allied with different sister tribes, Clovis expanded the Salic territory around Tournai, which was insignificant and reduced to a small part of northern Gaul in Belgium Secunda, though he continued the plunder, assassinations and wars, increasingly widespread over the regions from the Roman province to the left bank of the Rhine.

Such attacks reached first as far as the Seine, then as far as the Loire and finally as far as the Garonne, bringing the Gallo-Romans under the rule of the Franks. Even then, that was called 'having the Franc as a friend, and not as a neighbour'.

Such a bellicose people, over which the reputation of disloyalty also floated, was attractive to the Christian clergy from the beginning. The Arians, and even more so the Catholics, sought to win over their leader. In fact all the notable princes of that time in the West were Arian or heathen. Thus, as soon as Clovis was appointed King of Tournai, he was addressed by the Bishop of Reims, St. Remigius, a man of 'eminent science' and resurrector of the dead, according to the praise of Bishop Gregory who simultaneously highlights both traits…

A great bloodbath and the first date in the history of the German Church

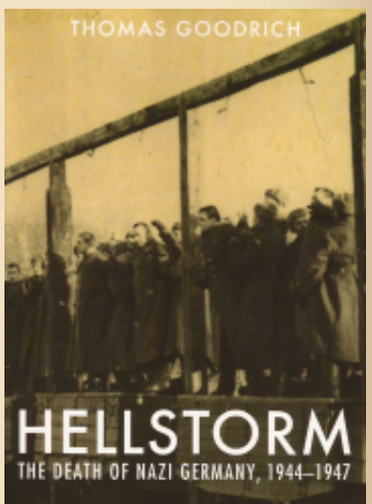
Clovis soon passed from Soissons to Paris, which became the most important city and, at least since the 7th century, the true epicentre of the Frankish kingdom, in which almost all the Merovingian kings are also buried…

(watch conference: here):

When your god is Jewish, you can potentially end up in a runaway philo-Semitic downward spiral, precisely what happened to the US.

'The strongest trees are rooted in the dark places…'

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



The Alemanni (or Suebi), first named in 213, had emigrated from the Elbe region and probably by the end of the 2nd century had made themselves strong in the Main region through various incorporations of German emigrants and soldiers. The name 'Alemanni' would mean what anyone who knows some German can still understand today: all males (*alie Manner*). The Alamanni, who were pressing on the Rhine and the line of fortifications on the frontier of the Roman Empire, broke in 406, accompanied in part by Vandals and Alans, dispersing through Gaul and Hispania.

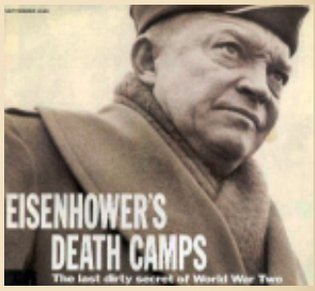
When they tried to advance north-west from there, they clashed with the Franks, and in particular with the Francorans, who dominated the Moselle region. They had already allied with the Burgundians in 475 against the Alemanni, without clearly prevailing around 490 in a battle near Cologne, where the local kinglet Sigobert was wounded in one knee. Reason enough for Clovis to attack: in around 496-497 the Alaman king of unknown name died on the battlefield of Toibiacum. Clovis advanced into the German territory of the right bank of the Rhine and annihilated a good part of its still pagan inhabitants.

It is true that a decade later, around 506, they rose again; but again they suffered a bloody defeat, probably near Strasbourg, the Alaman king dying in battle again. Pursued by the Franks, they fled south to the pre-Alpine regions: Raetia Prima (province of Chur) and Raetia Secunda (province of Augsburg): territories under the influence of the Ostrogoth king Theodoric, who restrained his brother-in-law Clovis and who settled to the fugitives in Retia, Pannonia and northern Italy. But in the southern part of the Rhenish Hessen, in the Palatinate and the basins of the Main and Neckar the Alemanni were victims of the direct arrogance of Clovis. And from there the Franks later spread eastward to the Saale, the Upper Main and almost to the Bavarian Forest…

King Clovis had himself baptised in Reims with great pomp and with the assistance of numerous bishops. According to some, it ran *annus* 496-497, according to others 498-499; while according to some researchers, who put the war against the Alemanni in 506, we should think of the years 506-508. 'It is the first date in the history of the German Church' (Kawerau). Curiously, the event is linked to a great bloodbath and constitutes one of the most important events of the early Middle Ages.

The baptism of Clovis was a great feast. Streets and churches sparkled with their ornamentation. The baptismal church was filled with a 'heavenly fragrance', to the point that the attendees believed they were transferred 'to the pleasant perfumes of paradise'.

The above book is about the Holocaust perpetrated by the Allied forces on the Germans (here).



Here: an SS pamphlet explaining National Socialism.

"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

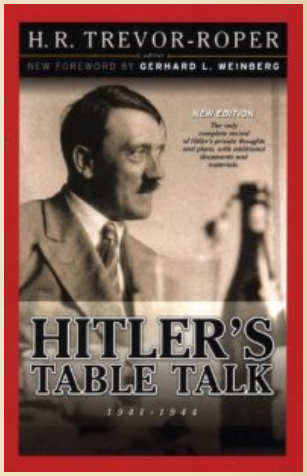
Clovis was venerated as a saint in France.

