

THE FAIR RACE'S DARKEST HOUR

César Tort (editor)

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*That the beauty of the white Aryan woman
shall not perish from the Earth.*

First article.—Western civilisation is under the grip of an anti-white ideology that has been imposed in every white country after the Second World War.

Second article.—The fair race is being exterminated by genocidal levels of immigration: a wholesale European, North American and Australian population replacement for non-whites.

Third article.—Ergo, the twenty-first century will be the darkest hour for the fair race.

Fourth article.—Whites either gain a sense of themselves or they are going extinct.

Fifth article.—Only an ethnostate will save them from extinction.

Sixth article.—If the ethnostate is formed, a constitution may start with the words: We hold these truths to be self-evident: Men are created unequal. All men are unequal—nowhere in the natural world, and Man is part of Nature, is anything equal. Equality does not exist in Nature; only in the abstract world of mathematics and in the minds of delusional humans.

Seventh article.—The rest follows from this...

PREFACE BY THE EDITOR

This collection of essays is the result of eleven years of closely following the movement known as white nationalism, which I discovered while living on Gran Canaria: an island near Africa that belongs to Spain. Part I explains the Jewish question. I reproduce two articles, the first by William Pierce and the second by a Jew, Marcus Eli Ravage: the only article by a Jew to appear in this anthology. The Third Reich propaganda ministry used Ravage's article as a devastating admission of the reality of the Jewish problem in the *Czernowitzer Allgemeine Zeitung* of 2 September 1933.

Although William Pierce believed that the main cause of white decadence was Jewish subversion, he was aware of the Christian question: a theme that is explained in Part II of this book. Unlike Pierce, we will see Christianity as the major conquest of the Aryan soul by Jewry and, therefore, the primary, not the secondary, cause of the darkest hour for the white race. Given that I consider Pierce the most brilliant mind America has ever produced, I find it rather embarrassing to concede that the Jew Ravage had a better perspective than he did on the ultimate cause of white decline.

Since Pierce died in 2002, American white nationalism has been represented by some important figures and their webzines: Kevin MacDonald, Jared Taylor, Greg Johnson and even Andrew Anglin. The current legacy of these writers is of much lower quality than Pierce's, since, unlike Pierce, none of them seems to recognise the reality of the Christian question. That Jews cannot be the main cause of white decline on the American continent should be as obvious as pointing out some facts. The Spanish and Portuguese irredeemably corrupted their blood in colonial times by marrying Amerindian women, and the Americans waged an anti-racist war when Lincoln was president. All this happened before the Jews took over the media in the West. Perhaps the most respected figure in white nationalism today is Professor Emeritus Kevin MacDonald. In Ferdinand Bardamu's essay on Part II, he includes a devastating

critique of MacDonald for his failure to recognise the Christian problem.

While it is true that in his weekly radio lectures Pierce regarded Jewish subversion as the main cause of white decadence, in *Who We Are*, his history of the white race, we see a perspective in which Pierce seems perfectly aware of the Christian problem. Perhaps because many of his listeners were American Christians, Pierce had to do something similar to what Hitler did: not to be hostile to Christianity in public, only in private with his closest friends. For that reason, much of Pierce's history of the white race is reproduced in Part III.

Of the articles in this collection, the one that takes us to the heart of the Judeo-Christian question is the essay by Eduardo Velasco who used to blog in his webzine *Europa Soberana*: a Spanish writer whom I have translated into English. Velasco's essay uncovers the best-kept secret of ancient history: the apocalypse that befell the Aryan world when the Judeo-Christians destroyed and inverted the values of Greco-Roman culture 1,700 years ago.

Since Nordicism is almost taboo among most white advocates, Part IV includes two articles on the same topic: one by a European and one by an American who published his article on the ethnicity of the ancient Greeks and Romans in Jared Taylor's *American Renaissance*. Part V on masculine cultures reproduces other translations of Velasco's essays on the Spartans, Berserkers and Vikings. If someone were to ask me to recommend a single article from this thick volume, I would recommend J. A. Sexton's review of *Hellstorm* in Part VI. The crime that Anglo-Americans committed in World War II is so astronomical that it may cost the very existence of the white race, as we can see from Pierce's essay in Part VII.

Finally, the appendix 'The New Racial Classification' reproduces another essay by Velasco translated, adapted and abridged for this book.

César Tort
Mexico City

Dr. Dawkins cites, with perfunctory apology, a passage in which Darwin merely noted what was obvious and indubitable in his day, the great biological difference between Aryans and Congoids, and that serves to remind us that, as I have noted often before, Darwin expected the savages to become extinct as civilized peoples took over their territories.

That, in turn, will remind us how suddenly—in less than a hundred years—our race went into a coma—how suddenly the terminal symptoms of Christianity appeared, like the symptoms of the tertiary stage of syphilis, and destroyed our race's mentality and vital instincts, making it throw away its virtual dominion over the earth, so that it is now the Aryans who will be eliminated as less stupefied peoples takeover their territories.

—Revil Oliver

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Part I:

The Jewish problem

The Jewish problem is one of the greatest problems in the world, and no man, be he writer, politician or diplomatist, can be considered mature until he has striven to face it squarely on its merits.

—Henry Wickham Steed

'In per capita terms Jews were the greatest mass-murderers of the twentieth century, holding that unfortunate distinction by an enormous margin and with no other nationality coming even remotely close. And yet, by the astonishing alchemy of Hollywood, the greatest killers of the last one hundred years have somehow been transmuted into being seen as the greatest victims, a transformation so seemingly implausible that future generations will surely be left gasping in awe'.

—Ron Unz (a Jew), referring to the Gulag

SEEING THE FOREST

by William Pierce

Every week I receive a number of letters from listeners who believe that I blame the Jews too much for the destruction of our society. I'm not referring now to the letters from crazed Christian fundamentalists who rave at me about the Jews being "God's chosen people" and therefore entitled to do whatever they want without criticism. (These pitiful souls tell me, "God'll get you if you say anything bad about the Jews. Don't you know that Jesus was a Jew?") And I also am not referring to the letters from lemmings, who simply parrot back the Politically Correct party line they've learned from watching television, to the effect that Jews are just like everybody else, except better, and that the only reason I speak critically of them in my broadcasts is that I'm jealous of their success. They tell me that I'm an embittered loser who lives in a trailer, has bad teeth, and never got an education, and that I spend most of my time getting drunk and doing intimate things with my female relatives, because the media have taught them that all people who live in West Virginia are like that. Anyway, I never waste time arguing with people about their religion, whether it is Christian fundamentalism or Political Correctness. Unless people have a reasoned basis for their beliefs, a reasoned argument with them is pointless.

The believers I want to argue with today are those who believe that I am incorrect in imputing bad motives to the Jews as a whole. Some of them tell me, it's not the Jews per se who're destroying our race and our civilization; it's the rich people, Jewish and non-Jewish. It's the greedy billionaires, who keep our borders open to the Third World because they want a steady supply of cheap labor. It's the crooked lawyers, Jewish and non-Jewish, who run our legislatures and our courts to enrich themselves rather than to give us good laws and justice.

And of course, the people who tell me this are correct—up to a point. It is true that Gentile billionaires do tend to put their further enrichment at the top of their list, and they do tend to go along with

the Jewish billionaires in many things. They seldom see any profit to themselves in opposing the Jews, even when they don't agree ideologically with them. Billionaires are more inclined to go with existing trends and try to profit from them than to buck those trends and risk losing money. It has been truly said that it is easier for a camel to pass through the eye of a needle than for a rich man to... do anything which might diminish his fortune. And it also is true that most lawyers chose their profession not with the aim of serving their people or because they are interested in law, but rather because they see it as a way to personal wealth and power. And it also is true that we have a lawyer-ridden society. We should have people other than lawyers setting policy.

More generally, it is true that if one looks into every destructive institution in our society, if one looks behind every destructive policy, one finds non-Jews as well as Jews. The ruinous immigration policy we have now in the United States is favored by some Gentiles as well as by virtually all Jews. The 1965 immigration law which shifted the flow of immigrants into this country from mostly European to mostly non-European was pushed primarily by Jews, but Senator Ted Kennedy was a co-sponsor of the law. The Jews may be taking over organized crime in America, but there still are some Italians involved in it.¹ The most active legislators in the Congress pushing for the curtailment of our right to keep and bear arms are Jews, but many Gentiles also are involved. If we look into the destructive exploitation of our natural environment, the cutting down of our forests and the strip-mining of our land and the polluting of our rivers, we probably will find greedy and short-sighted Gentile profiteers more often than we will find Jews. And even in the mass media, one can still find some non-Jewish media bosses who promote essentially the same party line as the Jewish media bosses: Rupert Murdoch is an example.

All of that is true. So, then, why don't I just complain about the plutocrats or the lawyers or the businessmen? Why do I single out the Jews? The answer to that is that if we don't look at the Jews specifically, if we don't try to understand them as Jews, then we can never really understand what is happening to our race and our civilization. And if we don't understand what's happening, we're

¹ *Note of the editor:* See e.g., Hervé Ryssen's *La mafia juive* (Levallois-Perret: Éditions Baskerville, 2008).

much less likely to be able to change things for the better. We need to understand the process, and in order to understand the process we need to understand the Jewish role in it—because it is the key role.

Let's back off a bit and just ask ourselves, what is the single most powerful and influential institution in American life today? What institution, more than any other, is promoting the worst and most destructive trends in American life? Is it professional basketball? That's certainly a noxious influence—but it's not the most noxious. Is it the Internal Revenue Service? No. It isn't even the Clinton government of which the Internal Revenue Service is a part, because the Clinton government itself is only a creature of the most powerful institution, and that most powerful institution is made up of the mass media of news and entertainment which together shape public opinion and control public policy. And these media in turn are dominated by Jews.

I won't go into all of the names and organizational relationships today, because I've done that a number of times in past broadcasts, and the details are all in a pamphlet I publish and update regularly, it's called *Who Rules America?*, and if you send \$2 to the sponsors of this broadcast they'll send you a copy. But just a quick summary: the three giants in the electronic media are Disney-ABC, headed by Michael Eisner; Time Warner-CNN, headed by Gerald Levin; and the new Viacom-CBS conglomerate, headed by Sumner Redstone. Eisner, Levin, and Redstone are all Jews, but it's not just the men at the top who're Jews; these media giants are staffed by Jews from top to bottom.²

In the print media the country's three most influential newspapers are the *New York Times*, the *Wall Street Journal*, and the *Washington Post*. All three of them are owned or controlled by Jews. The only three widely read weekly news magazines in the United States are *Time*, which is owned by Gerald Levin's Time Warner-CNN; *Newsweek*, which is owned by Katharine Meyer Graham's *Washington Post* Company; and *U.S. News & World Report*, which is owned by Jewish real-estate developer Mort Zuckerman. The story is the same in the Hollywood film industry and throughout the rest of the mass media of news and entertainment.

² *Note of the editor:* See also "Jews and the Media: Shaping 'Ways of Seeing'" in *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* by Kevin MacDonald.

Now, there are people who will tell you with a straight face that this almost total domination of the most powerful institution in our society by the Jewish minority, which makes up only 2.5 per cent of the U.S. population, is just a coincidence, that it has no sinister significance. It just as well could have been Mormons or Jehovah's Witnesses who happened to rule the media. What difference does it make?

When grown men say something like that, you can safely bet that there's something other than reason at work. Usually it's fear: not so much a conscious fear as a conditioned avoidance reflex, the product of a long-term program of media conditioning of the public never to say or even think anything negative about Jews, lest one be labelled an "anti-Semite" or a "Nazi." Really, the proper name for this sort of conditioning is "brainwashing."

Think about it for a minute.

Imagine yourself in a group of yuppies, at a restaurant, say, or a cocktail party: a fairly sophisticated and irreverent sort of crowd. You can make a joke about the Pope, and even the Catholics in the crowd will laugh. You can say something smutty about Mother Teresa or Martin Luther King without objection. You can express your dislike for homosexuals or feminists. Some of those present may argue against you, but they are not likely to get uptight about it. But if you want to stop the conversation cold and give everyone present a bad case of heartburn, just say something unfriendly about the Jews: either about a specific Jew or the Jews as a whole. Say, for example, something like, "Well, now that that Jew Sumner Redstone has grabbed CBS, there's hardly any part of the mass media that the Jews don't own. I think that's not good for America." Say that, and then smell the fear in the air as your friends choke on their martinis.

Perhaps I exaggerate a bit, but not much. The Jews do get special treatment, and that is no more a coincidence than their control of the mass media. It has been planned. It is has been engineered.

Now, I am sure that, having said that, the minds of many of my listeners have just locked gears as the conditioned reflex forbidding them to think any unfriendly thought about Jews kicks in. But you know, it is possible to overcome this conditioning, this brainwashing—unless you're a lemming, that is. Lemmings can't overcome it because they don't want to overcome it. They don't want to think any disapproved thought, any thought that everyone else isn't thinking. But if you're a person who wants to think clearly about this matter, all you have to do is begin looking at the facts. Take your

time. Study the facts carefully: not just the facts I offer to you, but also everything else you can dig up on the subject. Think about the implications. Reach your own conclusions. You can overcome the conditioned fear—and as a responsible adult, as a responsible American, as a responsible member of your race, you should.

And when you no longer are afraid and you finally are able to look the truth squarely in the face, you no longer will believe that it is a coincidence that the Jews have elbowed their way into virtually every position of control in the mass media. You no longer will believe that the Jews do not use the power consciously and collectively that this media control gives them. I'll say that again: the Jews use their control over the mass media, not as individual capitalists, the way the few non-Jews in the media do, but they use it collectively and cooperatively to advance Jewish interests. That is why you can see a common propaganda agenda throughout all of the controlled media. They all promote the image of the Jew as a victim, never as a predator or aggressor; they all promote the image of the Jews as sensitive and creative and sympathetic, not as the sort to plan and organize a bloody Bolshevik revolution and butcher tens of millions of innocent Russians and Ukrainians³ or to run the White-slave business and force thousands of young European girls into a life of prostitution every year—or as the sort to elbow their way into the key positions of media control and then to help their fellow Jews do the same thing.

And they also all push interracial sex. They all push the lie that most interracial crime is White on Black. They all suppress any news which contradicts that lie. They all try to persuade us that homosexuality is normal and acceptable, just an alternative life-style. They all propagandize for multiculturalism and for more diversity and for keeping our borders open to the Third World and for scrapping the Second Amendment—all of them.

Now, let's back up for a moment, because I've just said something extremely important, and I want to be sure that it sinks in: that I have convinced you. I think that most perceptive and responsible people, once they have made up their minds that they want to know the truth, can accept the fact of Jewish media control; that fact is really undeniable. I think that most of them can then take the next step and conclude that this Jewish media control is not just a

³ *Note of the editor:* See e.g., *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* by Albert Lindemann, a Jewish scholar specialised on the subject of 'anti-Semitism'.

coincidence: they can conclude that the Jews deliberately and cooperatively set out to achieve this control and then to use it to advance their collective interests.

People can understand that in terms of the sort of group behavior with which they already are familiar. The members of other groups also cooperate in order to achieve group power and then use this power to advance their group interests. And so it should not be surprising that the Jews in the media collaborate to create a favorable image of themselves in the public mind. Most people can persuade themselves that it's not "anti-Semitic" to believe that Jews behave like many other groups do in order to advance their group interests.

It's the next step that is difficult for many people: it is recognizing that the propaganda agenda of the Jewish media bosses goes far beyond promoting a favorable image of themselves; it also promotes everything which is unfavorable to the non-Jewish majority. And this destructive propaganda is not a coincidence either; it is the product of a planned, deliberate, collaborative effort.

Reaching this conclusion is a big step, a difficult step, for many people—even for people who want to understand, who want to know the truth. It's a big step because it separates the Jews from every other special-interest group. It sets the Jews aside from the rest of humanity and identifies them as a uniquely hostile, destructive, and deceptive group. It identifies them as a group which is uniquely dangerous to our people. And it leaves anyone who takes this step open to the charge of "anti-Semitism." Certainly, if you take this step—if you reach this conclusion—and you announce your conclusion publicly, you will be denounced as an "anti-Semite" by the media bosses—and probably by the lemmings too.

And so I don't want you just to take my word for this very important conclusion about the nature of the Jews as a uniquely hostile and dangerous group. I want you to study the facts. I want you to think about the evidence and reach your own conclusion. But I don't want you to stop short of a conclusion because of fear, because of brainwashing. I want you to overcome your fear and examine the evidence objectively.

I will make a few more observations about this conclusion and its implications now, however. Let me tell you, it really is the key to understanding many other things: the history of the Jews in Europe—and elsewhere. Why were the Jews always picked on and persecuted far more than any other group? Why did everyone else always hate them? Why have they been kicked out of virtually every country in

Europe during the past thousand years: out of England and Spain and Portugal and France and Sweden and Germany and a dozen other countries and told never to come back, only to sneak back in and then be kicked out again? The Jews will tell you that it was Christian bigotry. But Christian bigotry cannot explain why the Egyptians threw them out of Egypt more than a thousand years before Christ, and it cannot explain why the pagan Greeks and Romans hated them. I used to wonder about these things. And even after I began to suspect that the socially and racially destructive activities of the Jews were planned and deliberate, I didn't know why. It didn't make sense to me that the Jews would deliberately seek to destroy a society in which they were riding high—that they would deliberately drill holes in the bottom of a boat in which they were passengers. I couldn't figure it out—until I understood the nature of the Jews.

And that nature really is unique. At some time far back in the prehistoric period, certainly more than 3,000 years ago, the Jews developed a unique mode of survival as predators and parasites. Whereas other races, other tribes, sought either to live alone among their own kind—or to conquer other tribes militarily and take their land or require them to pay tribute—the Jews sought to invade the territory of other races by stealth and then to subvert them, to undermine their morale, to break down the order and structure in their societies as a concomitant to controlling them and exploiting them.

In the beginning, thousands of years ago, this may have been only a novel plan for gaining control of a particular neighbor, but eventually it developed into a way of life. It became part of their religion, and eventually it got into their genes. I believe that today they really can't help themselves. And as I said before, you do need to think carefully about this. You need to study the facts. It's difficult for many people to understand the Jews because they really are different from every other ethnic group.

One aspect of the Jewish problem which adds to the difficulty many people have in coming to grips with it is that the Jews are not just a scheming and sinister *kehillah* of adult male media bosses. They are a complete community, with women and children and many members on the fringes: part-Jews, dissidents, and so on—even a few anti-Jewish Jews. There are approximately six million Jews in the United States, by their own count, and they can't all be film studio owners or newspaper publishers or promoters of “rap” music or Hollywood scriptwriters. Most of them live and work in a way which

gives them relatively little personal opportunity for damaging our society. They are simply teachers and businessmen and merchants and lawyers and doctors, earning a living more or less like everyone else—but not quite.

You must back off a bit in order to see the forest rather than just the trees. The essential thing about the forest is that it is destroying our world. It is a parasitic forest. It is injecting spiritual and cultural poison into our civilization and into the life of our people and sucking up nutrients to enrich itself and grow even more destructive. Perhaps only 10 per cent of the trees in this Jewish forest have roots deep enough to inject their poison into us, and the other 90 per cent play only supporting roles of one sort or another. It is still the whole forest which is our problem. If the forest were not here we would not have had to endure the curse of Bolshevism. If the forest were not here America would not be growing darker and more degenerate by the year. It is the whole forest, not just a few of the most poisonous trees in it, which must be uprooted and removed from our soil if we are to become healthy again.

The essential point again is this: not every Jew has a leading role in promoting the evils which are destroying us, and not every person is a Jew who is collaborating with the leading Jews who are promoting evil, but it is only because the Jews as a whole are among us that the evils they always promote are overwhelming us. If the Jews were not present we could overcome the evil men of our own race. The evil men of our own race may seek their own profit at the expense of the rest of us, but they do not seek to destroy our race. Only the Jews seek that.

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COMMISSARY TO THE GENTILES

by *Marcus Eli Ravage* ✧

You Christians worry and complain about the Jew's influence in your civilization. We are, you say, an international people, a compact minority in your midst, with traditions, interests, aspirations and objectives distinct from your own. And you declare that this state of affairs is a menace to your orderly development; it confuses your impulses; it defeats your purposes; it muddles up your destiny. I do not altogether see the danger. Your world has always been ruled by minorities; and it seems to me a matter of indifference what the remote origin and professed creed of the governing clique is. The influence, on the other hand, is certainly there, and it is vastly greater and more insidious than you appear to realize.

That is what puzzles and amuses and sometimes exasperates us about your game of Jew-baiting. It sounds so portentous. You go about whispering terrifyingly of the hand of the Jew in this and that and the other thing. It makes us quake. We are conscious of the injury we did you when we imposed upon you our alien faith and traditions. Suppose, we say tremblingly, you should wake up to the fact that your religion, your education, your morals, your social, governmental and legal systems, are fundamentally of our making! And then you specify, and talk vaguely of Jewish financiers and Jewish motion-picture promoters, and our terror dissolves in laughter. The *goi*, we see with relief, will never know the real blackness of our crimes.

We cannot make it out. Either you do not know or you have not the courage to charge us with those deeds for which there is at least a shadow of evidence and which an intelligent judge and jury could examine without impatience. Why bandy about unconvincing trifles when you might so easily indict us for serious and provable offenses? Why throw up to us a patent and clumsy forgery such as the *Protocols of the Elders of Zion* when you might as well confront us with the Revelation of St. John? Why talk about Marx and Trotsky when you have Jesus of Nazareth and Paul of Tarsus to confound us with?

You call us subverters, agitators, revolution-mongers. It is the truth, and I cower at your discovery. It could be shown with only the slightest straining and juggling of the facts that we have been at the bottom of all the major revolutions in your history. We undoubtedly had a sizable finger in the Lutheran Rebellion, and it is simply a fact that we were the prime movers in the bourgeois democratic revolutions of the century before the last, both in France and America.

If we were not, we did not know our own interests. But do you point your accusing finger at us and charge us with these heinous and recorded crimes? Not at all! You fantastically lay at our door the recent great War and the upheaval in Russia, which have done not only the most injury to the Jews themselves but which a school-boy could have foreseen would have that result.

But even these plots and revolutions are as nothing compared with the great conspiracy which we engineered at the beginning of this era and which was destined to make the creed of a Jewish sect the religion of the Western world. The Reformation was not designed in malice purely. It squared us with an ancient enemy and restored our Bible to its place of honor in Christendom. The Republican revolutions of the eighteenth century freed us of our age-long political and social disabilities. They benefited us, but they did you no harm. On the contrary, they prospered and expanded you. You owe your preeminence in the world to them.

But the upheaval which brought Christianity into Europe was—or at least may easily be shown to have been—planned and executed by Jews as an act of revenge against a great Gentile state. And when you talk about Jewish conspiracies I cannot for the world understand why you do not mention the destruction of Rome and the whole civilization of antiquity concentrated under her banners, at the hands of Jewish Christianity.

It is unbelievable, but you Christians do not seem to know where your religion came from, nor how, nor why. Your historians, with one great exception, do not tell you. The documents in the case, which are part of your Bible, you chant over but do not read. We have done our work too thoroughly; you believe our propaganda too implicitly. The coming of Christianity is to you not an ordinary historical event growing out of other events of the time; it is the fulfilment of a divine Jewish prophecy—with suitable amendments of your own. It did not, as you see it, destroy a great Gentile civilization and a great Gentile empire with which Jewry was at war; it did not

plunge mankind into barbarism and darkness for a thousand years; it came to bring salvation to the Gentile world!

Yet here, if ever, was a great subversive movement, hatched in Palestine, spread by Jewish agitators, financed by Jewish money, taught in Jewish pamphlets and broadsides, at a time when Jewry and Rome were in a death-struggle, and ending in the collapse of the great Gentile empire. You do not even see it, though an intelligent child, unbefuddled by theological magic, could tell you what it is all about after a hasty reading of the simple record. And then you go on prattling of Jewish conspiracies and cite as instances the Great War and the Russian Revolution! Can you wonder that we Jews have always taken your anti-Semites rather lightly, as long as they did not resort to violence?

And, mind you, no less an authority than Gibbon long ago tried to enlighten you. It is now a century and a half since *The Decline and Fall of the Roman Empire* let the cat out of the bag. Gibbon, not being a parson dabbling in history, did not try to account for the end of a great era by inventing fatuous nonsense about the vice and degradation of Rome, about the decay of morals and faith in an empire which was at that very time in the midst of its most glorious creative period. How could he? He was living in the Augustan Age in London which—in spite of nearly two thousand years since the coming of Christian salvation—was as good a replica of Augustan Rome in the matter of refined lewdness as the foggy islanders could make it.

No, Gibbon was a race-conscious Gentile and an admirer of the culture of the pagan West, as well as a historian with brains and eyes. Therefore he had no difficulty laying his finger on the malady that had rotted and wasted away the noble edifice of antique civilization. He put Christianity down—the law which went forth from Zion and the word of God from Jerusalem—as the central cause of the decline and fall of Rome and all she represented.

So far so good. But Gibbon did not go far enough. He was born and died, you see, a century before the invention of scientific anti-Semitism. He left wholly out of account the element of deliberation. He saw an alien creed sweeping out of the East and overwhelming the fair lands of the West. It never occurred to him that it was precisely to this destructive end that the whole scheme of salvation was dedicated. Yet the facts are as plain as you please.

Let me in very brief recount the tale, unembroidered by miracle, prophecy or magic.

For a good perspective, I shall have to go back a space. The action conveniently falls into four parts, rising to a climax in the third. The time, when the first curtain rises, is roughly 65 B.C. Dramatis persona; are, minor parts aside, Judea and Rome. Judea is a tiny kingdom off the Eastern Mediterranean. For five centuries it has been hardly more than a geographical expression. Again and again it has been overrun and destroyed and its population carried into exile or slavery by its powerful neighbors. Nominally independent, it is now as unstable as ever and on the edge of civil war. The empire of the West, with her nucleus in the City Republic of Rome, while not yet mistress of the world, is speedily heading that way. She is acknowledged the one great military power of the time as well as the heir of Greece and the center of civilization.

Up to the present the two states have had little or no contact with one another. Then without solicitation on her part Rome was suddenly asked to take a hand in Judean affairs. A dispute had arisen between two brothers over the succession to the petty throne, and the Roman general Pompey, who happened to be in Damascus winding up bigger matters, was called upon to arbitrate between the claimants. With the simple directness of a republican soldier, Pompey exiled one of the brothers, tossed the chief priesthood to his rival, and abolished the kingly dignity altogether. Not to put too fine a point on it, Pompey's mediation amounted in effect to making Judea a Roman dependency.

The Jews, not unnaturally perhaps, objected; and Rome, to conciliate them and to conform to local prejudice, restored the royal office. She appointed, that is, a king of her own choosing. He was the son of an exciseman, an Idumean by race, named Herod. But the Jews were not placated, and continued making trouble. Rome thought it very ungrateful of them.

All this is merely a prelude, and is introduced into the action to make clear what follows. Jewish discontent grew to disaffection and open revolt when their Gentile masters began importing into Jerusalem the blessings of Western culture. Graven images, athletic games, Greek drama, and gladiatorial shows were not to the Jewish taste. The pious resented them as an offense in the nostrils of Jehovah, even though the resident officials patiently explained they were meant for the entertainment and edification of the non-Jewish garrison. The Judeans resisted with especial strenuousness the advent of the efficient Roman tax-gatherer. Above all, they wanted back a king of their own race and their own royal line.

Among the masses the rebellion took the form of a revival of the old belief in a Messiah, a divinely appointed savior who was to redeem his people from the foreign yoke and make Judea supreme among the nations. Claimants to the mission were not wanting. In Galilee, one Judas led a rather formidable insurrection, which enlisted much popular support. John, called the Baptist, operated in the Jordan country. He was followed by another north-country man, Jesus of Nazareth. All three were masters of the technique of couching incendiary political sedition in harmless theological phrases. All three used the same signal of revolt—"The time is at hand." And all three were speedily apprehended and executed, both Galileans by crucifixion.

Personal qualities aside, Jesus of Nazareth was, like his predecessors, a political agitator engaged in liberating his country from the foreign oppressor. There is even considerable evidence that he entertained an ambition to become king of an independent Judea. He claimed, or his biographers later claimed for him, descent from the ancient royal line of David. But his paternity is somewhat confused. The same writers who traced the origin of his mother's husband back to the psalmist-king also pictured Jesus as the son of Jehovah, and admitted that Joseph was not his father.

It seems, however, that Jesus before long realized the hopelessness of his political mission and turned his oratorical gifts and his great popularity with the masses in quite another direction. He began preaching a primitive form of populism, socialism and pacifism. The effect of this change in his program was to gain him the hostility of the substantial, propertied classes, the priests and patriots generally, and to reduce his following to the poor, the laboring mass and the slaves.

After his death these lowly disciples formed themselves into a communistic brotherhood. A sermon their late leader had once delivered upon a hillside summed up for them the essence of his teachings, and they made it their rule of life. It was a philosophy calculated to appeal profoundly to humble people. It comforted those who suffered here on earth with promised rewards beyond the grave. It made virtues of the necessities of the weak. Men without hope in the future were admonished to take no thought for the morrow. Men too helpless to resent insult or injury were taught to resist not evil. Men condemned to lifelong drudgery and indigence were assured of the dignity of labor and of poverty. The meek, the despised, the disinherited, the downtrodden, were—in the hereafter—to be the

elect and favored of God. The worldly, the ambitious, the rich and powerful, were to be denied admission to heaven.

The upshot, then, of Jesus' mission was a new sect in Judea. It was neither the first nor the last. Judea, like modern America, was a fertile soil for strange creeds. The Ebionim—the paupers, as they called themselves—did not regard their beliefs as a new religion. Jews they had been born, and Jews they remained. The teachings of their master were rather in the nature of a social philosophy, an ethic of conduct, a way of life.

To modern Christians, who never tire of asking why the Jews did not accept Jesus and his teachings, I can only answer that for a long time none but Jews did. To be surprised that the whole Jewish people did not turn Ebionim is about as intelligent as to expect all Americans to join the Unitarians or the Baptists or the Christian Scientists. In ordinary times little attention would have been paid to the ragged brotherhood. Slaves and laborers for the most part, their meekness might even have been encouraged by the solider classes.

But with the country in the midst of a struggle with a foreign foe, the unworldly philosophy took on a dangerous aspect. It was a creed of disillusion, resignation and defeat. It threatened to undermine the morale of the nation's fighting men in time of war. This blessing of the peacemakers, this turning of the other cheek, this non-resistance, this love your enemy, looked like a deliberate attempt to paralyze the national will in a crisis and assure victory to the foe.

So it is not surprising that the Jewish authorities began persecuting the Ebionim. Their meetings were invaded and dispersed, their leaders were clapped into jail, their doctrines were proscribed. It looked for awhile as if the sect would be speedily wiped out. Then, unexpectedly, the curtain rose on act three, and events took a sudden new turn.

Perhaps the bitterest foe of the sectaries was one Saul, a maker of tents. A native of Tarsus and thus a man of some education in Greek culture, he despised the new teachings for their unworldliness and their remoteness from life. A patriotic Jew, he dreaded their effect on the national cause. A traveled man, versed in several languages, he was ideally suited for the task of going about among the scattered Jewish communities to counteract the spread of their socialistic pacifistic doctrines. The leaders in Jerusalem appointed him chief persecutor to the Ebionim.

He was on his way to Damascus one day to arrest a group of the sectaries when a novel idea came to him. In the quaint phrase of

the Book of Acts he saw a vision. He saw as a matter of fact, two. He perceived, to begin with, how utterly hopeless were the chances of little Judea winning out in an armed conflict against the greatest military power in the world. Second, and more important, it came to him that the vagabond creed which he had been repressing might be forged into an irresistible weapon against the formidable foe. Pacifism, non-resistance, resignation, love, were dangerous teachings at home. Spread among the enemy's legions, they might break down their discipline and thus yet bring victory to Jerusalem. Saul, in a word, was probably the first man to see the possibilities of conducting war by propaganda.

He journeyed on to Damascus, and there to the amazement alike of his friends and of those he had gone to suppress, he announced his conversion to the faith and applied for admission to the brotherhood. On his return to Jerusalem he laid his new strategy before the startled Elders of Zion. After much debate and searching of souls, it was adopted. More resistance was offered by the leaders of the Ebionim of the capital. They were mistrustful of his motives, and they feared that his proposal to strip the faith of its ancient Jewish observances and practices so as to make it acceptable to Gentiles would fill the fraternity with alien half-converts, and dilute its strength. But in the end he won them over, too. And so Saul, the fiercest persecutor of Jesus' followers, became Paul, the Apostle to the Gentiles. And so, incidentally, began the spread into the pagan lands of the West, an entirely new Oriental religion.

Unfortunately for Paul's plan, the new strategy worked much too well. His revamped and rather alluring theology made converts faster than he had dared hope, or than he even wished. His idea, it should be kept in mind, was at this stage purely defensive. He had as yet no thought of evangelizing the world; he only hoped to discourage the enemy. With that accomplished, and the Roman garrisons out of Palestine, he was prepared to call a truce. But the slaves and oppressed of the Empire, the wretched conscripts, and the starving proletariat of the capital itself, found as much solace in the adapted Pauline version of the creed as the poor Jews before them had found in the original teachings of their crucified master. The result of this unforeseen success was to open the enemy's eyes to what was going on.

Disturbing reports of insubordination among the troops began pouring into Rome from the army chiefs in Palestine and elsewhere. Instead of giving the imperial authorities pause, the new

tactics only stiffened their determination. Rome swooped down upon Jerusalem with fire and sword, and after a fierce siege which lasted four years, she destroyed the nest of the agitation (70 a.d.). At least she thought she had destroyed it. The historians of the time leave us in no doubt as to the aims of Rome. They tell us that Nero sent Vespasian and his son Titus with definite and explicit orders to annihilate Palestine and Christianity together. To the Romans, Christianity meant nothing more than Judaism militant, anyhow, an interpretation which does not seem far from the facts. As to Nero's wish, he had at least half of it realized for him. Palestine was so thoroughly annihilated that it has remained a political ruin to this day. But Christianity was not so easily destroyed.

Indeed, it was only after the fall of Jerusalem that Paul's program developed to the full. Hitherto, as I have said, his tactic had been merely to frighten off the conqueror, in the manner of Moses plaguing the Pharaohs. He had gone along cautiously and hesitantly, taking care not to arouse the powerful foe. He was willing to dangle his novel weapon before the foe's nose, and let him feel its edge, but he shrank from thrusting it in full force. Now that the worst had happened and Judea had nothing further to lose, he flung scruples to the wind and carried the war into the enemy's country. The goal now was nothing less than to humble Rome as she had humbled Jerusalem, to wipe her off the map as she had wiped out Judea.

If Paul's own writings fail to convince you of this interpretation of his activities, I invite your attention to his more candid associate John. Where Paul, operating within the shadow of the imperial palace and half the time a prisoner in Roman jails, is obliged to deal in parable and veiled hints, John, addressing himself to disaffected Asiatics, can afford the luxury of plain speaking. At any rate, his pamphlet entitled "Revelation" is, in truth, a revelation of what the whole astonishing business is about.

Rome, fancifully called Babylon, is minutely described in the language of sputtering hate, as the mother of harlots and abominations of the earth, as the woman drunken with the blood of saints (Christians and Jews), as the oppressor of "peoples and multitudes and nations and tongues" and—to remove all doubt of her identity—as "that great city which reigneth over the kings of the earth." An angel triumphantly cries, "Babylon the great is fallen, is fallen." Then follows an orgiastic picture of ruin. Commerce and industry and maritime trade are at an end. Art and music and "the voice of the bridegroom and of the bride" are silenced. Darkness and

desolation lie like a pall upon the scene. The gentle Christian conquerors wallow in blood up to the bridles of their horses. “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”

And what is the end and purpose of all this chaos and devastation? John is not too reticent to tell us. For he closes his pious prophecy with a vision of the glories of the new—that is, the restored—Jerusalem: not any allegorical fantasy, I pray you, but literally Jerusalem, the capital of a great reunited kingdom of “the twelve tribes of the children of Israel.”

Could any one ask for anything plainer?

Of course, no civilization could forever hold out against this kind of assault. By the year 200 the efforts of Paul and John and their successors had made such headway among all classes of Roman society that Christianity had become the dominant cult throughout the empire. Meantime, as Paul had shrewdly foreseen, Roman morale and discipline had quite broken down, so that more and more the imperial legions, once the terror of the world and the backbone of Western culture, went down to defeat before barbarian invaders. In the year 326 the emperor Constantine, hoping to check the insidious malady, submitted to conversion and proclaimed Christianity the official religion. It was too late. After him the emperor Julian tried to resort once more to suppression. But neither resistance nor concession were of any use. The Roman body politic had become thoroughly worm-eaten with Palestinian propaganda. Paul had triumphed.



This at least is how, were I an anti-Semite in search of a credible sample of subversive Jewish conspiracy, I would interpret the advent of a modified Jewish creed into the Western world.

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Part II:

The Christian problem

The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew.

Yet Rome to-day allows itself to reproach Bolshevism with having destroyed the Christian churches. As if Christianity hadn't behaved in the same way towards the pagan temples!

Christianity set itself systematically to destroy ancient culture. What came to us was passed down by chance, or else it was a product of Roman liberal writers. Perhaps we are entirely ignorant of humanity's most precious spiritual treasures. Who can know what was there?

—Hitler

ROME AGAINST JUDAEA; JUDAEA AGAINST ROME

by Eduardo Velasco

This is precisely why the Jews are the *most disastrous* people in world history: they have left such a falsified humanity in their wake that even today Christians can think of themselves as anti-Jewish without understanding that they are *the ultimate conclusion of Judaism*. —Nietzsche

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

Foreword

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

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

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

In the third chapter, ‘Christianity and the fall of the Roman Empire’, we will see the processes that marked the first development of Christianity: that strange synthesis between Jewish and Greco-

decadent mentality that, from the East, devoured the classical world to the bone; undermining Roman institutions and the Roman mentality to the point of propitiating its total collapse.

However, we will begin by focusing on the Eastern Roman provinces, especially Judea, which was snatched by Rome to the heirs of Alexander the Great. How were the relations between Greeks and Jews? What role did the Romans play in Asia Minor and in the management of the Jewish problem? What are the true roots of Israel and the current instability in the Near East? It will be worthwhile to expand on the subject to familiarise oneself with the foundations of what is today the greatest geopolitical conflict on the planet: the State of Israel. We will also see the impossibility, in the long term, of the coexistence between two radically different cultures, in this case, the Greco-Roman and the Jewish.