Gregory of Tours refers that the king 'advanced to the baptismal bath like a new Constantine', and the comparison is terribly accurate, 'to purify himself in the clean water of old leprosy and the dirty stains, which he had from ancient [pagan] times'. And Remigius, 'the saint of God', spoke to him with eloquent words: 'Sigambrer, meekly bend your neck and worship what you burned and burn what you worshiped (*adora quod incendisu, incende quod adorasli*)'.

Who was this saint, who so arrogantly incited persecution, as did his colleague Avitus in his time? St. Remigius, like most of the prelates of that time (and not only of then), was of 'illustrious' lineage, and already at the age of twenty-two promoted to bishop of Reims. His older brother, Principius, was also bishop (of Soissons) and a saint too (their relics were to be burned by the Calvinists in 1567). Remigius, the apostle to the Franks, preached Catholicism to pagans and Arians with fervent zeal, something that clearly developed a 'radical war' (Schuitze), in which, according to a council of Lyon, 'smashed the altars of idols everywhere and vigorously spread the true faith with many signs and miracles'...

Catholic Clovis made his own converts, pagans or Arians, so that the entire house of the Franks ended up being Catholic. Henceforth, a close 'alliance between monarchy and episcopate' (Fleckenstein) was created. The princes of the Church occupy the position of honour in the surroundings of Clovis and exert the

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**



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")

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

maximum influence over him, especially Avitus and Remigius. And naturally the clergy are generously rewarded with the war spoils of the Merovingian. He rewards the prelates with largesse and splendour through foundations and donations of land… Since then 'monarchy and church acted together for the further spread of Christianity' (Schultze)…

From the research that we have today, it can well be argued that in reality the conversion of Clovis was a political, as that of Constantine had been before. Unlike the other Germanic peoples, the king and his people accepted Catholicism because it provided in advance a link between the conqueror and the Gallo-Romans who were subjected or who were to submit; linkage that did not occur in the rest of the Germanic kingdoms. Clovis, a sympathiser of the Church from an early age, became a Catholic to subdue the Arian Germanic tribes and win over neighbouring Gaul more easily with his strong majority of Roman Catholics…

Are we to free ourselves from a moralistic assessment of history?

After Clovis had won the war against the Visigoths with the help of the Francorans, between 509 and 511, the last years of his life, he achieved royal dignity over them. In any case, it forced the fusion of the Francorenan tribes with the Salian Franks.

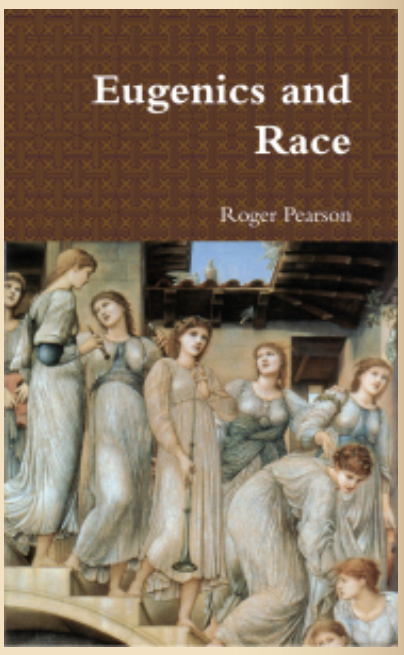
He first instigated Chlodoric, son of King Sigobert of Cologne, to get rid of his father. 'Look, your father has grown old and is limping with a crippled leg'. Sigobert 'the Lame', a former companion of Clovis, had limped since the battle of Toibiacum against the Alemanni, in which he had been wounded. At the hands of a hired assassin the prince eliminated his father in the beech forest. Through a delegation, Clovis congratulated the parricide and through it, he crushed his skull. The German historian Ewig describes all this with an elegant expression, too elegant we would say, of 'diplomacy of intrigues'. After the double act, Clovis went to Cologne, the residential city of Sigobert, solemnly proclaimed his innocence in both crimes and, joyfully welcomed by the people, seized the 'kingdom and the treasures of Sigobert' (Gregory).

Then he fell on the Salian kings, with whom he was related. Such was the case, for example, of a Frankish king, Chararic, who had not once fought against Syagrius. With tricks Clovis seized him and his son. Later he locked them up in a monastery, had their hair cut off (the tonsure was a sign of the loss of royal dignity),

"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'

The word 'racism' from the Nietzschean viewpoint forced Chararic to be ordained a priest and his son a deacon, and after having them beheaded he took over their treasures and kingdom.

Another relative, King Regnacar of Cambrai, his first cousin, was defeated by Clovis after having won over his entourage with a great amount of gold, which later turned out to be fake. After the battle, he mocked Regnacar, who was led into his presence in chains and who in 486 had helped him in the war against Syagrius: 'Why have you humiliated our blood to that point and allowed yourself to be put in chains? You'd be better off dead!' And he smashed his head off with an ax. They had also arrested Richar, the king's brother: 'If you had helped your brother, we would not have taken him prisoner', Clovis rebuked him and killed him with another blow. 'The named kings were close blood relatives of Clovis' (Gregory of Tours). He also had their brother, Rignomer, liquidated in the vicinity of Le Mans. 'Clovis thus strengthened his position throughout the Frankish territory', to quote again the historian Ewig, thus summarising the existing situation.

The victims of Clovis' consolidation of power throughout the Frankish territory were, it seems, several dozen Frankish cantonal princes. The tyrant had them murdered, seized their land and wealth, without ceasing to complain that he was alone:

> 'Woe to me, now I find myself as a stranger among strangers and none of my relatives could help me, if calamity befalls me!' But this was not meant because he was sorry for their death, but by cunning, in case perhaps there was still someone he could kill.

Such is the comment of St. Gregory, for whom Clovis was a 'new Constantine', and who embodied 'his ideal of the ruler' (Bodmer) and to whom he frequently appeared 'almost like a saint' (Fischer). Without shame the famous bishop adds:

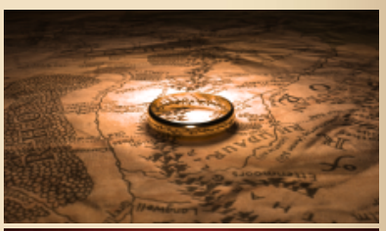
> But day after day God brought down his enemies before him and he increased his kingdom, because he walked with a right heart in His presence and did what was pleasing to His divine eyes.

This, as the context shows, also applies to Clovis' murders of relatives. All is holy in the extreme, even the extreme crimes!

Such, then, was the *primus rex francorum* (Salic law), the king who ruled following to the letter the words of St. Remigius at his baptism: 'Worship what you burned and burn what you worshiped'. Such was the Catholic king, that no longer tolerated any pagan vestige, although he commanded almost like an absolute tyrant and was bursting with hypertrophic brutality and rapacity, showing himself cautious and cowardly in front of the

Read this section from Wm. Pierce's *Who We Are* about the West's darkest hour.

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*

strongest and mercilessly crushing the weakest; the king who did not back down from any treachery and cruelty, who waged all his wars in the name of the Christian and Catholic God; the king who, with a sovereign power like few others and at the same time as a good Catholic, combined war, murder and religious piety, who 'began his Christian reign with all premeditation on December 25', who with his booty built churches everywhere, then he splendidly endowed and prayed in them, who was a great devotee of St. Martin, who carried out his 'wars of the heretics' against the Arians of Gaul 'under the sign of an intense veneration of St. Peter' (K. Hauck), and whom the bishops at the National Council of Orleans (511) exalted as 'a truly priestly soul' (Daniel-Rops).

That was Clovis. A man who, hearing the passion of Jesus, seems to have said that had he been there with his Franks, no such injustice would have been committed against the Lord. In the words of the old chronicler, he was as 'an authentic Christian' (*christianum se verum esse adfirmat*—Fredegar). And as the current theologian Aland also says: 'And it is certain, and again and again he manifests it in the different performances of his reign, that he felt of himself as a Christian, and certainly a Catholic Christian'. In a word, that man who made his way 'with the ax' to climb the absolute rule of the Franks—as Angenendt graphically puts it—was no longer simply a military king, but thanks precisely to his alliance with the Catholic Church became the 'representative of God on earth' (Wolf). A man who, in the company of his wife St. Clotilde, finally found his last resting place in the Parisian Church of the Apostles, which was later called Sainte Geneviéve, when he died in the year 511, just turning forty: a great criminal, devious and ruthless, who established himself on the throne and, according to the historian Bosi, 'a barbarian, who civilised and cultivated'.

The theologian Aland qualifies Clovis as akin to Constantine and euphemistically says that both were men of power, violent sovereigns and believes that justifiably: 'Such rough times could only be controlled by such men'. But is it tough times that make tough men? Or is it not rather the other way around? One and the other are intimately united. And already St. Augustine had corrected the stupid accusation of the times: 'We are the times; which are we, that's the way the times are'. Aland wants to leave open the question of whether Constantine and Clovis were Christians:

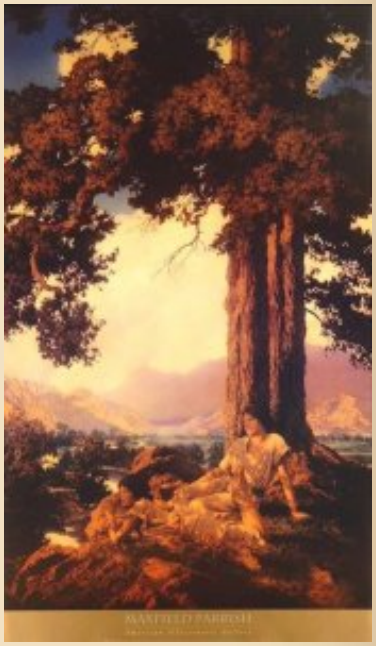
> Because both the sons of Constantine and Theodosius were rulers, of whose Christian confession there can be no doubt, and yet committed perfectly comparable acts of blood. If we want to

The Jewish Problem (non-Jewish authors):

Definition of anti-Semitism

The Culture of Critique's Preface

Above & below: Parrish's Arcadian paintings.



'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,

> understand them, we must free ourselves from such a moral assessment of history. Well, who among us whose people have a history of 1,500 years behind under the sign of Christianity, can say that he is Christian? Luther speaks of Christianity, which is always being made and which is never finished.