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

Chapter 1

Geopolitical, anthropological and ethnic context

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

Paraphrasing Nietzsche we would say, ‘If you stare at the desert for a long time, the desert will also stare at you’. If there is a natural selection environment radically different from that of the glaciations, it is undoubtedly the desert: a monotonous and infinite environment like the laments of the songs now preached from the minarets of the mosques. Immersed in this type of landscape for a

long time, it is easy for a man to have visions and see illusions and distorted reflections; to hear voices that, according to oriental folklore, come from evil spirits and, finally, to lose one's way and sink into despair and madness, and let your mind take a journey into darkness, from which it will never return.

The deserts are the places where the total absence of the fecundating power of heaven—represented by rain and lightning, and by typically European gods such as Zeus or Jupiter—has propitiated the triumph of the Earth, and therefore the death of Nature and the levelling, the devastation, the equalisation of the horizons and the lack of permanence of the same floor that is stepped on. It is totally imprudent to think that all these elements do not leave a deep mark on the idiosyncrasy and collective imagination of a people.

The subject that we treat is revealed as a confrontation that, ultimately, is reduced to an evolutionary insurrection of the East not to disappear in an unequal competition with the European human varieties.

In the year 56 BCE, in a speech entitled *De Provinciis Consularibus* given in the Senate of Rome, Cicero himself describes the Jews, along with the Syrians as a 'race born to be a slave'. Syrians and Jews were ethnic communities in which the Armenid⁴ race was strongly represented, and which are encompassed as Semitic cultures. The Semitic waves constituted, for millennia, a source of pain, malaise, violence and tragedy for Europe, from the Carthaginians to the Ottomans. The present book will deal particularly with the Jews, without forgetting other groups that, like the Arabs, Persians and Syrians, made common cause with them on many occasions, including during the rise of Christianity.

Although today the elites try to unload Europe with an unreal multiculturalism, the daily and historical reality is that the coexistence between different races has only two results: third-worldisation and/or balkanization: ethnic conflicts and territorial ruptures. What we are going to see in this book has nothing of multi-cult and nothing of 'peaceful coexistence', since for centuries and centuries the coexistence between Greeks and Jews was marked by great waves of bloody violence. It did not work. Far from the politically correct fantasy of the 'coexistence of cultures', we will investigate the beginning of a series of ethnic cleansings throughout the Eastern

⁴ The term 'Armenid' will be explained in the Appendix.

Mediterranean, which would culminate in the low Roman Empire with the eradication, in North Africa and in the Near East, of the Greek and Roman communities and of most of the classical legacy at the hands of the East.

Rome

It is incredible the number of adulterations and trash poured over the history of Rome and the biography of her emperors, but not so much if we think that the Roman Empire faced directly what would later be two very powerful forces: Judaism and Christianity. Rome represented for centuries—as the Macedonians had represented before her—the armed and conquering incarnation of the European will and the vehicle of Indo-European blood in the Near East in the cradle of the Semitic world; of Judaism, the Neolithic and matriarchy.

In *The Anabasis of Alexander* Arrian tells us how, being Alexander the Great in Babylon, he received embassies from countless kingdoms of the known world. One of those embassies came from Rome, which at that time was a humble republic headed by a council of elderly patricians, called senators. Alexander saw the customs of the Roman ambassadors and, without hesitation, predicted that if those people continued to be faithful to that sober and upright lifestyle, Rome would become a very powerful city. Before dying, Alexander left in his will that an immense fleet was to be built, someday in the future, to face the Carthaginian threat which began to take shape on the horizon. Rome, as heir of the Alexandrian mission, also inherited the geopolitical task of wiping out the Carthaginians: a people of Phoenician origin (current Syria, Lebanon and Israel) that had settled in what is now Tunisia. Rome destroyed Carthage in the year 146 BCE but strong sequels and bad memories remained from that confrontation of the West versus the East, and it would never be the same again.

What struck Alexander about the Roman ambassadors? What made him distinguish them at once from the rest of the ambassadors? That the Romans were an extremely traditional and militarised people, whose life danced to the rhythm of a severe religious ritualism and a disciplined austerity. The Roman religion and Roman customs were present in absolutely every moment of the citizen's life.

The world, before the eyes of a Roman, was a magical and holy place where the ancient gods, the Numens, the Manes, the Lares, the Penates, the geniuses and an immense quantity of folk spirits, campaigned at ease influencing the lives of the mortals even in their

most daily ups and downs (the *Civitas Dei* of St. Augustine, despite attacking the Roman religion, provides valuable information about its complexity).

When the child was born, there was a phrase to invoke a Numen. When the child cried in the crib, another was invoked. It was also prayed for when the child learned to walk, when he came running, when he ran away; when, being a man, he received his baptism of arms—for his wedding, before entering combat, when he fell wounded, by triumphing over the enemy, by returning home victorious, by getting sick, by giving birth to his first child; before eating, before drinking, when sowing the fields... One Numen was responsible for growing the golden harvests, another Numen (in this case a Numen of Jupiter) precipitated the rain of the sky, another was busy making the grass ripple with the wind; another, in time immemorial, turned the beard of a male family lineage red. All the qualities, all things and all the events, according to the Roman mentality, showed the trace of the creative intervention of the blessed forces of the world; the spirits of the rivers and of the trees, of the forests, of the mountains, of the houses, of the fields...

The families venerated the *paterfamilias* and the ancestor of the clan, while every male prided himself on having *virtus*: a divine quality associated with military prowess, training and combative spirit, and that only young men could possess. Only the flesh of animals sacrificed to the gods was eaten in rituals of uncompromising liturgy; and in religious ceremonies, the simple stammering of a priest was more than enough to invalidate a consecration or have to begin it again. Her priestesses, the Vestals, were virgin girls who, in the interior of their circular temple, watched to see that the sacred fire never went out. There was a law according to which, if a person condemned to death crossed the street with a Vestal, he was acquitted. When some of them failed in their duties they were flogged, and if any transgressed the vow of virginity, they were buried alive. That is just an example of the immense religious seriousness that reigned in the origins of Rome, far removed from the famous 'decadence of the empire'.

Below, the Roman spirit represented by Vesta with two torches, equivalent to the Hellenic Hestia: a virginal goddess associated with the hearth and fire, which symbolised the centre of the house around which the family was grouped.



Despite the subsequent influence that Greece had on the Romans the seriousness with which the latter took ritualism and folklore was so extreme, and their patriotism so incredible, that we may seriously think that fidelity (what they called the *pietas*: the fulfilment of duty to the gods in everyday tasks) they professed to the customs and ancestral traditions, was the secret of their immense success as a people. The Romans developed advanced technology and, because of the discipline of their soldiers, the ability of their commanders and a superior way of ‘doing things’ conquered the entire Mediterranean, shielding southern Europe. If we have to give more examples of peoples in which fidelity to traditions was taken with the extreme gravitas with which it was taken in Rome, only three would be found: two of them are Vedic India and Han China.

The other is the Jewish people.

Judea

The Jews, in many ways, were the exact antithesis of the Romans, but they had something in common with them: ritual rigidity and loyalty to customs. In the Jewish case, the character was tinged with certain fanaticism, dogmatism and intransigence. The Romans considered such religiosity sinister: the Biblical religious background, which is the matrix of Judaism—also of Christianity and Islam—, comes from an ancient Syrian-Phoenician-Canaanite-Semitic tradition, which among other things sanctioned human sacrifice, including the first-born children. The Carthaginians, associated with the presence of haplogroups J and who had been crushed by Rome in the course of

the Punic wars, had also been heirs of the Phoenician tradition of child sacrifice.⁵



Above, the first temple in Jerusalem, also called the temple of Solomon or Zion, built on the esplanade of Mount Moriah around the year 960 BCE. It was razed by the Babylonians in 586 BCE and rebuilt seventy years later by those Jews who, led by Zerubbabel, Ezra and Nehemiah, returned from the deportation of the so-called Babylonian captivity. It is a rather modest structure and, of course, following the fundamentalist Semitic tradition, lacked images or representations of the human figure. Literally, Judaism was a religion without idols.

Jewry, which had a long record of nomadism, slavery, persecutions and expulsions from Egypt and the Mesopotamian civilisations, had maintained, despite its great swings through a thousand deserts and a thousand foreign cities, its essentially undisturbed idiosyncrasy. From the remotest antiquity, the Jews proved to be an unassimilable and highly conflictive people, endowed with an unprecedented ability to climb the social positions of other civilisations, undermine their institutions and destroy their traditions and customs from a parasitic and advantaged position; enrich themselves in the process, take whatever was useful, become increasingly sophisticated and, finally, survive the fall of the civilisation they devoured, taking a baggage of experience and symbols stolen to the next civilisation destined to suffer the repetition of the cycle.

In all the countries that welcomed them, the Jews were accused of appropriating the riches of others without working (usury); of exercising vampirism over the economy, of being sycophants with the nobility and openly hostile to the people, of indebting the States

⁵ *Note of the editor:* See, e.g., the section ‘The historical Israel’ in the epilogue of my book *Day of Wrath*.

and to mortally hate, in secret, all the non-Jewish humanity. Those who held power among the Jews were the rabbis: priests who had spent their lives learning the Torah and exercised firm psychological control over their people by threatening the wrath of Yahweh and manipulating the individual's fears and feelings such as guilt or sin. The Greek historian Strabo would end up describing the Jewish priests as 'superstitious and with the temperament of tyrants'.

But to be a 'barbarian' and 'third-world' people, despised and considered destined for slavery, the Jews had a very high literacy rate and, because of their experience, they handled themselves extremely well in urban environments, since from all over the world they were the people that had lived the longest in civilised conditions. There were also among them, without any doubt, extremely smart and astute men, good doctors, accountants, fortune tellers, merchants and scribes; and their radical monotheism, almost sophisticated in its total rupture with everything else, differentiated them from any another people.

Roman anti-Semitism: a spiritual conflict

What happened after the arrival of Roman troops in Judea was a spiritual confrontation unprecedented in the history of mankind. Four million Jews were now going to share borders with the other 65 million subjects of the Roman Empire.

It is impossible to write on this subject without mentioning the profoundly anti-Jewish quotes written by great Roman authors of the time. In them, a true conflict is perceived between two systems of values exactly opposite each other. The clash between Roman rigidity and the dogmatism of the desert caused in Rome a genuine movement of rejection of Judaism. Although anti-Semitism goes back to the very origins of Jewry, the Romans, heirs of the Greeks and of a superior military discipline, were undoubtedly, until then, the ones who showed the greatest hostility towards the Jews.

Cicero (106-43 BCE), as we shall see later, condemns Jewry considering that their mentality of skulduggery and cowardice is incompatible with the altruistic mentality of the best in Rome. He wrote: 'The Jews belong to a dark and repulsive force. I know how numerous these cliques are, how they remain united and what power they exert through their unions. They are a nation of liars and deceivers'.

Horace (65-8 BCE), in Book I of his *Satires* mocks the Sabbath or Sabbatic rest, while Petronius (dies in 66 CE) ridicules the circumcision in his *Satyricon*.

Pliny the Elder (23-79 CE) in his *Natural History* speaks about 'Jewish impiety', and refers to 'the Jews, well known for their contempt for the gods'.

Seneca (4-65 CE) called Jewry 'the vilest nation, whose waste of a seventh of life [he refers to Shabbat] goes against the utility of it... These most perverse people have come to extend their customs into the whole world; the defeated have given laws to the victors'.

Quintilian (30-100 CE) says in his *Institutio Oratoria* that the Jews are a derision for the rest of men and that their religion is the embodiment of superstition.

Martial (40-105), in his *Epigrams*, sees the Jews as followers of a cult whose true nature is secret for the rest of the world, and he attacks circumcision, the Shabbat (Saturday), and their abstinence from pork.

Tacitus (56-120), the famous historian who praised the Germans, also spoke about the Jews but in very different terms. He says that they descend from lepers expelled from Egypt and that under the Assyrians, the Medes and Persians, they were the most despised and humiliated people. Among the terms with which Tacitus qualifies Jewry we have 'perverse', 'abominable', 'cruel', 'superstitious', 'alien to any law of religion', 'evil' and 'filthy' among others.

The Jewish customs are sad, dirty, vile and abominable, and if they have survived it is thanks to their perversity. Of all enslaved peoples, Jews are the most despicable and disgusting.

For the Jews, everything that is sacred to us is despicable, and what is repugnant to us is lawful.

The Jews reveal a stubborn bond with one another, which contrasts with their hatred for the rest of humanity... Among them, nothing is lawful. Those who embrace their religion practice the same thing and the first thing they are taught is to despise the gods [*History*, chapters 4 and 5].

Juvenal (55-130), in his *Satires*, criticises the Jews for the Sabbath, for not worshipping images, for circumcising themselves, for not eating pork, for being scrupulous with their laws while despising those of Rome and that they only reveal to the 'initiates' the true nature of Judaism. In addition, he blames Orientals in general and Jewry in particular for the degeneration of the environment in Rome itself.

Marcus Aurelius (121-180) passed through Judea on his trip to Egypt, being surprised by the ways of the local Jewish population. He said, 'I find these people worse than the Marcomanni, the Quadiacs and the Sarmatians (quoted in *Rerum Gestarum Libri* by Ammianus Marcellinus).

These quotes summarise how the Romans, an Indo-European martial, virile and disciplined people, saw the Jewish quarter. It can be said that, until the triumph of the Romans, no people had been so aware of the challenge posed by Judaism. All these quotes point to a stubborn ideological as well as military confrontation, in which both Rome and Judea were going to think a lot for a final solution: a conflict that would influence History in a huge way and, therefore, cannot be ignored under any pretext. The aim of this book is to give an idea of what the old clash of the East against the West meant.

The Hellenistic legacy

'When the Macedonians seized power [in Judea], King Antiochus sought to extirpate their superstitions and introduce Greek habits to transform that inferior race'. —Tacitus

To understand the virulent ethnic conflicts that occurred during the Roman domination, it is necessary to go back a few years and place ourselves in the era of the Macedonian domination, since the Greek social strata bequeathed from the conquest of Alexander the Great had a lot to do with the uprisings of Jewry and the long history of hatred, tensions, reprisals and counter-reprisals that followed one another thereafter.

When Alexander the Great was on his way to conquer Egypt he passed through Judea, and the Jewish community, fearful that they would destroy Jerusalem, did with the Macedonians what they used to do whenever there was a new triumphant invader: betray their former lords and welcome the invader with open arms. Thus, just as they had betrayed the Babylonians with the Persians, they betrayed the Persians with the Macedonians. Grateful, Alexander granted them extensive privileges; for example, in Alexandria they were legally equated with the Greek population. This was important, because the legal status of the Alexandrian Jews—who would constitute almost half of the city's population—later led to bitter misgivings on the part of the Greek community, leading to riots, which we will see later.

When Alexander the Great died in the year 323 BCE he left a vast legacy. The whole area he had dominated, from Egypt to

Afghanistan, received a strong Hellenisation which produced the period called Hellenistic, to differentiate it from the classical Hellenic. The Macedonian generals, the so-called Diadochi, foolishly fought among themselves to establish their own empires, and in this case we will be interested in the empire of the Ptolemies (centered in Egypt) and that of the Seleucids (centered in Syria) because Israel, between both, would become part of the first and, finally, in 198 BCE, annexed by the Seleucids.

Under the umbrella of Alexandrian protection, the Jews were spread not only in Palestine and the Near East but throughout Rome, Greece and North Africa. In these areas there already existed a well-organised, rich and powerful Jewish Qahals, all of them connected to Judea, the nucleus of Judaism. In Jewish society, some social sectors would absorb the Hellenisation which, with the fermentation of the centuries, produced a cosmopolitan breeding ground that would lead to the birth of Christianity. Other Jewish sectors, the most multitudinous, clung to their traditional xenophobia and began to react against those who, in the lead of Alexander the Great, had received them as saviours.

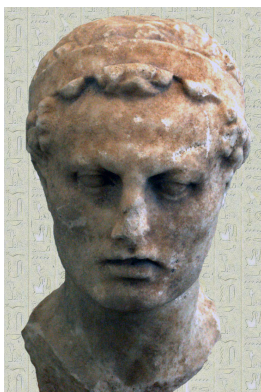
Although the Near East was a hotbed of Egyptians, Syrians (also called Chaldeans or Arameans, whose language was *lingua franca* in the area, being spoken regularly by the Jews), Arabs and others, the traditionalist Jews saw with great displeasure that Asia Minor and Alexandria were being populated with Greeks who, naturally, were pagans and, therefore, in Jewish thought, infidels: ungodly and idolatrous, as had been the hated Egyptians, Babylonians and Persians before them. With time, to the discomfort of these sectors of the Jewish quarter adverse to assimilate into the Greek culture, a series of measures decreed by Antiochus IV Epiphanes, the Seleucid king, were added.

In December of the year 168 BCE Antiochus literally forbade Judaism, attempting to extirpate the cult of Yahweh, suppressing any Jewish religious manifestation, placing circumcision outside the law and even forcing Jews to eat foods considered religiously 'unclean'. The Greeks imposed an edict by which an altar to the Greek gods should be built in every city in the area, and Macedonian officials would be distributed to ensure that in every Jewish family the Greek gods were worshiped. Here, the Macedonians demonstrated elemental clumsiness as they did not know the Jewish people. According to the Old Testament (2 Maccabees and 4 Maccabees), those who remained faithful to the Mosaic Law, Antiochus had them burned alive and the

Orthodox Jews who escaped to the desert were persecuted and massacred. These statements should be taken with caution, but what is clear is that there was anti-Jewish repression in general.

What were these measures? We must bear in mind that the pagan world was a world of religious tolerance, in which religions were not persecuted just like that. However, in Judaism, the Greek sovereigns saw a political doctrine that potentially could turn the subversive Jews against the pagan states that dominated them. They were hostile towards the other peoples, and therefore, a threat. In this context, it is possible that the first manifestations of religious intransigence came from the Jewish side because, as I have said, the ancient Greeks were never intolerant.

In that year, 168 BCE, Antiochus sacrificed nothing more and nothing less than a pig on the altar of the Temple in Jerusalem, in homage to Zeus. This act was considered a double desecration: On the one hand because it was a pig (a profane animal of Semitic creeds like Judaism and Islam), and on the other because that was the first step of consecrating the entire temple to the Olympian Zeus and to convert Jerusalem into a Greek city. This sacrilegious act brought a strong reaction from the fundamentalist sectors of the Jewish quarter. The most zealous rabbis began to preach a kind of holy war against the Greek occupation, urging the Jews to rebel, and when the first Jew timidly decided to make an offering to the Greek Zeus, a rabbi, Mattathias Maccabeus, slew him.



Above, Antiochus, perhaps the most brilliant of the generals of Alexander. According to Jewish tradition, by desecrating the altar of the temple in Jerusalem, he was possessed by the same demon who will possess the anti-Messiah spoken of in the Old Testament (Daniel, 9:26).

The ethnic turmoil that followed led to the period known as the Maccabean wars (167 to 141 BCE), of which there is much talk in the Old Testament book of Maccabees. Carrying out, with the *Hassidim* (the 'pious Jews', also called *Chassidim* or *Chassidic*) a guerrilla war against the Macedonian troops surrounded on all sides, the 'Maccabees' were finally spared from being overwhelmed when an anti-Greek rebellion broke out in Antioch and crushed the influence of the Hellenizing Jews.

Judas Maccabeus, who succeeded Mattathias renewing the cycle of treason, would even negotiate with the Romans to secure their support. In fact, the Roman Senate would formally recognise the Hasmonean dynasty in 139 BCE, without suspecting the headaches that this remote land would give them in the near future.

During this time, in addition to the Hellenised Jews, two other important Jewish factions would be formed, also in bitter dispute: on the one hand, the Pharisees, a fundamentalist sector that had the support of the multitudes; and on the other, the Sadducees, a group of priests more 'progressive', more 'bourgeois', in better dealings with the Greeks and who in the future would be victims of the 'cultural revolution' that the Pharisees carried out after the fall of Jerusalem in the hands of Rome. The Sadducees' writings would be destroyed by the Romans, so the vision we have today of the panorama is the point of view of the Pharisees, from whom would come the lineages of orthodox rabbis who would complete the Talmud. The Hasmonean dynasty, in spite of numerous swings and changes, would be essentially pro-Sadducean.

Greek anti-Semitism

The Alexandrian school has special relevance, as here lived the most important Jewish population (almost half of the total), and also the most important 'anti-Semitic' tradition (I use quotation marks because the Syrians, the Babylonians and the Arabs were Semites and the Alexandrians had nothing against them). As an important part of Jewish history had taken place in Egypt, these Hellenised Egyptian writers attacked Jewry harshly. In addition, the Greeks of the Near East had long been badly living with the Jews, and during that time a real animosity had developed between the two peoples.

Hecataeus of Abdera (around 320 BCE), not an Alexandrian himself, was probably the first pagan who wrote about Jewish history, and he did not do it on good terms: 'Due to a plague, the Egyptians

expelled them... The majority fled to uninhabited Judea, and their leader Moses established a cult different from all the others. The Jews adopted a misanthropic and inhospitable life’.

Manetho (3rd century BCE), an Egyptian priest and historian, in his *History of Egypt*—the first time someone wrote a history of Egypt in Greek—said that at the time of King Amenhotep, the Jews left Heliopolis with a colony of lepers under the command of a renegade Osiris priest named Osarseph, whom he identifies with Moses. Osarseph would have taught them habits contrary to those of the Egyptians and ordered them not to relate to the rest of the villages, and also made them burn and loot numerous Egyptian villages of the Nile valley before leaving Egypt in the direction of Asia Minor.

Mnaseas of Patrae (3rd century BCE), a disciple of Eratosthenes, was the first to say something that would later be recurrent in Greek and also in Roman anti-Semitism: that the Jews, in the temple of Jerusalem, worshiped a golden donkey’s head.

Agatharchides of Cnidus (181-146 BCE) in *Affairs in Asia* mocks the Mosaic law and its practices, especially the Sabbath rest.

Posidonius of Apameia (philosopher and historian, 135-51 BCE), said that Jews are ‘an ungodly people, hated by the gods’.

Lysimachus of Alexandria (1st century BCE) said that Moses was a kind of black magician and an impostor; that his laws, equivalent to those recorded in the Talmud, were immoral and that the Jews had been sick:

The Jews, sick with leprosy and scurvy, took refuge in the temples, until the king drowned the lepers, and sent other hundred thousand to perish in the desert. A certain Moses guided and instructed them so that they would not show goodwill towards any person and destroyed all the temples they found. They arrived in Judea and built a city of temple robbers.

Apollonius Molon (around 70 BCE) of Crete, a grammarian, rhetorician, orator and teacher of Caesar and Cicero in an academy of Rhodes, dedicated an entire work to the Jewish quarter, calling them misanthropes and atheists disguised as monotheists: ‘They are the worst among the barbarians. They lack any creative talent; they have not done anything for the good of humanity, and do not believe in any god... Moses was an impostor’.

Diodorus Siculus (around 50 BCE), a Greek historian of Sicily, wrote in his *Bibliotheca Historica*:

The Jews treated other people as enemies and inferiors. The 'usury' is their practice of lending money with excessive interest rates. This has caused for centuries the misery and poverty of the Gentiles and has been a strong condemnation for Jewry.

Already King Antiochus' advisors were telling him to exterminate the Jewish nation completely because the Jews were the only people in the world that resisted mixing with other nations. They judged all other nations as their enemies and passed on that enmity as an inheritance to future generations. Their holy books contain aberrant rules and inscriptions hostile to all mankind.

The Greek Strabo (64 BCE-25 CE), in his *Geographica* admires the figure of Moses but thinks that the priests distorted his history and imposed on the Jews an unnatural lifestyle. In the following quote it is clear that the Jews, already in those times, constituted a powerful international mafia: 'Jews have penetrated all countries, so it is difficult to find a spot in the world where their tribe has not entered and where they are not powerfully established'.

Apion, Egyptian writer and main promoter of the pogrom of Alexandria of the year 38 CE that culminated in a massacre of 50,000 Jews at the hands of the Roman military, said that the Jews were bound by a mutual pact to never help any foreigner, especially if he was Greek:

The principles of Judaism oblige to hate the rest of humanity. Once a year they take a non-Jew, they kill him and taste his insides, swearing during the meal that they will hate the nation from which the victim came. In the Holy of Holies of the sacred temple of Jerusalem there is a golden ass head that the Jews idolise. The Shabbat originated because of a pelvic ailment that the Jews contracted when fleeing from Egypt, forced them to rest on the seventh day.

Euphrates the Stoic (35–118) wrote: 'The Jews have long been in rebellion not only against Rome but against all humanity'.

Plutarch (50-120) was initiated into the mysteries of Apollo in Chaeronea and served as a priest in the sanctuary of Delphi. His work is one of the favourite sources of information about the lifestyles of Sparta. In his *Table Talks* Plutarch wrote that the Jews neither kill nor eat the pig or the donkey because they worship them religiously and that in the Shabbat, they get drunk.

Philo of Byblos (64-141), a Hellenised Phoenician who wrote about Phoenician history, the Phoenician religion, and the Jews, speaks of human sacrifices of the firstborn among Hebrews (remember the passage of Abraham and his son Isaac).

Celsus, a Greek philosopher of the 2nd century, especially known for *The True Word* in which he attacked Christianity and also Judaism, wrote: ‘The Jews are fugitives from Egypt who have never done anything of value and were never held in esteem or had a good reputation’.

Philostratus, a sophist of the 2nd and 3rd centuries, wrote:

The Jews are a people that have risen up against humanity itself... They have made their life apart and irreconcilable, and cannot share with the rest of humanity the pleasures of the table, nor join their libations or prayers or sacrifices... They are separated from us by a gulf greater than that which separates us from the farthest Indies.

The conquest of Pompey



Pompey the Great

This short section will deal with the first direct intervention of the Roman authority on Jewish soil. In Israel, on the death of Alexander Jannaeus (king of the Hasmonean dynasty, a descendant of the Maccabees) in 76 BCE, his wife Salome Alexandra reigned as his successor. Unlike her husband—who, as a good pro-Sadducee, had severely repressed the Pharisees—Salome got on well with the Pharisee faction. When she died, her two sons, Hyrcanus II (associated with the Pharisees and supported by the Arab sheikh

Aretas of Petra) and Aristobulus II (supported by the Sadducees) fought for power. In 63 BCE, both Hasmoneans sought support from the Roman leader Pompey, whose victorious legions were already in Damascus after having deposed the last Macedonian king of Syria (the Seleucid Antigonos III), and now proposed to conquer Phoenicia and Judea; perhaps to incorporate them into the new Roman province of Syria. Pompey, who received money from both factions, finally decided in favour of Hyrcanus II, perhaps because the Pharisees represented the majority of the popular mass of Judea. Aristobulus II, refusing to accept the general's decision, entrenched himself in Jerusalem with his men.

The Romans, therefore, besieged the capital. Aristobulus II and his followers held out for three months, while the Sadducee priests, in the temple, prayed and offered sacrifices to Yahweh. Taking advantage of the fact that on the Shabbat the Jews did not fight, the Romans undermined the walls of Jerusalem, after which they quickly penetrated the city, capturing Aristobulus and killing 12,000 Jews.⁶ Pompey himself entered the Temple of Jerusalem, curious to see the god of the Jews. Accustomed to seeing numerous temples of many different peoples, and educated in the European mentality according to which a god was to be represented in a human form to receive the cult of mortals, he blinked in perplexity when he saw no statue, no relief, no idol, no image... only a candelabrum, vessels, a table of gold, two thousand talents of 'sacred money', spices and mountains of Torah scrolls.

Did they not have a god? Were the Jews atheists? Did they worship nothing? Money? Gold? A simple book as if the soul, the feelings and the will of a people, depended on an inert roll of paper? According to the Jewish historian Josephus, the confusion of the general was considerable. The Roman had come to an *abstract* god.

For the Jewish mentality, Pompey committed a sacrilege, for he penetrated the most sacred precinct of the Temple which only the High Priest could see. In addition, the legionaries made a sacrifice to their banners, 'polluting' the area again.

After the fall of Jerusalem, all the territory conquered by the Hasmonean or Maccabean dynasty was annexed by the Roman

⁶ The figures of the dead given throughout the text come from the writings of Josephus, *The Jewish War* and *Antiquities of the Jews*, as well as from Cassius Dio's *History of Rome*. Most likely they are inflated to magnify the importance of events, something common in history.

Empire. Hyrcanus II remained like the governor of a district of Rome under the title of ethnarch, dominating everything that Rome had not annexed: the territories of Galilee and Judea, which would pay taxes to Rome but would retain their independence. Hyrcanus was also made a High Priest, but in practice the power of Judea went to Antipater of Idumea, as a reward for having helped the Romans. Pompey annexed to Rome the most Hellenised areas of the Jewish territory, while Hyrcanus remained as a governor of a district until his death.

From the ethnic and cultural point of view, the Roman conquest foreshadowed new and profound changes in that area of conflict that is Near East. First of all, to the Jewish, Syrian, Arab and Greek ethnic strata a Roman aristocracy occupying a military character was going to be added. For the Greeks, this was a source of joy: the decline of the Seleucid Empire had left them aside, and they also had Rome literally in their pocket since the Romans felt a deep and sincere admiration for the Hellenistic culture, not to mention that many of their rulers had a Greek education that predisposed them to be especially lenient with the Macedonian colonies. Moreover, in Alexandria it was to be expected that, in view of the disturbances with Jewry, the Romans would seize from the Jews the rights that Alexander the Great had granted them, thereby ceasing to be citizens on an equal footing with the Greeks, and the influence they exerted through trade and the accumulation of money would be uprooted.

For these reasons, it is not surprising that the Decapolis (a set of Hellenised cities surrounded by Syrians, Jews and Arabs) received the Romans with open arms and began to count the years since the conquest of Pompey.

The Jews in the Roman Empire

In 62-61 BCE, the proconsul Lucius Valerius Flaccus (son of the consul of the same name and brother of the consul Gaius Valerius Flaccus) confiscated the tribute of 'sacred money' that the Jews sent to the Temple of Jerusalem. The Jews of Rome raised the populace against Flaccus. The well-known Roman patriot Cicero defended Flaccus against the accuser Laelius (a tribune of the plebs who would later support Pompey against Julius Caesar) and referred to the Jews of Rome in a few sentences of 59 BCE, which were reflected in his *In Defence of Flaccus*, XVIII:

The next thing is that charge about the Jewish gold...

I will speak in a low voice, just so as to let the judges hear me. For men are not wanting who would be glad to excite those people against me and against every eminent man, and I will not assist them and enable them to do so more easily. As gold, under the pretence of being given to the Jews, was accustomed every year to be exported out of Italy and all the provinces to Jerusalem, Flaccus issued an edict establishing a law that...

From these phrases, we can deduce that already in the 1st century BCE, the Jews had great political power in Rome itself and that they had an important capacity for social mobilization against their political opponents, who lowered their voices out of fear: the pressure of the *lobbies*.

Around 55 BCE the Republic, too large and militarised, was calling for a new form of government at times when the Republic was *de facto* governed by the so-called Triumvirate: an alliance of three great military commanders: Marcus Licinius Crassus—the one who crushed the Spartacus revolt in the year 74 BCE—, Pompey, the conqueror of Syria, and Julius Caesar, the conqueror of Gaul.

In 54 BCE, Crassus, then Roman governor of the province of Syria, while spending the winter in Judea decreed on the population a 'war tax' to finance his army, and also plundered the Temple of Jerusalem, stealing its treasures (for value of ten thousand talents), causing a huge stir in the Jewish quarter. Crassus and the vast majority of his army would be massacred by the Parthians in the unfortunate Battle of Carrhae in 53 BCE. Lucius Cassius Longinus, one of Crassus' commanders who had managed to escape the Carrhae massacre with his 500 horsemen, returned to Syria to prepare for a counter-attack and re-establish the devalued Roman prestige in the province. After expelling the Parthians, Cassius had to face a rebellion of the Jewry. Cassius became an ally of Antipater and Hyrcanus II. After taking Tariquea, a Judean stronghold and execute one of the leaders of the rebellion who had ties with Aristobulus, Cassius captured 30,000 Jews. In the year 52 BCE he sold them as slaves in Rome.

This was the beginning of subversion within Rome itself, since these 30,000 Jews (later freed by Mark Antony and his descendants), dispersed throughout the Empire, would not cease henceforth to promote agitation against the hated Roman authority. They would have an important role in the construction of the underground catacombs and synagogues, which were later the first preaching field

of Christianity. Cassius would later be appointed the governor of Syria.

In 49 BCE Crassus was killed and the Triumvirate broken. Civil war broke out between Pompey and Caesar: one of whom, inevitably, was to become the autocratic dictator of the entire empire. Hyrcanus II and Antipater decided to take sides with Caesar, who had Antipater as regent. Julius Caesar would soon take control of the situation, and Pompey was assassinated in Egypt by conspirators.

In 48 BCE, while the Roman and Ptolemaic fleets were engaged in a naval battle, an event was held to further tense the relations between Jews, Greeks and Egyptians: the burning of the library of Alexandria. Of all the ethnic groups that were in the city, none could have anything against the library. The Greeks had founded it; the Egyptians had contributed much to it, and the Romans sincerely admired this Hellenistic legacy. The Jews, however, saw in the library an accumulation of 'profane' and 'pagan' wisdom, so that if there was a group suspected of the first burning of the library, logically it was the Jewish quarter or the most orthodox and fundamentalists sectors. At least that is what the inhabitants of Alexandria should have thought.

In 31 BCE, the year of a strong earthquake in Israel that killed thousands of people, Cleopatra and Mark Antony committed suicide after their fall from grace. During the reign of Augustus Josephus mentions a judicial complaint in which 8,000 Jews supported one of the parties. These Jews were to be all adult males, and since a nuclear family used to be of four or five people, we may conclude that at the time of Augustus there were about 35,000 Jews in Rome.

Herod the Great

Augustus (born Gaius Octavius), the successor of Julius Caesar at the head of the Roman Empire, appointed Herod, son of Antipater, as king of Judea, and financed his army with Roman money. Herod was a capable, brutal, competent and unscrupulous leader (he practically dispatched his entire family), as well as an excellent warrior, hunter and archer. He expelled the Judean Parthians; protected Jerusalem from pillage, persecuted the bandits and highwaymen and executed the Jews who had supported the Parthian marionette regime, consolidating himself in 37 BCE as king of Judea.

Although Herod is portrayed by history as a ruthless, cruel and selfish king the reality is that, as hard as it may seem to believe, as a sovereign he was one of the best that this land ever had. Even in 25 BCE he sacrificed important personal wealth to import large quantities of grain from Egypt, with the aim of fighting a famine that was spreading misery in his country. Despite this and everything he did for Israel, Herod is viewed with antipathy by the Jews, for having been a pro-Roman, pro-Greek sovereign and, above all, because his Jewishness was questioned: Herod descended from his father's side of Antipater (the one who supported Cassius), who in turn descended from those Idumeans (or Edomites) forced to convert to Judaism when John Hyrcanus, a Hasmonean king, conquered Idumea (or Edom) around 135 BCE.

On the maternal side, Herod descended from the Arabs, and the transmission of the Jewish condition is matrilineal. Therefore, although Herod identified himself as a Jew and was considered a Jew by most authorities, the masses of the Jewish people, especially the most orthodox, systematically distrusted the king—especially in view of the opulent and luxurious life he imposed on his court. They held for him a contempt perhaps comparable to the one that the Spaniards of the 16th century felt for the *Marranos* or Jews converted to Christianity. For his education and Greco-Roman inclinations, it is more likely that this king felt less Jewish, although he certainly wanted to please Jewry and be an effective sovereign by the prosperity that he brought to them. More rational than his fundamentalist subjects, Herod understood that enraging Rome was not good business.

Herod gave Israel a splendour that it had never known, not even under David or Solomon. He embellished Jerusalem with Hellenistic architecture and sculpture; carried out an ambitious program of public works, and in 19 BCE demolished and rebuilt the very Temple in Jerusalem, considering it too small and mediocre. This angered the Jews, who hated Herod for being a protégée of the Romans, whom they hated even more. Undoubtedly, the most orthodox sectors of the Jewish quarter were happy with the Temple as it was, and they must have seen as bad its conversion in a more Roman-looking building, especially when the king ordered to decorate the entrance with a golden imperial eagle. (Paradoxically, the Jews would later mourn the destruction of this same Temple at the hands of the Romans.)



Herod was continually involved in conspiracies with his family, many of whom, including his own wife and two of his children, were executed at his request. As he was getting old, he developed ulcers and convulsions. He died in 4 BCE, at the age of 69. Eventually it was said that he had ‘ascended to the throne like a fox; ruled like a tiger, and died like a dog’.

In that same year of 4 BCE two Jewish Pharisees, Zadok (or Tsadoq) and Judas the Galilee (also called John of Gamala), called for not paying tribute to Rome. There was a Pharisee uprising, and the rabbis ordered to destroy the ‘idolatrous’ image of the imperial eagle that Herod had placed at the entrance to the Temple in Jerusalem. Herod Archelaus, the son of Herod, and Varus, a Roman commander, stifled the revolt harshly and had nearly 3,000 Jews crucified.

It is thought that perhaps this first revolt was originated by the Zealot movement. Archelaus, despite having been proclaimed king by his army, did not assume the title until he had presented his respects, in Rome, to Augustus. He was made the Roman client king of Judea, Samaria and Idumea, despite of the sentiments of the Roman Jews, who feared him for the cruelty with which he had repressed the Pharisee uprising. Archelaus is mentioned in the gospel of Matthew, since Joseph, Mary and Jesus had escaped to Egypt to avoid the massacre of the innocents (supposedly, that year Herod Archelaus ordered the execution of all the firstborn of Bethlehem).⁷

In the year 6 CE, after the complaints of the Jews, Augustus dismisses Archelaus sending him to Gaul. Samaria, Judea and Idumea

⁷ *Note of the editor:* An obviously fictional gospel tale, as no Roman historian mentions it, not even the Jew Josephus.

are formally annexed as a province of the Roman Empire, with the name of Judea. The Jews become governed by Roman ‘procurators’: a kind of governors who had to maintain peace, Romanise the area and exercise the fiscal policy of Rome by collecting taxes. They also arrogated to themselves the right to appoint the High Priest of their choice. The Jews hated the puppet kings despite the fact that they imposed order, developed the area and, in short, civilised the country. Paradoxically, from the beginning the Jewish quarter was also highly hostile to the Romans, whose intervention they had practically begged. Now, in addition to the Temple tribute, they also had to pay tribute to Caesar—and, by tradition, money was not something the Jews happily lavished. That same year, the consul Publius Sulpicius Quirinius arrived in Syria to make a census in the name of Rome with the objective of establishing taxes. Since Judea had been annexed to Syria, Quirinius included the Jews in the census. As a result of this and of the new irruption of European culture in the area, the fundamentalist and terrorist movement of the Zealots flourished.