The Merovingian chroniclers glorify Clovis mainly for two reasons: for his baptism and his many wars. He became a Catholic demolishing and depredating everything around him he could destroy or prey. And thus, from an insignificant territorial principality, he created a powerful German-Catholic imperium, sealed in France the alliance between the throne and the altar, and became the chosen instrument of God who day after day struck down his enemies before him— :

> because before God he walked with an upright heart, doing what was pleasing to His eyes.

—according to the enthusiastic praise of the bishop, St. Gregory.

As long as history is viewed in this way, as long as it remains outside of its 'moral' valuation and the vast majority of historians continue to crawl before such hypertrophic beasts of universal history with respect, reverence and admiration… history will continue to unfold as it does.

PUBLISHED IN: ARIANISM CHRISTIANITY CLOVIS I EUROPE FRANKS HISTORY KARLHEINZ DESCHNER KRIMINALGESCHICHTE DES CHRISTENTUMS (BOOKS) MEROVINGIAN DYNASTY ON SEPTEMBER 29, 2020 AT 11:32 AM COMMENTS (4)

On 'Prince Valiant'

With regard to Vol. IV of *Christianity's Criminal History* that deals with the Christian destruction of Germanic paganism, back in 1970 I used to see the illustrations of *Prince Valiant* that appeared in the newspaper on Sundays, translated from English into Spanish. At that time I was a child and knew nothing of the catastrophe that the conversion of the ancient Germans had represented for the mental health of Europe.

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.

Above, another Maxfield Parrish painting. Below, a novel of the creator of the fourteen words.

Above we see Val, the hero of the fanciest Sunday comic strip of yore, destroying the image of one of the old Gods and saying 'Go to the chapel to hear the truth!' With his art Hal Foster (1892-1982), the creator of *Prince Valiant*, thus contributed to perpetuating the falsehood that the destruction of the religion of Aryan Gods and its replacement with the Hebrew god was good for the West.

PUBLISHED IN: DESTRUCTION OF GERMANIC PAGANISM ON SEPTEMBER 25, 2020 AT 7:42 PM COMMENTS (2)

Christianity's criminal history, 128

*– For the context of these translations see **here** –*

VOLUME IV, CHAPTER 1

THE CHRISTIANISATION OF THE GERMANS

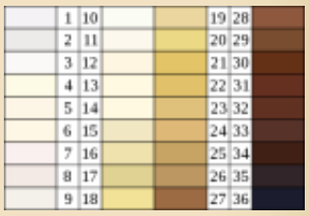
> 'The introduction of Christianity among the Germans was the most precious gift from heaven'. —Pastoral letter from the German episcopate, June 7, 1934

The spread of Christianity in the West

At the end of Antiquity and during the succeeding centuries, Christianity conquered the Germanic world. By armies and merchants it had spread beyond northern Gaul to the Rhine. In the old Rhineland provinces probably there were Christian communities as early as the end of the 3rd century; churches were erected from Constantinian times in Bonn, Xanten, Cologne and, especially, in Trier: the official residence of Caesar since 293. At

Who's the editor of this site? — See a Metapedia article that a German wrote about me: here.

HUMAN SKIN COLORS:



ARCHIVES

Select Month

A 3-eyed crow, symbol of the old man fused to a weirwood tree.

CATEGORIES

- 14 words
- 2001: A Space Odyssey (movie)
- 3-eyed crow
- Abortion
- Abraham (patriarch)
- Abraham Lincoln
- Achilles

the end of the 4th century, Christianity was already the dominant religion in some Rhineland areas because 'the laws of Theodosius, Gratian and Valentinian II imposed its entry into those lands...'

In the late 5th century evangelisation of the Franks began; at the end of the 6th century that of the Anglo-Saxons and the Lombards; in the 9th century the Christianisation of northern Europe was undertaken and, at the end of the millennium, that of the Czechs, Poles, and Hungarians. Since Christianity was no longer a despised religion as it had been in pre-Constantinian times, but the official religion of an empire, the popes no longer trapped some individuals but entire peoples in their net. They also annihilated entire towns 'leaving neither green nor withered', as the father of the Church, Isidore, boasts. Such was the case, for example, with the Ostrogoths and the Vandals, of whom the Marseillaise monk Prosperus Tironis provided an insightful picture of the Middle Ages, and who were often the subject of 'cruel propaganda' (Diesner).

Conversion methods

The Christianisation of the Germanic peoples—designated in the sources as *nationes*, *gentes*, *populi*, *civitates*, etc.—not only took place at very different times but also in very different ways. Two typical Christian activities converged in the Germanic mission: preaching and destruction. In Merovingian times, preaching was not the primary instrument of mission. There was a more eloquent method to demonstrate to the pagans the impotence of their Gods and the supreme power of the Christian god: the destruction of the Gentile sanctuaries... Of course it was not only destroyed; often, the so-called Christianisations were 'simply' arrived at. In other words, Gentile temples were transformed into Christian churches, expelling evil spirits through rites of exorcism and re-consecrating the buildings. The church transformed and incorporated everything that seemed useful, destroying everything else as a nefarious work of the devil.

An important motive in the conversion of the pagans, and also in the mentoring of those already converted, was without a doubt the constant infiltration of scruples and fears in an alarmist attitude that sowed fear for centuries. Fear, in effect, was 'the characteristic state of the common man in the Middle Ages: fear of the plague, fear of invasion by foreign armies, fear of the tax collector, fear of witchcraft and magic and, above all, fear of the unknown' (Richards). The priests of many religions feed on the fear of those whom they lead, and especially Christian priests. It is very significant that St. Caesarius of Arles (died in 542), an archbishop absolutely faithful to Rome, in almost all his propaganda interventions, which number more than two hundred, scares the readers with 'the final judgment'. Whatever the occasion of his homiletical effusions, he rarely fails to insistently

Adam Smith

Adolf Hitler

Adversus Christianos (book)

Africa

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

American civil war

Americanism

Amerinds

Ammianus Marcellinus

An Eye for an Eye (book)

Ancient Greece

Ancient Rome

Anders Breivik

evoke the 'court of Christ', the 'eternal judge', his 'harsh and irrevocable sentence', etc.

The conversions of pagan Germans to Christianity were frequently due to purely material motives, already acting for 'reasons of prestige', especially when they came under the tutelage of Christian neighbours. Illustrious Gentiles could be chased 'like dogs' from the banquets of their princely courts, because Christians were forbidden to sit at the same table with pagans. It is symptomatic that also among Bavarians, Thuringians and Saxons, the nobility was the first to immediately prostrate themselves before the cross...

Jesus becomes the Germanic broadsword

With its acceptance by the Germans, Christianity was also nationalised and Germanised from the beginning. And not only in epic poems did Christ appear to German eyes as a kind of popular and cantonal king. The Franks were immediately seen as his special courtship, his chosen and preferred people. Warriors clustered around him, just as they clustered around princes. The saint is also now felt as the herald of Christ and god. Traditional Christian concepts are filled 'with totally new content: Germanic, aristocratic and warrior content' (Zwolfer). 'From the religion of patience and suffering, from the flight and denial of the world, the medieval Germans made a warlike religion; and of the Man of Sorrows a Germanic king of the armies, who with his heroes travels and conquers the lands and who must be served through struggle. The German Christian fights for his Lord Christ, as he fights for the landlord he follows; even the monk in his cell feels like a member of the *militia Christi*' (Dannenbauer). And naturally the clergy knew how to make the Germans proud of having converted to the Roman cross. In the prologue to the Salic law, the oldest hereditary right of the Franks, the fact of conversion is thus exalted:

> Unclean people of the Franks, created by God himself, brave with arms, firm in the covenant of peace, profound in counsel, of great corporal nobility, of uncontaminated purity and superior complexion, bold, prompt and fiery—become to the Catholic faith, free from heresy.

Indeed, according to Christian doctrine, all peoples have been created by god; but flattery is always greatest where it is most needed. In this way the Franks appear here occupying the place of the chosen people of the Bible, of the people of Israel. And in a more recent prologue to the aforementioned Salic law, Christ also appears as the legitimate sovereign of the *gens Francorum*. He appears 'personally before the Franks'. He loves those who are far superior to the old world power, 'the chosen people of a new alliance'. 'They have defeated the Romans and they have broken the Roman yoke'...

Andrew Anglin

Andrew Hamilton

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

Asia

Athanaric

Undoubtedly, many German princes converted for purely political reasons. They worshiped in Christ the 'strong God', and especially the superior captain, to whom he granted victory. Thus the Frankish Clovis, Edwin of Northumbria and the Vikings converted —all of whom were baptised after having cast a vow and carried out a slaughter. And just as old Odin was considered a 'God and lord of victory' and Wotan (Odin's name in the south) was considered a warrior God, so Christ is now seen as the same. He occupies the place of the ancient Gods of battle, he is politicised and mythologised, presenting him 'almost as a national God' (Heinsius). And from now on it will be a matter of honour for each Christian king to fight 'the barbarians, who by their very condition as pagans are out of the order of the world'.

The Franks, educated in believing fanaticism, considered it their duty and right to 'fight for Christ' (Zollner). And still in the 7th and 8th centuries the Frankish Christians had themselves buried with their weapons, under the old pagan belief of survival after death. On a tombstone found in the Frankish cemetery of Niederdollendorf, near Bonn there is even a risen Christ holding in his right hand the spear, the Germanic sign of sovereignty, instead of the staff of the cross.

It is understandable that the Old Testament, often so bloody, was in tune with the men of the Middle Ages better than the partly pacifist New Testament; and it is understood that the Old Testament kings were exalted by proposing them as models of the Frankish princes, who liked to compare themselves with them. For the historian Ewig, this constitutes a new stage 'in the Christianisation of the idea of the king'...

Among the Carolingians, decisive victories were frequently attributed to the attendance of St. Peter. 'But now rest assured', declares Pepin to the papal legate Serge in the battle against the Bavarians, 'because due to the intervention of St. Peter, Prince of the Apostles, by divine decree Bavaria and the Bavarians belong to the sovereignty of the Franks'. Even minor achievements, such as the conquest of a fortress or even the discovery of a fountain during the war against the Saxons in 772 are presented as great divine miracles. But when misfortune befell—and it happened so often!—the priests were never troubled. Then the misfortune, the catastrophe, was a punishment from god for little faith and the overflow of vices. With this theology the Church has been deceiving itself until today through vicissitudes of all kinds...