Josephus considers the Zealots as the fourth Jewish sect together with—from least to greatest religious extremism—the Essenes, the Sadducees and the Pharisees. The Zealots were the most fundamentalists of all: they refused to pay taxes to the Roman Empire. For them, all other Jewish factions were heretical; any Jew who collaborated minimally with the Roman authorities was guilty of treason and should be executed. The armed struggle, the militarisation of the Jewish people and the expulsion of the Romans, were the only way to achieve the redemption of Zion. According to the New Testament, the apostle Simon, one of the disciples of Jesus, belonged to this faction (Luke, 6:15).

Among the Zealots the Sicarii stood out, a faction even more fanatical, sectarian and radicalised, so called by the *sica*: a dagger that could be easily hidden and used to kill their enemies. The Zealots and Sicarii would form the hard core of the Great Jewish Revolt which we will see in the next chapter. They were also the most active element of Judaism since it is probable that most Jews, although they detested both Greeks and Romans, would simply enrich themselves in peace, agreeing with whom it was necessary for it. As it could not be otherwise, the Sicarii and Zealots also fought among themselves. There were a total of twenty-four Jewish factions that generally fought against each other, in a very representative frame of what the rabbis called *Sinat chinam*, that is, ‘groundless hatred’ from Jew to Jew (maybe

because hating non-Jews does make sense): an attitude that perhaps has been better caricatured in the movie *Life of Brian*.



Tiberius

In year 19, with Jewry in process of climbing to acquire influence at Rome itself, Tiberius expelled the Jews from the city, instigated by the Senate. Concerned about the popularity of Judaism among freed slaves, he forbids Jewish rites in the capital of the Empire, considering Jewry ‘a danger to Rome’ and ‘unworthy to remain within the walls of the City of the Legions’. That year, on the occasion of a famine in the province of Egypt, Tiberius denies to the Alexandrian Jews grain reserves, since he does not consider them his citizens.

Tiberius set in motion anti-Jewish measures during his reign, during which Jesus was executed.

Jesus Nazarene King of the Jews

‘But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel’. —Matthew, chapter 2, verse 6.

‘...which you have prepared in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel’. —Luke 2:31

‘You worship what you do not know; we worship what we do know, for salvation is from the Jews’. —John 4:22

‘Christus, from whom the name [Christians] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular’. — Tacitus, *Annals*, 15:44, writing about the persecution decreed by Nero.

Yosef (a.k.a. Joseph), Jesus’ father, was a Jew from the House of David. But since Yosef supposedly did not intervene in the Virgin’s pregnancy, we will go on to examine the lineage of Miriam (a.k.a. Mary). Luke the Evangelist was an individual from Antioch, in present-day Turkey. According to him, this woman was from the family of David and the tribe of Judah, and the angel who appeared to her predicted that a son would be born to whom Jehovah ‘will give him the throne of David, his father, and he will reign in the house of Jacob’.

According to the gospel story, Jesus was born in Bethlehem. In the Gospel of Matthew (1:1) he is associated with Abraham and David, and in that same gospel (21:9) it is described how the Jewish crowds in Jerusalem acclaim Jesus by shouting ‘Hosanna to the Son of David!’ without mentioning the wizards of the East who visited the Messiah by following a star and asking ‘Where is the king of the Jews who was born?’ (Matthew, 2:1-2).

Jesus, who never intended to found a new religion but to preserve Orthodox Judaism made it clear, ‘I have not come to repeal the Law [of Moses, the Torah] but to fulfil it’ and, enraged to see that the Jerusalem Temple was being desecrated by merchants, he threw them with blows. This Jewish agitator, like an Ayatollah, did not hesitate to face—with the authority given to him by being called rabbi—the other Jewish factions of his time, especially the Pharisees.

Jesus surrounded himself with a circle of disciples among whom we could highlight the mentioned Simon the Zealot, Bartholomew (of whom Jesus himself says in the Gospel of John, where he is called Nathanael, ‘here is a true Israelite’); Judas Iscariot (who betrayed him to the Sadducees for money), Peter, John and

Matthew.⁸ Although there is not much information about the rest of the Apostles, it is necessary to remember that, until the trip of Paul (also Jewish) to Damascus after the death of Jesus, in order to be a Christian it was essential to be a circumcised, orthodox and observant Jew. That the doctrine of Jesus was addressed to the Jews is evident in Matt. 10:6, when he says to the twelve apostles: 'Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel'. The phrase implies to rescue those Jews who have strayed from the Law of Moses. This was because 'if you believed in Moses you would believe me' (John, 5:46).

In the year 26, Tiberius, who had expelled the Jews from Rome seven years before in times when the zeitgeist was fully anti-Semitic, appointed Pontius Pilate as a procurator of Judea, a Spaniard born in Tarragona or Astorga: the only decent character of the New Testament according to Nietzsche.

After the incident with the banners of Pompey, the Jews had obtained from previous emperors the promise not to enter Jerusalem with the displayed banners, but Pilate enters parading in the city, showing high the standards with the image of the emperor. This, the golden shields placed in the residence of the governor, and the use of the money of the temple to construct an aqueduct for Jerusalem (that transported water from a distance of 40 km), provoked an angry Jewish reaction. To suppress the insurrection, Pilate infiltrated the soldiers among the crowds and, when he visited the city, gave a signal for the infiltrated legionaries to take out the swords and start a slaughter.

In the year 33, after various skirmishes of the Jesus gang with rival factions—particularly with the Pharisees and the Sadducees, who at that time held religious power and saw with discomfort how a new vigorous faction arose—, Pilate orders the punishment of Jesus, at the request of the Sadducees. Jesus is scourged and the Roman legionaries, who must have had a somewhat macabre sense of humour and knew that Yeshua proclaimed himself Messiah; they put a crown of thorns and a reed in his right hand and shout at him with sarcasm, 'Hail, king of the Jews!' (Matthew 27: 26-31 and Mark 15: 15-20). When they crucified him they placed the inscription at the top of

⁸ *Note of the editor:* Not to be confused with Matthew the Evangelist, a Greek-speaking author.

the cross: IESVS NAZARENVS REX IVDAEORVM (Jesus Nazarene King of the Jews).

Yeshua of Nazareth, known to posterity as Jesus, was one of many Jewish agitators of Judea during the turbulent Roman occupation. Executed around the year 33 during the reign of Tiberius, his figure would be taken by Sha'ul of Tarsus (a.k.a. Paul): a Jewish Pharisee marvelled at the power of subversion that enclosed the sect founded by Jesus. Jesus was, then, one of many Jewish preachers who, before and after him, proclaimed themselves Messiah. Only that, in this case, Sha'ul of Tarsus (now Turkey) would soon call him, instead of *masiah*, *Christus*: the Greek equivalent of 'Messiah'. After changing his name to Paul he preached the figure of 'Christ', indissolubly linked to the rebellion against Rome, throughout the empire, deciding that Christianity should be spread out of its narrow Jewish circle and introduced in Rome.

Caligula

In 38, Caligula, the successor of Tiberius, sends his friend Herod Agrippa to the troubled city of Alexandria, to watch over Aulus Avilius Flaccus, the prefect of Egypt, who did not enjoy precisely the confidence of the emperor and who—according to the Jew Philo of Alexandria—was an authentic villain. The arrival of Agrippa to Alexandria was greeted with great protests by the Greek community, as they thought he was coming to proclaim himself king of the Jews. Agrippa was insulted by a crowd, and Flaccus did nothing to punish the offenders, despite the fact that the victim was an envoy of the emperor. This encouraged the Greeks to demand that statues of Caligula be placed in the synagogues, as a provocation to Jewry.



This simple act seemed to be the sign of an uprising: the Greeks and Egyptians attacked the synagogues and set them on fire. The Jews were expelled from their homes, which were looted, and thereafter segregated in a ghetto from which they could not leave. They were stoned, beaten or burned alive, while others ended up in the sand to serve as food to the beasts in those macabre circus shows so common in the Roman world. According to Philo, Flaccus did nothing to prevent these riots and murders, and even supported them, as did the Egyptian Apion, whom we have seen criticising the Jewish quarter in the section devoted to Hellenistic anti-Semitism.

To celebrate the emperor's birthday (August 31, a Shabbat), members of the Jewish council were arrested and flogged in the theatre; others were crucified. When the Jewish community reacted, the Roman soldiers retaliated by looting and burning down thousands of Jewish houses, desecrating the synagogues and killing 50,000 Jews. When they were ordered to cease the killing, the local Greek population, inflamed by Apion (not surprisingly, Josephus has a work called *Contra Apion*) continued the riots. Desperate, the Jews sent Philo to reason with the Roman authorities. The Jewish philosopher wrote a text entitled *Contra Flaccus* and, along with the surely negative report that Agrippa had given to Caligula, the governor was executed.

After these events, things calmed down and the Jews did not suffer violence as long as they stayed within the confines of their ghetto. However, although Flaccus' successor allowed the Alexandrian Jewry to give their version of the events, in the year 40 there were again riots among the Jews (who were outraged by the construction of an altar) and among the Greeks, who accused the Jews of refusing to worship the emperor. The religious Jews ordered to destroy the altar and, in retaliation, Caligula made a decision that really showed how little he knew the Jewish quarter: he ordered to place a statue of himself at the Temple of Jerusalem. According to Philo, Caligula 'considered the majority of Jews suspects, as if they were the only people who wished to oppose him' (*On the Embassy to Gaius and Flaccus*). Publius Petronius, governor of Syria, who knew the Jews well and feared the possibility of a civil war, tried to delay as long as possible the placement of the statue until Agrippa convinced Caligula that it was a poor decision.

In 41, Caligula, who already promised to be an anti-Jewish emperor, was assassinated in Rome, which unleashed the violence of his German bodyguards who had not been able to prevent his death

and who, because of their peculiar sense of fidelity, tried to avenge him by killing many conspirators, senators and even innocent bystanders who had the misfortune to be in the wrong place at the wrong time. Claudius, the uncle of Caligula, would become the master of the situation and, after being appointed emperor by the Praetorian Guard, ordered the execution of the assassins of his nephew, many of whom were political magistrates who wanted to reinstate the Republic.

This is the probable cause of the unprecedented historical defamation of this emperor: the texts of Roman history would eventually fall into the hands of the Christians, who were mostly of Jewish origin and viscerally detested the emperors. Since, according to Orwell, 'he who controls the past controls the present' the Christians adulterated Roman historiography, turning the emperors who had opposed them and their Jewish ancestors into disturbed monsters.

Thus, we do not have a single Roman emperor who has participated in harsh Jewish reprisals who has not been defamed by accusations of homosexuality, cruelty or perversion. The Spanish historian José Manuel Roldán Hervás has dismantled many of the false accusations against the historical figure of Caligula.

Claudius



In the year 49, Claudius, who was sick and tired about the conflict of the Alexandrian Jewish lobby, wrote:

Wherefore, once again I conjure you that, on the one hand, the Alexandrians show themselves forbearing and kindly towards the Jews who for many years have dwelt in the same city, and dishonour none of the rites observed by them in the worship of their god, but allow them to observe their customs as

in the time of the Deified Augustus, which customs I also, after hearing both sides, have sanctioned.

And on the other hand, I explicitly order the Jews not to agitate for more privileges than they formerly possessed, and not in the future to send out a separate embassy as though they lived in a separate city (a thing unprecedented), and not to force their way into gymnasiarchic or cosmetic games, while enjoying their own privileges and sharing a great abundance of advantages in a city not their own, and not to bring in or admit Jews who come down the river from Egypt or from Syria, a proceeding which will compel me to conceive serious suspicions.

Otherwise I will by all means take vengeance on them as fomenters of a general plague infecting the whole world.

Claudius expelled all Jews from Rome in the year 50. Apparently, according to Suetonius, 'they acted without ceasing at the instigation of Chrestus'. As Pontifex Maximus, Claudius tried to stop the expansion of Eastern cults, including Christianity and Judaism, into the Empire.

Nero



By the year 50 Judea is already part of the Roman Empire, but its Romanisation will never materialize. On the contrary: the Judaisation of Rome itself will be achieved. The next decade, the Roman minister Sextus Afranius Burrus was assassinated in the year 62 by orders of Nero's wife, Poppaea Sabina, or perhaps by Jews after he denied them Roman citizenship in Greece.

Poppaea Sabina is an interesting figure as a beautiful woman, ambitious, unscrupulous and immoral; conspiratorial, manipulative

and typical of a society too civilised—a real harpy. Having already married twice, and because of her influences as a lover, Poppaea convinces Nero to dispatch of his own mother and divorce his own wife—after which she is exiled and forced to cut her veins: her corpse is beheaded and her head presented to Poppaea. With such free way, Poppaea marries Nero and breaks into high Roman society with excesses in regard to coquetry, extravagances and high-handedness. Precisely at the instigation of her intrigues, the famous Spanish philosopher Seneca is pushed to suicide.

Poppaea openly sympathised with the Jew and the Christian cause, favouring them through palace conspiracies behind the emperor's back. For example, through Poppaea Sabina, Josephus himself was freed, who had been sent to Rome in order to negotiate better conditions for his people. Nero, tired of having the conspiracy near him, had his wife executed. The official version is that he kicked her in the belly while she was pregnant. The problem is that those who divulged this version had a strong enmity with the emperor, so it should be taken with caution.

This was followed by a bloodthirsty Roman repression against Jews and Christians, in which Jewish 'revolutionaries' like Paul and Peter fell. This execution of key characters in the Jewish strategic movement to infect the Roman foundations, along with some other factors, would be the trigger for a massive Jewish revolt, which we will deal with in the next chapter.

Nero has gone down in history as a cruel, tyrannical, perverted, capricious emperor given to excesses. It really incredible the amount of trash that Christians poured over his biography, to such an extent that the name of Nero is already synonymous with tyranny, caprice and depravity. The problem of Nero, we are led to believe, is that he did not tolerate Judaism or Christianity; and that a few Jews and Christians found their bones in the Colosseum, in the jaws of some lion, under the thunderous applause of the people of Rome by his express mandate. The reality is that, in the year 64, there is a great fire in Rome that destroys many districts and leaves the city in a state of emergency. Nero welcomes the victims of the fire, opening the doors of his palaces so that the people have a place to stay. In addition, he pays from his own private funds the reconstruction of the city.

What the emperor did do was take action against the Christians. In the words of the famous Roman historian Tacitus (55-120), 'Nero blamed and inflicted the cruellest tortures on a class hated

for its abominations, called Christians by the populace'. He orders to arrest them 'not so much because of arsonists but because of their hatred of the human race'.

Nero, despite having shown himself to be magnanimous and generous to the people, passed into modern history as the Antichrist, a ruthless killer of Christians who murdered his own wife on a whim, and who for fear of conspiracy surrounded himself with a personal guard of praetorians of German origin—the only ones he considered sufficiently loyal. He has also passed to the popular mind as the perpetrator of the arson in Rome while he played the lyre, singing a song before the flames. In real history, Nero was not even in Rome when the fire started.

Chapter 2

Rome against Judaea (The Jewish-Roman wars)

In the previous chapter we mentioned an anti-Semitic (anti-Jewish and anti-Christian) repression that the Roman Emperor Nero ordered in the year 62. Now we will see how all the previous events evolved into an escalation of ethnic violence, which will culminate with the unleashing of three immense wars in which, for the first time, we will see the eradication of the Greek ethnic communities of Asia Minor and North Africa at the hands of the Jewish uprisings.

In 64 Nero sends Gessius Florus as procurator to the province of Judea. Josephus blames Florus for all the tumults that happened in the area but the truth is that, as we have seen, they did not start with him. Also, because he was a Jew and a Sadducee, the works of Josephus must always be read with caution. For example, he has a writing called *Against the Greeks*, in which he makes an apology for Judaism.

In Caesarea, a Jewish sympathizer of Hellenism sacrificed several birds in front of the synagogue, which, in the traditional Jewish mentality, contaminated the building as we have seen several times before. With this precedent, but with a long history of previous hostility, the Greek and Jewish communities of Caesarea became entangled in a judicial dispute in which, with Roman mediation, the Greeks won. Under the advice of Gessius Florus, Nero revoked the citizenship of the Jews of the city—which left them at the mercy of the very anti-Jewish population.

The Greeks soon began a massive pogrom during which they massacred thousands of Jews. Florus and the Roman military—who logically identified with the Greeks rather than with the Jews, and perhaps even planned to use the Greeks as the vanguard of ethnic cleansing in the area—did not intervene to protect the Jewry or pacify the city, allowing Jews to be murdered and synagogues to be profaned on port and starboard. According to Josephus, when the rabbis took away the sacred scrolls to save them from being burned by the flames, Florus ordered them to be thrown into dungeons. This was too much for a group as cohesive as the Jews, and they reacted with more

violence, which only intensified the pogrom and made it spread to other populations, with the consequent Roman reprisals.

Jerusalem, then, began to receive a flow of Jewish refugees from Caesarea and other areas whose houses had been burned and whose property had been confiscated by the Romans, claiming vengeance and oozing resentment from all pores. The massacre of Jews in Caesarea turned out to be the trigger of a great war that, in any case, had been taking place for some time.

First Judeo-Roman war:

The Great Jewish Revolt (66-73 CE)

‘The East wants to rebel and Judas wants to take over world dominion’. —Tacitus.

In the year 66 Florus arrived in Jerusalem, where he demanded a tribute of seventeen talents from the temple treasury. Eleazar ben Hanania, the son of the high priest, reacted by stopping the prayers and sacrifices in honour of the emperor of Rome, and ordered to attack the Roman garrison. The garrison responded by killing around 3,600 Jews, looting the market, entering homes, arresting many of the Jewish leaders, whipping them in public and make them crucified. The next day, however, the concentration of rebellious Jews had increased. A civil war was about to explode.

On August 8, 66 the Zealots and Sicarii struck a quick blow in Jerusalem: they murdered the Roman detachment and put all the Greeks to the sword. In a synchronised way, the Jews from all provinces and Roman colonies rose up. In Jerusalem a council was formed that sent sixty emissaries throughout the Empire with the goal to harangue the various Jewish quarters. Each one of these emissaries declared himself the Messiah and proclaimed the beginning of a sort of ‘new order’. Herod Agrippa, the ethnarch of Judea, in view of the fact that the popular masses were in full boiling, chose to take his suitcases and leave the province for a good season.

The outcome was the return of Jewish uprisings and, in reaction, more anti-Jewish pogroms in Caesarea, Damascus and Alexandria, not counting the intervention of the Roman legions, which harshly repressed the Jewish quarters of the aforementioned cities and also in Ashkelon, Hippos, Tire and Ptolemaida. The more moderate and sensible Jewish sectors advised to immediately reach an agreement with Rome, but the criterion that was going to prevail among Jewry was that of the Sicarii and Zealots who, fanatically,

vowed to fight to the death, entrenching themselves in the impregnable fortresses of Jerusalem, fortifying the walls of the city and mobilizing the entire population.

Under the command of Nero, Cestius Gallus, the Roman legate in Syria, concentrated troops in Acre (a square that would be many centuries later an important strategic centre of the European Crusaders) with the aim of marching to Jerusalem, devastate the Jewish populations found on his way and crush the revolt. Gallus took the city of Jaffa, killing 8,400 Jews. Later the refugees would regroup in the city and devote themselves to banditry and piracy, attracting a second Roman intervention, in which the city would be definitely razed and another 2,400 Jews killed. After encountering the solid fortifications of Jerusalem, Gallus' forces withdrew and were intercepted by the Jewish fanatics in an ambush directed by elements from the Zealots and the Sicarii, who massacred 6,000 Romans in the same place in which the Maccabees had defeated the Macedonians centuries before. The Jews, excited by the symbolic repetition of the event, formed a government led by the most fundamentalist elements, and minted coins with the inscription 'Zion's freedom'.

This tragic disaster undoubtedly moved the Roman authorities to take more seriously the rebellion's operations. Nero entrusted General Vespasian for the military repression. With four legions—the Legio V Macedonica, the Legio X Fretensis, the Legio XII Fulminata and the Legio XV Apollinaris (a total of 70,000 soldiers, that is to say, a formidable force, although it faced an enemy far superior in number)—Vespasian quelled the Jewish revolt in the north of the province, re-conquering Galilee in the year 67, capturing there Josephus, the famous historian and Samaria and Idumea in 68. The Jewish leaders John of Giscala (Zealot) and Simon bar Giora (Sicarii) fled to the fortified Jerusalem.

In Alexandria, the Greeks organised a public assembly in the amphitheatre to send an embassy to the emperor. The Jews, who were interested in parleying with Nero, came in large crowds, and as soon as the Greeks saw them they began to shout, called them enemies, accused them of being spies, ran towards them and attacked them (according to Josephus' version of the event). Other Jews were killed while fleeing, and three were captured and burned alive. The rest of the Jews soon arrived to defend their coreligionists, beginning to throw stones at the Greeks and then threatening to set fire to the amphitheatre. Tiberius Julius Alexander, the governor of the city, tried to convince the Jews not to provoke the Roman army, but this advice

was taken as a threat: the tumults continued and, consequently, the governor, without patience, introduced two legions in the city, the Legio III Cyrenaica and the Legio XXII Deiotariana, to punish the Jewish quarter. The legions were given *carte blanche* to kill the Jews and also to loot their property, whereupon the soldiers entered the ghetto and, according to Jewish sources, burned houses with Jews inside, also killing women, children and the elderly until the whole neighbourhood was full of blood and 50,000 people were dead.

The survivors, desperate, begged Alexander for mercy, and the governor took pity on them. He ordered the legions to cease the massacre, and they obeyed in the act. Alexander would later participate in the siege of Jerusalem.

Siege and fall of Jerusalem: the destruction of the Second Temple

That same year, 68, Nero was killed in Rome and a civil war broke out. The whole Roman Empire was in check. On the one hand, the numerous Jewish masses, in full boiling mode, challenged the Roman power in Judea and on the other, they did it in the bosom of Rome itself. If the Roman power in the East faltered, the Parthians would have been able to take advantage quickly to conquer Asia Minor and fortify themselves in the area, which would have been a huge catastrophe for Rome. The government was staggering gently, but Vespasian returned to Rome and fought against Vitellius, who claimed to be Nero's successor. After defeating the fat Vitellius, Vespasian was named emperor and entrusted his 26-year-old son Titus with the military operations of repression and the siege of the Jewish capital.

Titus surrounded Jerusalem with the four legions, cutting off supplies of water and food. He also increased the pressures on the needs of the city by allowing the pilgrims to enter to celebrate the Passover and then preventing them from leaving.

In besieged Jerusalem with famine and epidemics, thousands upon thousands of lives were claimed. The Jews who constituted the hard core of the rebellion—the Zealots and the Sicarii—threw down the wall the pacifists or the counter-revolutionaries suspected of not communing with the Zionist cause, or of seeking an understanding with Rome to obtain favourable conditions for their people. According to some passages of the very Talmud, the Sicarii and Zealots (leaders such as Menahem ben Ya'ir, Eleazar ben Ya'ir, and Simon Bar Giora) came to commit atrocities against the Jewish

civilian population, even preventing them from receiving food, to force them to be obedient and commit to the cause.

The defenders that constituted the active element of the resistance must have been about 60,000 men. They were divided into the Zealots under the command of Eleazar ben Simon who occupied the Antonia Fortress and the Temple; the Sicarii under the command of Bar Giora, centered in the high city, and the Idumeans and others under John of Giscala. There was an obvious rivalry between the combatant factions, which erupted from time to time in open fighting. The population of the fortified Jerusalem exceeded three million people, of whom most were willing to fight, hoping that their god would lend a hand against the infidels.

While the Romans attacked, again and again, the fortifications with immense casualties on their part, the Zealots occasionally left the ramparts to make raids in which they managed to assassinate unsuspecting Roman soldiers. After one of these actions, Titus, using very clear tactics of intimidation, made deploy at the foot of the city his entire army with the aim of intimidating the besieged and appealed to Josephus, who yelled at the beleaguered a quite reasonable speech. Apparently, for the ears of the Jews dominated by their superstitions and surely awaiting any moment for an intervention of Yahweh, Josephus only managed to get them angrier and was shot with an arrow that wounded his arm. Josephus descended from a long Sadduceean priestly line related to the Hasmonean dynasty of pre-Roman times. During the Great Jewish Revolt, the Sanhedrin made him governor of Galilee. After defending the Yodfat fortress for three weeks, he surrendered to the Romans who killed almost all of his men. Josephus, who was hiding in a cistern with another Jew, was saved by demonstrating his great training and intelligence and predicting to the general his future appointment as emperor of Rome. Later, he would accompany Titus and the Romans who used him to try to negotiate with the Sanhedrin. After this, the Jews launched another sudden raid in which they almost succeeded in capturing Titus himself. The Romans were trained for frontal clashes with enemy armies; they were unaccustomed to the dirty fight of guerrilla warfare, in which the chivalry of combat is totally nullified.

In May of 70 the Romans opened with their battering rams a breach in the third wall of Jerusalem, after which they also broke the second wall and penetrated like a swarm of wasps into the city. Titus' intention was to go to the Antonia Fortress, which was next to the Temple: a vital strategic point of the Jewish defence. But as soon as

the Roman troops surpassed the second wall, they were engaged in violent street fighting against the Zealots and the civil population mobilised by them, and despite losing thousands of men to the superiority of legionary training in body to body combat they continued to attack, until they were ordered to retreat to the Temple to avoid useless casualties.



Above, a statue of Titus modelled after the Doryphoros of Polykleitos, Vatican Museum; compare it with the sculpture by the end of the chapter. (As can be seen in the image, an anti-Hellenist Pope ordered this and many other Greco-Roman statues to be ‘castrated’ centuries after they were sculpted.)

Josephus tried, once again unsuccessfully, to negotiate with the besieged authorities to prevent the bloodbath from continuing to grow. The Antonia Fortress had been built by Herod in honour of Mark Antony, who had supported him. The legions of Titus, faced with a building built with Roman efficiency, had to overcome a thousand calamities to take it. Several times the Romans tried to break or climb the walls of the fortress without success. Finally, they managed to take it in an undercover assault, during which a small Roman party silently assassinated the Zealot guards who were sleeping. The fortress was then filled with legionaries. Although Titus planned to use the fortress as a base to breach the walls of the Temple

and take it, a Roman soldier (according to Josephus, the Romans were enraged against the Jews for their treacherous attacks) threw a torch that set the wall on fire.

The Second Temple was levelled, and to top it all for the Jewish quarter, the flames quickly spread to other residential areas of Jerusalem. When they saw their Temple being burned many Jews committed suicide, thinking that Yahweh had become angry with them; had abandoned them, and was sending them to a kind of apocalypse. At this time the legions quickly crushed the resistance, while some Jews escaped through underground tunnels, and others, the more fanatical ones, barricaded themselves in the high city and Herod's citadel. After building siege towers, what remained of the combative element was massacred by the Roman *pilum* and *gladius*, and the city came under effective Roman control on September 8.

Assured Jerusalem, in the spring of 71 Titus marched to Rome, leaving the Legio X Fretensis, commanded by the new governor of Judea, Lucius Flavius Silva, in charge of giving the *coup de grace* to the Jewish resistance. The last bastion of the entire rebellion was the fortified city of Masada, which had been erected by the Maccabees in a strategic area. Herod had improved it in his attempt to keep the Jews happy but when he died Masada's trade declined and became uninhabited. However, after the war it housed what remained of the hard Zionist core: the Zealots and the Sicarii led by Eleazar ben Ya'ir. In the year 72, Lucius Flavius Silva was at the foot of Masada. When, after a painful siege, the Romans entered the fortress the following year, they discovered that the 953 defenders had committed suicide.

Consequences of the Great Jewish Revolt

In the year 73, after seven long years of an incredibly bloodthirsty war against the greatest military power on the planet, Judea as a whole was devastated; Jerusalem reduced to ashen ruins, and the Temple completely destroyed except for a wall that remained standing, the *Mur des Lamentations*. Judea became a separate province and the Legio X Fretensis permanently camped in the Jewish capital.

According to ancient sources, 1,100,000 Jews died during the siege and during the legions' invasion, and another 97,000, including the leaders Simon Bar Giora and John of Giscala, were captured and sold as slaves throughout the Roman Empire. The vestiges of independence and political unity of the Jewish quarter were

pulverised, and the Jews became again a people without a country. Once re-conquered the whole province of Judea, Rome coined commemorative coins on which appeared the profile of Emperor Vespasian and, on the other side, the inscription IVDEA CAPTA (conquered Judea), under which Judea was represented by a crying woman.



The Jewish rebellion was condemned as a *kamikaze* action from the beginning. Simply, the Roman Empire was a force too irresistible and only the fundamentalist fanaticism, preached by minority social sectors, could drag Jewry to fight until the end in a way so tenacious with an enemy that was the bearer of an infinitely superior culture and, above all, of a better and more effective way of acting in the world. Will and faith may move mountains but in this case the Jews did not achieve miracles but the destruction of their holy land and the hardening of the Roman occupation.

The date of the fall of Jerusalem in the year 70 signals the beginning of the so-called *Galut* or Diaspora: the dispersion of the Jews throughout the world. In reality, the Jews were already more numerous outside Judea than in Judea—the largest Jewish population in the world was in Alexandria—, but the destruction of their capital decapitated the Judaic centralism and further fostered this diaspora process, favouring autonomous developments, the typical stateless feeling, and the rise of that characteristic cosmopolitanism.

Vespasian had the Jews of Judea scattered throughout Italy, Greece and, above all, North Africa and Asia Minor, believing that this was the end of the Jewish danger to the Empire. Upon returning to Rome, the triumphant Titus solemnly rejected the crown of laurels of victory offered by the Roman people, claiming that he fulfilled the divine will and that 'there is no merit in defeating a people that have been abandoned by their own god'. Shortly afterward the Romans erected an arc of triumph, under which no Jew—at least no traditionalist Jew—still passes today. The arch of Titus, erected in Rome to commemorate the capture of Jerusalem, shows the Roman

legionaries transporting the fruits of the looting of the temple, highlighting the giant menorah.

This is a key moment in Jewish history. The Jews saw how their achievements were crushed by a proud European empire, how their relics were trampled by Roman sandals and how their sacrosanct Temple was burned by flames. To see it destroyed was a huge shock in the collective psychology of Jewry, filling the Jews with resentment and desires for revenge against what they knew of Europe: the Greek and Roman communities. Rome might have easily been able to exterminate all the Jews of Judea if she had wanted but did not, as it seemed that the Jewish power was finished; the Jews had been traumatised, and their tribal pride shattered. Alas, far from neutralising them, this psychological shock on their collective unconscious fed them cruel desires for revenge. It is no coincidence that Mark's gospel—the blueprint of every canonical and apocryphal gospel—was written right after this catastrophe for the Jewish people.⁹

Second Jewish-Roman War:

The Rebellion of the Diaspora or Kitos War

‘The Jews, overwhelmed by a spirit of rebellion, rise up against their Greek fellow citizens’. —Eusebius

This section will deal with the Jewish revenge on the Greeks and Romans for the destruction of the Second Temple. While Judea was still exhausted and under a heavy military occupation, we will see an attempt to establish ‘communes’ or Jewish states abroad, starting with secession in Cyprus, Egypt, Mesopotamia and Cyrenaica. The constitution of these Jewish territories were done to exterminate the local Greek communities.

The First Jewish-Roman War made it very clear that the Jews, under the coexistence with the Greeks and the authority of the Romans, had absolutely no chance of prospering or reaching levels of power as they did in the past in Egypt, Babylon and Persia. The ghettoised situation of the Jews submitted to Rome contrasted radically with that of the Jews who, in Mesopotamia, were subjects of the Parthian Empire. There existed many ancient Jewish communities, especially in Babylon and Susa, who saw themselves as prosperous,

⁹ This last phrase about the earliest gospel has been interpolated by the Editor.

rich, powerful and with a long tradition. They had enjoyed ample freedom for six centuries, and were horrified by the situation of their coreligionists within the Roman Empire. It is not surprising that the 'international Jewry' unconditionally supported the Parthian Empire during this time, partly because it treated them much better and partly because it was the only really serious enemy that lurked the borders of the Roman Empire in the East. They were also the only power capable of liberating Jerusalem. After all, the Parthians were the ones who killed the hated looter Crassus during the Battle of Carrhae, and if the Romans were anti-Jewish and the Parthians were enemies of the Romans, the opportunist strategy of the moment considered the Parthian Empire as a pro-Jewish regime. At this time, nothing would have pleased the Jews more than a military campaign that conquered Judea, Syria, Asia Minor in general and, if possible, Egypt as the Persians had done before.



Above, a bust of Trajan, the first emperor of Hispanic origin. He had the honour of having ruled the Roman Empire when its borders were most extensive.

In 113, Trajan, who admired Alexander the Great, was about to start a series of campaigns against the Parthian Empire, with the aim of conquering Mesopotamia. To carry out such an action, he concentrated troops on the eastern borders, at the expense of leaving many more western places unguarded. Knowing the conflict in the province of Judea, Trajan forbade the Jews to study the Torah and observe the Shabbat, which, in practice, did nothing but irritate them. In 115, the Roman army conquered all of Mesopotamia, including towns that were important Jewish centres. Throughout Mesopotamia, the Jews horrified to see themselves falling into the hands of their

mortal enemies. They aligned themselves with the Parthians and fought the Romans with ferocity. This open hostility, which was soon heard throughout the Empire, caused a wave of indignation and provided the perfect excuse for the Greek ethnic communities of the provinces of Cyrenaica (current coast of Libya) and Cyprus, with strong anti-Jewish tradition, to start riots against the ghettos, taking advantage of the absence of the Roman legions, which could have appeased the situation.

Several Jewish extremist leaders again preached agitation against Rome, proclaiming the end of the Empire, travelling through all the Roman provinces of Asia Minor and North Africa exhorting local Jewries to rise up and fight against the European occupation. The Jews, already angered by the disturbances with the Greek population, took advantage of the absence of Roman soldiers to begin, that same year, a bloody insurrection.

The rebellion began in Cyrenaica, led by Lukuas, a self-proclaimed Messiah. The Jews, in a swift stroke of hand reminiscent of their rebellion in Jerusalem half a century earlier, attacked Greek neighbourhoods and villages, destroyed Greek statues and temples dedicated to Jupiter, Artemis, Isis and Apollo, and also numerous Roman official buildings. (These actions were a mere foreshadowing of what the Christians would later do on a massive scale and throughout the Empire.) The famous Roman historian Cassius Dio, in his *Roman History*, describes the terrible massacre that was unleashed, referring to Lukuas as 'Andreas', probably his Greco-Roman name. At that time, the Jews who lived in Cyrenaica, having as captain one Andreas, killed all the Greeks and Romans. They ate their flesh and entrails, bathed in their blood and dressed in their skins. They killed many of them with extreme cruelty, tearing them from above head down the middle of their bodies; they threw some to the beasts while others forced them to fight among themselves, to such an extent that they took 220,000 to death. Cassius Dio also tells us how from their intestines they made belts and anointed themselves with their blood. These testimonies, although perhaps should not be taken literally, are certainly interesting to see the negative image that the Jews had in Europe, as an odious and misanthropic people. Also noteworthy is the character of ethnic cleansing implicit in Jewish actions in Cyrenaica. At that time, when it was much less populated than now, 200,000 dead (although it may be an exaggerated number) was a monstrous figure; to such an extent that, according to Eusebius, Libya

was totally depopulated and Rome had to found new colonies there to recover the population.

After the genocide in Cyrenaica, the Lukuas masses went to an unguarded city that had long been the world centre of wisdom and also of anti-Judaism: Alexandria. There they set fire to numerous Greek neighbourhoods, destroyed pagan temples and desecrated Pompey's tomb. But this Rebellion of the Diaspora was not limited only to North Africa. Jewish terrorism in Cyrenaica and Alexandria had emboldened Jews throughout the Mediterranean, who, seeing the absence of Roman soldiers, felt the call of the uprising against Rome.

While Trajan was already in the Persian Gulf struggling against the Parthians, crowds of Jews, fanaticised by the rabbis, rose up in Rhodes, Sicily, Syria, Judea, Mesopotamia and the rest of North Africa to carry out the ethnic cleansing against the European populations. In Cyprus, the worst massacre of the entire rebellion took place: 240,000 Europeans were massacred and the capital of the island, Salamis, was completely razed, according to Cassius Dio. Something similar happened in Egypt and on the island of Cyprus under one Artemion, the chief of barbarism. In Cyprus they massacred another two hundred and forty thousand people, so they could no longer set foot on the island.

To quell the rebellion in Cyprus, Syria and the newly conquered territories of Mesopotamia, Trajan sent the Legio VII Claudia under the orders of a Berber prince, General Lusius Quietus. The repression of Lusius Quietus in Mesopotamia was so ruthless that the rabbis in that place forbade the study of Greek literature and eliminated the custom of brides adorning themselves with garlands on their wedding day. In Cyprus, Lusius Quietus exterminated the entire Jewish population of the island and prohibited, under penalty of death that no Jew stepped on Cyprus. Even if he was a castaway who appeared on a beach, the Jew should be executed on the spot. These actions left a deep trace in the memory of the Europeans of those places. As a reward for the services rendered, Lusius Quietus was made governor of Judea.

For the pacification of Alexandria, Trajan took troops from Mesopotamia under the command of Marcus Turbo, who in 117 had already quelled the rebellion. To rebuild the damage caused by the revolt, the Romans expropriated and confiscated all of the Jews' goods and wealth. Marcus Turbo remained as governor of Egypt during a period of reconstitution of Roman authority. Lukuas, who was at that time in Alexandria, probably fled to Judea.