The weed of the past

As a rule the Germans did not convert individually, but rather in a cooperative and tribal way. And that because, unlike the Greeks and educated Romans, the 'barbarians' easily accepted the Church's tutoring without the cultural and historical-religious depth with which their Christian 'converters' presented the

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

Bill Clinton

stories… In a not excessively laborious way, a great many 'barbarians' were subdued, who soon revered respectfully all the 'holy' priests and monks and were deeply impressed by exorcisms, ceremonies and miracles. With faith they welcomed such strange mysteries, dogmas and with fearful devotion put themselves at the service of that arrogant southern shamanism, seemingly animated only by the desire to make the Church rich and powerful, for the salvation of their souls, out of the horror of fire from hell and longing for paradise.

_____ 卐 _____

Editor's interpolated note: For a clip within a movie depicting the baptism of an ancient Germanic see: here.

_____ 卐 _____

Evangelism took place unevenly, outside the cities at a slower pace, for although the pagan Franks did not usually put up much resistance, from time to time, and especially in the countryside, they stubbornly indulged in the destruction of their town idols. In the religious field, man is especially conservative. And just as the peasants still do today—the inhabitants of the towns remain more firmly in Christianity—, so also at the end of Antiquity and the beginning of the Middle Ages it was the peasants who persisted the longest in paganism. The Germans were mostly peasants, and in Austria the pagan Franks and Germans were more numerous than the native Christians. This religion was an urban religion and since it became a state religion it was also the religion of the feudal and ruling circles, who sought above all their own benefit. For a long time the peasants persisted in their traditional beliefs, in their divinities, and above all in their Gallic triad: the cult of Jupiter, Mercury and Apollo. And even after they had 'converted' they returned again and again to the veneration—undoubtedly much more beautiful and coherent—of trees, stones and fountains.

For centuries synods lashed out at pagan customs, from the Council of Valence (374) until well into the 9th century. Only between the synod of Orleans (511) and that of Paris (829) did the canons of at least nineteen episcopal assemblies launched diatribes against the beliefs and practices of peasant paganism, which preserved the tradition with much greater tenacity than the accommodative nobility. The Germans had a natural piety, so to speak, not camouflaged or imposed, but identical to their lifestyle. They had a natural religion with clearly pantheistic features, marked by the worship of the Gods of the forest, the mountain, the fountains, the rivers and the sea, the veneration of the Sun, light, water, trees and springs; deep down, as it has been known today, a thousand times more coherent veneration than the Christian faith in spirits, at whose dictates a technocratic and hypertrophic civilisation has brought nature almost to ruin…
'Demonstrative destruction'

Biography
Blacks
Bob Whitaker
Book of Revelation
Brazil
Brenton Tarrant
Brutus
Buddhism
Caligula
Canada
Cannibalism
Carl Gustav Jung
Carl Sagan
Carl Schmitt
Carlo Collodi
Carolingian dynasty
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

During the Merovingian period certain problems of the power of the Christian god often came to the fore in evangelisation: on the one hand, 'miracles'; on the other, the destruction of pagan places of worship. The images of the Gods—through unpunished annihilation—were easily demonstrated as the powerless work of man, while the 'spiritual' Christian god reigned untouchable over the clouds of heaven. Besides, the pagan Franks were generally tolerant and did not have a priestly caste as they faced a fanatical ecclesiastical organisation, which did not back down from forced baptisms, although it is true that at least in the beginning it was fair enough for the church that a formal condemnation of the old beliefs was uttered with a confession from the lips of the new faithful. R. W. Southern accurately describes medieval Europe as a coercive society, in which each person triumphed by baptism. But that was not all; soon the demolition of pagan temples and altars began as well…

St. Gal, an uncle of Saint Gregory of Tours and later Bishop of Clermont-Ferrand, being a priest and 'companion' of Theuderic I, the eldest son of Clovis, reduced to ashes in Cologne a pagan temple with all the 'idols', and only with great difficulty could the king save him from the fury of the peasants… Around 550 Deacon Wulflaicus induced the peasants of the city of Trier to demolish an imposing statue of Diana (originally no doubt of Ar-duinna, the Celtic Goddess), whom the people adored. As he was too weak the peasants did it for him, after he had ceaselessly weakened the will of ordinary people. 'Well, the other images, which were smaller, he had already smashed them personally'. Without a doubt, miracles also happened there.

Some of the Christian saints known in the fight against paganism became arsonists and robbers. In Tyrol St. Vigilius, Bishop of Trent, worked 'with fervent zeal for the spread of Christianity' (Sparber) until one day he destroyed in Rendenatal a highly revered one, which stood on a steep rock, a statue of Saturn. About four-hundred irritated peasants, 'heathen, stubborn and ferocious' stoned him. In Italy many dozen churches are dedicated to him. In Monte Cassino St. Benedict (died 543), the 'father of the western monasticism', and whose severity caused several assassination attempts against him by his first monks and a Florentine priest, went on rage against the ancient temple of Apollo, the last temple of that God that history remembers. Benedict still found pagans there, cut down their sacred groves and destroyed the sculpture and the altar; but still in 1964 Pope Paul VI named him patron of Europe…

One of the fiercest fighters against paganism in Western Europe was Martin of Tours (died 397). Despite the stubborn resistance

Childhood's End (novel)

China

Chinese coronavirus

Chris Martenson

Christian art

Christian question (CQ)

Christian views on Hell

Christianity

Christopher Columbus

Cicero

City of God (book)

Civil war

Civilisation (TV series)

Classical sculpture

Claude le Lorrain

Claudius

Clement of Alexandria

Clovis I

Colin Ross

Color of crime

Committee for Skeptical Inquiry

Commodus

Communism / Bolshevism

Conservatism

Conspiracy theories

Constans

Constantine

Constantine II

sometimes manifested by the peasants, with the help of his henchmen of his monastic horde he razed the temples, tore down the stones of the Druids and cut down sacred oaks, often viciously defended. 'He trampled on altars and idols' according to Sulpicius Severus. And yet the saint was 'a man of admirable meekness and patience; from his eyes radiated a gentle serenity and an imperturbable peace…' (Walterscheid, with *imprimatur*). This champion of faith undoubtedly had the best requirements for the annihilation of paganism. He had crowned a storming career in the Roman army (Julian being the emperor) and had started his Christian career as an ejector of demons. Significantly, he believed he saw the devil in the figure of Jupiter, Mercury and even Venus and Minerva, having otherwise the firm conviction that Satan was hiding in the 'idols'.

Due to his 'resurrections of the dead' Martin of Tours became a bishop, later becoming the saint of the Merovingian kings and Carolingian emperors, to end up being the patron saint of the French. Even today 425 villages in France bear his name. The name of an arsonist, a thief, who ruined what was holiest and destroyed all the temples, became the 'symbol of the Frankish imperial church' and, even more, 'an integral part of the imperial culture of the Franks' (Bosi).

His international fame was owed to the murderous king Clovis, who had enormous veneration for Martin; for his cause he beat a soldier of his own to death, who had caught some hay in the fields of the man of god: 'Where are our prospects of victory if we offend Saint Martin?' On their military expeditions the Merovingian princes wore this man's legendary cloak as a holy relic. Oaths were formulated on it and alliances were made. The place in which the cloak was kept was called *capella* (diminutive of *cape*), and the clerical who watched over it *capellanus*. Such is the origin of the words 'chapel' and 'chaplain', that with small variations have entered all modern languages… And, as in all the places where Martin of Tours had razed pagan centres of worship he immediately had Christian buildings built on the ruins, including the first Gallic monastery (Ligugé), still considered today as 'the precursor of Western monasticism' (Viller Rahner). The destruction of Gentile temples is certified by many ecclesiastical sources.

The monasteries were preferably built on the ruins of destroyed pagan temples. Thus arose, for example, Saint Bavo Church in Ghent, Saint Médard in Cambrai, the monastery of Wulfilaic in Eposium or Fleury-sur-Loire, which occupied the place of an ancient Druid sanctuary of the Gauls. The Martyrium of St. Vincent de Agen, erected as early as the 4th century, evidently stood on a pagan plot of consecrated ground. In Cologne, where perhaps Irenaeus of Lyons preached Christianity, a vast pagan necropolis has been found under the church of Saint Ursula.

Constantinople

Constantius II

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 (book)

Daybreak Publishing

Death in Venice (movie)

Decius

Degeneracy

Degenerate art

Demeter

Democracy

Democritus

Demography

Denmark

Der Ring des Nibelungen (opera)

Destruction of Germanic paganism

Destruction of Greco-Roman world

Although in the West many temples and many altars were simply removed, among Franks, Saxons and Friesians the Church burned or completely destroyed the pagan sanctuaries, turned the places of sacrifice into cattle gullies and cut down sacred trees… Together, State and Church promoted the spread of the new faith and the annihilation of the old beliefs. Thus King Childebert I states, in a constitution of the year 554 'in agreement, no doubt, with the bishops' (A. Hauck): 'The pagan idols of the fields and the images dedicated to the demons must be removed immediately, and no one can prevent bishops from destroying them'.

In the following century Pope Boniface V (619-625) spread Christianity throughout England and wrote to Edwin, King of the Angles, in these terms: 'You should destroy those whom you have hitherto considered Gods, being made of earthly material, with all zeal they must be smashed and shattered to pieces'. And so, shortly thereafter, in 627, Coifi, converted archpriest of Northumbria, broke a spear in a temple.

(Left, the high priest Coifi profanes 'the Temple of the Idols', from James William Edmund Doyle's *A Chronicle of England*.)

The *Concilium Germanicum*, the first council convened in 742-743 in the Germanic territory of the Frankish empire, also provided that 'the people of God should not promote anything pagan, but reject and abhor all filthiness of the Gentiles'.

PUBLISHED IN: CAROLINGIAN DYNASTY CATHOLIC CHURCH CATHOLIC RELIGIOUS ORDERS CHRISTIAN QUESTION (CQ) CHRISTIANITY CLOVIS I DESTRUCTION OF GERMANIC PAGANISM FRANCE FRANKS GERMANIC PEOPLE HISTORY KARLHEINZ DESCHNER KRIMINALGESCHICHTE DES CHRISTENTUMS (BOOKS) MEROVINGIAN DYNASTY MIDDLE AGES RELIGION ST MARTIN OF TOURS ON SEPTEMBER 24, 2020 AT 7:53 PM COMMENTS (4)

Mantra post

«Raised profoundly as a Catholic, today I am convinced that it is not enough to leave the religion of our parents. Liberation will need us to burn down worldwide all Christian churches to the ground. Such is my inspiration and mentality in the struggle for our survival». —Albus, from Germany