Throughout the Rebellion of the Diaspora, well over half a million Europeans were massacred, mainly those belonging to the noblest social strata of Cyrenaica, Cyprus, Egypt and Babylon. That is, the European people of these places: men, women and children who were at that time the aristocracy of the Eastern Mediterranean. Although thousands of Jews were put to the sword and the rebellion was ruthlessly crushed by Trajan, Lusius Quietus and Marcus Turbo, many Europeans had been killed after suffering atrocious tortures.

Third Jewish-Roman War:

*The Palestinian Revolt or
the Rebellion of Bar Kokhba (132-135)*

Emperor Hadrian (reign 117-138) at first had been minimally conciliatory with the province of Judea. He allowed the Jews to return to Jerusalem, began rebuilding the city as a gift from Rome and even gave them permission to rebuild the Temple. However, after a visit to the 'holy land' he had a sudden change of mind and began again to make Roman authority felt in the troubled province. While the Jewish quarter was preparing the construction of the Temple, Hadrian ordered it to be built in a different place from the original, and then began deporting Jews to North Africa. Planning the complete transfiguration of Judea, its de-Judaization, its repopulation with Roman legionaries and its impregnation of Greco-Roman culture, he ordered the foundation, on Jerusalem, of a new Roman city, called Aelia Capitolina.

This implied the massive irruption of the classic art, extremely hated by the Jews, besides the construction of numerous Roman buildings. The construction of a Roman building necessarily went through a ceremony of consecration of religious character that, according to the Talmudic mentality, polluted the 'holy land' for being a pagan ritual. Jerusalem, before the nervous eyes of Jewry, was going to become the scene of a highly 'profane', 'impure' and 'pagan' place, such as streets decorated with naked statues with a prepuce! The Jews, again indignant, prepared for a rebellion, but Rabbi Joshua ben Hananiah calmed them down, so they were content to prepare themselves clandestinely in case they had to rebel in the future, which seemed every time most likely. They built caches in caves and began to accumulate weapons and supplies. Although they did not carry out an open rebellion, in 123 terrorist actions began to take place against the Roman forces of occupation.

Hadrian, who was increasingly regretting his previous indulgence for the Jewish quarter, brought the Legio VI Ferrata to act as a police force. To make matters worse, the emperor was a man of Hellenistic education. In addition to the anti-Judaism traditionally associated with it, the Greek formation considered circumcision a barbaric act of mutilation. Although they admired the nakedness of a beautiful human body, the Greeks, who in Judea formed the most influential social sector after the Romans, considered it an act of extreme bad education to show the glans in public (for which those who had too short a foreskin from birth, had to cover the glans with some accessory). Instead, according to Jewish tradition, Adam and Moses were born without a foreskin, and the Messiah will also be born circumcised. The Jews were not the only people to practice circumcision: it was also practiced by other Semitic peoples such as the Syrians and the Arabs. But in the case of the Jews it was a religious matter: a sign of the covenant between them and Jehovah. To make matters worse, Hadrian also decided to prohibit the observance of the Sabbath.

The year 131, after an inauguration ceremony by the governor Quintus Tineius Rufus, began the works of Aelia Capitolina, and the following year coinage was minted with the new name of the city and works were begun on a Temple dedicated to Jupiter in the location of the ancient Temple of Jerusalem. Rabbi Akiva ben Yosef convinced the Sanhedrin to proclaim as Messiah and commander of the coming rebellion Simon Bar Kokhba ('Son of a star'): a cunning, bloodthirsty and shrewd leader. Bar Kokhba must have planned carefully, noting the issues where previous rebellions had failed.

As soon as Hadrian left Judea, that same year of 132, the Jewish quarter rose, attacked the Roman detachments and annihilated the Legio X (Legio VI was encamped watching the passage of Megiddo). The Jews from all the provinces of the Empire and beyond began to join, and also obtained the support of many Syrian and Arab tribes. With their fundamentalist Semitic hordes—supposedly 400,000 men, of whom it was said to have been started by cutting off a finger or plucking a cedar from the roots—they stormed 50 fortified plazas and 985 defenceless towns (including Jerusalem), exterminating the Greek communities, the Roman detachments and all the opponents they encountered; atrocities being common. Later, they dedicated themselves to the construction of walls and underground passages; in short, they entrenched themselves in each square.

The Hellenistic education of Hadrian is evident in his beard in the below reconstruction from one of his busts. The Romans, a people of soldiers, like the Macedonians, had the deep-rooted habit of facial shaving. Although Nero brought partial beard at some moments of his life, it was Hadrian the first emperor to leave it permanently.



After these fleeting victories, the Jewish state in the area was reorganised. In Betar, a mighty fortress in the mountains, Bar Kokhba was crowned Messiah in a solemn ceremony. During the years of the revolt, Ben Yosef and Bar Kokhba held co regency, one as a dictator and the other as a religious pontiff who proclaimed the ‘era of the redemption of Israel’ and even minted their own coins. General Publicius Marcellus, governor of Syria, was sent to support Quintus Tineius Rufus. Both Romans were defeated by forces vastly superior in number, which also invaded the coastal areas, forcing the Romans to fight with them in naval battles. At this moment so worrying for Rome, Hadrian called Sextus Julius Severus, who at that time was governor of the province of Britain. He also required a former governor of Germania, Quintus Lollius Urbicus. With them, he gathered an army even greater than the one that Titus had had in the previous century, a total of perhaps twelve legions: from one third to half of all the military troops of the Empire.

In view of the vast number of enemies and the desperation with which they acted, the Romans avoided open battles; limited themselves to attacking scattered groups and destroying the populations where they could find sustenance: the tactics of anti-partisan warfare. The Jews had fairly well entrenched themselves in some fifty fortified cities, many of them truly impregnable complexes in the mountains, so the Romans advanced slowly by besieging the squares, cutting off supplies and entering when the defenders were

weak. This painful tactic, which also required long journeys through hostile areas, cost the Romans innumerable deaths. In fact, it seems that the Jews annihilated, or at least caused very heavy losses, to the Legio XXII Deiotariana which had come from Egypt. To confirm the hardships passed by the legions, Hadrian eliminated from his military reports to the Senate and the people of Rome the traditional opening formula 'I and the legions are fine' for the simple reason that the legions... were not fine.

After enormous sacrifices and waste of discipline and feeling of duty, the Romans were triumphing little by little. In the year 134 the Betar fortress remained, where Bar Kokhba had become strong with the Sanhedrin, his most loyal followers, and thousands of Jews who had come as refugees. The same day of the anniversary of the fall of the Temple of Jerusalem, the fortress fell into the hands of the Roman soldiers, who put the entire population to the sword and did not allow the dead to be buried for six days. Hadrian harangued to his legions thus:

Even if they swear to become good Roman citizens and worship Jupiter and our other gods, kill them, if you do not want them to destroy Rome or conquer it by the secret and cowardly means that they usually do.

Consequences of the Palestinian revolt

The revolt had paramount consequences both for Rome and for Jewry. To begin with, the Roman losses were such that, in addition to Hadrian's refusing to say in the military offices to the Senate that everything was going well, he was the only Roman leader in history who, after a great victory, refused to return to Rome celebrating a triumph. Titus Vespasianus had only rejected a crown of laurels in his day; Hadrian took it to the next step.

However, if the Roman losses were considerable, the Jewish losses were huge. According to Cassius Dio, 580,000 Jews were killed, 50 cities and 985 Jewish villages were completely destroyed—and they were not rebuilt—and hundreds of thousands of Jews sold as slaves throughout the Empire. It is not surprising that the Talmud called this process 'the war of extermination', and that it even made outrageous statements to mythologize the conflict, such as: 'Sixteen million Jews were wrapped in parchments and burned alive by the Romans' (*Gittin*, 58-A). The Jews, in any case, were definitively deprived of the will to rise against Rome by force of arms. On the other hand, the Jewish threat, which had caused so many headaches to Rome, was going to

increase throughout the Mediterranean due to the greater extension of the Diaspora and the ideal breeding ground that this meant for the expansion of another anti-Roman rebellion: Christianity.

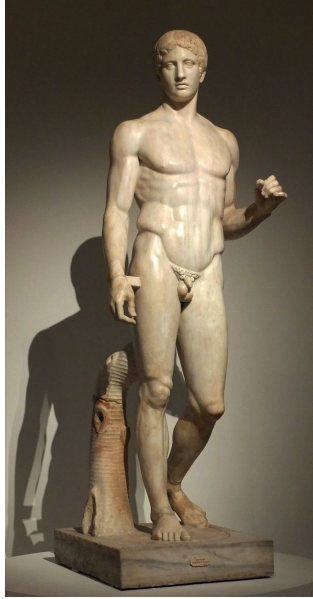
The conditions of the defeat imposed on the Jews were even harsher than the triumph of Titus in the year 70. As measures against the Jewish religion, Hadrian prohibited the Jewish courts, the meetings in synagogues, the Jewish calendar, the study of the religious writings and Judaism itself as a religion! He executed numerous rabbis and burned masses of sacred scrolls at a ceremony on the Temple Mount. He tried to eradicate the very Jewish identity and Judaism itself, sending them into exile, enslaving them and dispersing them away from Judea. This persecution against all forms of Jewish religiosity, including Christianity, would continue until the death of the emperor in 138. Furthermore, in another attempt to obliterate Jewish identity and dismantle its centre of power, the eastern provinces were restructured, forming three Syrian provinces: Syria Palestina (named in honour of the Philistines: a people of European origin and enemies of Jewry who had inhabited the area); Phoenicia under Roman rule, and Coele-Syria.

In the new territorial order decreed by Hadrian, Judea became Syria Palestina, and Jerusalem was turned into Aelia Capitolina: a Greek and Roman city in which the Jews were proscribed. The three Syrias form the Levant: an extremely active and conflictive strip in history, to this day. From there came the Neolithic, the Phoenicians, Judaism and Christianity; and practically all the civilisations of antiquity, creating an ethnic chaos that always ended up in conflicts. Centuries later, these areas would see the establishment of the Crusader states. As for the city of Jerusalem, Hadrian carried out with it the plans that had unleashed the revolt: the Jewish capital was demolished and destroyed, and the Romans ploughed over the ruins to symbolize its purification and its return to the earth. Hadrian finally built the projected Aelia Capitolina over the ruins, introducing a new urban planning, so that even today the old city of Jerusalem coincides with the one built by the Romans.

In the centre of the city a forum was established, which contained a temple dedicated to Venus. In the place of the temple Hadrian had two statues erected: one of Jupiter and another of himself, although he respected the Wailing Wall. Also, next to Golgotha, where Jesus was crucified, Hadrian placed a statue of Aphrodite. This was intended to symbolize the triumph of Rome over Orthodox Judaism and over Christianity, considered a Jewish sect like

so many: another sect that in Rome was persecuted without distinguishing it from official Judaism.

For the Greeks and Romans, the statues of their gods were representatives of the divine, solar, luminous and Olympic spirit on earth, while for the Jews, including the Christians, nothing stirred their stomach more than a naked, strong statue, beautiful, of Nordic features and invincible aspect.



To top off the de-Judaization of the city, Hadrian prohibited any Jew from settling in Aelia Capitolina, on pain of death. This law would only be revoked two centuries later by Constantine, the first Christian emperor.

Some conclusions

Only naïve men could think of forbidding the Torah, the Shabbat or the Brit Milah without realising that the whole of Jewry would prefer to die rather than renouncing their traditions. The Greeks and the Romans, from their Olympic naïveté, were too myopic in their approach to the Jewish problem. They ignored the particularities that differentiated the Jews from the rest of the Semitic peoples of the Near East, and thought that they could place their temples and statues there as if the Jews were nothing more than another Arab or Syrian province, either Hellenised or Persianised. The persistent identity that Jewry had shown did not motivate the carefree

Romans to sufficiently wrap their heads around the problem. The conviction that the Greco-Romans had of being carriers of a superior culture made them fall into a fateful error: to think that a culture can be valid for all humanity and exported to peoples of different ethnicity. The Hellenisation and Romanisation of the East and North Africa had only one effect: ethnic chaos, the balkanization of Rome itself, ethnic struggles and, finally, the appearance of Christianity.

Even using the brute force of her legions Rome was slow to realise that the Jews, in their resentment and their desire for revenge, did not care to sacrifice waves upon waves of individuals if they managed to annihilate a single Roman detachment. This fundamentalist fanaticism, which went beyond the rational, must have left the Romans speechless, who were not accustomed to seeing an ill-equipped military people immolate themselves in that convinced manner, with a mind full of blind faith coming from a jealous, vengeful, abstract and tyrannical god. What the Jews call Yahweh and in Europe became known as Jehovah is, without a doubt, an extremely real will, and also a force clearly opposed to the Olympian and solar gods of the European peoples, whose height was the Greco-Roman Zeus-Jupiter.

The revolutionary and stirring vocation of Jewry was born here. The Jews realised the primitive and overwhelming power that a resentful, fanaticised and ignorant crowd contained, and they used it skilfully in Christianity and later in Bolshevism. The same blind will to sacrifice waves upon waves were seen in the Red Army during the Second World War, with the Germans being the reincarnation of the Roman spirit at that historical moment while the Soviet commissariat, which was more than 90 percent Jewish, undoubtedly represented Israel's will.

Generally Jews faced extinction and ethnic cleansing. The Greeks, who had more power and influence than they in Rome, in the long run would have ended up gradually eradicating them in Asia Minor; while Rome, under Germanic influence, could have lasted forever: the city would simply have become part of the Germanic world thanks to the increasing political influence of the Germans in the legions and the progressive colonisation of the Empire by the German *foederati*.

Both Judaism and Christianity are the products of cultural chaos. It is no coincidence that Judaism was born in the area of greatest ethnic confusion on the planet: no man's land among Egyptians, Assyrians, Babylonians, Akkadians, Chaldeans, Persians,

Hittites, Medes, Parthians, Macedonians and Romans; not to mention the tangled mess of peoples like the Amorites, the Philistines, the Ammonites, the Moabites, the Edomites and the twelve tribes of Israel who inhabited the same area that concerns us and that, together, annihilated the identity of entire peoples in a genetic *maremàgnum*.

The direct and martial character of the Romans, who, despite not having grasped the Jewish essence, did understand their desire for power and problematic character, forced the Jews to act and exercise their willpower as a people, to raze their brains to elaborate the Christian invention, and also gave the Jews the perfect excuse to spend the next two millennia making themselves the victims and mourning at the only remaining wall of the Temple in Jerusalem. Without the existence of Rome, Jewry probably would have ended up falling asleep on its laurels and forgetting its interests.

The Diaspora and the eradication of Judea as a Jewish centre did not lead at all to the dissolution of the Jewish identity. Rabbinic Judaism, after wandering through Egypt and Babylon, was more than accustomed to nomadism; and the Diaspora really came from much earlier, although the wars in Judea did increase it with avalanches of refugees. Jewry, showing an enormous intelligence, realised that it could not defeat Rome in a conventional war and that rebellions, fights and open wars failed because the Romans were stronger, braver, more powerful and better soldiers by nature, despite being less in number.

However, the underground and secret rebellion that the Jews had quietly breathed into Rome was going to prosper, as if it was the seed of discord, 'by the secret and cowardly means' that Hadrian foresaw that Jewry would use to finally triumph over Rome. This clandestine anti-European rebellion in general, and anti-Roman in particular, also had a name: it was called Christianity or, in the words of Tacitus, that 'conflictive superstition' that 'not only broke out in Judea, the first source of evil, but even in Rome: where all the horrendous and shameful things from any part of the world find their centre and become popular'.

In the long run, the effect of clashes between Jews and Greco-Romans determined the consolidation of Christianity as the only option of Semitic conquest of Rome. This, in turn, had the effect of ethnic cleansing of the European minority in the Eastern Mediterranean—especially the hated Greek community, which had its centre in Alexandria—mainly from the 4th century. It seems obvious

to me that, after the invention of Christianity, there was a highly developed intellect, with a great psychological and geo-social capacity throughout the empire, designed to destroy the Roman Empire: snatching from Europe, especially from the Germanic Europe, the legacy of the classical world.

The importation of oriental cults was nothing but the ritual adaptation of the genetic changes in Rome itself, as well as the slow rise of the ethnic substratum that existed in the lowest part of the original Rome. Judea was a special province and the Romans would have needed an equally special policy, consisting of shielding Rome against Jewish influence—and, in fact, against all Oriental influence, including its plebs—; leave the Jews in Judea and not give them Roman citizenship under any circumstances; not desecrate their traditions and, of course, never civilise them: because it was precisely the Hellenisation of certain Jewish social sectors what led to the emergence of Christianity. This was a sinister Jewish and Greco-decadent schizophrenia that is evident in the very name of Jesus Christ: *Yeshua*, a Jewish name, and *Christos*, ‘the anointed one’ in Greek. To give examples of the insane Romanisation of Judea that echo the hybrid *Yeshua-Christos*: Herod tried to Romanise the province by building cities that would cause discord (like Caesarea); fortresses that would be used by the Jews against the same Romans (like the Antonia and Masada fortresses); and also he enlarged the Second Temple at which the Jews now cry, in spite of the fact that they hate the constructor.

If Rome had wanted to triumph in a more resounding way over Judea, she should not have allowed its Romanisation, and should have kept Hellenisation to a minimum. Imposing a culture on a people does not mean that you have to share it. Because of his genetic and cultural heritage, a Jew who knew how to speak Greek would never really share or understand Hellenic culture. *Kultur* is the result of the gene pool, and Jewish genetics was radically different from Hellenic. To force or impose one culture over another that comes from a different genetic well only leads to one thing: miscegenation, which will end up in the total corruption of the original culture.

All hell rained down upon the Jews, who little by little have become like that typical figure in fiction who has received many blows and becomes, over time, a misanthropic super-villain and resentful against the world. Therefore, taking the Jews into Rome, however much they were enslaved, was suicidal. Forced Romanisation, forced Hellenisation, slavery, deportation and anything that tends to increase

the ethnic jumble, are extremely negative elements in the history of any nation. And the first drawback of any Empire is precisely that: that it is cosmopolitan by definition.

Chapter 3

Judaea against Rome (Christianity and the fall of the Empire)

When Yahweh your Lord brings you into the land you are entering to possess and drives out before you other peoples... when Yahweh has delivered them over to you and you have defeated them, then you must crush and destroy them totally; make no treaty with them, and show them no mercy...

This is what you are to do to them: Break down their altars, smash their sacred images, cut down their sacred forests and burn their idols. For you are a people holy to Yahweh your Lord. —Deuteronomy, 7: 1-7.

Has not God made foolish the wisdom of this world? But God has chosen the foolish things of the world to shame the wise, He has chosen the weak things of the world to shame the things which are strong. —I Corinthians: 1, 20, 27.

On the basis of what happened during this bloody history, there is a laborious process of adulteration, falsification and distortion of religious teachings: firstly, many centuries before Jesus at the hands of Jewish prophets, judges and rabbis; and then at the hands of the apostles and fathers of the Church, usually of the same ethnic group. There existed an ethnic base of those conflicts, which we have already discussed in the previous two chapters.

The Eastern Mediterranean (Asia Minor, the Aegean, Carthage, Egypt, Phoenicia, Israel, Judea, Babylon, Syria, Jordan, etc.) was a fermenting melting pot for all the good and bad products of the Ancient World: the confluence of all slaves, the downtrodden and banished; criminals, trampled peoples and pariahs of Mesopotamia, Egypt, the Hittite Empire and the Persian Empire. That melting pot, so full of different characters, was present in the foundations and the origins of Judaism. Its vapours also intoxicated many decadent Greeks of Athens, Corinth and other Hellenic states centuries before the Christian era.

When Alexander the Great conquered the Macedonian Empire, which extended from Greece to the confines of Afghanistan and from the Caucasus to Egypt, the entire area of the Persian Empire, the Eastern Mediterranean and North Africa received a strong Greek influence: an influence that would be felt on Asia Minor, Syria (including Judea), and especially Egypt with the city of Alexandria, founded by Alexander in 331 BCE. This inaugurated a stage of Macedonian hegemony called *Hellenistic*, to differentiate it from the classical *Hellenic* (Dorians, Ionians, Corinthians). Alexander fostered knowledge and science throughout his empire, sponsoring the various schools of wisdom, and after his death his Macedonian successors continued the same policy. Centuries later, during the lower Roman Empire, after a terrible degeneration we can distinguish in the heart of Hellenism two currents:

(a) A traditional elitist character, based in the Egyptian, Hellenistic and Alexandrian schools, which advocated science and spiritual knowledge, and where the arts and sciences flourished to a point never seen before; with the city of Alexandria being the greatest exponent. Such was the importance and ‘multiculturalism’ of Alexandria—including the abundance of Jews who never ceased to agitate against paganism—as the world’s largest city before Rome, that it has been called ‘the New York of ancient times’. The Library of Alexandria, the domain of the high castes and vetoed to the plebe, was a hive of wise Egyptians, Persians, Chaldeans, Hindus and Greeks; as well as scientists, architects, engineers, mathematicians and astronomers from all over the world. The Library stood proud of having accumulated much of the knowledge of the Ancient World.

(b) Another countercultural and more popular current: liberal, sophist and cynical (more freely established in Asia Minor and Syria) had distorted and mixed ancient cults. It was directed to the slave masses of the Eastern Mediterranean: preaching for the first time notions such as ‘free democracy for all’, ‘free equality for all’ and ‘free rights for all’. This was characterised by a well-intentioned but ultimately fateful multiculturalism and cosmopolitanism that enchanted the minds of many educated slaves; by the exportation of the Greek worldview and culture to non-Greek peoples, and by the importation of Jewish culture to non-Jewish peoples. This last current was the Hellenistic background that, disfigured, united with Judaism and the decomposing Babylonian matter, formed Christianity: which, let us not forget, was originally preached exclusively in the Greek

language to masses of serfs, the poor and commoners in the unhealthy neighbourhoods of the cities of the Eastern Mediterranean.



Above, the Seven Churches mentioned by John of Patmos in the New Testament (Book of Revelation, 1:11). As can be seen, all of them located in Asia Minor.¹⁰

The first Christians were exclusively Jewish blood communities, converted into cosmopolitans with their enforced diaspora and Hellenistic contacts. To a certain extent, these 'Jews from the ghetto'—of which Saint Paul is the most representative example—were despised by the most orthodox Jewish circles. This geographic core is to Christianity what Bavaria is to Nazism: the centre in which the new creed ferments and its expansion is invigorated. This area, so strongly Hellenised, densely populated and the seat of a true ethnic chaos, is where the apostles, in the Greek language, were inflated to preach; and here also took place important Christian theological councils (such as Nicaea, Chalcedon or Ancyra). Christianity, which to expand itself took the advantage offered by the dispersion of Semitic slaves throughout the Roman Empire, represents an Asian ebb spilled all over Europe.

A Jewish sect appears

In this first expansive phase of Christianity, Sha'ul of Tarsus (for posterity, Saint Paul), a Jew with Roman citizenship of Hellenistic and cosmopolitan education, takes on special importance. At first,

¹⁰ *Note of the editor:* It is very significant that the last word that the Christian Bible confers to an author is the word of John of Patmos. Most likely, the author of the Book of Revelation was Jewish, as his hatred of Rome (which he calls 'Babylon') seems absolute. The Bible ends with the dream of this John of Patmos about a New Jerusalem precisely in times when the Romans had destroyed Old Jerusalem to build, on its ruins, Aelia Capitolina.

Sha'ul had been dedicated to persecuting Christians (which, let's not forget, were all Jews) in the name of the authorities of official Judaism. At a given moment in his life, he falls off the horse—literally, it is said. Then, after a great revelation, 'Paul' decides that Christianity is a valid doctrine to be preached to Gentiles, that is, to non-Jews. With that intelligent diplomatic skill for business and subversive movements, Sha'ul / Paul establishes numerous Christian communities in Asia Minor and the Aegean, from which the 'good news' will be hyper-actively preached.

Subsequently, numerous preaching centres are founded in North Africa, Syria and Palestine, inevitably going to Greece and Rome itself. Christianity ran like wildfire through the most humble layers of the population of the Empire, the most ethnically orientalisised layers. It then passes to the Roman Empire through the Jews, headed by Sha'ul / Paul, Peter and other preachers. Its nature, based on the sinister Syrian-Phoenician mysteries that presupposed the sinfulness and impurity of the being which practiced them, is attractive to the non-white majority: Rome's slaves.

The first Christian meetings in Rome are carried out secretly, in the underground Jewish catacombs; and in the Jewish synagogues Christian discourses and sermons are delivered: very different from those that will take place in later Christian Europe.

Sha'ul / Paul's speeches are political cries: intelligent, virulent and fanatical harangues that urge the faithful to accept Jesus Christ to achieve redemption. The book of John of Patmos is a mixed incendiary formula like delirious visions of the Apocalypse, the fall of Rome or Babylon, the New Jerusalem, the slaughter of the infidels, the arrival of the Kingdom of Heaven, the eternal salvation through Jesus Christ, the horrendous condemnation of pagan sinners and all those strange oriental ideas. Another key point that must be recognised as very skilful by the first preachers was to take advantage of the affinity for the poor, the dispossessed, the abandoned, the vagabonds and those who cannot help themselves; and the establishment of institutions of charity, relief and assistance.

All this is clearly a forerunner of the social fighters that we see today, and that had never been seen before in the pagan world. It is easy to see that these measures had the effect of attracting the scum from the streets of Rome, in addition to preserving and increasing it.



Above, the type of mongrels that composed the first Christians. The image is taken from funerary portraits of faithful resemblance to Greek-speaking people residing in Egypt. The portraits survived thanks to the dryness of the Egyptian climate. Although it is impossible to say who these men or women were, all were early Christians.

Since its members refused to serve in the legions and pay homage to the emperor, Christianity is immediately persecuted by the Empire in an intermittent and sporadic manner. Although the Roman persecutions have been greatly exaggerated, the moderate oppression suffered by the Christians was essentially for political and not religious reasons. The Roman Empire always tolerated different religions, but its authorities saw in Christianity a subversive sect, a cover of that Judaism which had caused so many headaches in the East. Moreover, the Roman politicians of the time did not even distinguish between Jews and Christians and, not without reason, saw in Christianity a tool for the revenge of the Jew against Rome, since they considered Christianity a religious movement of many from the heart of the Jewish quarter (Sadducees, Pharisees, and Zealots).

Christianity takes hold outside Judea

In the year 66, in a rapid and well-planned *coup d'état*, the Jews put to the knife all the non-Jewish inhabitants of Jerusalem except the slaves. Nero uses his legions to crush the revolt harshly in the rest of the Empire, but in their capital the Jews become strong. In the year 68, just as General Vespasian left to take Jerusalem, Nero is mysteriously murdered. Vespasian, then, becomes emperor and sends his son Titus to the front of the X Legio, with the aim of crushing the Jews.

In the year 70 Rome triumphs; Jerusalem is devastated, sacked by the Roman legionaries, and it is said that in the process a million Jews died under Roman arms (only in Jerusalem the town had accumulated, during the siege, three million Jews). The year 70 was fateful, traumatizing, outrageous and key for Jewry. It meant the enslavement and dispersion of Jews throughout the Mediterranean (Diaspora), greatly enhancing the growth of Christianity. There are successive emperors (Trajan, Hadrian), very aware of the Jewish problem, who do not pay much attention to the Christians, mainly because they are too busy with the Judaic puzzle in 'holy land', repressing the Jews again and again, without destroying them completely.

In this time, the new religion grows little by little, gaining followers among the enslaved masses thanks to its egalitarian ideology, and also in high positions of the administration, among an increasingly decadent and materialist bureaucracy. Christianity glorified misfortune instead of glorifying the struggle against it; considered suffering as a merit that dignifies itself and proclaimed that Paradise awaits anyone who behaves well. (Remember the difference: how the pagans taught that only fighters entered the Valhalla.) It is the religion of the slaves, and they willingly subscribe to it. Early Christianity played a very similar role to that of the later Freemasonry: it was a Jewish strategy dressed up using weak and ambitious characters, fascinating them with a sinister ritualism. The result was like a communism for the Roman Empire, even favouring the 'emancipation' and independence of women from their husbands by capturing them with a strange and novel Christian liturgy, and urging them to donate their own money to the cause (a scam quite similar in its essence to the current New Age cults).



The above map in Spanish shows the extension of Christianity around the year 100. The Roman Empire is represented in a lighter

shade than the barbarian territories. Note that the areas of Christian preaching coincide exactly with the densest Jewish settlement areas.

It is at the beginning of the second century that the figure of Christian fat cats called 'bishops' begins to take on importance. St. Ignatius wrote in the year 107, in the corniest way: 'It is obvious that we must look to a bishop like the Lord in person. His clerics are in harmony with their bishop like the strings of a harp, and the result is a hymn of praise to Jesus Christ of minds that feel in unison'. Ignatius of Antioch is captured by the Roman authorities and thrown to the lions in 107. It is interesting to pay attention to the names of the preachers since they always come from the mongrelised areas, eastern and Judaised; in this case, Syria.

Around the year 150, the Greek Marcion tries to form a kind of 'de-Judaised' purification in Christianity, rejecting the Old Testament; giving pre-eminent importance to the Gospel of St. Luke, and adopting a Gnostic worldview with Orphic and Manichean airs. This is the first attempt of reform or Europeanization of Christianity: trying to deprive it from its obvious Jewish roots.¹¹ Marcion's followers, the Marcionites, who professed a Gnostic creed, are classified as heretics by mainstream Christianity.



The above map, also in Spanish, shows the general expansion of Christianity in 185. Note the great difference with respect to the previous map and note also that the area most influenced by Christianity is still the Eastern Mediterranean: a highly Semitic zone.

Sometime after the year 200, in view of the incorporation into Christianity of great new masses that did not speak Greek but Latin, a

¹¹ *Note of the editor:* In our times, adepts of Christian Identity also try to square the circle by claiming that Aryans descend from the biblical characters.

Latin translation of the Gospels began to circulate in most western Christian centres. Emperor Diocletian (reigned 284-305) divided the Empire into two halves to make it more governable. He keeps the eastern part and hands over the western part to Maximian, a former comrade in arms. He establishes a rigid bureaucracy, and these measures smell like irremediable decadence. Despite this, Diocletian is a just and realistic veteran. He allows its Christian legionaries to be absent from pagan ceremonies, provided they maintain their military discipline.

But this was precisely the trickiest issue, as the bishops insolently defy the authority of the emperor. Diocletian is benevolent and only one Christian pacifist is executed. However, he now insists that Christians participate in state ceremonies of a religious nature, and the Christian response to this decision is growing pride and arrogance, with numerous revolts and provocations. Even at this point, Diocletian renounces to apply the death penalty, contenting himself with making slaves of the rebels that he captured. The answer to this is more riots and a fire in the imperial palace itself; provocations, and Christian insolence throughout the Empire. But the most Diocletian does is to execute nine rebellious bishops and eighty rebels in Palestine, the area most troubled by Christian rebellions.

One of these rebels was a spawn named St. Procopius of Scythopolis. To get an idea of the kind of creature Procopius was, let us see the words of a contemporary, Bishop Eusebius of Caesarea: 'He had tamed his body until turning it, so to speak, into a corpse; but the strength that his soul found in the word of God gave strength to his body... He only studied the word of God and had little knowledge of the profane sciences'. That is to say, this was a subhuman in a sick body, a crushed and resentful spirit moved away from all the natural goods of the world, and who only knows the Bible and the speeches of the bishops. In the beginning Christianity was nourished with similar men: Jewish practitioners of an asceticism bordering on sadomasochism who turned their bodies into a wreck, and their spirits into tyrannical and resentful shepherds.

Despite the softness of these persecutions, Diocletian goes down in history as a monster thirsting for Christian blood (history is written by the victors). The certain thing is that, after Emperor Diocletian's reign, Rome entered in frank decay.

Constantine The Great

In 311 another emperor, Galerius, ceased the persecution of Christianity through the Edict of Toleration of Nicomedia, and Christian buildings began to be built without state interference. Who knows by which methods the Christians infiltrated the upper echelons, exercise the relevant leverages and launched the resources they needed for Rome to yield more and more. This emperor was a supporter of the mediocre persecution that Diocletian used, but did not learn the lesson and perhaps thought that, by appeasing the Christian rebels, they will cease their agitations. He was wrong. The Christians had for some time already proposed themselves to overthrow Rome.

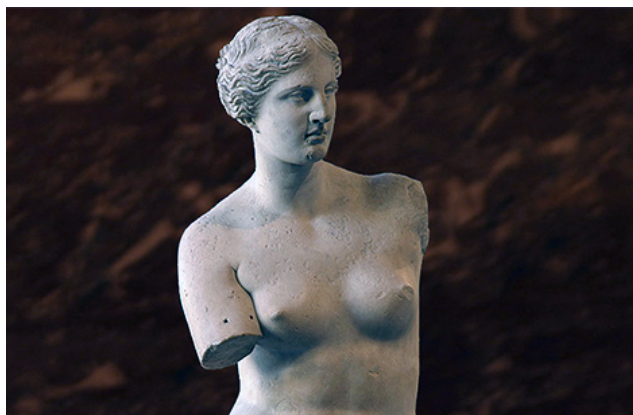
In 306, Constantine rises to power. He reigned from 306 to 337. This emperor was not a Christian but his mother Helena was, and he soon declared himself a strong supporter of Christianity. In the year 313, through the Edict of Milan, religious freedom is proclaimed and the Christian religion is legalised in the Roman Empire by Constantine representing the Western Empire, and Licinius representing the Oriental Empire. The Roman Empire is in clear decadence because not only the original Romans were debasing themselves with luxury, voluptuousness and opulence and refusing to serve in the legions. The Christians have now infiltrated the bureaucratic elite, and already numerous influential characters practice it and defend it. The Edict of Milan was important. It ended once and for all the clandestinely in which the Christian world was immersed.

Once legalised, the Christians begin to attack without quarter the adepts of Hellenic culture. The Council of Ancyra of 314 denounces the cult of the goddess Artemis (the favourite and most beloved goddess of the Spartans). An edict of this year provokes for the first time that hysterical populaces begin to destroy Greco-Roman temples, break statues and murder the priests. We have to get an idea of what was involved in the destruction of a Temple in the Ancient World. A Temple was not only a place of religious worship for priests but a place of meeting and reference for all the people. (In our days, soccer stadiums or nightclubs are minimally similar to what the Temple represented for the people.) To destroy it was tantamount to sabotaging their unity, destroying the people themselves.

As for the breaking of statues, the Greeks—and this was inherited by the Romans—firmly believed that their best individuals were similar to the gods, of whom they considered themselves descendants. This is very clearly seen in Greek mythology, where there were mortals so perfect and beautiful that many gods (like Zeus)

took mortal lovers, and many goddesses (like Aphrodite) did the same. In addition, many particularly perfect and brave individuals could reach Olympic immortality as just another god. Only a people who consider themselves so close to the gods could have devised this. And to leave reflected what was that human type loved by the divine forces, the Greeks established a canon of perfection for the body and face, on which was created a network of complex mathematical proportions and sacred numbers. To destroy a statue was to destroy the Hellenic human ideal: it was to sabotage the capacity of man to reach the very divinity, from which he advances and to which he must return one day.

While destructions of Greco-Roman heritage takes place, and as a reminder that early Christianity was always philo-Jewish and anti-Roman, Constantine allows Jews to visit Aelia Capitolina (Jerusalem) to mourn at the Western Wall: the only thing that remains of the Temple. Thus, Constantine breaks the prohibition decreed to the Jews in the year 134, when the Roman legions annihilated the Palestinian Revolt of Bar Kokhba during the Third Jewish-Roman War.



By this time, the emperor needs a force of union for the melting pot of races that have been imposed in Rome. There were many salvation cults with rites practiced in secret, mainly of the underground type of cults that always arise in times of decadence and degeneration. There is the cult of Mithras (a cult of Iranian origin and military character, already corrupted by the masses although during an ascending era it was popular in the Roman legions), and the cult of Cybele. The emperor chose Christianity for his empire, not because of its value as a religion, but because of its Semitic intolerance; its fanaticism—famous throughout the empire—, its centuries-old

experience as a tool of intrigue, its intelligence networks and its equalizing, proselytising and globalising ethos made it the perfect emergency religion. The other religions, lacking intolerance, would not impose themselves by violence on reluctant people with that unifying effect of a flock of sheep that Christianity would provide. And what the unwise Constantine needs is precisely a flock, not a combination of different people each with its own identity. Christianity, therefore, slightly prolongs the agony of the Roman Empire. The people begin to convert to Christianity by snobbishness and climbing eagerness, to reach high positions: that is, to make a career.



Saint Constantine

Since 317, the legions of the empire—which have nothing to do with those ancient Roman legionaries of Italic origin, but are plagued by unruly Christians on the one hand, and Germans loyal to the Empire on the other—are accompanied by bishops. In addition, they already fight under the sign of Labarum, the first two Greek letters of the name Christ: that is, X (*Cbi*) and, P (*Rbo*) combined with the cross, supposedly revealed to Constantine in that famous dream, *In hoc signo vinces* (With this sign you will win).

After the Council of Nicaea, Christianity reaches a doctrinal uniformity that unifies the diverse factions, and acquires a legal administrative character, like a state within the State. Nicaea, incidentally, is a city in the province of Bithynia, Asia Minor (now Turkey). Constantine brings together 318 bishops, each elected by their community, to debate and establish a Christian theological

normalization, in view of the many factions and discrepancies within the religion. The result is the so-called Nicene Creed: the Christianity to preach. After a thousand intrigues, conspiracies, factional fights, poisonings, manipulations and blackmail, Christianity became a respectable religion. Its former creeping humility disappears and the most unpleasant Christian face arises: its followers immediately demand that the 'idol-worshippers' be prescribed the bestial punishments described in the Old Testament.

324 CE. Throughout Italy, with the exception of Rome, the temples of Jupiter are closed. In Didyma, Asia Minor, the sanctuary of the Oracle of Apollo is sacked. Priests are sadistically tortured to death. Constantine expelled the adepts of the old culture from Mount Athos (a mystical zone of classical Greece that later became an important Christian-Orthodox centre), destroying all the Hellenic temples in the area. In 324 Constantine ordered to destroy the temple of the god Asclepius in Cilicia, as well as numerous temples of the goddess Aphrodite in Jerusalem, Afak (Lebanon), Mamre, Phoenicia, Baalbek, and other places.

326 CE. Constantine changes the capital of his empire to Byzantium, which he renames with the name *Nuova Roma*. This, together with the adoption of Christianity, means a radical change within the Roman Empire. From then on, the Roman focus of cultural attention changes from its origin in northern Europe and Greece, to Asia Minor, Syria, Palestine and North Africa (the Eastern Mediterranean, from which most of the inhabitants of the Empire now come): importing models of dark Semitic beauty unthinkable for the ancient Romans who, like the Greeks, had the Nordic beauty in high esteem as a sign of noble and divine origin.

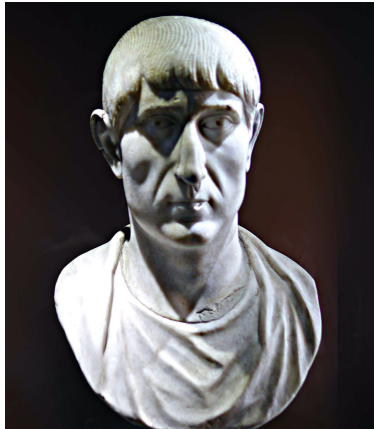
330 CE. Constantine steals statues and treasures from Greece to decorate *Nuova Roma* (later Constantinople), the new capital of his empire. At this same time a bishop from Caesarea, Asia Minor, later known as St. Basil who is credited with grandiose phrases such as 'I wept for my miserable life', laid the foundations for what would later become the Orthodox Church.

337 CE. On his deathbed, Emperor Constantine I is baptised a Christian, becoming the first Christian Roman emperor. The Judeo-Christian sycophants, wanting to make clear what example of an emperor he was, will call him Constantine 'the Great' or 'Saint Constantine'.

Constantine's heir: Constantius

341 CE. Emperor Constantius, who reigned from 337 to 361 (bust below), was another fanatical Christian who proclaimed his intention to persecute 'all fortune-tellers and pagans'. Under his reign many Greek Hellenists were imprisoned, tortured and executed. Famous Christian leaders such as Marcus of Arethusa or Cyril of Heliopolis do their way, particularly demolishing temples, burning important writings and persecuting the Hellenists who, in some way, threaten the expansion of the incipient Church.

We cannot doubt that, at least in part, Christianity used its repugnance for Roman decadence to persecute any pagan cult, just as Islam today rejects the decline of Western Civilization. This was just the perfect excuse how Christianity justified its deeds and exterminated classical culture. That which Christianity systematically persecuted with shameful excuses, was something pure and aristocratic: luminous Hellenism, love of gnosis, art, philosophy, free debate and the natural sciences. It was Egyptian, Greek and Persian knowledge. What Christianity was doing with its persecution and extermination was literally erasing the traces of the gods.

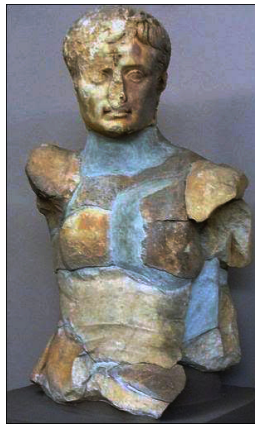


346 CE. Another great anti-Hellenist persecution in Constantinople. The famous anti-Christian author and speaker Libanius is accused of being a 'magician' and is banished.¹² At this point, what was once the Roman Empire has gone crazy, chaotic and unrecognisable. The patriotic Romans must take their hands to their heads when they see how ignorant crowds snatch from their heirs all

¹² *Note of the editor:* Gore Vidal, in his historical novel *Julian*, gives Libanius the last word: a moving final page in the dramatized novel.

the harvest of the ancient cultures, not only of Rome itself but also of Egypt, Persia and Greece.

353-54 CE. A decree by Constantius establishes the death penalty for anyone who practices a religion with ‘idols’. Another decree, in 354, orders to close all the Greco-Roman temples. Many of them are assaulted by fanatical crowds, who torture and murder the priests, loot the treasures, burn the writings, destroy works of art that today would be considered sublime and destroy everything in general. Most of the temples that fall in this era are desecrated, being converted into stables, brothels and gambling halls. The first lime factories are installed next to these closed temples, from which they extract their raw material—in such a way that a large part of classical sculpture and architecture is transformed into lime! In this same year of 354, a new edict plainly orders the destruction of all Greco-Roman temples and the extermination of all ‘idolaters’. The killings of the adepts of Greco-Roman culture, the demolitions of their temples, the destructions of statues and the fires of libraries throughout the empire follow each other.



Above, a statue of Augustus, the first Roman Emperor, who was obviously pagan. It was disfigured by the Christians, who engraved a cross on the forehead.

Let us not make the mistake of blaming the Christianised Roman emperors. They were ridiculous and weak men, but they were in the hands of their educators. The instructors, who respond to the type of vampiric and parasitic priest so hated by Nietzsche, were the true leaders of the meticulous and massive destruction that was taking place. The numerous bishops and saints to whom we have referred were ‘cosmopolitan’ men of Jewish education, many of whom had

been born in Judea, or came from essentially Jewish areas. They were transformed Jews who, having come in contact with their enemies, studying them carefully and hatefully, knew how to destroy them. They had a broad rabbinical education and knew in depth the teachings of classical culture, dominating the Latin, Greek, Hebrew, Aramaic, Syrian and Egyptian languages. Such characters, of an intelligence and a cunning as outstanding as their resentment, were convinced that they were building a new order, and that to do so it was necessary to erase a hundred percent every trace of any previous civilisation, and any thought that was not of Jewish origin. We must recognise that their psychological knowledge and their mastery of propaganda were of a very high level.

356 CE. All the rituals of classical culture are placed outside the law and punished by death. A year later, all methods of divination, including astrology, are also proscribed.

359 CE. In the very Jewish city of Scythopolis, (a province of Syria which today corresponds to Beit She'an in Israel), Christian leaders organise nothing more and nothing less than a concentration camp for the adepts of classical culture, detained throughout the empire. In this field those who profess the old beliefs, or who simply opposed the Church, are imprisoned, tortured and executed. Over time, Scythopolis becomes a whole infrastructure of camps, dungeons, torture cells and execution rooms, where thousands of Hellenists would go. The most intense horrors of the time take place here. It was the gulag that the communism of the time used to suppress the dissidents.¹³

¹³ *Note of the editor:* I guess the author's source for the Judaeo-Christian death camp in Scythopolis was Ammianus Marcellinus.

Emperor Julian as the last flick of the tail of Rome

‘Why were you so ungrateful to our gods as to desert them for the Jews?’

—Julian, addressing the Christians

While Europe is in this lamentable state, and all hope seems lost, there is a last representative figure of the ancestral tradition: the Emperor Flavius Claudius Julianus (reign 360 to 363), whom Christians will call Julian the Apostate, for having rejected Christianity, in which he had been educated, and advocated a return to the past. Julian restored the old ways in 361, organised religious practices to oppose the Christian Church, and proclaimed benevolence towards the Hellenists. In 362, he ordered to destroy the tomb of Jesus in Samaria.



Above, Julian. After this bust we will see how the statues of the Roman Emperors gradually degenerate.

Julian was a philosopher, ascetic, artist, Neo-Platonist, Stoic, strategist, a man of letters, mystic and soldier. In wars, he always accompanied his legions, suffering the same privations and calamities as a foot infantry soldier. It is said that Julian had a vision in dreams before his death: The imperial eagle of Rome—the solar symbol of Jupiter—leaves Rome and flies towards the East, where he takes refuge in the highest mountains in the world. After sleeping for two millennia, he wakes up and returns to the West with a sacred symbol between his legs, and is acclaimed by the people of the empire.

In 363, in full campaign against the empire of the Emperor Shapur II, Julian is killed by a stabbing in the back by a Christian infiltrated in his ranks. The last emperor who was an adept of classical culture was also the man who, trying to avoid the end, envisioned a new beginning. He belongs to that mysterious list of great men born too late or too soon.

After this last announcement of the future resurrection Rome is already eaten up, rotten, cursed. It has gone from a coarse, forceful, natural and Spartan spirit to a decadent, cosmopolitan, promiscuous, pseudo-sophisticated and complacent world with slaves, and from there to the Christian creed. Now nothing will save Rome from the final, galloping decay.

After Julian

Julian, the last patriotic emperor of Rome, is succeeded by Emperor Flavius Jovian: a fundamentalist Christian who reinstates terror, including the Scythopolis camps. In 364 he orders the burning of Antioch's library. We must assume that what has come to us today from the philosophy, science, poetry and art in general of the classical era is nothing but a mutilated dispossession of what was left behind from the Christian destruction.

Through a series of edicts, the emperor decrees the death penalty for all individuals who worship the ancient gods instead of the god of the Jews (including domestic and private worship) or practice divination; and all the assets of the temples of the old religions are confiscated. With a decree of 364 the emperor forbids non-Christian military leaders to command over Christian troops.

That same year Jovian is succeeded by Emperor Valentinian, another insane fundamentalist. In the eastern part, his brother Valens continued the persecution of the followers of classical culture, being especially cruel in the easternmost part of the empire. In Antioch, he executed the former governor and the priests Hilary and Patrician. The philosopher Semonides is burned alive and Maximus, another philosopher, is decapitated. All the Neo-Platonists and loyal men to Emperor Julian are persecuted with fury. At this point there should already be a strong anti-Christian reaction from the part of the wise men and all the patriots in general. But it was too late and their only option was to preserve their knowledge in some way. In the squares of the eastern cities huge bonfires are erected where the sacred books,

the Gnostic texts, the Egyptian teachings, the Greek philosophy, the Roman literature burns...

The classic world is being destroyed, and not only in that present, but also in the past and in the future. The Christian fanatics want, literally, to erase all traces of Egypt, Greece and Rome; that nobody knows that they ever existed and, above all, know what the Egyptians, the Greeks and the Romans have said, thought and taught.

Below, Ceres, the Roman Demeter, goddess of agriculture and grain, patiently carved on ivory and of unprecedented beauty. The Christians mutilated her face and threw it into a well in a later abbey in the northeast of France.



372 CE. Emperor Valentinian orders the governor of Asia Minor to exterminate all the Hellenes (meaning as such the non-Christian Greeks of ancient Hellenic lineage, i.e., the Aryans, and, especially, the old Macedonian ruling caste) and destroy all documents relating to their wisdom. In addition, the following year he again prohibits all methods of divination.

It is around this time when Christians coined the contemptuous term 'pagan' to designate the gentiles, that is, all who are neither Jews nor Christians. 'Pagan' is a word that comes from the Latin *pagani* which means villager. In the dirty, corrupt, decadent, cosmopolitan and mongrelised cities of the now decadent Roman

empire, the population is essentially Christian but in the countryside, the peasants, who keep their heritage and tradition pure, are 'pagans'. It is in the countryside, oblivious to multiculturalism, where the ancestral memory is preserved. (Both Christians and communists did their best to end the way of life of the landowner, the farmer and the peasant.) However, this peasant 'paganism', stripped of priestly leadership and temples and finally plunged into persecution and miscegenation, is doomed to eventually become a bundle of popular superstitions mixed with pre-Indo-European roots, although something of the traditional background will always remain as in the local 'healers' and 'witches' who for so long subsisted despite the persecutions.

Ending classical culture was not so easy. It was not easy to find all the temples or destroy them. Nor was it easy to identify all the priests of the old religion or those who practiced their rites in secret. That was a long-term task for a zealous, meticulous and fanatical elite of 'commissaries' that would last for many, many generations: centuries and centuries of spiritual terror and intense persecution.

375 CE. The temple of the god Asclepius in Epidaurus, Greece is forcibly closed.

378 CE. The Romans are defeated by the Gothic army in the battle of Hadrianopolis. The Emperor intervenes and, through a sagacious diplomacy, makes allies (*foederati*) of the Goths, a Germanic people originally from Sweden: famous for their beauty and who had a kingdom in what is now Ukraine.

Theodosius 'the Great'

389 CE. Emperor Theodosius (reign 379 to 394) decrees, through the edict of Thessalonica, that Christianity is officially the only tolerable religion in the Roman Empire, although this has been obvious for years. Theodosius calls non-Christians 'mad' as well as 'disgusting, heretics, stupid and blind'.

Bishop Ambrose of Milan starts a campaign to demolish the temples in his area. In the ancient Greek sanctuary of Eleusis, Christian priests throw a hungry crowd, ignorant and fanatical against the temple of the goddess Demeter. The priests are almost lynched by the mob. Nestorius, a venerable old man of 95 years, announces the end of the mysteries of Eleusis and foresees the submergence of men in darkness for centuries.

381 CE. Simple visits to the Hellenic temples are forbidden, and the destruction of temples and library fires throughout the eastern half of the empire continues. The sciences, technology, literature, history and religion of the classical world are thus burned. In Constantinople, the temple of the goddess Aphrodite is turned into a brothel, and the temples of the god Helios and the goddess Artemis are converted into stables. Theodosius persecutes and closes the mysteries of Delphi, the most important of Greece, which had so much influence on the history of ancient Greece.



Theodosius I

382 CE. The Jewish formula *Hellelu-Yahweh* or *Hallelujah* ('Glory to Yahweh') is instituted in Christian masses.

384 CE. The emperor orders the praetor prefect Maternus Cynegius, uncle of the emperor and one of the most powerful men of the empire, to cooperate with the local bishops in the destruction of the temples in Macedonia and Asia Minor.

385-88 CE. Cynegius, encouraged by his fanatical wife, and together with Bishop St. Marcellus, organises bands of Christian 'paramilitary' murderers who travel throughout the Eastern Empire to preach the 'good news'; that is, to destroy temples, altars and reliquaries. They destroy, among many others, the temple of Edessa, the Kabeirion of Imbros, the temple of Zeus in Apamea, the temple of Apollo in Didyma and all the temples of Palmyra. Thousands are arrested and sent to the dungeons of Scythopolis, where they are imprisoned, tortured and killed in subhuman conditions. And in case any lover of antiquities or art comes up with restoring, preserving or conserving the remains of the looted, destroyed or closed temples, in 386 the emperor specifically prohibits the practise.

388 CE. The emperor, in a Soviet-like measure, forbids talks on religious subjects probably because Christianity cannot be sustained and can even suffer serious losses through religious debates. Libanius, the old orator of Constantinople once accused of a magician, directs to the emperor a desperate and humble epistle *Pro Templis* ('In Favour of the Temples'), trying to preserve the few remaining temples.

389-90 CE. All non-Christian holidays are banned. Savage groups of those times, headed by hermits of the desert, invade the Roman cities of East and North Africa. In Egypt, Asia Minor and Syria, these hordes sweep away temples, statues, altars and libraries; killing anyone who crosses their path. Theodosius I orders the devastation of the sanctuary of Delphi, centre of wisdom respected throughout the H elade, destroying its temples and works of art. Bishop Theophilus, the patriarch of Alexandria, initiates persecutions of the Hellenists, inaugurating in Alexandria a period of real battles on the streets. He converts the temple of the god Dionysus into a church, destroys the temple of Zeus, burns the Mithraic and profanes the cult images. The priests are humiliated and mocked publicly before being stoned.

391 CE. A new decree of Theodosius specifically prohibits looking at the shattered statues! The persecutions of the whole empire are renewed.



Above, a bust of Germanicus defaced by Christians who also engraved a cross on his forehead.

In Alexandria, where the tensions were always very common, the pagan minority, headed by the philosopher Olympius, carries out an anti-Christian revolt. After bloody street fights with dagger and sword against crowds of Christians who outnumber them greatly, the

traditionalists entrench themselves in the Serapeum, a fortified temple dedicated to the god Serapis. After encircling the building, the Christian mob, under the patriarch Theophilus, breaks into the temple and murders all those present; desecrates the cult images, plunders the property, burns down its famous library and finally throws down all the construction. It is the famous 'second destruction' of the Library of Alexandria, the jewel of ancient wisdom in absolutely every field, including philosophy, mythology, medicine, Gnosticism, mathematics, astronomy, architecture or geometry: a spiritual catastrophe for the heritage of the West.

A church was built on its remains.

392 CE. The emperor forbids all ancient rituals, calling them *gentilicia superstitia*, superstitions of the gentiles.

The mysteries of Samothrace are bloodily closed and all their priests are killed. In Cyprus the spiritual and physical extermination is led by St. Epiphanius—born in Judea and raised in a Jewish environment, with Jewish blood himself. The emperor gives *carte blanche* to St. Epiphanius in Cyprus, stating that 'those who do not obey Father Epiphanius have no right to continue living on that island'. Thus emboldened, the Christian eunuchs exterminate thousands of Hellenists and destroy almost all the temples of Cyprus. The mysteries of the local Aphrodite, based on the art of eroticism and with a long tradition, are eradicated. In this fateful year there are insurrections against the Church and against the Roman Empire in Petra, Areopoli, Rafah, Gaza, Baalbek and other eastern cities. But the Eastern-Christian invasion is not going to stop at this point in its push towards the heart of Europe.

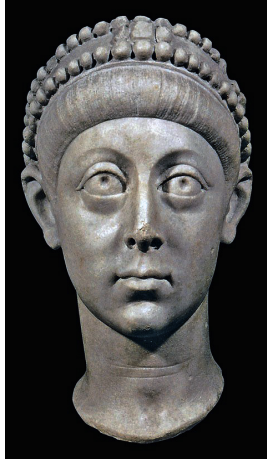
393 CE. The Olympic Games are banned, as well as the Pythia Games and the Aktia Games. The Christians must have sensed that this cult for 'profane' and 'mundane' sports of agility, health, beauty and strength must logically belong to the Greco-Roman world, and that sport is an area where Christians of the time could never reign. Taking advantage of the conjuncture, the Christians plunder the temple of Olympia.

394 CE. In this year all gymnasiums in Greece are shut down by force. Any place where the slightest dissidence flourishes, or where unchristian mentalities thrive, must be shut down. Christianity is neither a friend of the muscles nor of athletics or of triumphant sweat: but of the tears of impotence and of terrifying tremors. That same year Theodosius removed the statue of Victory from the Roman Senate. The so-called 'war of the statue' thus ended: a cultural conflict

that pitted Hellenist and Christian senators in the Senate, removing and restoring the statue numerous times. The year 394 also saw the closing of the temple of Vesta, where the sacred Roman fire burned.

395 CE. Theodosius dies and is succeeded by Arcadius.

Emperor Arcadius



Above, Arcadius (reign 395 to 408). At first glance, he looks like an eunuch or a brat if compared to the Roman emperors and soldiers of yore.

In 395 two new decrees reinvigorate the persecution. Rufinus, a eunuch and prime minister of Arcadius, makes the Goths invade Greece knowing that, like good barbarians, they will destroy, loot and kill. Among the cities plundered by the Goths are Dion, Delphi, Megara, Corinth, Argos, Nemea, Sparta, Messenia and Olympia. The Goths, already Christianised in Arianism, kill many Greeks; set fire to the ancient sanctuary of Eleusis and burn all its priests, including Hilary, priest of Mithras.

396 CE. Another decree of the emperor proclaims that the previous culture will be considered high treason. Most of the remaining priests are locked in murky dungeons for the rest of their days.

397 CE. The emperor literally orders to demolish all the remaining temples.

398 CE. During the Fourth Ecclesiastical Council of Carthage (North Africa, now Tunisia) the study of Greco-Roman works is forbidden to anyone, even the Christian bishops themselves.

399 CE. Arcadius, once again, orders the demolition of the remaining temples. At this point, most of them are in the deep rural areas of the empire.

400 CE. Bishop Nicetas destroys the Oracle of Dionysus and forcibly baptizes all non-Christians in the area. By this final year of the century a definite Christian hierarchy has already been established which includes priests, bishops, archbishops of larger cities and the ‘patriarchs’: the archbishops responsible for major cities; namely, Rome, Jerusalem, Alexandria and Constantinople.

401 CE. A crowd of Christians lynched the Hellenists in Carthage, destroying temples and statues. In Gaza, the Hellenists are lynched at the request of Bishop Porphyry, who also orders the destruction of the nine temples still standing in the city. That same year, a council in Chalcedon commands the excommunication—even after their deaths!—of Christians who keep good relationships with their Hellenist relatives.



Above, the immense temple of Artemis in Ephesus. It was one of the Seven Wonders of the Ancient World and had been built in the 6th century BCE over an area considered sacred since, at least, the Bronze Age. Its construction took 120 years and it could be said that it was comparable to a cathedral. The Christians ended the existence of this almost millennial building.

St. John Chrysostom, ‘Holy and Father of the Church’, raised funds with the help of rich, boring, idle and resentful Christian women against the patriarchal Roman worship of perfection and war. (Such decadent women were fascinated by the sickly Christian sadomasochism.) Thus financed, St. John Chrysostom carried out the

work of demolition of Greek temples, including one of the Seven Wonders of the Ancient World.

Other Christian emperors

408 CE. Emperor Honorius of the Western Empire and Emperor Arcadius of the Eastern Empire ordered together that all Greco-Roman sculptures be destroyed. There are again destructions of temples, massacres and fires of their writings. Around this time, the famous African St. Augustine massacred hundreds of pagans in Calama, Algeria. (It will not be long before he died at the hands of the Vandals, a Germanic people that did not walk around nonsense.) Augustine also established the persecution of judges who show mercy to the 'idolaters'.

This same year of 408 the emperor Arcadius dies, being succeeded by the Emperor Theodosius II. To get an idea of the fanaticism, dementia and moral quality of this abortive subhuman, suffice it to say that he ordered children to be executed for playing with pieces of destroyed Greco-Roman statues.



Above, Theodosius II. Judging by the quality of the portrait, the empire was not in good shape under his reign, or perhaps it is that the old sculptors had already been killed.

While all this takes place, this same year of 408 a Roman chief of Germanic origin who had courageously defended the borders of

the empire, Stilicho the vandal, is executed by a party of decadent Romans envious of his triumphs. After his unjust death, the women and children—we are talking about a minimum of 60,000 people—of the German *foederati* are massacred throughout Italy by the Christians. (Not only the statues depicting Aryan beauty were destroyed; now the Nordid women who brought to this world beautiful blond children suffered the same fate.) Devastated with rage and calling for revenge against the murderers, after this cowardly act the fathers and husbands of these families—30,000 men who had been faithful soldiers of Rome—went over the ranks of the Visigothic king Alaric.

409 CE. The Roman Empire collapses in irremissibly crisis, in filthy corruption and overwhelmed by the Germans. But the powerful Christians are in a hurry to eradicate the Greco-Roman legacy before the Germans discover it—lest the Germanised empire becomes Greece-Rome III!

410 CE. An army of Visigoths and other German allies loot Rome itself.

416 CE. Even a few years after the sack of Rome, a famous Christian leader known as ‘Sword of God’ exterminates the last ‘pagans’ of Bithynia, Asia Minor. That year, in Constantinople all public officials, army commanders and judges who are not Christians are fired.

423 CE. The year Emperor Honorius died, he decrees that ‘paganism’ is ‘a cult of the devil’ and orders that all those who continue to practice it be imprisoned and tortured.

429 CE. The Athenians are persecuted, and the temple of the goddess Athena—the famous Parthenon of the Acropolis—is looted.

Hypatia of Alexandria

The protagonist of this year is Hypatia, philosopher and mathematician instructed by her father, the also famous philosopher and mathematician Theon of Alexandria. Hypatia’s biographers say that in the morning she spent several hours in physical exercise and the she took relaxing baths that helped her to devote the rest of the day to the study of philosophy, music and mathematics. Hypatia was virgin and chaste. That is, she was at the level of a priestess; a wise woman, ‘a perfect human being’ just as her father had wanted. Hypatia also ran a philosophical school from which women were excluded. (This is to give thought to the feminists who have tried to use her figure in recent times.)

The bigwig of Alexandria during that time was Archbishop Cyril (370-444), nephew of the aforementioned Theophilus. He had the title of patriarch, an ecclesiastical honour that amounted almost to that of the pope, and which was held only by the archbishops of Jerusalem, Alexandria and Constantinople: the most Jewish and Christian cities of the Roman Empire. During this time there was another mass rebellion; once again, street fights, tensions and settling of scores between Christians and Hellenists followed each other. Archbishop Cyril had started a persecution of Alexandria scholars, twenty-four years after the library fire. This time, more radicalised, the Christians murdered anyone who refused to convert to the new religion.



(The above head came from a statue of Emperor Hadrian that should have measured about five meters. It was found where Christianity took root early.) Hypatia, at that time director of the museum, where she dedicated herself to the philosophy of Plato, was one of those people, for which she was accused of conspiring against the archbishop.

Days after the accusation some friars called *parabalani*, fanatical monks in charge of the dirty work of the archbishop and coming from the church of Jerusalem,¹⁴ kidnapped her from her carriage, beat her, stripped her and dragged her throughout the city until they reached the church of Caesarea. There, at the orders of a lector named Peter, they raped her several times and then skinned her and ripped the flesh with sharp oyster shells. Hypatia died raped, skinned and bleeding in atrocious pains. After this they dismembered her corpse; took her pieces through Alexandria as trophies and then to a place called Cinarion, where they were burned. The archbishop

¹⁴ *Note of the editor:* Probably ethnic Semites.

who ordered her martyrdom is remembered by the Church as St. Cyril of Alexandria.

Only a crowd sick with resentment and hatred, and enraged by commissaries expert in the art of raising slaves, could carry out this act which disgusts any person with a minimum of decency. Hypatia was the perfect victim for a ritual sacrifice: European, beautiful, healthy, wise, Hellenistic and virgin. And that is what excites slaves the most when sacrificing the innocence and kindness of the victim. The cruelty shown, even in regard to the destruction of her body, indicates that the Christians greatly feared Hypatia and all that she represented. The death of the scientist, in addition to being perfectly illustrative of the atrocities committed by Christians at this time, inaugurated an era of persecution of priests in North Africa, especially directed against the Egyptian priesthood. Most of them were crucified or burned alive.

Hypatia's atrocity is described here because it is well known; and it is shocking that it happened to an unarmed, defenceless and harmless woman. But let us not think of it as an isolated case. Many simple Hellenists who did not look for trouble were sacrificed in a similar or worse way and would continue to be so for some time.

Judaea, victorious

In the year 435 occurred the most significant action on the part of Emperor Theodosius II. He openly proclaims that the only legal religion in Rome apart from Christianity is Judaism!

Through a bizarre, subterranean and astonishing struggle, Judaism has not only persecuted the old culture, and Rome, its mortal archenemy, adopts a Jewish creed—but the Jewish religion itself, so despised and insulted by the old Romans, is now elevated as the only official religion of Rome along with Christianity!

We must recognise the conspiratorial astuteness and the implacable permanence of objectives of the original Judeo-Christian nucleus! What they did was literally turn the tables on their favour: turn Rome into anti-Rome; place at the service of Jewry everything that the Jews so hated; take advantage of the strength of Rome and its state apparatus to have Rome against Rome itself in a sinister political-spiritual jiu-jitsu—from spitted slaves, trampled, insulted, despised and looked down, to absolute spiritual masters of the Roman Empire!

In a nutshell, Christianity was a subversive movement of agitation against Rome, against Greece and, ultimately, against the European world. As already stated, we have to assume that what has come down to us from the Greco-Roman world is only a tiny part of what was really there and that it was taken away by the Judeo-Christian destruction. Christianity, as a slave rebellion devised and led by Jews with the aim of destroying Roman power—and, ultimately, all European power—was and is a doctrine aimed at converting vigorous peoples into a domesticated flock of sheep. Nietzsche understood it perfectly, but when will we be able to fully assimilate what this meant and what it still means today?



The sculpture known as *Laocoön and His Sons* once was in the palace of Emperor Titus, who in 70 besieged and captured Jerusalem. A favourite sculpture for Michelangelo Buonarroti, we could see in it a representation of the tragic agony of the Ancient World: Classic, athletic, wise, beautiful, courageous and close to the gods, at the hands of the Eastern serpent.

Appendix: ¹⁵

Rome against Judea; Judea against Rome

On the Genealogy of Morality (1887)

1st treatise, § 8

But you fail to understand that? You have no eye for something that needed two millennia to emerge victorious...?

This Jesus of Nazareth, the personified evangelist of love, this ‘Saviour’ bringing holiness and victory to the poor, to the sick, to the sinners—was he not that very seduction in its most sinister and most irresistible form, the seduction and detour to exactly those *Judaic* values and innovations in ideals?

Didn’t Israel attain, precisely with the detour of this ‘Saviour’, of this apparent enemy against and dissolver of Israel, the final goal of its sublime thirst for vengeance?

Isn’t it part of the secret black art of a truly *great* politics of revenge, a farsighted, underground, slowly expropriating, and premeditated revenge, that Israel itself had to disown and nail to the cross, like some mortal enemy, the tool essential to its revenge before all the world, so that ‘all the world’, that is, all Israel’s enemies, could then take this particular bait without a second thought?...

At least it is certain that *sub hoc signo* Israel, with its vengeance and transvaluation of the worth of all other previous values, has triumphed again and again over all other ideals, over all *nobler* ideals.

¹⁵ *Note of the editor:* While here there are reproduced some Friedrich Nietzsche quotes chosen by the author, I have added other quotes from the same Nietzsche books that Eduardo Velasco chose for this appendix. Emphasis by italics in §16 has been added.

§ 16

The two *opposing* values ‘good and bad’ and ‘good and evil’ have fought a fearful battle on earth for thousands of years... The symbol of this battle, written in a script which has remained legible through all human history up to the present, is called ‘*Rome against Judea, Judea against Rome*’. To this point there has been no greater event than *this war, this* posing of a question, this contradiction between deadly enemies.

Rome felt that the Jew was like something contrary to nature itself, its antipodal *monstrum*, as it were. In Rome the Jew was considered ‘*convicted* of hatred against the entire human race’. And that view was correct, to the extent that we are right to link the health and the future of the human race to the unconditional rule of aristocratic values—to Roman values...

By contrast, how did the Jews feel about Rome? We can guess that from a thousand signs, but it is sufficient to treat ourselves again to the Apocalypse of John, that wildest of all written outbursts which vengeance has on its conscience. (Incidentally, we must not underestimate the deep consistency of the Christian instinct when it ascribed this particular book of hate to the name of the disciple of love, the same man to whom it attributed that enthusiastic amorous gospel—there is some truth to this, no matter how much literary counterfeiting may have been necessary for this purpose.)

The Romans were indeed strong and noble men, stronger and nobler than any people who had lived on earth up until then or even than any people who had ever been dreamed up. Everything they left as remains, every inscription, is delightful, provided that we can guess *what* is doing the writing there.

By contrast, the Jews were *par excellence* that priestly people of *resentment*, who possessed an unparalleled genius for popular morality.

Which of them has *proved victorious* for the time being, Rome or Judea? Surely there’s not the slightest doubt. Just think of who it is people bow down to today in Rome itself as the personification of all the highest values (and not only in Rome, but in almost half the earth, all the places where people have become merely tame or want to become tame): in front of *three Jews*, as we know, and *one Jewess*—in front of Jesus of Nazareth, the fisherman Peter, the carpet maker Paul, and the mother of the first-mentioned Jesus, named Mary.

This is very remarkable: without doubt Rome has been conquered.

The Anti-Christ: A Curse on Christianity

(Written in 1888)

§ 24

This is precisely why the Jews are the *most disastrous* people in world history: they have left such a falsified humanity in their wake that even today Christians can think of themselves as anti-Jewish without understanding that they are the *ultimate conclusion of Judaism*.

§ 58

The harvest is blighted overnight... That which stood there *aere perennis*, the *imperium Romanum*, the most magnificent form of organisation under difficult conditions that has ever been achieved, and compared to which everything before it and after it appears as patchwork, bungling, diletantism—those holy anarchists made it a matter of ‘piety’ to destroy ‘the world’, which is to say, the *imperium Romanum*, so that in the end not a stone stood upon another.

The Christian and the anarchist: both are *décadents*; both are incapable of any act that is not disintegrating, poisonous, degenerating, *blood-sucking*; both have an instinct of *mortal hatred* of everything that stands up, and is great, and has durability, and promises life a future...

Christianity was the vampire of the *imperium Romanum*—overnight it destroyed the vast achievement of the Romans: the conquest of the soil for a great culture that could *await its time*. Can it be that this fact is not yet understood?

The *imperium Romanum* that we know, and that the history of the Roman provinces teaches us to know better and better. This most admirable of all works of art in the grand manner was merely the beginning, and the structure to follow was to *prove* its worth for thousands of years. To this day, nothing on a like scale *sub specie aeterni* has been brought into being, or even dreamed of! This organisation was strong enough to withstand bad emperors: the accident of personality has nothing to do with such things—the *first principle* of all genuinely great architecture.

But it was not strong enough to stand up against the *corruptest* of all forms of corruption—against *Christians*... These stealthy worms, which under the cover of night, mist and duplicity,

crept upon every individual, sucking him dry of all earnest interest in *real* things, of all instinct for *reality*—this cowardly, effeminate and sugar-coated gang gradually alienated all ‘souls’, step by step, from that colossal edifice, turning against it all the meritorious, manly and noble natures that had found in the cause of Rome their own cause, their own serious purpose, their own *pride*.

One has but to read Lucretius to know *what* Epicurus made war upon—*not* paganism, but ‘Christianity’, which is to say, the corruption of souls by means of the concepts of guilt, punishment and immortality. He combated the *subterranean* cults, the whole of latent Christianity—to deny immortality was already a form of genuine *salvation*. Epicurus had triumphed, and every respectable intellect in Rome was Epicurean *when Paul appeared*...

Paul, the Chandala hatred of Rome, of ‘the world’, in the flesh and inspired by genius—the Jew, *the eternal Jew par excellence*...

What he saw was how, with the aid of the small sectarian Christian movement that stood apart from Judaism, a ‘world conflagration’ might be kindled; how, with the symbol of ‘God on the cross’, all secret seditions, all the fruits of anarchistic intrigues in the empire, might be amalgamated into one immense power...

‘Salvation is of the Jews’. Christianity is the formula for exceeding and summing up the subterranean cults of all varieties, that of Osiris, that of the Great Mother, that of Mithras, for instance: in his discernment of this fact the genius of Paul showed itself.

This was his revelation at Damascus: he grasped the fact that he *needed* the belief in immortality in order to rob ‘the world’ of its value, that the concept of ‘hell’ would master Rome, that the notion of a ‘beyond’ is the *death of life*... Nihilist and Christ: they rhyme, and they do more than rhyme.¹⁶

§ 59

The whole labour of the ancient world gone *for naught*: I have no word to describe the feelings that such an enormity arouses in me! And, considering the fact that its labour was merely preparatory, that with adamant self-consciousness it laid only the foundations for a work to go on for thousands of years, the whole *meaning* of antiquity disappears...

¹⁶ *Note of the editor*: They rhyme in German.

To what end the Greeks? To what end the Romans? All the prerequisites to a learned culture, all the *methods* of science, were already there. *All gone for naught!*... All overwhelmed in a night, but not by a convulsion of nature! But brought to shame by crafty, sneaking, invisible, anæmic vampires! Not conquered,—only sucked dry...!

Hidden vengefulness, petty envy, became *master!* Everything wretched, intrinsically ailing, and invaded by bad feelings, the whole *ghetto-world* of the soul was at once on top! One needs but read any of the Christian agitators, for example St. Augustine, in order to realize, in order to *smell*, what filthy fellows came to the top.

§ 61

Here it becomes necessary to call up a memory that must be a hundred times more painful to Germans. The Germans have destroyed for Europe the last great harvest of civilisation that Europe was ever to reap—the *Renaissance*. Is it understood at last, will it ever be understood *what* the Renaissance was?

The transvaluation of Christian values: an attempt with all available means, all instincts and all the resources of genius to bring about a triumph of the *opposite* values, the more noble values... To attack at the critical place, at the very seat of Christianity, and there enthrone the more *noble* values—that is to say, to *insinuate them* into the instincts, into the most fundamental needs and appetites of those sitting there...

I see before me the *possibility* of a heavenly enchantment and spectacle: it seems to me to scintillate with all the vibrations of a fine and delicate beauty, and within it there is an art so divine, so infernally divine, that one might search in vain for thousands of years for another such possibility; I see a spectacle so rich in significance and at the same time so wonderfully full of paradox that it should arouse all the gods on Olympus to immortal laughter: *Cesar Borgia as pope!*... Am I understood? Well then, *that* would have been the sort of triumph that *I* alone am longing for today: by it Christianity would have been *swept away!*

What happened? A German monk, Luther, came to Rome. This monk, with all the vengeful instincts of an unsuccessful priest in him, raised a rebellion *against* the Renaissance in Rome...

Instead of grasping, with profound thanksgiving, the miracle that had taken place: the conquest of Christianity at its *capital*—instead of this, his hatred was stimulated by the spectacle. A religious man thinks only of himself. Luther saw only the *depravity* of the papacy at

the very moment when the opposite was becoming apparent: the old corruption, the *peccatum originale*, Christianity itself, no longer occupied the papal chair! Instead there was life! Instead there was the triumph of life! Instead there was a great yea to all lofty, beautiful and daring things!

And Luther *restored the church*.

§ 62

With this I come to a conclusion and pronounce my judgment.

I *condemn* Christianity; I bring against the Christian church the most terrible of all the accusations that an accuser has ever had in his mouth. It is, to me, the greatest of all imaginable corruptions; it seeks to work the ultimate corruption. The Christian church has left nothing untouched by its depravity; it has turned every value into worthlessness, and every truth into a lie, and every integrity into baseness of soul.

This eternal accusation against Christianity I shall write upon all walls, wherever walls are to be found—I have letters that even the blind will be able to see...

I call Christianity the *one* great curse, the *one* great intrinsic depravity, the *one* great instinct of revenge, for which no means are venomous enough, or secret, subterranean and *small* enough,—I call it the *one* immortal blemish upon the human race...

And mankind reckons time from the *dies nefastus* when this fatality befell—from the *first day* of Christianity!—*Why not rather from its last?—From today?—*

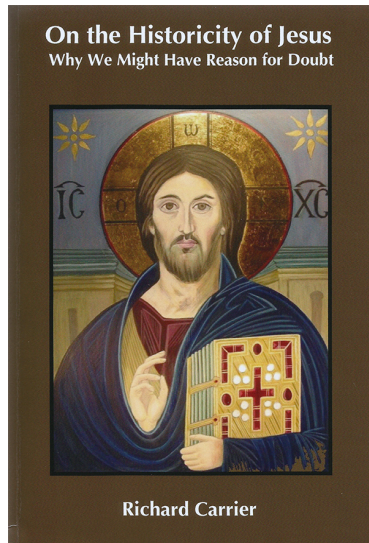
Transvaluation of all values!