PUBLISHED IN: MANTRAS ON SEPTEMBER 23, 2020 AT 7:50 PM COMMENTS OFF

Diocletian
Dionysus
Dominique Venner
Don Quixote (book)
Donald Trump
Dresden
Dwight D. Eisenhower
Dylann Roof
Eastern Orthodox Church
Economy
Edmund Burke
Edward Gibbon
Edward I of England
Egalitarianism
Egypt
El Grial (book)
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

Christianity's criminal history, 127

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Chapter 2. Clovis, founder of the great Frankish empire

Chapter 3. The sons of Clovis

Chapter 4. The invasion of the Lombards

Chapter 5. The last Merovingians

Chapter 6. The conversion of the Visigoths to Catholicism

Chapter 7. Pope Gregory I (590-604)

Chapter 8. Brunichilde, Clotaire II and Dagobert I

Chapter 9. The Church in the Merovingian period

Chapter 10. The rise of the Carolingians

Chapter 11. Saint Boniface, 'apostle of the Germans'

Chapter 12. Papacy insurrection and iconoclastic struggles

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Chapter 14. The 'Donation of Constantine'

Chapter 15. Charles I, called Charlemagne

Chapter 16. Charlemagne and his wars

PUBLISHED IN: KRIMINALGESCHICHTE DES CHRISTENTUMS (BOOKS) ON SEPTEMBER 22, 2020 AT 8:03 PM

Euripides

Europe

European Union

Eusebius

Evil

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

G.W.F. Hegel

COMMENTS OFF

Mantra post

«Raised profoundly as a Catholic, today I am convinced that it is not enough to leave the religion of our parents. Liberation will need us to burn down worldwide all Christian churches to the ground. Such is my inspiration and mentality in the struggle for our survival». —Albus, from Germany

PUBLISHED IN: MANTRAS ON SEPTEMBER 22, 2020 AT 7:56 PM COMMENTS OFF

« Older Entries

Newer Entries »

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 movie)

Hannibal

Hans F. K. Günther

Harold Covington

Harry S. Truman

Hate

Health

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)

Holocaust

Holodomor

Homer

Homosexuality

Honorius (emperor)

Horace

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 the West

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)
Jewish–Roman wars
Jez Turner
Johann Sebastian Bach
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

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Justice

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Juvenal

Karl Marx

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Karlheinz Deschner

Kenneth Clark

Kevin MacDonald

Kriminalgeschichte des Christentums (books)

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Lactantius

Latin America

Lawrence Auster

Leon Trotsky

Leonardo da Vinci

Leonidas

Libanius

Liberalism

Library of Alexandria

Literature

Lombards

London

Lord of the Rings

Lothrop Stoddard

Louis XIV of France

Louis-Ferdinand Céline

Luke the Evangelist

Lycurgus

Maccabees

Madison Grant

Mainstream media

Manosphere

Mantras

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

Merovingian dynasty

Metaphysics of race / sex

Mexico

Michael O'Meara

Michelangelo

Middle Ages

Middle East

Miguel Hidalgo y Costilla

Mike Maloney

Miscegenation

Miscellany

Moctezuma II

Monarchy

Mongols

Monocausalism

Montaigne

Montesquieu

Morgenthau Plan

Moscow

Moses (Hebrew lawgiver)

Music

My pinacoteca

Napoleon

National Socialism

Nature

Neanderthalism

Nero

New Spain

New Testament

New York

Newspeak

Niccolò Machiavelli

Nick Fuentes

Nicolaus Copernicus

Non-white immigration

Nordicism

Norman Rockwell

North America

Norway

Nuremberg

Obituaries

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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

David Irving's Website

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:

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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 why we say that Christianity and the JQ are one and the same, see this passage from *The Fair Race*.

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

The deep-seated death-wish that seems to have taken hold of the collective subconscious psyche of the Aryan race after Hitler's death is I believe a consequence of centuries of Jewish brainwashing via Christianity and its secular offshoots.

Once the majority of Aryans had rejected Hitler they embraced what remained of Christianity, Christian ethics, with a vengeance. Aryans are aware of what our race is capable of becoming from the photos and films of NS Germany and many of them hate and fear their own race's potential for greatness due to attachment to an irrational morality and so our race is in a sort of self-destruct mode.

If the National Socialists had won the Second World War our race would not have entered into this intense struggle to overcome the oldest and most effective weapon of the Jews, Christianity. So this post-1945 struggle with the mental disease of Christianity does serve a purpose in that it will either destroy us for good or make us even stronger.

Before Aryans can annihilate the biological Jew on the physical level they must destroy the alien Jewish mind virus on the mental level by overcoming Christian morality. —Joseph Walsh

Sooner or later the world will recognise that Hitler was right and that until the West accepts this fact, they will continue their ongoing self-destruction, especially in the US and the UK.

Either way, massive destruction is unavoidable because after the Second World War the Allies must pay a massive karmic debt.

Whatever you want to call it, thinking you can aid in saving the white race while, at the same time, bending the knee to Jewish deities (Yahweh and Yeshua) is some kind of combination of insane, dishonest, cowardly, naive, or very stupid. To bottom line it, it won't and can't work.

'White nationalists have failed because trying to stir up anti-semitism in a culture shaped by almost two thousand years of Christian delusion and a white race imbued with the conviction that a Jew is God is a fool's errand'. —R.M.

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