Tommaso Laureti, *The Triumph of Christianity*, painted in 1585 (also called *The Triumph of the Cross*): the story of how an oriental messiah came to replace the strong pagan gods, now shattered on the floor.

Originally published in May 2013 in Spanish on *Europa Soberana* (<http://europasoberana.blogspot.com>).

EDITOR'S INTERIM REPORT



As explained in the footnotes, I made some modifications to Eduardo Velasco's essay and even took the liberty of correcting some mistakes or adding some short sentences of my own, as well as the epigraphs that appear at the top of the essay. Unfortunately, at the end of 2021, I learned that Velasco's website had been censored by Blogger, but I plan to upload the PDFs I rescued to *The West's Darkest Hour*.

Velasco mentions Jesus of Nazareth. Before my ideological maturity I saw the historical Jesus as a human, in contrast to the Christ of dogma. Recently, New Testament scholar Richard Carrier has shown that the textual product of the evangelists is literary fiction. It seems that even the 'historical Jesus' of the secular exegetes didn't exist: he is as mythical a character as Romulus or Osiris.

Finally, in his essays Velasco doesn't add a bibliographical references section. For a more scholarly approach to this topic, see the abridged translations of Karlheinz Deschner's *Christianity's Criminal History* on my website *The West's Darkest Hour*. In the original German edition, Deschner uses many of footnotes in his monumental ten-volume work, *Kriminalgeschichte des Christentums*.

WHY EUROPEANS MUST REJECT CHRISTIANITY

by Ferdinand Bardamu

The disease of Christianity

The classical philologist Reilo P. Oliver once described Christianity as a “spiritual syphilis.” The musician Varg Vikernes said Christianity was a “problem to be solved by medical science.” He described it as an “HIV/AIDS of the spirit and mind.” Only the paradigm of sexually transmitted disease can shed light on the true nature of the Christian religion.

In the case of syphilis, there is a latency period. This is analogous to the growth and spread of Christianity across the Roman empire, until the reign of Constantine in the early 4th century. The symptoms of syphilitic infection increase in severity, leading to a plethora of life-threatening consequences. The neurological and cardiovascular degeneration caused by syphilis weaken the body of the host. If the infection continues without medical intervention, death ensues. In similar fashion, Christianity weakens and then destroys the state through proliferation of its most degenerate Christian-derived ideologies, such as liberalism, socialism and feminism.

Christianity is a perversion of the instinct for self-preservation. This makes it a destroyer of entire civilizations and peoples. Embracing Christianity is no different from tying a noose around your neck and leaping off a tall building. It is suicide for all those who stupidly allow themselves to be influenced by its poisonous doctrines. Western culture would have been lost forever if not for the rediscovery of pagan science and philosophy during the Renaissance. Unfortunately for us, the West has once again succumbed to this spiritual plague. The heavenly city of God now sits in judgment of the West. The crucified Jew has spoken: the West has been judged and found wanting!

The church has always regarded the earthly city of Rome with contempt; the host culture that incubated the religion for so long means nothing to this harlot of Babylon, who has prostituted herself before all the nations of the world. If all Western science and technology were to disappear overnight, the church would not be affected in the slightest; what matters is that the preaching of the gospel continues without pause, nothing else. Christianity and racialism are fundamentally incompatible ideologies.

The Christian religionist is at a crossroads; he must choose between the gospel or the survival of Western civilization and the European race. He cannot choose both. A genuine Christian religionist can only side with the survival of Christian orthodoxy, otherwise he would be an apostate, forever denied eternal salvation.

In a world where evolutionary survival is a zero-sum game, Christianity is the great enemy of the European race and Western civilization.

The Gospel of Semitic lies?

Jesus Christ is a mythological figure. The gospel narratives, his personal “biographies,” are not based on any underlying historical reality. What we know of Jesus comes not from eyewitness testimony, but largely contradictory hearsay written some forty or fifty years after his supposed death. Unlike the mythical Jesus with whom he is often compared, the philosopher Socrates is significantly more well-attested in the historical record. Contemporary eyewitnesses like Plato and Xenophon wrote detailed accounts of the life and death of Socrates.

The discovery that the first Christology was a “high” one provides additional evidence substantiating the mythological origin of Jesus. This is contrary to the position maintained by the older 19th century biblical scholarship, chiefly represented by Wilhelm Bousset’s “history-of-religion” school. This approach is best exemplified in the now forgotten *Kyrios Christos*. In this work, Bousset argued that cultic veneration of Jesus only became a reality when the original Palestinian faith community was exposed to Hellenistic and Oriental influence.

In contrast to Bousset’s “history-of-religion” approach, modern biblical scholars argue that the original Palestinian faith community began with a “high” Christology. *Maran atha* was an Aramaic prayer transferring the title lord (YHWH) to Jesus, asking him to establish his kingdom on earth in fulfillment of Old Testament eschatological hopes of a coming Messiah. The “high” Christology

embraced by the first Palestinian believers paved the way for Gentile views of Christ as an object of religious devotion. Among the earliest Gentile believers, Jesus was worshiped, placed on an equal footing with God himself and designated *Kyrios*, the Greek form of the tetragrammaton in the Septuagint. He was even the object of prayer. This makes Jesus no different from any other mythological figure venerated in the ancient world, such as Dionysus or Hercules.

The inescapable conclusion is that Jesus is a figment of the imagination, like the gods of the ancient Greeks. To those who argue that Jewish monotheism was a barrier to the immediate divinization of some mortal, it must be pointed out that the Logos theology of Hellenistic Judaism first presented the word of god in semi-anthropomorphic terms, laying the groundwork for the explicit “binitarian” character of primitive Christianity.

The quintessential Middle Eastern religion

Christianity is, first and foremost, the invention of mostly illiterate 1st century Palestinian Jews, among whom Saul of Tarsus was the most influential. He later changed his name to Paul. He was the prototypical “ugly little Jew” of the ancient world. Even Paul was forced to admit that he was often denigrated by his opponents as “weak” or “unimpressive” in person. A 2nd century extra-canonical source reinforces this impression, describing the apostle as short, bald, “bandy-legged,” with long unibrow and hooked nose. He was the living embodiment of the stereotypical Jew. If Paul was merely a caricature, he would have been right at home with the Jews of Streicher’s *Der Stürmer*. Paul was the first to spread Christianity across the Mediterranean, imbuing the new missionary religion with a thoroughly expansionist character. He laid the groundwork of Christian theology, serving as the original catalyst for the “syphilitic” infection that has now ruined Europe.

Christianity is the quintessential Middle Eastern religion. Just because the language of the New Testament is koine Greek does not make this religion any less of a Semitic invention. To claim otherwise would be like translating the Analects of Confucius into English and then claiming that Confucianism is a Western religion because the medium used for its transmission is the English language. Even the few pagan elements in the religion, such as the Johannine prologue’s use of the Stoic Logos, is filtered through the lens of Old Testament Judaism. The Gospel narratives are Jewish legends based on Jewish

ideas of Messiah, resurrection, kingdom of god and so on. Not only is Christianity thoroughly Jewish in origin, but the major theological doctrines of the New Testament are derived from the Old Testament and the intertestamental Judaism of the Greek and Hasmonean periods. The spread of Christianity across the Mediterranean was the work of enterprising, itinerant Jews.

As Christianity developed an established institutional framework within the empire, theologians began to find themselves in dialogue with Jews and pagans who were hostile to the new religion. These discussions necessitated the borrowing of Greek and Latin philosophical terminology to better express orthodox teaching with greater precision and clarity. This was done not only for apologetical purposes, but to win over cultured pagans by applying a thin veneer of intellectual respectability to the Semitic doctrines of primitive Christianity. Despite these cultural borrowings, Christianity remains a fundamentally Semitic religion.

A religion for simple-minded folk

Scholars have long noted the great appeal Christianity has always had for the lowest dregs of humanity. Few intellectuals were ever attracted to the religion; those who converted became anti-intellectual extremists who turned their back on Western culture and civilization. The 2nd-century Latin theologian Tertullian, one of the most bigoted Christian anti-intellectuals to have ever lived, famously asked: "What indeed has Athens got to do with Jerusalem? What concord is there between the Academy and the Church?... We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief." Contemporary pagan philosophers frequently observed that the earliest converts were drawn from the ranks of stupid, ignorant people. Celsus, an early pagan critic of the new religion, wrote that it was Christian policy to turn away the wise and the educated; only boys, fools and slaves were considered as potential converts. "Their favorite expressions", wrote Celsus, "are 'Do not ask questions, just believe!' and: 'Your faith will save you!' 'The wisdom of this world,' they say, 'is evil; to be simple is to be good'."

The educated pagan was contemptuous of folk belief. To be worthy of belief, religions had to be logically consistent and empirically grounded. They had to have some basis in science and philosophy. Anything else was "superstition." In classical antiquity,

superstition was defined as fear of “daemons” and belief in the supernatural causation of natural and physical phenomena, such as disease. To the pagan intellectual, Christianity embodied everything they hated about superstition. What made Christianity especially reprehensible was that it had inherited all the worst features of Judaism, namely intolerance and bigotry. The religion also spread like a contagious disease. As the pagan intellectual saw it: Christianity was devised and spread by ignorant men for the benefit of ignorant men, especially because of its close resemblance to the superstitious beliefs of the masses.

The triumph of Christianity led to a complete reversal of elite pagan values in late antiquity. The educated man now embraced wholeheartedly the beliefs of the semi-barbaric multitudes. St. Augustine, originally educated in the classical curriculum and trained in rhetoric, could state with confidence that all diseases were of supernatural origin, in open defiance of well-established Greek medical practice. Whereas before Constantine, there existed a significant gap between the beliefs of the educated pagan and the *hoi polloi*, after Constantine, there was no such gap. For the first time in classical antiquity, the elite and the masses were indistinguishable in terms of belief, with all naively subscribing to veneration of saints, their relics and miracles.

The triumph of Christianity in the West was the triumph of a profound ignorance that lasted centuries.

Christianity: destroyer of empires

Christianity was a key factor in Rome’s decline. When the church became the dominant institution of late classical antiquity, it became a significant drain on the economic resources of the empire. This was not a simple wealth transfer; funds for pagan temples and shrines were not simply diverted from secular coffers to finance ecclesiastical growth. Unlike the pagan cults, the Nicene state religion was administered by a vast centralized bureaucracy, whose reach was empire-wide and whose officials were more numerous and more highly paid than those of the state. Revenue that could have been used to improve infrastructure, such as the building of roads, bridges, aqueducts and theatres went towards the building of useless structures like churches and monasteries and the feeding of “idle mouths”: monks, priests and bishops, who contributed nothing of material or economic value to the state. This tremendous waste of resources

becomes even more staggering when one considers the relatively low level of technological and scientific development in the empire. Actual labor-saving devices were rare, so productive labor was done by hand or with the help of oxen. The amount of manpower needed to feed, clothe and house the “idle mouths” of the Christian church was considerably more than what was needed for a typical official of the Roman civil service.

The enormous talents of men like Athanasius and John Chrysostom, who would have been better employed defending the empire as able generals and rulers, were instead wasted on expanding the power and influence of the church in daily life. Indeed, valuable manpower and material resources squandered in the service of “idle mouths” is a recurring theme in the history of Christianity. The Christian concern for “idle mouths” exerted a profoundly dysgenic effect on the European gene pool. Europe’s cognitive elite, instead of passing on their genes, were encouraged to withdraw from society and embrace the spiritual discipline of perpetual chastity or virginity. This negatively affected average population IQ, leaving the church with an abundance of easily controlled and docile serfs less able to maintain the civilization around them with each passing generation. Thomas Aquinas is the prime casualty of this destructive waste of human talent. His genius would have been more profitably employed in the field of medicine or experimental physics; instead, it was foolishly squandered on angelology and other medieval superstitions.

The worst destruction inflicted on the western empire was, of course, perpetrated by Christians. The great sack of Rome in 411—considered a decisive moment in the decline of the West—was perpetrated by an Arian Christian. The sack of Rome in 455, even more devastating than the first barbarian rampage through the eternal city, was perpetrated by another Christian, who had earlier weakened the empire by seizing the province of Africa as his own personal fiefdom. And of course, the person who delivered the final coup de grace, effectively ending Roman imperial rule in the West and inaugurating the Dark Ages in western Europe, was also a Christian.

Apologists typically deny Christianity’s role in imperial decline, retorting that Byzantium survived the fall of the Latin West. Our Christian excuse-makers fail to realize that the east was richer and more populous. This allowed the Byzantine state to better absorb the tremendous internal damage caused by the depredations of the parasitical Nicene state religious cult. There are also geographical reasons for Byzantine survival. The eastern emperor had a much

shorter frontier to defend. Constantinople, the imperial capital, was surrounded by a series of massive fortifications begun by Constantine and completed in the early 5th century. These were virtually impregnable to barbarian invaders. Unlike the east, the west had no second line of defense.

The Nicene state religious cult forced Rome to her knees, drawing the curtain over classical antiquity. The civilizational collapse that followed is known as the Dark Ages, when post-Roman Europe underwent a significant decline in living standards. When Christians were at their most powerful, the roads and highways that covered the empire fell into disrepair; use of bridges and aqueducts virtually ceased; knowledge of building in stone and mortar almost disappeared; literacy, such as it was, disappeared, with the exception of the clergy; personal standards of hygiene disappeared; indoor plumbing disappeared; large areas of the former empire were depopulated, and lastly; use of coinage nearly ceased, signifying an end to the complex monied economy of Roman times. Christian hegemony in Byzantium led to centuries of scientific and technological stagnation. There was even a Byzantine Dark Age that lasted for hundreds of years. During this period, borders shrank, cities were reduced to fortified enclaves, money gave way to barter, and Byzantine literature consisted of reams of insipid hagiography.

This was the world of Christianity: a world of profound ignorance and stupidity, where brutal men, under the guise of religion, tyrannized over a weak and helpless populace. The Dark Ages were Christianity's gift to Europe. They were ushered in by Christians, presided over by Christians and prolonged for centuries by Christians. Europe endured one of its darkest hours when Christians were at the apogee of their power and influence.

Christianity: bringer of ignorance

Christianity is dangerous because it elevates ignorance and stupidity over reason. In the gospel, Jesus encourages his followers to be like "sheep," the stupidest and most docile of animals. Here, the ideal Christian is a character of low intelligence and little education. Jesus said that unless one becomes a child again one cannot enter the kingdom of heaven. In response to doubting Thomas, Jesus said: "Blessed are those who have not seen and yet have believed." The apostle Paul echoed this point of view when he wrote "the wisdom of this world is foolishness in the eyes of god." Through a program of

religious indoctrination from cradle to grave, the church forced Europeans to accept these beliefs as so many divinely revealed truths from heaven. Widespread acceptance of these beliefs helped retard scientific and technological progress in Europe for over a thousand years.

The fathers of the church promoted “holy ignorance” as an ideal to be emulated. Tertullian is noted among patristic writers for his militant anti-intellectualism. Although one of the most prominent despisers of classical philosophy and science, he was by no means in the minority. His attitude is typical of ecclesiastical officials during the patristic and medieval periods. This long list of Christian bigots includes Tatian, a noted apologist who regarded all pagan scientific and philosophical achievement as worthless, even harmful to the Christian faithful. Clement of Alexandria, another prominent ante-Nicene writer, argued that education was not necessary for salvation. Origen donated his extensive collection of pagan literature because of the fundamental incompatibility between secular learning and Bible study. The 4th century Apostolic Constitutions, an early work of canon law considered authoritative in the east, commands the Christian believer to shun all pagan learning as “strange” and “diabolical.”

Basil of Caesarea advised the faithful: “Let us Christians prefer the simplicity of our faith to the demonstrations of human reason... For to spend much time on research about the essence of things would not serve the edification of the Church.” Ironically, Basil is considered an example of moderation by apologists for Christianity. He believed that the usefulness of pagan literature should depend on level of scriptural agreement, making philosophy and science a kind of second- or third-rate handmaiden of theology. Writings least in accord with the Bible, almost all secular philosophy and science, were to be consigned to the trash bin.

Athanasius of Alexandria scorned all secular wisdom as blasphemy against the crucified god. In his famous hagiography of St. Antony, the illiterate monk is portrayed as a wise man. Despite his illiteracy, Antony’s hermit-like existence is considered the “perfect pattern of ascetic life.” Antony even asks visiting pagan philosophers to become just like him in his “wisdom,” even though he is ignorant of all worldly learning.

The homilies of John Chrysostom, a noted anti-intellectual of the 4th century, are filled with vile denunciations of philosophy and science. He even periodically exhorted the Christian faithful to empty

their minds of all secular wisdom. John routinely spewed vitriol against the classical heritage, advocating its systematic eradication, but only to magnify the power and influence of the gospel in daily life. Preaching before an elite audience in Constantinople, John's vision was of a radically pure and ascetic Christianity, one stripped of all pagan influence. Given his oratorical ability and considerable powers of invective, as well as high standing in the patristic canon, there can be no doubt that John's great hatred of secular knowledge played an influential role in the church's decision to censor and suppress the writings of classical antiquity.

John Cassian, the great spiritual guide of Latin Christendom, advised the monk to seek out the company of uneducated peasants for his own personal edification. The abbot Arsenius, a former imperial tutor, regarded his education in classical Greek and Latin as inferior to the "wisdom" of illiterate Egyptian monks. The 4th century Christian ascetic and theologian Evagrius Ponticus declared: "Blessed is the man who has attained infinite ignorance." The 5th century *Statuta Ecclesia Antiqua* banned the clergy from reading pagan books, unless their anti-Christian and heretical opinions needed to be refuted. This was incorporated into the 12th century *Decretum Gratiani*, a source of canon law for the Roman church until 1918.

Although considered a text-based religion, Christian teachings were orally transmitted until Gutenberg's invention of the printing press in 1440. Patristic and medieval Christianity viewed literacy in a negative light. Church tradition had always maintained that the first apostles lived in a state of "blessed ignorance." In imitation of these men, Christians refused to teach their congregations how to read and write, especially during the first three centuries of the church's existence. The ante-Nicene church produced no translations of the Bible for the indigenous populations of the provinces and frontiers, even though these populations were in regular contact with itinerant missionaries since the earliest days of primitive Christianity. The few patristic exhortations to Bible reading were aimed at a small minority of educated Christians. Centuries of theological controversy contributed to a view of Bible reading as a subversive undertaking. It was actively discouraged by the clergy, who ensured that the common people under their pastoral care would remain illiterate for generations. During the Middle Ages, church councils were convened to forbid the laity from having in their possession the Bible in Latin or any of the Romance languages. The penalty was burning at the stake for anyone caught translating the Bible into the vernacular.

Paideia suffered under the new ecclesiastical and Christian imperial bureaucracy. Officials of church and state had more important things to do than educate little children in the rudiments of Latin grammar and arithmetic. Illiteracy deepened and became more widespread under Christian influence. The anti-educational priorities of the church, increasing in virulence with the passage of time, discouraged more and more people from getting an education. This continued until literacy vanished from entire regions of post-Roman Europe. The Christian church's deep-seated hostility to learning and scholarship, besides its positive estimation of ignorance and illiteracy, maintained western Europe at a prehistoric level of development for centuries.

The 4th century, which saw the triumph of Christianity, was a period of significant intellectual decline. There were no great figures in science, architecture or medicine. The 4th century could boast of no philosophers of the same caliber as Plotinus; there were no great writers or dramatists. Schools were closed, higher studies were abandoned, and the pagan libraries were sealed shut. The intellectual and artistic productions of the age were of little depth and substance. The all-pervasive Christian hostility to the life of the mind brought about this age of sterility.

The Christian destruction of Europe's artistic heritage

Theodosius was the first Christian emperor to systematically legislate paganism out of existence. He began by enacting a series of draconian measures, soon after his declaration that Nicene Christianity was the official state religion in 380 AD. Towards the end of his reign, legislation proscribing Hellenistic religion—the so-called Theodosian decrees—became increasingly harsh. This imperial program of cultural genocide descended into an orgy of violence and destruction in the final decades of the 4th century.

The coming storm was foreshadowed by the Christian fanatic Maternus Cynegius, appointed by Theodosius as praetorian prefect in 384. Under imperial orders to suppress pagan sacrifice and divination, he launched his own personal crusade against the Hellenistic religion. With the help of bishops, priests and an army of rampaging monks, Cynegius demolished some of the holiest sites in the Greek east. Many of these buildings housed antiquity's greatest artistic treasures.

Archeological evidence, gathered from eastern Mediterranean sites, reveals significant temple destruction and desecration. This can

be dated to the period of Cynegius' activity in the east. Contemporary hagiographical sources, like the *Vita Porphyrii*, bear witness to the spectacular religious violence directed against the pagan shrines and temples of the Levant. In 386, the pagan orator Libanius, an outspoken critic of Christian iconoclasm, begged Theodosius to preserve the temples and shrines of the empire. He spoke of armies of "black-robed monks," gluttons and drunkards, who would "hasten to attack the temples with sticks and stones and bars of iron, and in some cases, disdaining these, with hands and feet. Then utter desolation follows, with the stripping of roofs, demolition of walls, the tearing down of statues and the overthrow of altars, and the priests must either keep quiet or die. After demolishing one, they scurry to another, and to a third, and trophy is piled on trophy, in contravention of the law. Such outrages occur even in the cities, but they are most common in the countryside. Many are the foes who perpetrate the separate attacks, but after their countless crimes this scattered rabble congregates and they are in disgrace unless they have committed the foulest outrage..."

Christians not only vandalized temples, they also mutilated pagan statuary and defaced inscriptions. Violent destruction of pagan religious artifacts is archeologically well-attested in the Levant and Africa, where Christian iconoclasts were at their most active. This pattern of destruction was empire-wide and can be seen in places as far away as North-western Gaul and Britain. Far more destructive than the temple destruction carried out by Christian zealots was the imperial anti-pagan legislation ending all subsidies to the once thriving polytheistic cults of the empire. Without subsidies from the imperial treasury, pagans were unable to maintain and repair their religious monuments. This was reinforced by additional legislation ordering the closure of all shrines and temples, threatening pagans with death if they continued to practice haruspicy and animal sacrifice. This condemned the empire's major structures and artistic monuments to permanent disrepair and eventual ruin.

The widespread Christian vandalism of late antiquity was the largest campaign in world history to destroy an entire civilization's artistic and architectural heritage. This campaign to erase the great monuments of antiquity from memory was significantly more destructive than the barbarian invasions of the 5th century. The Christians of the late empire were the ISIS or the Taliban of their day, although this may be an understatement as Christians were many times more destructive. Without this added ingredient of ritualized

violence, Christianity would never have become the dominant religion of the ancient world.

Christian book burning and literary vandalism

There was widespread, active destruction of heretical and pagan writings through book burning. Although sometimes used by pagan magistrates to destroy subversive literature, it was only during the imperially coerced Christianization of Rome that book burning increased significantly in volume and frequency. Under the Nicene state religion, book burning became a prominent form of ritualized violence against heresy and paganism. The literature that was burned was chiefly of the magical, astrological, religious, philosophical or anti-Christian variety. People had their limbs amputated for copying heretical and other banned books.

According to the book of Acts, Christianity began its campaign of active literary destruction as early as the 1st century. A group of Ephesian converts, in response to a Jewish sorcerer's failed exorcism, gathered together their religious and prophetic books and had them burnt. This act of religious violence is spoken of with approval as an example of how god's word spread widely, gaining influence among the people. This served as one of the chief theological justifications for the many book burnings that were carried out in Christian Rome.

Legislation that prescribed the burning of heretical and pagan, especially magical and astrological, books was enacted by Constantine in the early 4th century. These included books by Arius, the priest who denied that Christ was consubstantial with the father, and the Neo-Platonist philosopher Porphyry, who wrote a book attacking the Christian religion. The pagan Library of Antioch, which contained Julian's extensive collection of Greek and Roman classics, was burnt to the ground in 363 by the Christian emperor Jovian, an act of retaliation against Julian for replacing Christianity with Hellenistic paganism.

Imperial legislation prescribing the burning of pagan books, specifically by magicians and astrologers, is found in the Codex Theodosianus. The burning of pagan books continued into the 6th century, where it is well-attested in contemporary sources associated with the reign of Justinian. Not only were the books of heretics such as Nestorius and the Manicheans to be consigned to the flames, but also books by the hated Porphyry and other pagan critics of

Christianity. The laws of Theodosius II and Valentinian, ordering their inquisitors to burn the writings of Porphyry and any pagan work judged anti-Christian, was maintained by the Codex Justinian. The Digest grants the inquisitor considerable latitude in deciding which books were sufficiently heretical, magical or anti-Christian enough to warrant being consigned to the flames.

There was a systematic and empire-wide destruction of pagan literature through book burning under Justinian. The most spectacular book burnings were carried out by Christian officials in Constantinople and Asia. Amantius, the Byzantine inquisitor, ruthlessly hunted down pagans in Antioch. He smashed their idols, burned their books and confiscated their wealth by imposing exorbitant fines. Justinian even found it necessary to ban pagans from all teaching positions in the empire. This legislation is associated with Justinian's closing of the Neo-Platonic Academy in 529, a great deathblow to secular education in philosophy and the sciences.

How successful was the church's war on Western culture through incineration of pagan texts? The entire ancient corpus of magical, astrological and religious literature was so thoroughly destroyed that nothing has managed to survive. We have none of the many scholarly writings that could have shed light on traditional Greco-Roman polytheistic worship, such as Varro's monumental *Antiquitates rerum humanarum et divinarum*. Christian officials diligently rounded up and burnt any work of philosophy written from a materialist perspective, like those by Epicurus and his followers. The fragmentary literary remains of Epicurus, a voluminous author who published over 300 books, is due to the zealous efforts of Christian book burners. Christians also successfully eradicated all pagan literature that openly criticized the Nicene state religion on both rational and philosophical grounds. Of the most famous anti-Christians, only fragments of their prolific literary output survive. Pagan anti-Christian writings were considered so dangerous that even their Christian refutations had to be incinerated along with them. Of the anti-Christian works that bothered Christians the most, Porphyry was repeatedly singled out by imperial legislation for burning, followed by Julian's diatribe against the "Galileans." We know that many pagans wrote against Christianity, but the fact that barely any of this literature survives is a clear indication that what Christianity could not dispel through reasoned argument, it silenced through brute force.

The monastic scriptoria played a major role in the church's eradication of all secular knowledge. The monks would recycle

parchment from secular manuscripts by scraping off the ink with a mild acidic solution; a “washed” parchment was then re-used for the copying of Christian manuscripts. This was subsequently known as a palimpsest. For centuries, manuscripts overwritten with patristic, biblical and liturgical texts were almost always of pagan origin. The systematic destruction of classical literature somewhat abated by the eve of the Carolingian “Renaissance,” but the secular writings of antiquity were still far more likely to be destroyed by Christians than any other body of literature. That this was the case is further demonstrated by examination of the ratio of classical to Christian manuscripts. When extant manuscripts are considered, the ratio is 1:25 or 4%. A 7th century copy of the Vulgate, for example, is listed by *Codices Latini Antiquiores* (CLA) as a palimpsest with sheaves pilfered from the manuscripts of 9 different classical authors, including Livy, Cicero, and Seneca. Given the 4% ratio, the statistical likelihood of so many classical authors being used for a single manuscript because of fortuitous circumstance is so remote it borders on the impossible. This is made even more improbable given the fact that the libraries of the late antique and medieval periods were typically stocked with patristic, biblical and liturgical writings. The Vulgate manuscript would never have been assembled unless the church was deliberately targeting the ancient cultural patrimony of an entire civilization and people for systematic eradication.

The most notorious—and the most destructive—act of Christian cultural genocide was the deletion of Archimedes’ mathematical treatises. In their place was found a Byzantine liturgical manual. This is known as the famous Archimedes palimpsest. The most important of these manuscripts, the *Method of Mechanical Theorems*, reveals that Archimedes had a rudimentary understanding of the integral calculus; he was the first to calculate the area and volume of solid geometric figures using infinitesimal magnitudes. This was some 2000 years before Newton and Leibniz, the modern discoverers of the integral and differential calculus. If Christianity had not retarded scientific and technological development in ancient and medieval times, mankind would be far more advanced than he is now. Christianity was the single greatest impediment to material progress in the history of Europe.

Christians actively destroyed the writings of classical antiquity under the delusion that they were sanctifying a text formerly under demoniacal influence and reclaiming it for god. They believed that everything that had happened in the past was a mistake. Eradicating

ancient civilization would reduce Europeans to a prehistoric existence, but it would free them from all worldly attachment. It would allow Europeans to focus exclusively on the redeeming work of god in Christ, the crucified Jew whose triumph over reason ushered in the Dark Ages.

Censorship and the Christian War on Western Culture

The ecclesiastical decision to censor and suppress classical literature was influenced by militant Christian “fundamentalists,” bigoted anti-intellectuals like Ambrose and John Chrysostom. These men, because of their prominence in ecclesiastical affairs and importance for the patristic canon, were able to aggressively push for an agenda calling for the eradication of all pagan artistic, cultural and scientific achievement. The patristic attack on the intellectual foundations of the ancient world was continued by the medieval church. Isidore of Seville, the most influential and widely read author of the Dark Ages, repeatedly warned his flock of the spiritual dangers posed by reading secular philosophy and science. The canon law of the church had long prohibited Christians from reading secular literature, excluding clergy who consulted these writings to combat heresy and paganism.

The Christianization of 4th century Rome made the church sole inheritor of the great storehouses of ancient wisdom that had been accumulated throughout the centuries. As pagans dwindled in numbers and influence, the monastic scriptoria came to dominate textual transmission, especially after 400. Guided by ecclesiastical censure and canon law, the scriptoria, with few exceptions, ceased copying secular writings for over 300 years, severing medieval Europe from the great scientific and technological achievements of the ancient past. During the Dark Ages, nearly all Greco-Roman literature was removed from circulation and replaced with patristic, biblical and liturgical writings. Works of science and philosophy, some well ahead of their time, were discarded by ecclesiastical officials as rubbish. Sometimes they were re-used for mundane purposes; relics were once found wrapped in the pages of Livy’s *Histories*. Italian Renaissance scholar Pietro Bembo estimated that less than 1% of all Greek literature survived the turmoil and chaos of the Dark Ages. Modern scholars have made similar estimates for the survival of Latin literature.

Christian religionists allege barbarian invasion as a significant factor in the loss of Western scientific and technical knowledge; they neglect to mention that the barbarians who terrorized the western half of the empire were also Christians. At any rate, barbarian invasion played virtually no role in the destruction of the West's literary heritage; the majority of Greek and Latin literature was still extant by 500 AD, as the age of Germanic migration was drawing to a close. Although there is no evidence of barbarians burning books or libraries, there is an abundance of evidence implicating Christians in the active destruction and censorship of an entire civilization's repository of secular knowledge. After the Christian destruction of the Library of Alexandria, the second most destructive act of Christian literary vandalism was the burning of over 120,000 manuscripts by crusaders during the sack of Constantinople in 1204.

Apologists for Christianity emphasize the role of economic and material factors in the disappearance of Western culture during the Dark Ages. In their view, most pagan works simply disintegrated because they were written on papyrus, a fragile material. But this is a myth; papyrus is a highly durable medium, able to withstand the centuries under the right conditions. They cannot explain why the fragility of papyrus was never an issue for the transmission of classical texts until after late antiquity, when the Christian church was at the apogee of its power and influence in Europe. Other religionists speculate that the transition from papyrus to parchment in late antiquity made the copying of pagan literature a costly enterprise. This argument fails because the relative cost of papyrus and parchment cannot be ascertained from the available sources; cost is irrelevant anyway because parchment replaced papyrus in Egypt.

The Christian religionist unwittingly reveals another mode of ecclesiastical censorship and suppression: the refusal to recopy pagan works from papyrus to parchment, which happened during the large-scale replacement of papyrus with parchment in the early medieval period. Still, and embarrassingly enough for the Christian religionist, he cannot explain why Christian writings, whether patristic, liturgical or biblical, outnumber pagan writings by a staggering ratio of 25 to 1. Only widespread Christian censorship and suppression of pagan science and philosophy can adequately account for these glaring statistical discrepancies.

Apologists say Islamic conquest of Egypt in 642 disrupted trans-Mediterranean shipments of papyrus, which resulted in the loss of much ancient literature. However, the historical record reveals that

the West's barbarian rulers, as well as the Byzantine emperor, always had access to a steady supply of Egyptian papyrus. Although Egypt came under Moslem rule, papyrus manufacture remained a Christian enterprise, with Moslems now exporting it to Europe. The irony is that, although Byzantine rulers always had access to an abundant supply of papyrus, the Greek and Roman literature in their possession still gradually dropped out of circulation and vanished from library shelves.

In the Latin-speaking West, decline in papyrus as a writing material is related to large-scale abandonment of Roman forms of government. For example, the Code Justinian contains legislation mandating the use of papyrus for government documents. In keeping with Roman bureaucratic norms, the Merovingian chancery used papyrus until the late 7th century. This practice disappeared under the Carolingians, a dynasty originating in the Germanic east. Unlike the Romanized west, which was more urban and centrally administered, the Germanic east was decentralized and rural. For these reasons, parchment gradually supplanted papyrus in Europe.

In the Christian religious mind, Irish monasteries played an instrumental role in the "preservation" of Western scientific and technical knowledge, but this is a risible claim. What work of preservation was there when over 99% of all secular writings were either destroyed or suppressed by the Christian church? There was no preservation. What did manage to survive, did so in spite of Christianity, not because of it. That almost nothing of this literature managed to survive shows that the Christian church conducted a remarkably successful campaign of censorship and suppression, the most successful in all history. This is further reinforced by statistical data on book production from 400 to 800 AD. In the fifth century, 27% of extant manuscripts copied were pagan, with the rest being works of a largely patristic, biblical or liturgical nature; this declined to 7% in the sixth century, 2% in the seventh century and 1% in the eighth century, out of a grand total of 834 extant Latin manuscripts. Over a 400-year period, we see classical works being gradually removed from circulation. This is a pattern indicative of widespread and systematic literary censorship and suppression. If the steep decline in the number of classical texts copied had continued uninterrupted, all pagan scientific, technical and philosophical knowledge would have vanished from memory. Contrary to the bigoted claims of Christian religionists, we do not see "preservation." Careful examination of the historical record reveals that the Christian

church bears sole responsibility for the destruction and suppression of over 99% of Greek and Latin literature. Christianity's eradication of the accumulated wisdom of the ages is one of the greatest crimes ever committed against the West. No act of censorship has been more destructive in world history than the one carried out by this institution. Without the life-giving knowledge of the ancient world, maintaining an advanced pre-industrial civilization became virtually impossible. Christian censorship and suppression of secular knowledge is the main reason behind Europe's descent into the Dark Ages after the collapse of imperial rule in the West.

Apologists foolishly condemn all criticism of the church for suppressing the technical and scientific knowledge of antiquity as anachronistic. The fact of the matter is that progress, curiosity and reason are among Europeans' most important inheritance from the classical world. Modern Western civilization would cease to exist without these values. The decision of the scriptoria to discard works of science, mathematics, engineering and philosophy was a complete rejection of progress, intellectual curiosity and reason. It was the rejection of civilization in favor of a prehistoric existence as the Christian ideal. As a direct result of Christianization, the scriptoria nearly ceased copying the writings of antiquity for centuries; for the first time in history, Europe was in danger of losing her ancient storehouse of scientific, technical and philosophic knowledge that would be so crucial for the Renaissance and the Scientific Revolution.

Christianity and the narrowing of the Western intellectual horizon

Christians declared all-out war on the secular foundations of the Roman state. In doing so, they inevitably attacked Rome's tradition of great art and architecture, as well as the vast storehouses of scientific and technical knowledge that had been accumulated over the centuries. Christians who desired the total eradication of paganism had nothing viable with which to replace the secular culture of the late antique world. Many Christians, conscious of the inferiority of their own religious traditions when compared to the majestic scientific and philosophical achievements of Western culture, attacked secular learning out of envy and spite. This intellectual poverty of the Christian religion induced a significant narrowing of Western intellectual horizons. The entrenchment and consolidation of the Nicene state religious cult obviated the necessity of a classical education for worldly success. Many pursued a religious vocation

instead, an option that suddenly became attractive as the Christian church increased in power and influence. The 4th century witnessed the dismantlement of the public education system by zealous Christians, who were disgusted with the paganism of the classical academic curriculum. The Christian emperors, unlike their pagan antecedents, did not patronize secular philosophy and science; the administrative apparatus responsible for disbursement of state funds, now controlled by an ecclesiastical bureaucracy, withheld them in the case of teachers who specialized in the classics. This angered many of the last remaining pagans of late antiquity, who bitterly complained about the role of Christianity in spreading a general lack of interest in pursuing a secular education.

A man with a classical education was no longer as highly esteemed as he once was before the age of Constantine. The leaders of the empire's most powerful institution, the church, contemptuously dismissed their learning as mere "worldly wisdom." In the eyes of the church, reliance on the faculty of reason alone was the mark of demonic possession, a path fraught with snares for lost souls on the way to eternal damnation in the fires of hell. This made the educated man condescending and arrogant, as well as too sophisticated for the simple message of the gospels, which he derided as a collection of childish fables. An educated man would also question Christian doctrine, even embrace heresy, making him especially dangerous from an ecclesiastical point of view. The existence of the classical curriculum posed a significant obstacle to the imperial policy of Christianization. By downgrading and marginalizing the pursuit of a secular education, the church was able to gradually eliminate this threat, producing a more docile public, like the sheep in the parables of Jesus. From now on, Christians like Martin of Tours would have more important things to do than learn how to read and write.

The final triumph of orthodoxy over reason is enshrined in the church's canon law, which forbade clergy and laity from reading the secular literature of antiquity. This canonical prohibition was famously enforced by Pope Gregory I, who severely reprimanded his bishops for instructing students in classical literature. "One mouth cannot praise both Christ and Jupiter at the same time," thundered Gregory from the Papal See in Rome. The Church controlled all medieval scriptoria in Europe. Advice to monks from church leadership, ordering them to despise all secular knowledge as "foolishness in the eyes of god," exercised a damaging influence on the scribal transmission of classical literature, merely strengthening the

clerical refusal to not copy works of pagan origin. What followed was the inevitable loss of the knowledge needed to run an advanced pre-industrial society. This only worsened and prolonged the Dark Ages, reducing Europeans to a Neolithic existence in the process. Gregory's hatred of Rome's secular past was so fierce he was rumored to have personally hunted down and burnt every copy of Titus Livy's *History* he could get his hands on. The Library of the Palatine Apollo, first established by Augustus in Rome, was burnt to the ground on his orders. This was to protect the faithful from being contaminated by the "poison" of secular Greek and Latin literature.

Isidore of Seville was the only real "intellectual" for 200 years of western European history. His *Etymologies*, the most popular and widely used textbook of the Middle Ages, was written in support of Christian "fundamentalism." Although unsurpassed in topical comprehensiveness, Isidore's intellectual depth and range of knowledge are considerably inferior to the Roman encyclopedists who preceded him. Isidore lived in a geocentric universe enclosed within a rotating star-studded sphere, not unlike the cosmology of the ancient Hebrews. Between the flat earth and the outer sphere are seven concentric inner spheres. The concept of infinite space was completely alien to Isidore's way of thinking; the universe is a small place with definite boundaries. The fact that all knowledge could be summarized in a single volume shows how drastically intellectual horizons had narrowed under Christian influence. Isidore regarded all pagan science and philosophy as heresy, anathema to right-thinking Christians. The church, using the *Etymologies* as a guide, censored and suppressed the pagan literature quoted in its pages. Isidore further denigrated intellectual curiosity as "dangerous" and "harmful." Isidore's widely influential *Monastic Rule* warned monks of the dangers of reading pagan literature; the rule stated that ideally monks should be completely ignorant of all secular knowledge. Isidore's condemnation of secular knowledge reinforced the prevailing "fundamentalist" orthodoxy of the church, which demanded the censorship and suppression of all pagan science and philosophy.

More Christian excuses

Christian religionists tout Aquinas and Bacon as exceptions to the anti-scientific world-view of the church, but these men were writing in response to Aristotle, who had just been rediscovered in the 12th century. Even in antiquity, Aristotle was considered outdated.

Neither Aquinas nor Bacon were scientists, none of them performed any real scientific experiments and none of them advanced science in any real or tangible way. Their achievement was to reconcile the Semitic doctrines of Christianity with the superior pagan ways of Aristotle, but the results of this were highly unsatisfactory. Aquinas was also the father of medieval scholasticism, which proved highly detrimental to the rise of modern science in Europe. Scholastic methodology was eventually mocked for its absurdities by Renaissance writers like Francois Rabelais. Because of the Christian emphasis on scripture and tradition as final source of authority, the church was opposed to the pagan epistemic values of public verifiability of evidence and empirical rationality. To the church hierarchy, the search for knowledge in accordance with such principles was both arrogant and dangerously heretical. Even with the reintroduction of pagan science and philosophy in the 12th century, there was still significant ecclesiastical opposition to the unaided reason as guide to truth.

The Christian church persecuted those who chose to question Christian religious orthodoxy with impunity. This fostered an environment in which pursuit of scientific and technical progress became a virtual impossibility. For example, the posthumous condemnation of the 6th century Alexandrian philosopher John Philoponus as a heretic ensured that his principled rejection of Neo-Platonic and Aristotelian philosophy would remain unknown for centuries to come. This organized ecclesiastical persecution of free thinkers ruled out any possibility of material progress until the Scientific Revolution.

Despite what the facts reveal, Christian religionists have tried to distort the historical record by pretending otherwise. They believe that Christianity was a necessary ingredient, the “spark” that began the Scientific Revolution of the 17th century. This ignores the fact that science and religion, specifically Christianity in this case, are fundamentally incompatible. Christianity is about blind faith, with revelation and authority serving as the only valid criteria for the evaluation of truth. In contrast, science is the accumulation of knowledge through logical reasoning, empirical observation and measurement. Christianity is a form of magical thinking; it is not open to revision. Science, on the other hand, is continuously in search of new ideas with ever greater explanatory power. Though scientific and technological progress occurred between 400 BC to 300 AD, leading to the development of ideas that would not be surpassed until the

Scientific Revolution, there was virtually no progress from 300 AD to the 12th century, the apogee of Christian power and influence in Europe.

Even Christian Byzantium, which was more successful than the post-Roman successor states of the Latin West, never made any significant progress in science and technology. Under Christian influence, Europe regressed to a Neolithic stage of existence. This is well-supported by recent archeological evidence revealing numerous medieval simplifications of the earlier Roman material culture. Trade, industry and agriculture all witnessed significant declines in technical sophistication, economic productivity and output. Population size also decreased because of overall declines in prosperity and comfort.

Christianity: bringer of filth and disease

Ecclesiastical censorship and suppression of Western scientific and technical knowledge facilitated the spread and transmission of disease across Europe. This operated in tandem with the Christian denigration of the human body as a vehicle for sin. Instead of searching for the natural causes of disease, as the Hippocratic writers once did, the official doctrine of the church discouraged the practice of medicine by attributing all bodily ailment to the results of sin and diabolical possession. This retarded progress in the healing arts, leaving Europe at the mercy of disease for hundreds of years.

The negative influence of Christianity in Europe is revealed by the estimated mortality rates from the 14th century Black Death, one of the most devastating pandemics in human history. This was always significantly higher in regions and among populations where Christianity happened to be the dominant religion. For example, although plague reduced the population of the Moslem world by one-third, this was still less than the estimated two-thirds for Europe. These macroregional differences in mortality are also reflected on much smaller geographic scales. England under the Plantagenets lost one-half of her population to plague, whereas Mamluk Egypt lost only one-third.

Among populations, Jews had lower death rates than Christians. Their apparent immunity to the disease aroused the suspicions of their European contemporaries, who implicated them in a clandestine plot to kill Christians. They were viciously persecuted as a result.

Why the differential rates in mortality between Moslem, Jew and Christian? Judaism and Islam have long maintained personal hygiene as an integral part of daily ritual practice; Christianity, because of its hostility to the body, shunned personal hygiene as worldly and materialist. The church in Spain, for example, regularly encouraged believers to avoid bathing to better distinguish themselves from the hated Moors and Jews. Differences in physical cleanliness between entire geographic regions and whole populations either mitigated or exacerbated the ravages of the bubonic plague.

The triumph of Christianity in late antiquity devalued human physical existence in the eyes of Europeans. Human sexuality was regarded as a necessary evil, to be avoided except for procreation in marriage. The church also discouraged Christians from bathing because concern for the body was viewed as an obstacle to salvation. Although it came very close, the church did not officially ban personal hygiene. Instead, the Christians who ruled Europe allowed the great network of public baths that once dotted the empire, including the aqueducts that supplied them with water, to fall into a state of permanent disrepair.

St. Jerome once said: “He who has bathed in Christ has no need of a second bath.” This injunction was taken seriously by Christian ascetics. They practiced ritual mortification of the flesh by refusing to wash themselves. They wore the same garments every day until they were reduced to rags. The stench that was produced was known by Christians as *alousia* or the “odor of sanctity.” Saints like Agnes and Margaret of Hungary were revered by Christians because of their rejection of physical hygiene.

In the Rule of St. Benedict of Nursia, only those monks who were sick and infirm were granted permission to bathe. Monks in good health and the young were encouraged to wallow in their own filth and excrement. Benedict’s rule was the most influential in the history of Western monasticism. It was embraced by thousands of medieval religious communities as a foundational monastic text.

Christianity: bringer of violence and bloodshed

Word of mouth is notoriously ineffective as a means of spreading religious propaganda. This explains why Christianity’s growth remained largely unspectacular until the early 4th century. Of course, the primary reason for the Christianization of the empire was the conversion of Constantine to the new religion. The influence of

Christianity in the empire was continuously reinforced and strengthened by the imperially coercive legislation of his successors. Christianization also sanctioned acts of religious violence against pagans, which contributed significantly to the religion's spectacular growth in numbers and influence. Christianity unleashed a wave of violence that nearly drowned Europe in an ocean of blood. Without Constantine, and the religious violence of his successors, Christianity would have remained just another competing religion in the provincial backwaters of the empire, like Mithraism or the Eleusinian Mysteries.

The imperial policy of Christianization was further aided by the religion's intrinsic advantages over rival philosophical and religious belief systems, making it more palatable to the ignorant masses. This facilitated its rapid spread across the empire until, by the reign of Theodosius in the late 4th century, most urban areas were predominantly Christian. These advantages included the egalitarian ethos of the Christian church. Unlike Mithraism, which was elitist, Christianity accepted all potential recruits, regardless of ethno-linguistic or socio-economic difference. The Christians of the first three centuries practiced a form of primitive communism. This attracted the chronically indigent, as well as freeloaders. Another advantage was the child-like simplicity of Christian doctrine.

The Crisis of the 3rd century, where rival claimants fought each other for the title of Caesar, was an internecine conflict lasting for decades. It produced widespread economic instability and civil unrest. This disruption of daily life encouraged men and women to seek refuge in the mystery religions, but also Christianity, which offered easy answers in an increasingly chaotic and ugly world. The Christian religion promised life everlasting to those who successfully endured tribulation on earth.

A passage of the edict of Milan in 313 meant that Christians would go from being a persecuted minority to a persecuting majority. Although persecution of religious dissidents had occurred before Constantine, such events were comparatively rare. Roman "persecution" of Christianity was mild and sporadic. It was not even religious in nature, but political; Christians refused to swear loyalty to the state by offering the pinch of incense to the emperor's genius. Christians were not so much persecuted as they were subjected to Roman police action for disobeying the laws of the land. In contrast, Christian persecution of pagans and heretics was entirely motivated by religious hatred. It combined the authoritarian anti-pagan legislation

of the emperors with the bigotry of the clergy and the violence of the Christian mob.

The first repressive laws against paganism were passed by Constantine. In 331, he issued an edict that legalized the seizure of temple property. This was used to enrich church coffers and adorn his city of Constantinople. He redirected municipal funds from the curiae to the imperial treasury. The curiae used these funds for the construction and renovation of temples, as well as for pagan banquets, processions and festivals. The redirection of municipal funds significantly diminished the influence of paganism in the public sphere. Constantine also showed preference for Christians when considering prospective candidates for government posts. For the first time in the empire's history, conversion to Christianity was considered an attractive proposition.

Pagan temples and statuary were first vandalized and destroyed under Constantine. Christians believed that this first wave of iconoclasm was in fulfillment of scriptural command: "Ye shall destroy their altars, break their images, and cut down their groves; . . . for the Lord, whose name is Jealous, is a jealous God" (Exod. 34.13f). The earliest Christian iconoclasm included the partial destruction of a Cilician temple of Asklepios and the destruction of temples to Aphrodite in Phoenicia (ca. 326 AD). Constantine's sons, Constans and Constantius II, followed in their father's footsteps. In 341, Constans issued an edict banning animal sacrifice. In 346, Constans and Constantius II passed a law ordering the closure of all temples. These emperors were egged on by the Christian fanatic Firmicus Maternus who, in an exhortation addressed to both emperors in 346, called for the "annihilation of idolatry and the destruction of profane temples." The fact that pagans continued to occupy important posts in the imperial administration made it difficult to legislate the active destruction of temples, statuary and inscriptions without alienating a large segment of the empire's population. Nevertheless, Constantine's sons turned a blind eye to private acts of Christian vandalism and desecration.

After the death of Constantius II, Julian was made emperor in 361. Having succumbed to the influence of pagan tutors in his youth, he developed a deep hatred for the "Galilean madness." Accession to the throne allowed him to announce his conversion to Hellenism without fear of retribution. Julian set about reversing the anti-pagan legislation first enacted by his uncle. He re-opened the temples, restored their funding and returned confiscated goods; he renovated

temples that had been damaged by Christian vandals; he repealed the laws against sacrifice and barred Christians from teaching the classics. Julian's revival of pagan religious practice was cut short in 363, when he was killed in battle against the Persian Sassanids.

His successor Jovian revoked Julian's edicts and re-established Christianity as most favored religion in the empire. The emperors who came after Jovian were too occupied with barbarian invasion to be concerned with internal religious squabbles; it was more expedient to simply uphold the toleration imposed on pagans and Christians alike by the Edict of Milan. Anti-pagan conflict again came to the forefront with Gratian. In 382 he angered pagans by removing the altar of Victory from the Senate. In the same year, Gratian issued a decree that ended all subsidies to the pagan cults, including priesthoods such as the Vestal Virgins. He further alienated pagans by repudiating the insignia of the *pontifex maximus*.

In 389, Theodosius began his all-out war on the old Roman state religion by abolishing the pagan holidays. According to the emperor's decrees, paganism was a form of "natural insanity and stubborn insolence" difficult to root out, despite the terrors of the law and threats of exile. This was followed by more repressive legislation in 391, which re-instated the ban on sacrifice, banned visitation of pagan sanctuaries and temples, ended imperial subsidies to the pagan cults, disbanded the Vestal Virgins and criminalized apostasy. He refused to return the altar of Victory to the Senate house, in defiance of pagan demands. Anyone caught performing animal sacrifice or haruspicy was to be arrested and put to death. In the same year, the Serapeum, a massive temple complex housing the Great Library of Alexandria, was destroyed by a mob of Christian fanatics. This act of Christian vandalism was a great psychological blow to the pagan establishment.

Pagans, dissatisfied with the imperially-sponsored cultural revolution that threatened to annihilate Rome's ancestral traditions, rallied around the usurper Eugenius. He was declared emperor by the Frankish warlord Arbogast in 392. A nominal Christian, Eugenius was sympathetic to the plight of pagans in the empire and harbored a certain nostalgia for pre-Christian Rome. He restored the imperial subsidies to the pagan cults and returned the altar of Victory to the Senate. This angered Theodosius, emperor in the east. In 394, Theodosius invaded the west and defeated Eugenius at the battle of Frigidus in Slovenia. This ended the last serious pagan challenge to the establishment of Christianity as official religion of the empire.

Apologists for Christianity argue that imperial anti-pagan legislation was more rhetoric than reality; their enforcement would have been difficult in the absence of a modern police state apparatus. This objection is contradicted by archaeological and epigraphic evidence. First, based on stratigraphic analysis of urban temples, cult activity had virtually ceased by the year 400, after passage of the Theodosian decrees. Second, temple construction and renovation declined significantly under the Christian emperors. In Africa and Cyrenaica, temple construction and renovation inscriptions are far more common under the first tetrarchy than the Constantinian dynasty, when pagans still constituted a significant majority of the empire's citizens. By the end of the 4th century, the authoritarian legislation of the Christian emperors had seriously undermined the strength and vitality of the old polytheistic cults.

The emperors did not stop with the closure of pagan religious sites. In 435 AD, a triumphant Theodosius II passed an edict ordering the destruction of all pagan shrines and temples across the empire. He even decreed the death penalty for Christian magistrates who failed to enforce the edict. The Code Justinian, issued between 529 to 534, prescribes the death penalty for public observance of Hellenic rites and rituals; known pagans were to seek instruction in the Christian faith or risk property confiscation; their children were to be seized by officials of the state and forcibly converted to the Christian religion.

Imperially mandated closure of all urban temples resulted in the privatization of polytheistic worship. This further exacerbated the decline of the pagan religious cults because of the object-dependent nature of ritual practice, which could not be fully realized in the absence of statuary, processions, festivals, lavish banquets and monumental building. In urban areas, imperial legislation was clearly effective. This was ruthlessly enforced by professional Christians and zealous magistrates, who used the additional muscle of the Roman army to get their own way, especially when preaching and public example failed.

Pagan rites and rituals were still observed at rural sanctuaries and temples for some time after the closure of urban centers of worship. These remained off the beaten track, so to speak, and were harder to shut down. Churchmen like the fiery John Chrysostom, cognizant of this fact, exhorted the rich landowning class of the east to convert the heathen on their country estates. Those who allowed pagan worship on their rural properties were just as guilty of violating imperial anti-pagan legislation as the pagans themselves. Itinerant

Christian evangelists, like Martin of Tours, fanned out across the countryside, winning souls for Christ through a campaign of intimidation, harassment and violence. In the end, aggressive evangelism, privatization of pagan religious practice and social marginalization ensured the death of paganism in rural areas. Christianization of the empire was complete by 600 AD, although it is unclear to what extent Christ was considered just another deity to be worshipped alongside the old pagan gods.

Violent conversions

Christianity is a form of magical thinking. It cannot be disseminated on a large scale through rational persuasion. No one can explain how Christ rose from the dead, how god subsists as three persons in one or how a bible that teaches a geocentric, flat earth cosmology is an infallible guide to universal truth. These are “mysteries.” This is what makes Christianity such a dangerous and destructive cult. Conversion, unless done for gain or under threat of force, is an emotional affair. No one is “reasoned” into Christianity. Either that person must be gullible enough to accept the teachings of the Christian faith without question or he must be forcibly converted using the sword. It was through the latter that Christians were able to spread their gospel beyond imperial frontiers, nominally converting all Europe by the 14th century.

The spread of Christianity cannot be understood apart from the use of force. The barbarians who invaded the western empire had to convert to Christianity as soon as they set foot on Roman territory. Conversion to the religion was a condition of their migration and settlement on imperial soil. They would not have been allowed to participate in Roman society as pagans. Christian missions located beyond the imperial frontiers would typically focus on converting barbarian rulers and their courts. Once the king was made to accept the new religion, he would then compel his followers to convert along with him. This pattern emerged early in the Christianization of Europe. These kings were the “new Constantines,” because they embraced Christianity, often after invoking Christ for victory in battle, like Constantine during the battle of the Milvian Bridge in 312, and then imposed the religion on the aristocracy and the common people. The earliest of these new Constantines included Caedwalla, the 7th century king of Wessex. He invaded the island of Wight and exterminated most of the Jutes who lived there. Caedwalla replaced

these with Christian West Saxons and forced the survivors to convert to Christianity at sword point. Another was Edwin, the 7th century king of Northumbria, who used a mixture of bribery and threats to convert aristocracy and common people to the new religion.

After the collapse of the West, Christianity remained confined between the river Elbe in the north and the Danube in the south on continental Europe, until 1000. Barbarians motivated by greed and lust for power were the driving force behind the renewed territorial expansion of medieval Christendom. They were impressed by the wealth, opulence and might of Constantinople and the Frankish dominions and wanted it for themselves. For the pagan warlord, Christianity was akin to the cargo cults of Melanesia. If only his barbarian court displayed all the trappings of the Christian religion, he would be as rich as the emperor in Constantinople!

In an illuminating anecdote, medieval chronicler Notker the Stammerer accurately captured the mentality of barbarian converts to Christianity. In the 9th century, Danes would flock to the Frankish court of Louis the Pious to undergo baptism. In exchange for conversion, Louis would give each man a set of brand new garments and weapons. Once, when Louis ran out of these articles to give prospective converts, he had a few rags stitched together into a coarse tunic and gave it to an old Dane who had been baptized some twenty times before. "If it was not because I was ashamed of my nakedness, I would give you back both the clothes and your Christ," the Dane snapped back angrily. The "rice bowl" Christians of the 19th and 20th centuries make it difficult to dismiss this story as just another monkish fable.

The power-mad King Stephen of Hungary forced his subjects to convert to Christianity. He believed that Christianization of his kingdom would make it as powerful and as influential as Byzantium. Laws were enacted forbidding pagan ritual practice. Stephen ordered all Magyars to attend church on Sunday and observe Lent and fast days. Failure to obey this draconian legislation was dealt with harshly. Eating meat during Lent was punished by imprisonment; working on a Sunday was punished by confiscation of one's tools and beasts of burden. The legal penalty for murmuring during a church service was having one's head shorn, accompanied by a severe flogging. The "Black" Magyars who resisted Stephen's forced conversion of Hungary were cruelly suppressed. Many were tortured and then blinded by Stephen's Christian soldiers, who were angered by the intransigence of their pagan foes. These men preferred death to the

shame and dishonor of being forcibly baptized into an alien Semitic religion and culture.

Christianization in Poland unleashed a similar wave of violence. Mieszko I forcibly Christianized Poland to strengthen his grip over the country and avoid forced conversion by the East Franks. Idolatry was suppressed by smashing pagan idols and sanctuaries, confiscating estates and beheading those who refused to convert. Although very little Christian legislation survives from Mieszko's reign, his successor Boleslaw I, prescribed knocking a man's teeth out upon refusal to observe Lenten fasting. Fornication was punished by nailing a man's scrotum to a bridge and giving him the choice between death and castration.

The brutality of these methods led to a great pagan reaction to the Christianization of Poland. Pagans retaliated by killing Christian priests and destroying churches. By the middle of the 11th century, the land was plunged into chaos, the Christian church in Poland nearly wiped out, and Mieszko's dynasty temporarily driven from power.

The Saxon Wars of Charlemagne, lasting from 772 to 804, was the first time in history that Christianity was used as an instrument of imperialist conquest. Charlemagne initiated formal hostilities by destroying pagan monuments in Saxony. In 782, Charlemagne promptly avenged a Frankish defeat at Saxon hands by massacring 4,500 Saxons in savage reprisal. The Saxon Capitulary of 785 ordered the death penalty for any Saxon caught resisting baptism or observing heathen practices.

Rulers forcibly converted pagans to Christianity for reasons of personal self-aggrandizement. Michael III, emperor at Constantinople, forced the Bulgarian Khan Boris to accept the eastern orthodox rite in 864, after he was defeated in battle. Forced Christianization allowed Michael to expand his sphere of influence in the Balkans. Bulgaria was then flooded with Byzantine clergy who, with the help of Boris's army, began a nationwide campaign to demolish all pagan holy sites. The boyars accused the Khan of accepting laws that threatened the stability and autonomy of the state. In 866, they revolted against the khan's forced Christianization of the country but were suppressed with great cruelty. In the final decade of the ninth century, Boris's eldest son Vladimir, who became ruler of Bulgaria, tried to eliminate Christianity and restore paganism. In this endeavor, he was supported by the boyars. Vladimir ordered the killing of Christian priests and the destruction of churches. Boris was compelled to leave his monastic

retreat and suppress the revolt. Vladimir was deposed, blinded and imprisoned in a dungeon, never to be heard from again.

By the 12th and 13th centuries, crusades were launched to convert the indigenous peoples of Scandinavia and the Baltic region to Christianity. There were crusades against the Wends, Finns, Livonians (Latvians and Estonians), Lithuanians and Prussians. St. Bernard of Clairvaux, a monastic reformer, called for the cultural and physical extermination of northern Europeans who resisted forced conversion to the Christian religion.

What has Christianity done for Europe?

Christianity is a violent, destructive, murderous cult. It is dangerous for the following reasons: 1.) the religion promotes the survival of the sick, the weak and the stupid at the expense of good racial hygiene. This drastically lowers population IQ and capacity for civilizational attainment, and; 2.) the cult relies on blind faith instead of rational persuasion, which has resulted in long periods of widespread chaos and bloodshed, especially during the Christianization of Europe. These dangers were even noticed by contemporary pagan writers, who immediately recognized the threat a triumphant Christianity would pose to the survival of Western culture.

Christianity never “civilized” or “domesticated” Europeans. On the contrary, Europeans were forced to endure a Neolithic existence when Christians were at the apogee of their power and influence. The church sent men of genius to monasteries or had them consecrated to the priesthood. This prevented them from passing on their genes, a significant dysgenic effect that lowered the collective European IQ. Only the pagan science and reason of classical antiquity could re-domesticate Europeans after 500 years of total intellectual darkness.

The church successfully defended Europe from invasion, argue some apologists, but nothing could be further from the truth. Charles Martel’s confiscation of church property to defend Europe from Moslem intruders was met with significant ecclesiastical opposition. If the church had succeeded in withholding the necessary funds, all Europe would have been reduced to a province of the Umayyad caliphate. Nevertheless, Martel was unable to pursue the Saracens across the Pyrenees and dislodge them from their Andalusian stronghold. The Moslems would continue their occupation of the Iberian Peninsula for 800 years, until their final

expulsion by Ferdinand and Isabella in the late 15th century. Southwestern France and Italy were periodically raided and sometimes controlled by Moslem invaders. The emirate of Sicily endured for over two centuries. Even after Norman conquest, a significant Moslem presence remained on the island. The Moslems of Sicily were finally expelled by the middle of the 13th century. The crusades to retake the Holy Land from the Saracens (1095-1291), a series of large-scale military operations under the joint leadership of papacy and feudal aristocracy, failed to achieve its primary objective. In 1204, Christian crusaders sacked Constantinople in an orgy of rape, pillage and murder. The crusaders caused so much damage that the Byzantines were unable to resist their Ottoman conquerors in 1453.

Christianity provided no adequate defense of Europe. The church only did enough to maintain herself as a viable institution. In the process, the church weakened Europe, making her ripe for conquest by the Umayyad and Ottoman caliphates.

Apologists tentatively acknowledge that although Christianity hindered scientific and technological progress, it still made "contributions" to fields as diverse as architecture and philosophy. On closer examination, these "contributions" are neither "Christian" nor worthy of being considered "contributions." The great churches of the Middle Ages are frequently trotted out, but these have their origin in Roman building methods. The dome, the arch and the vault, the typical features of the medieval Romanesque style of architecture are all borrowed from the imperial Roman architecture of pre-Christian times. The basic architectural plan of most medieval churches is the Roman basilica, a public building reserved for official purposes. Even the Gothic style that supplanted Romanesque still employed architectural features of Roman origin. The ribbed vaulting that was typical of Gothic architecture was originally used in Vespasian's Roman colosseum and by Hadrian in the construction of his Tiberine villa.

While acknowledging Romanesque as an "accomplishment," the Christian religionist will conveniently ignore the almost total disappearance of Roman building methods from western Europe for almost 300 years. This was a direct result of the church's active suppression of Western scientific and technical knowledge. From the completion of Theodoric's mausoleum in Ravenna to the consecration of Aachen in 805, nothing of monumental significance was built in western Europe. During the intervening period,

Europeans, like their Neolithic ancestors, had returned to the use of perishable materials for use in building.

Apologists for Christianity will mention Aquinas and scholasticism as the highpoints of not only medieval, but European intellectual development, even though Aquinas set European scientific and technological progress back by hundreds of years. Scholasticism was an object of ridicule and mockery during the Renaissance. Religionists mention the Christian “contribution” of the university, oblivious to the many institutions of higher learning that existed and even flourished in the ancient world. The first universities taught scholasticism, so they were the frontline in the Christian war against the pagan values of intellectual curiosity, love of progress for its own sake and empirical rationality.

In the Christian religious mind, science and technology are of Christian origin because the men doing the discovering and inventing during the Scientific Revolution were nominal Christians, like Galileo and Newton. This argument is just as absurd as arguing that the Greek invention of logic, rhetoric and mathematics were the result of Greek pagan theological beliefs because Aristotle and other ancient scientists and philosophers were pagans. No, these men were “Christians” because public avowals of atheism were dangerous in an age where even the most innocuous theological speculation could smear reputations and destroy careers. It is a glowing tribute to the courage and honesty of these men that they were able to abandon Christianity’s reliance on blind faith, often in the face of public censure, and consciously re-embrace the pagan epistemic values that produced the “Greek miracle” 2000 years before the Scientific Revolution.

Christian religionists claim that the New Testament, a collection of childish scribblings penned by semi-literate barbarians, is a great contribution to Western civilization. As has been pointed out for generations, even by other Christian religionists, the work is notorious for its use of bad grammar and unrefined literary style. Much of it was composed by Jews who were not even fluent in koine Greek. Overall, the New Testament is an inferior production compared to the meanest writers of Attic prose. Even St. Jerome, the translator of the Vulgate, expressed contempt for the crude, unsophisticated literary style of the Bible. He preferred the elegant Latin of Cicero instead.

What has Christianity contributed to Europe? The answer is *nothing!* No art, culture, architectural monuments, science or

technology. Christianity was a massive waste of European intellectual and physical potential. Furthermore, Christianity almost destroyed Europe.

The church discarded over 99% of ancient literature, including works on science, mathematics, philosophy, engineering and architecture. This was the largest campaign of literary censorship and suppression in history, an act of cultural and physical genocide that nearly severed medieval Europe from the great achievements of classical antiquity. This was cultural genocide because the church nearly wiped out an entire civilization and culture; this was physical genocide because the church's deliberate eradication of secular knowledge placed millions of lives in danger, unnecessarily subjecting them to the ravages of disease, war, famine and poverty. Far from being largely benign, the Christian church is a power-mad religious mafia. It bears sole responsibility for perpetrating the greatest crimes in history against Europeans. How long shall the Christian church escape punishment for this criminal wrongdoing? No other religion has caused as much suffering and as much damage to Europe as this spiritual syphilis known as Christianity.

Christianity: the grandmother of Bolshevism?

In 1933, the German historian Oswald Spengler wrote: "All Communist systems in the West are in fact derived from Christian theological thought... Christianity is the grandmother of Bolshevism." This alone makes Christianity one of the most destructive forces in world history, a force so radioactive it destroys everything within its immediate vicinity. But how is this even possible?

Equality is such a fundamental aspect of the church's *kerygma* that if it were removed the entire ideological structure of Christian orthodoxy would collapse like a house of cards. The "catholicity" of the church signifies that membership in the body of Christ is open to all men, regardless of ethno-linguistic or socio-economic differences. Salvation, because it is equally available to all, means that all men possess the same innate capacity to achieve it. There is also universal equality in sinful depravity, as well as in the possession of unmerited divine grace. Jesus' commandment to love one's neighbor as oneself is merely the application of universalist and egalitarian principles to human social life. In the New Testament, believers are asked to serve one another, with the aim of achieving social equality within an ecclesiastical setting.

Assimilation of Platonic idealism by Ante-Nicene theologians added a metaphysical dimension to the egalitarian pronouncements of the New Testament. When God created man, he imparted the breath of life through his nostrils. This “breath,” *psyche*, or *anima*, translated “soul,” served as the life-principle of the animate body. The equality of souls before god obtains because all bear the same *imago dei* or image of god. In the Garden of Eden, man lived in circumstances of natural equality. St. Augustine writes that before the Fall, no one exercised dominion or lordship over anyone else, but that all ruled equally and indifferently over the inferior creation. The natural equality that once existed in this mythical prehistory was lost because of sin, which corrupted human nature. This brought slavery and other inequalities into the world. The church believed that the kingdom of god would restore Edenic conditions at the end of time.

To the Ante-Nicene church, belief in spiritual equality was not some ossified formula to be recited by rote like the Apostle’s Creed, but an ever-present reality with real-world, “anticipatory” consequences. Gospel narratives that incorporated elements of primitive communism were received favorably by the church and declared canonical. In Luke 3, John the Baptist, a member of the communist Essenes, exhorts his followers to share their clothing and food with those who are destitute. The communist pronouncements of John foreshadow the more explicit primitive communism of Jesus.

In Luke 4, Jesus begins his ministry by inaugurating an acceptable “year of the Lord’s favor.” This is a direct reference to the Hebrew Jubilee, which came every fifty years after the completion of seven sabbatical cycles. The proclamation of Jubilee signified manumission of slaves, absolution of debt, redistribution of property, and common ownership of the land’s natural produce. According to Leviticus, no one owned the land, except YHWH; only its usufruct could be purchased. This was not a literal year of Jubilee inaugurated by Jesus. The passages being quoted in Luke are from Isaiah, not Leviticus which contains the actual Hebrew legislation. The imagery associated with the Jubilee is used to describe the realized eschatological features of the new age inaugurated by the coming Messiah. His return symbolizes the complete reversal of the old order. The new age will bring about communistic social relations through the ethical transformation of believers. From a biblical hermeneutic standpoint, the Torah Jubilee foreshadows the greater Jubilee now realized in Jesus’ ministry.

Jesus' economic teachings go far beyond Levitical communal sharing. They necessitate large-scale re-organization of society along egalitarian and communist lines. In Luke 6, Jesus commands his audience to give to all those who beg from them, without distinction as to friend or enemy. His condemnation of violent retaliation is closely linked to this ethic of universal sharing; the communist social arrangement envisaged by Jesus cannot flourish in an atmosphere of violence and suspicion. The eschatological age inaugurated by the Messiah is one where lending without expectation of financial reward has become a new moral obligation, one that must be carried out if one wishes to obtain treasure in heaven.

That early Christian communist practice was morally obligatory is supported by numerous passages from the New Testament. According to 1 John 3:16-17, true believers will sacrifice their lives for the good of others, especially by giving to those in need; anyone who refuses to do this cannot claim to be a Christian in good moral standing.

In the Ante-Nicene church, fellowship was not only spiritual, but included mutual aid in the form of concrete material and economic assistance. The canonical epistle of James defines true religion as caring for "orphans and widows," an ancient Hebrew idiom for the economically disadvantaged. Those who favor the rich over the poor, instead of treating both equally, are sinners in need of repentance. They have transgressed Jesus' great commandment to "love thy neighbor as thyself." James says that "faith without works is dead." What do these "works" consist of? We are informed that true faith is shown by those who feed and clothe the wretched of the earth. If one refuses to do this, one's very identity as a Christian is placed in jeopardy.

In 2 Corinthians, Paul provides additional theological justification for early Christian communist practice using the "kenosis" of Christ as a reference point. Christians were expected to follow the example of Jesus, who was "rich" in his pre-existent state, but willingly "impoverished" himself so that believers could become "rich" through his "poverty." This meant that wealthier Christian communities were morally obligated to share their abundance of riches with poorer ones. The purpose of re-distributing wealth from one Christian community to another, writes Paul, was the achievement of economic equality between believers.

The apostolic identification of "true faith" with material re-distribution led to the establishment of the world's first welfare

system and centrally planned domestic economy. While some form of primitive communism existed before the institutionalized Christian communistic practices of the first three centuries AD, these were reserved for small communities of Greek-speaking intellectuals or Jewish religious fanatics. What made Christian communism unique was its moral universalism and non-ethnocentric orientation. Given the egalitarian thrust of early Christian communist ideology, it should come as no surprise that the central organizing principle of classical Marxist economics, “From each according to his ability, to each according to his need,” was lifted verbatim from the pages of the New Testament.

The Christian origins of modern liberalism and socialism

The “anticipatory” consequences of spiritual equality meant social and economic equality for the church, leading to the establishment of formal communism in the early Christian communities. This was not just philanthropy, but a highly organized social welfare system that maximized the redistribution of wealth. Early Christian communism was widespread and lasted for centuries, crossing both geographical and ethno-cultural boundaries. The communist practices of the ante-Nicene church were rooted in the Jesus tradition of the 1st century. The existence of early Christian communism is well-attested by the Ante-Nicene fathers and contemporary pagans.

After Christianity became the official state religion, the church became increasingly hierarchical as ecclesiastical functions were merged with those of imperial bureaucracy. The communist socio-economic practices of the early church were abandoned by medieval Christians. This was replaced by a view of inequality as static, the result of a “great chain of being” that ranked things from lowest to highest. The great chain was used by theologians to justify cosmologically the rigidly stratified social order that had emerged from the ashes of the old Roman world. It added a veneer of ideological legitimacy to the feudal system in Europe. In the great chain, Christ’s vicar, the pope, was stationed at the top, followed by European monarchs, clergy, nobility and, at the very bottom, landless peasantry. This entailed a view of spiritual equality as “antipathetic.” St. Thomas Aquinas provided further justification for inequality along narrowly teleological lines. In the *Summa Contra Gentiles*, diversity and variety in creation reflect the harmonious order established by god. If

the universe only contained equal things, only one kind of good would exist and this would detract from the beauty and perfection of creation.

The antipathetic view of Christian equality was the dominant one until the Protestant Reformation of the 16th century. Martin Luther's iconic act—the nailing of the 95 Theses to the Wittenberg Castle door in 1517—began an ecclesiastical crisis of authority that was to have tremendous repercussions for the future of Western history. The pope was no longer the supreme representative of Christ on earth, but an irredeemably corrupt tyrant, who had wantonly cast the church into the wilderness of spiritual oblivion and error.

Access to previously unknown works of ancient science and philosophy introduced to an educated public the pagan epistemic values that would pave the way for the Scientific Revolution of the 17th century. The humanist cry of *ad fontes!* was eagerly embraced by Reformers. It allowed them to undermine scholastic hermeneutical principles (i.e. the Quadriga) and the major doctrines of medieval Christianity. The rediscovery of more reliable manuscripts of the Bible served as an important catalyst of the Reformation.

Reformed theologians, armed with humanist textual and philological methods, studied the New Testament and the Ante-Nicene fathers in the original languages. This led to a Christian “renaissance,” a rediscovery of the early Christian world. Compared to the lax morality and spiritual indifference of late medieval clergy, the first 4 or 5 centuries of the primitive church seemed like a golden age, one that maintained the doctrinal purity of Christian orthodoxy until Pope Gregory I, unencumbered by the gross distortions of scholastic theology and ecclesiastical tradition. Early Christian teachings and practices, forgotten during the Middle Ages, became popular once again among Protestants.

Reformers sought to recapture the spirit of primitive Christianity by incorporating egalitarian and majoritarian principles into an early modern ecclesiastical setting. Egalitarian thought was first enunciated in Luther's teaching on the universal priesthood of all believers. In contrast to medieval Christian teaching, which viewed the clergy as members of a spiritual aristocracy, Luther proclaimed all Christians equally priests before god, with each one having the same capacity to preach and minister to fellow believers. On this basis, Luther demanded an end to the differential treatment of clergy and laity under canon law. He also defended the majoritarian principle by challenging the Roman ecclesiastical prerogative of appointing

ministers for Christian congregations. Calvin, the other great Reformed leader, acknowledged the real-world consequences of spiritual equality, but approached it from the perspective of universal equality in total depravity.

Protestant radicals viewed the egalitarian policies of the mainstream Reformed churches as fundamentally inadequate; any concrete realization of Christian spiritual equality entailed a large-scale revival of the communistic socio-economic practices of the primitive church. Muntzer, an early disciple of Luther, is representative of this more radical egalitarian version of the gospel. In 1525, a group of religious fanatics, including Muntzer, seized control of Muhlhausen in Thuringia. During their brief rule over the city, they implemented the program of the Eleven Articles, a revolutionary document calling for social justice and the elimination of poverty. Idols were smashed, monks were driven out of their convents and monastic property was seized and redistributed to the poor. From the pulpit, Muntzer delivered fiery sermons ordering his congregation to do away with the “idol” of private property if they wished the “spirit of God” to dwell among them. A leader of the Peasant’s War in Germany, he was captured in May of 1525 after his army was defeated at Frankenhausen. He was tortured and then executed, but not before his captors were able to extract the confession: *Omnia sunt communia*. Whether the confession represents the exact words of Muntzer is controversial; nevertheless, it accurately reflects Muntzer’s anti-materialistic piety and view that the teachings of the gospel were to be implemented in full.

The Munster Rebellion of 1534-1535, led by Jan Matthys and Johann of Leiden, was far more extreme in its radicalism. After the Anabaptist seizure of the city, Matthys declared Munster the site of the New Jerusalem. Catholics and Lutherans were then driven from the town, their property confiscated and redistributed to the poor “according to their needs” by deacons who had been carefully selected by Matthys. They set about imposing the primitive communism of the early church upon the town’s inhabitants. Money was abolished; personal dwellings were made the public property of all Christian believers; people were forced to cook and eat their food in communal kitchens and dining-halls, in imitation of the early Christian “love feasts.” Ominously, Matthys and Johann even ordered the mass burning of all books, except the Bible. This was to symbolize a break with the sinful past and the beginning of a new communist era, like the Year One of the French Revolutionary National

Convention. In the fall of 1534, Anabaptist-controlled Munster officially abolished all private property within city limits. But the Anabaptist commune was not to last for long. After a lengthy siege, the Anabaptist ringleaders, including Johann of Leiden, were captured, tortured and then executed by the Bishop of Munster.

The Diggers (or “True Levellers”) and the Levellers (or “Agitators”), active during the English Civil Wars (1642-1651) and the Protectorate (1653-1659), were strongly influenced by primitive Christian teaching. The Diggers, founded by Gerard Winstanley, were inspired by the communist socio-economic practices of the early Christians. They tried to establish agrarian communism in England, but were opposed in this endeavor, often violently, by wealthy farmers and local government officials who dismissed them as atheists and libertines. The more influential Levellers, a radical Puritan faction, tried to thoroughly democratize England by introducing policies of religious toleration and universal male suffrage. Their rejection of the arbitrary monarchical power of King Charles I in favor of egalitarian democracy was ultimately informed by Christian theological premises. Prominent Levellers like “Freeborn” John Lilburne argued for democratic egalitarian principles based on their exegetical interpretation of the Book of Genesis. All men were created equal, they said, with no one having more power, dignity and authority than anyone else in the Garden of Eden. Since no man had the right to exercise authority over others, only popular sovereignty could legitimately serve as the underlying basis of civil government. Many Leveller proposals, as written down in the Agreement of the People, were incorporated into the English Bill of Rights of 1689. This document later influenced the American Bill of Rights of 1791.

John Locke was the founder of modern liberalism, a political tradition soaked in Christian religious dogma. He drew many social and political implications from Christian spiritual equality. His belief in equality was rooted in the firm conviction that all men were created in the image of god, making them equal by nature. Church fathers and medieval theologians had long argued that all men, whether slave or free, were “by nature equal,” but that social inequality among men was god’s punishment for sin. John Locke agreed with the patristic and medieval authors on natural equality but repudiated their use of original sin to justify the passive acceptance of human social and economic inequality. Like the Protestant reformers before him, he believed that spiritual equality was not merely eschatological, but

entailed certain real-world implications of far-reaching political significance.

Locke's argument for universal equality was derived from a careful historical and exegetical interpretation of the biblical narrative. The creation of man in god's image had enormous ramifications for his political theory, especially as it concerns his views on the nature of civil government and the scope of its authority. From his reading of Genesis, Locke argued that no man had the right to dominate and exploit other members of the human species. Man was created by god to exercise dominion over the animal kingdom. Unlike animals, who are by nature inferior, there can be no subjection among humans because their species-membership bears the imprint of an "omnipotent and infinitely wise maker." This meant that all men are born naturally free and independent. Locke's view of universal equality further entailed the "possession of the same faculties" by all men. Although men differed in terms of gross intellectual endowment, they all possessed a low-level intellectual ability that allowed them to manipulate abstract ideas and logically reason out the existence of a supreme being.

In Locke's view, all government authority must be based on the consent of the electorate. This was an extension of his belief in mankind's natural equality. Any abuse of power by elected representatives, when all judicial and political avenues of redress had been exhausted, was to be remedied by armed revolution. This would restore men to the original liberty they had in the Garden of Eden. Freedom from tyranny would allow them to elect a government that was more consonant with the will of the people.

Locke's theory of natural rights was based on biblical notions of an idyllic prehistory in the Garden of Eden. Contrary to monarchical theorists like Filmer, man's earliest social organization was not a hierarchical one, but egalitarian and democratic. If all men were created equal, no one had the right to deprive any man of life, liberty and private property. In Lockean political philosophy, rights are essentially moral obligations with Christian religious overtones. If men were obliged to surrender certain natural rights to the civil government, it was only because they were better administered collectively for the general welfare. Those rights that could not be surrendered were considered basic liberties, like the right to life and private property.

Early modern Christian writers envisioned in detail what an ideal communist society would look like and how it would function.

The earliest communist literature emerged from within a Christian religious context. A famous example is Thomas More's *Utopia*, written in 1516, which owes more to patristic ideals of communism and monastic egalitarian practice than Plato's *Republic*. Another explicitly communist work is the Dominican friar Tommaso Campanella's 1602 book *City of the Sun*. These works form an important bridge between pre-modern Christian communism and the "utopian" and "scientific" socialism of the 19th century. For the first time in history, these writings provided an in-depth critique of the socio-economic conditions of contemporary European society, indicating that only through implementation of a communist system would it be possible to fully realize the humanist ideals of the Renaissance. They went beyond communalization of property within isolated patriarchal communities to envisage the transformation of large-scale political units into unified economic organisms. These would be characterized by social ownership and democratic control. Implicit in these writings was the assumption that only the power of the state could bring about a just and humanitarian social order.

"Utopian" or pre-Marxian socialism was an important stage in the development of modern leftist ideology. Its major exponents, Blanc, Cabet, Fourier, Saint-Simon and Owen, were either devout Christians or men profoundly influenced by the socio-economic and ethical teachings of primitive Christianity. They often viewed Jesus of Nazareth as a great socialist leader. They typically believed that their version of communism was a faithful realization of Jesus' evangelical message. In the pre-Marxian vision, the primitive communism of the early Christian church was an ideal to be embraced and imitated. Many of these writers even defended their communist beliefs through extensive quotation from the New Testament.

Louis Blanc saw Jesus Christ as the "sublime master of all socialists" and socialism as the "gospel in action." Etienne Cabet, the founder of the Icarian movement, equated true Christianity with communism. If Icarianism was the earthly realization of Jesus' vision of a coming kingdom of god, it was imperative that all communists "admire, love and invoke Jesus Christ and his doctrine." Charles Fourier, an early founder of modern socialism, viewed Jesus Christ and Isaac Newton as the two most important figures in the formative development of his belief-system. He grounded his socialist ideology squarely within the Christian tradition. As the only true follower of Jesus Christ, Fourier was sent to earth as the "Comforter" of John

14:26, the “Messiah of Reason” who would rehabilitate all mankind along socialist industrial lines.

Henri de Saint-Simon, another important founder of modern socialism, believed the true gospel of Christ to be one of humility and equality. He advocated a “New Christianity” that would realize the practical and economic implications of the just world order preached by Jesus. Saint-Simon was also an early precursor of the Social Gospel movement, which sought to ameliorate social pathology through application of Christian ethical principles. The early Welsh founder of modern socialism, Robert Owen, although hostile to organized Christianity and other established religions, regarded his version of socialism as “true and genuine Christianity, freed from the errors that had been attached to it.” Only through the practice of socialism would the “invaluable precepts of the Gospel” be fully realized in contemporary industrial society.

The earliest pioneers of socialism, all of whom maintained socio-economic views grounded upon Christian religious principles, exercised a profound and lasting influence on Marx. His neo-Christian religious beliefs must be regarded as the only real historical successor of orthodox Christianity, largely because his ideology led to the implementation of Christian socio-economic teachings on a scale hitherto unimaginable. Muntzer, the radical Anabaptists and other Christian communists are considered important predecessors of the modern socialist movements of the 19th and 20th centuries. For example, in Friedrich Engels’ short monograph *The Peasant War in Germany*, Muntzer is immortalized as the man whose religious and political views were way ahead of his times. He even possessed a far more sophisticated “theoretical equipment” than the many communist movements of Engels’ own day.

The primitive communist transformation of the socio-economic order under Christianity is based on 1.) the elimination of all ethno-linguistic and socio-economic distinction between men (unity in Christ) and; 2.) the fundamental spiritual equality of all human beings before god; it is the mirror image of the modern communist transformation of the socio-economic order under classical Marxist ideology, which is based on 1.) elimination of all class distinction between men and; 2.) a fundamental “equality” of access to a common storehouse of agricultural produce and manufactured goods. The numerous similarities between Christian communism and Marxism are too striking to be mere coincidence. Without the

dominant influence of Christianity, the rise of modern communism and socialism would have been impossible.

The Protestant Reformation of the 16th century links the socio-economic egalitarianism of the early Christian communities with the socio-economic egalitarianism of the modern West. As a religious mass movement beginning in late medieval times, it profoundly affected the course of Western civilization. The Reformation played an instrumental role in the initial formulation and spread of liberal and socialist forms of egalitarian thought that now serve as the dominant state religions of the modern Western “democracies.” Without Luther and the mass upheaval that followed in his wake, Christian spiritual equality would have remained an eschatological fact with no direct bearing on the modern secular world.

Spengler’s observation that “Christian theology is the grandmother of Bolshevism” is a truism. All forms of Western communism are grounded in the Christian tradition. The same applies to liberal egalitarian thought, which was also formulated within a Christian religious milieu.

Karl Marx, chief interpreter of the “Protestant Aquinas”

Marxist ideology is neither rationally explicable nor empirically verifiable. This means that Marxism is not subject to revision when its prophecies fail to materialize, or its cardinal doctrines are disproven; instead, like the Christian religionist, the Marxist ideologue is forced to engage in mind-numbing apologetics to maintain a thin veneer of ideological respectability. Despite claims of being “scientific,” Marxism requires a rigid doctrinal orthodoxy that demands excommunication of heretics who deviate from the established creed. Marxism is, in fact, a neo-Christian religious cult with its own prophets, saviors, holy books, holy days, and holy sites, as well as sacred rituals and devotional music.

Marxism shares the same basic doctrines as Christianity, albeit in materialist garb. The Garden of Eden finds its Marxist counterpart in the egalitarian social arrangement preceding the rise of civilization. The Fall from paradise occurs with Adam and Eve’s disobedience; in the Marxist worldview, the Fall occurs with the introduction of the division of labor. In Christianity, there is the devil; in Marxism, the villain is the capitalist. Marx’s historical materialism is merely the eschatological framework of Christian orthodoxy in secularized form. In Christianity, god works through history to redeem the elect. This

leads to an apocalyptic showdown between the forces of good and evil, the millennial reign of Christ, and the re-establishment of utopian conditions on earth. The same teleological view of history is found in Marxist ideology. The internal contradictions within the flow of capital resolve themselves in favor of proletarian liberation from capitalist exploitation. The continuous valorization and concentration of financial resources in the hands of the capitalist, combined with the “immiseration” of the proletariat, generate apocalyptic conditions or “revolution.” This leads to the overthrow of the capitalists, seizure of the means of production, dictatorship of the proletariat and finally, the establishment of communist paradise at the end of history.

Marx’s vision of history is so deeply rooted in Christianity that his philosophy would be more accurately classified as a branch of liberal Protestantism. This would situate Marx within a Christian theological tradition beginning with the Jew Saul of Tarsus. Even Marx’s atheism does not exclude him from the Christian tradition; the dialectic in Marx’s philosophy of history possesses the same function as the triune godhead of Christianity; both are abstract agencies whose purpose is to bring the salvation plan of history to its final consummation in apocalyptic conflict, returning all humanity to an imagined golden age that once existed in the remote past. Marx, like the primitive Christians and their Reformed inheritors, takes the anticipatory view of human spiritual equality to its final logical conclusion.

From whence does Marxism acquire its character as a secularized version of the Christian gospel? The philosophical method of dialectical materialism, the cornerstone upon which the entire edifice of “scientific” socialism was constructed, is derived from Hegel’s use of dialectic in *Phenomenology of Spirit*. Hegel, called the “Protestant Aquinas” because of his systematization and unification of a wide variety of topics in philosophy and Christian theology, first conceived of dialectic in his early theological writings. According to the philological and historical evidence, Hegel, after having spent years immersing himself in St. Paul’s Letters as a Protestant seminarian, appropriated the term *Aufhebung* from Luther’s commentary on Romans. This was Luther’s translation of the messianic term *katargesis* in the Pauline epistles. Hegel made the term the fundamental axis of his dialectic because Luther’s use of *Aufhebung* had the double meaning of abolishing and conserving, like its koine Greek equivalent *katargesis*.

Of greater significance is Hegel's use of Protestant trinitarian theology to elucidate the underlying structure of objective reality. For Hegel, the Absolute is the complete totality of everything in existence; if this is considered as a unity, the Absolute is god, or the self-consciousness of the universe. The world of sense and experience is necessarily triadic because, as Absolute Mind, it reflects the trinitarian structure of the Christian godhead. This makes everything in the known universe amenable to rational explanation. "Mystery" has no place in Hegel's version of Protestant theology because faith has been replaced with knowledge.

Hegel's logical system is divided into three parts, each corresponding to the three persons of the trinity: I. Logic II. Nature III. Spirit. These are each further subdivided into three more categories and so on, reflecting Hegel's belief that any systematization of philosophical and theological knowledge must faithfully mirror the underlying triadic structure of objective reality to achieve some degree of rational coherence. Even Hegel's dialectical method, the cornerstone of his philosophy, is triadic in structure. The dialectic has three "moments": (1.) a moment of fixity; (2.) a dialectical or negatively rational moment and; (3.) a speculative or positively rational moment.

In Hegel's dialectic triad, a fixed concept (first moment) becomes unstable because of a one-sided or restrictive character (second moment). In the process of "sublation" (or *Aufhebung*), the concept of the first moment is overcome and preserved, but an inherent instability within the concept leads to the creation of its direct opposite. In the third moment, a higher rational unity emerges from the negation of the original negation. Hegel's teleological vision of the historical process unfolds according to this three-stage dialectical process of contradiction, sublation and unity of opposites.

This system is by no means strictly deterministic; in Hegel's view of history, the trinitarian god is revealed as transcendent in the dynamic relationship between historical necessity and contingency, which subsist as overarching unity on a higher rational plane of existence. Without this crucial ingredient of contingency, the *telos* of history would remain outside humanity's grasp, frustrating the divine plan of a trinitarian god who reveals himself through the logic of the historical dialectic. The Hegelian *telos* is the universal self-realization of freedom through the historical development of man's consciousness of the divine, attaining its highest stage of fulfillment in the elimination of all Christian "mysteries" through complete rational

self-knowledge of god. Given the role of freedom in this dialectical view of history, the pivotal significance of the Protestant Reformation for Hegel is easily comprehended. Luther's iconic enunciation of the doctrine of universal priesthood, combined with his repudiation of medieval ecclesiastical authority, meant that freedom was on the threshold of achieving full actualization within the historical process as a universal phenomenon, bringing us further toward the *telos* of history in modern times.

Like St. Augustine's linear view of history in *City of God*, Hegel's view is also fundamentally Christian, permeated by the eschatological and soteriological elements of Protestant orthodoxy. The central miracle of Christianity, the Incarnation or Logos made flesh, is further reflected in the unfolding of the historical dialectic. The dialectical overcoming of particularity and universality, finite and infinite at the end of history, when man achieves rational self-knowledge of the absolute, is patterned on the Incarnation, or the dialectical overcoming of the opposition between god and man. The self-manifestation of god in the historical process makes man co-agent in the divine plan of post-historical redemption. This occurs despite man's alienation and estrangement from god. The "unhappy consciousness," yearning for god, finally becomes aware of his individual co-agency in god's plan of universal salvation and achieves liberation from despair. This realization, which is really a collective one, ushers in the end of history by ensuring man's salvation through the establishment of god's kingdom on earth.

For Marx, the Hegelian dialectic suffered from an internal contradiction. The logic of dialectic presented human history as an evolutionary process, one of constant motion and change, with no final, absolute form. Yet paradoxically, the laws of dialectic that structured historical development within Hegel's idealist system were absolutes in a system that was itself final and absolute. How was this contradiction to be resolved? "With [Hegel]," Marx wrote in *Das Kapital*, "[the dialectic] is standing on its head. It must be inverted, in order to discover the rational kernel within the mystical shell." Inversion of Hegel's speculative idealism resolves this internal contradiction by recasting the logic of evolution as an open-ended process. The materialist dialectic replaces the idealist teleological-conceptual framework of Hegel's system with an evolutionary form of human social and biological development. Nothing is absolute in Marx's system, except the need for continuous dialectical progression through contradiction and unity of opposites. If all substantial being is

relative and transitory, it follows that the laws of dialectic can only be applied to it in a relative fashion. If evolution is a continuous and open-ended process, no idealist resolution of its objective material contradictions is possible without fetishizing them as part of some hermetically sealed, closed system. Thus, Marx's inversion of the dialectic rescued it from Hegel's absolute Christian idealist framework, giving it a thoroughly natural, anthropological foundation within an evolutionary materialist framework. With a materialized dialectic, Marx was able to formulate a philosophical methodology that could analyze capitalist economic relations from a scientific perspective.

The eschatological conceptualization of history as both linear and teleological is a uniquely Judeo-Christian "contribution" to Western culture. This replaced the earlier Greek view of history as a cyclical process. Hegel translated the eschatological framework of Lutheran Protestant theology into a well-organized philosophical system. The laws of dialectic were simply contradictions within the Christian narrative of redemption. The Marxist theory of historical materialism assimilated this Christian eschatological framework, in "demystified" and rational form, precisely because its philosophical methodology incorporated Hegel's dialectic as the motor force of historical development. Thus, we have primitive communism for the Garden of Eden, capitalist oppressors for the devil, man's self-alienation for the effects of original sin, a classless society for the kingdom of god and so forth. In Marx's secularized Protestant theology, historical evolution proceeds by way of class conflict, leading to proletarian emancipation and communist paradise. In Hegel, man achieves rational self-knowledge of god, whereas for Marx, man achieves rational self-knowledge of himself at history's end, which is really the beginning of man's "true" history according to the Marxist plan of salvation.

Marx's philosophy, when stripped of all socio-economic elements, is the trinitarian and Christological dimension of Hegel's speculative Protestant rationalism in materialist form. The eschatological and soteriological framework of orthodox Christianity remains intact, although secularized and inverted. Like every good Protestant, Marx acknowledged the influence of the Reformation upon his own ideas, tracing his revolutionary pedigree through Hegel to the renegade monk Luther. The global dissemination of Marxism has revealed Karl Marx as one of the most influential Christian theologians after St. Paul. This neo-Christianity is potentially even more destructive than the patristic Christianity that infected and

nearly exterminated the Western civilization of antiquity. Economic Marxism has killed an estimated 100 million people in the 20th century; if trends continue, cultural Marxism will lead to the civilizational and cultural extinction of the West.

Most destructive force in European history? World's most dangerous religion?

Among the great religions, only Christianity contains within its shell an unlimited capacity for self-destruction. Nihilism lies at the core of the Christian gospel; in pure form, the religion demands the total renunciation of all worldly attachment for the greater glory of the kingdom of god. Christianity is the negation of life because it sets goals that, when attained, lead to the annihilation of the individual. As far as Western survival is concerned, this can only mean one thing: civilizational collapse and ethnic suicide. This is exactly what happened during the Dark Ages, when Christians were at the apogee of their power and influence in Europe. This decline was reversed by courageous intellectuals who had rediscovered the glories of the ancient civilizations, using this past achievement as the basis for new achievements and discoveries.

Christianity is a dangerous religion. It maximizes the survival and reproduction of the genetically unfit at the expense of society's more productive members. It promotes the mass invasion of the West by foreigners of low genetic quality, especially from the Third World. By lowering collective IQ, Christianity has accelerated Western civilizational decline. Neo-Christianity, in the form of liberalism and cultural Marxism, has inherited the orthodox Christian high regard for *Lebensunwertes Leben*. Christians and neo-Christians have even provided the necessary economic and political means, i.e. welfare statism and human rights, for ensuring that the genetically unfit breed large numbers of offspring with each passing generation. This has created an "idiocracy," one that threatens the sustainability of all Western institutions. With each passing year, an enormous fiscal burden is imposed on the state for the support and daily maintenance of this growing class of dependents.

The Christian belief in the sacredness or intrinsic worth of all human life means that the religion is best regarded as an inherently anti-eugenic force. This Christian hatred of race improvement has manifested itself throughout European history. Christian monasticism and the priesthood, which removed Europe's most gifted men from the gene pool, helped prolong the Dark Ages by hundreds of years.

Christian opposition to eugenics may also be driven by a recognition that actual religious belief is correlated with genetic inferiority. The negative correlation between intelligence and religiosity has been known since the mid-1920's. Recent findings include a 2009 study revealing that atheists have average IQ's 6 points higher than religious believers. This more than exceeds the threshold for statistical significance. The study further explored the relationship between national IQ and disbelief in god, finding a correlation of 0.60. This negative correlation, replicated across multiple studies, is the main reason why Christianity has experienced such explosive growth in the underdeveloped regions of Africa and Latin America. In this context, Christian opposition to eugenics is a defensive maneuver. A more biologically evolved population would abandon Christianity for a rational belief-system. This would bankrupt the Christian religion by emptying church coffers and forcing its clergy to find an alternative source of employment.

Christianity is a threat to global peace and security. This makes it the world's most dangerous religion. The Roman Catholic Church, the largest Christian denomination in the world at almost 1.3 billion members, is opposed to abortion and all other forms of contraception. Protestants are also against abortion, although many support voluntary contraception. Neo-Christians, which include modern liberals and cultural Marxists, although not opposed to the free availability of abortion and contraception in the West, are opposed to population stabilization and reduction in Third World countries.

Although modern research has demonstrated the existence of a significant positive correlation between foreign aid and fertility, Christian organizations continue to actively send aid to Third World countries. The continuous flow of money from the global north to the global south has led to explosive population growth in the developing regions of the world. This problem is most acute in Africa, where the demographic situation has been significantly exacerbated by foreign aid from the liberal governments of developed countries and Christian charities. The population increases through a continuous stream of charitable donation, which places great strain on available resources as the local carrying capacity of the land is exceeded. Competition for scarce resources intensifies, bringing violent conflict in its wake; large-scale famines occur with increasing frequency and severity. The destabilization of entire regions leads to increasing numbers of Africans desperately trying to escape worsening

conditions in their own countries, accelerating the destruction of Western civilization through the demographic time bomb of Third World migration. After the West has been utterly destroyed by rampaging migrant hordes, the populations that once survived on Christian charity and foreign aid return to subsistence-level conditions after Malthusian catastrophe. This results in widespread depopulation of Africa south of the Sahara Desert.

Like the patristic Christianity that once menaced the world of classical antiquity, the “neo-Christianity” of social welfare liberalism and cultural Marxism threatens to bring about the complete destruction of modern Western civilization. Political doctrines like equality and human rights, forged within a Christian theological context, are now used as tools for the dispossession of Europeans in their own homelands. Not only is neo-Christianity represented by liberal-leftist ideology; it is also an intrinsic element of modern Christian teaching that has rediscovered its primitive Christian roots. All Christian churches, both Protestant and Catholic, support racial egalitarianism; they actively promote the ethnocide of the West through massive and indiscriminate Third World immigration. This resurgent neo-Christianity gathers momentum with each passing decade. Time will only tell whether the neo-Christian recreation of god’s kingdom on earth is successful, but the current prognosis for Western civilization remains a bleak one.

The multiculturalist state religion was implemented during the cultural revolution of the 1960s. Reversal of course is not possible in this current atmosphere of state-sanctioned political correctness. If the liberal-leftist regimes of the West maintain their grip on power, the dystopian conditions they have socially engineered will continue without interruption into the foreseeable future. The totalitarian nature of multicultural ideology is further reinforced by the systematic brainwashing of Western populations and Jewish elite control of politics, the media, all major financial institutions and the academic world.

European civilization is in danger of being permanently eclipsed by the specter of neo-Christian influence, which hangs over the continent like the sword of Damocles. We will always have the Bible and the church, but Western scientific and technological advancement will not be with us forever. It is obvious that Christianity offers nothing but endless misery and suffering for Western man. Unless the remaining vestiges of Christianity in Europe are extinguished without a trace, European civilization will find itself

submerged in a dark age more long-lasting and calamitous than the one that engulfed Europe after the Christianization of the Latin-speaking West in the 4th century.

For the first time in history, Western man must choose between Christianity or the survival of his own civilization. We can only hope that he chooses wisely as the “hour of decision” fast approaches.

The Christian apologetics of Prof. Kevin MacDonald

Sociobiological accounts of Western pathological altruism are based on inferences not supported by the available empirical evidence. For example, if the individualism of European societies is the result of evolutionary adaptation under ecologically adverse conditions, a similar tendency would be found among other ethno-racial groups that evolved in the same environment. However, Eastern Europeans and Northeast Asians evolved in the same North Eurasian and Circumpolar region but remain strongly ethnocentric and collectivist.

Those arguing in favor of a European genetic basis for pathological altruism face another serious problem: for thousands of years of recorded history, there isn't a single instance of collectively suicidal behavior among Europeans until the Christianization of Rome in the 4th century. Why this is the case requires the following explanation.

Ancient ethical norms diverged considerably from modern ones. Pity was condemned as a vice; mercy was despised as a character flaw. Mercy was viewed as the antithesis of justice because no one deserved help that had not been earned. The rational man was typically expected to be callous towards the sufferings of the less fortunate. His philosophical training in the academies had shown him that mercy was an irrational and impulsive behavior whose proper antidote was self-restraint and stoic calm in the face of adversity. In the Roman world, *clementia* was reserved exclusively for the vanquished in battle or the guilty defendant at trial. Weaklings and the economically disadvantaged were beneath contempt.

Life in the ancient world was quite brutal by modern Western standards. The punishments meted out to criminals—blinding, burning with coals, branding with hot irons and mutilation—were exceedingly cruel and unusual. Public entertainment was noted for its brutality. In the *naumachia*, armies of convicts and POW's were forced to fight each other to the death in naval vessels on man-made lakes.

Gladiatorial combat remained immensely popular for centuries, until the monk Telemachus tried to separate two gladiators during a match in the Roman coliseum. He was promptly stoned to death by the mob for his efforts. Slavery was considered a non-issue in the ancient world. Aristotle rationalized the institution by dividing men into two classes: those by nature free, and therefore capable of assuming the responsibilities of citizenship, and those who were by nature slaves. A slave was defined as chattel property bereft of the capacity to reason. This meant that he could be sexually exploited, whipped, tortured and killed by his master without fear of legal reprisal.

Racism or, more accurately, “proto-racism” was more widespread and more accepted in the ancient world than in our politically correct modern Western “democracies.” As revealed by in-depth examination of classical literary sources, the Greeks were typically ethnocentric and xenophobic. They were given to frequent generalization, often negative, about rival ethnicities. The Greeks casually and openly discriminated against foreigners based on deeply ingrained proto-racial prejudices. Ethno-racial intermarriage, even among closely related Greek ethnic and tribal groups, was universally despised. It was even regarded as a root cause of physical and mental degeneration. The absence of terms like “racism,” “discrimination” and “prejudice” in the ancient world reveals that proto-racist attitudes were not generally condemned or seen as pathological.

Greek intellectual and biological superiority was determined by their intermediate geographical position between lazy, stupid northern Europeans and effeminate, pleasure-loving Asians. The Greeks were the best of men because they had been exposed to the right climate and occupied the right soil. The Greeks looked down upon foreigners, pejoratively referring to them as “barbarians.” This was an onomatopoeia derived from Hellenic mockery of unintelligible foreign speech. Barbarians were viewed as the natural inferiors of the civilized peoples of the Mediterranean basin. Prejudice was not only directed at foreigners. Significant interethnic rivalry also existed among fellow Greeks, as demonstrated by the history of the Peloponnesian Wars. Greek patriots despised their Roman conquerors, even referring to them contemptuously as barbarians. After the conquest of Macedonia, the Romans embraced the prejudices of their Greek subjects as their own.

How do contemporary sociobiological accounts of Western pathological altruism explain this?

It has been alleged that pathological altruism was always a deeply ingrained European character flaw. The Pythagorean communism of the 5th century BC is frequently mentioned as corroborating evidence, but these practices were reserved for the intellectual elite. Much the same could be said for Stoic cosmopolitanism, which bears no similarity to the deracinated cosmopolitanism of the modern West. In the Greek variant, the intellectual gains world citizenship by living in accord with the cosmic law of universal reason; in the Roman variant, the *cosmopolis* is identified with the Roman patria. The Hellenistic empire of Alexander the Great is believed by some to have been established on a morally universalist foundation. These accusations have their basis in the rhetorical amplifications and literary embellishments of chroniclers who wrote long after the exploits of Alexander. The expansion of the Greek sphere of influence in Asia was romanticized by some as implying a new world order based on an imagined brotherhood of man. This is contradicted by the historical record. In actuality, Alexander and his generals promoted a policy of residential segregation along ethno-racial lines in the conquered territories, with Greek colonists on one side and natives on the other. In the Greek view, Hellenized Egyptians, Israelites, Syrians and Babylonians were racial foreigners who had successfully assimilated Greek culture; clearly then, cultural and linguistic Hellenization was not enough to make one "Greek." Ancestral lineage was an important component of ancient Greek identity. Herodotus observed that the Greeks saw themselves as a community "of one blood and of one tongue." Caracalla's extension of the franchise to Roman provincials in 212 AD was not an act of universalism per se, but occurred after centuries of Romanization. It was done for purposes of taxation and military recruitment. This imperial legislation, known as the Antonine Constitution, did not abolish ethnic distinction among Roman citizens.

The conventional sociobiological explanation of Prof. Kevin MacDonald and others is contradicted by the pervasive brutality and ethno-racial collectivism of ancient societies. Given Christianity's role as an agent of Western decline, no explanation will be fully adequate until this is finally acknowledged and taken into consideration. Prof. MacDonald, in an essay for *The Occidental Observer*, "Christianity and the Ethnic Suicide of the West," ignores this major obstacle to his own detriment, arguing that from a Western historical perspective, Christianity was a relatively benign influence. Despite MacDonald's

eminence as an authority on 20th century Jewish intellectual and political movements, his defense of Christianity reveals a superficial understanding of history, contemporary political theory and Christian theology.

Prof. MacDonald whitewashes Christianity throughout, denying that the religion has ever been “a root cause of Western decline.” He observes that Christianity was the religion of the West during the age of European exploration and colonization, but not once does he mention that Christianity was a spent force by the late Middle Ages, having undergone a serious and irreversible decline in power and influence. Prof. MacDonald does not mention that after 1400, Christendom was no longer unified because the legitimacy of medieval ecclesiastical authority had been shattered; first, by the rediscovery of classical science and philosophy, which shook the Christian worldview to its very foundations, and second, by the Protestant Reformation, which reduced the pope to the status of a mere figurehead. This set the stage for the large-scale dissemination of atheism and agnosticism in the 20th century. Gutenberg’s invention of the printing press, combined with the spread of mass literacy, virtually ensured that the Christian church would never again control European intellectual life. If the late medieval church had retained the same ecclesiastical and political authority it had under Pope Innocent III, European colonization and exploration of the globe would have been virtually inconceivable. For these reasons, it is more historically accurate to situate European territorial expansion within the context of resurgent pagan epistemic values, i.e. empirical rationality, intellectual curiosity and the pursuit of scientific progress for its own sake, during the Renaissance and the Scientific Revolution.

It is argued that the decline of the West has co-occurred with the decline of Christianity as an established faith, but this is incorrect. The Renaissance and the Scientific Revolution, as well as exploration and colonization that occurred along with it, were only possible because of the collapse of ecclesiastical authority in the late medieval period. This eroded the Christian stranglehold on the spread of knowledge, replacing blind faith with the pagan epistemic values of classical antiquity. The recent decline of the modern West beginning in the 1960s has co-occurred with the growing influence of a neo-Christian ethic in the public sphere, just as the decline of the ancient world co-occurred with the triumph of Christianity over the forces of paganism.

Prof. MacDonald observes that Christians have not always been consistent moral universalists in practice, but this is a non-sequitur. Marxists have not always been consistently anti-racist or multiculturalist, given Stalin's rabid anti-Semitism, aggressive policy of national Russification, and deportation of entire ethnic populations to Siberia, but this does not change the fact that anti-racism and multiculturalism are characteristic features of Marxist orthodoxy. Since when have the inconsistent practices of a few individuals ever mitigated or excused the destructive nature of an ideology completely at odds with the biological reality of human nature? Likewise, MacDonald's non-sequitur does not affect the central importance of spiritual equality in the Christian belief-system. Historically, Christians were divided on whether spiritual equality entailed certain real-world implications or was of purely eschatological significance.

This hopelessly muddled line of argument revolves around a nebulous definition of "traditional" Christianity, a term either alluded to or directly mentioned throughout. If traditional Christianity is supposedly good for Europeans, how can it be universalist and ethnocentric at the same time, as in the case of American abolitionists and slave-owners? Or is traditional Christianity whatever form of Christianity MacDonald finds acceptable? If this is the case, what is the point he is trying to make here? Prof. MacDonald mentions that the patristic writers frequently criticized Jewry for being obsessed with biological descent. This placed them at odds with the multicultural and multiethnic ideology of the Christian religion. But how can the patristic writers, who systematically formulated the official dogmatic orthodoxy of the church, not be representative of "traditional" Christianity? Paradoxically, MacDonald acknowledges the ancient origin of the church's race-mixing proclivities. If he believes that the patristic writers were corrupted by egalitarian principles at a very early date, he should at least provide evidence of theological subversion.

According to Prof. MacDonald, the secular left, which initiated the cultural revolution of the 1960s, is not Christian in inspiration. This statement is egregiously wrong, revealing a profound ignorance of the philosophies of liberalism and Marxism, especially in terms of their historical development. These belief-systems originated in a Christian theological context. The core ideas of liberalism, human rights and equality, have their genesis in the careful biblical exegesis of 17th and 18th century Christian political theorists. Marxism is deeply rooted in the fertile soil of the Christian tradition, especially in the speculative Protestant rationalism of Hegel. It also draws additional

inspiration from the Reformed theological principles of Luther and the communist socio-economic practices of the primitive Christian church.

The hostility between the secular left and “traditional” Christianity is emphasized to further demonstrate the non-Christian origins of Western pathological altruism. However, his observation is completely irrelevant, as both traditional and secular Christianity are essentially rival denominations within the same Christian religious tradition. The mutual hostility that exists between the two is to be expected. Furthermore, it is foolhardy to maintain that traditional or mainline Christianity has been corrupted by the secular left; given the origins of liberalism and Marxism in Christian theology and biblical exegesis, it is more accurate to say that traditional Christianity has allowed itself to be corrupted by its own moral paradigms after taking them to their logical conclusion. The Christian theological basis of social and biological egalitarianism is merely the rediscovery and application of the original ethical teachings of Jesus and the primitive church.

Prof. MacDonald says the “contemporary zeitgeist of the left is not fundamentally Christian.” He fails to realize that the liberal-leftist ideas behind Third World immigration and state-sanctioned multiculturalism have deep roots in the Christian tradition. There is a common misunderstanding, no doubt propagated by Christian apologists, that one must embrace the supernatural claims of Christian religious dogma to be considered a Christian. This contention is not supported by contemporary scholarship. For example, Unitarians reject traditional Christian orthodoxy but remain well within the Christian fold. Neo-Christianity, like Unitarianism, is a thoroughly demythologized religion, properly defined as the application of New Testament-derived ethical injunctions to the management of contemporary social and economic relations. By this definition, Liberals and Marxists are no less Christian than your typical bible-thumping “holy roller.”

If Christianity is ultimately responsible for the destruction of Western civilization, asks MacDonald, why aren't Middle Eastern Christians destroying their own societies by aggressively pushing the same universalist and ethno-masochistic agenda? In this case, the comparison is historically flawed. The medieval Islamic conquest of Byzantine North Africa and the Near East virtually guaranteed that Middle Eastern Christianity would follow a socio-historical trajectory differing significantly from the one followed by Latin Christianity. Up

until quite recently, Middle Eastern Christians inhabited a medieval world no different from the one Europeans had lived in for centuries before the dawn of the Renaissance. Middle Eastern Christians never experienced any Reformation that allowed them to shake off the tyranny of ecclesiastical authority and wrestle with the real-world implications of spiritual equality. Furthermore, none of the conditions for a Reformation ever existed in what remained of Middle Eastern Christendom. There was no humanist movement, which meant no dramatic increase in literacy or availability of printed material. There was no rediscovery of the patristic writers or of the ancient biblical manuscripts in the original languages. Access to the original source material would have made it easier for religious dissidents to challenge ecclesiastical authority and refute long-established medieval Christian dogma. In fact, Middle Eastern Christians were *dhimmis*, a persecuted *jizya*-paying religious minority in a larger Moslem world hostile to their very survival. Given the precariousness of their legal situation in the Ottoman empire, they had no time for the finer points of biblical exegesis or theological analysis.

Prof. MacDonald states, erroneously, that in Judaism there is no “tradition of universalist ethics or for empathy with suffering non-Jews.” He is obviously not familiar with the teachings of the Old Testament: “The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God.” (Leviticus 19:34) Christianity is simply the radical universalization of Hebrew ethical concern for the plight of hapless foreigners living among them; as such, it is firmly embedded within the soil of 1st century Palestinian Judaism. Although Christianity has absorbed Greek philosophical ideas because of its wide dissemination in Europe, it is obviously not a European invention.

At this point, Prof. MacDonald asks: If the “moral universalism/idealism” that is destroying Sweden is due to Christianity, how does one explain “how people can lose every aspect of Christian ideology except the ethics”?

To answer this question, let us inquire into the historical genesis of the Christian religion and the identity of its earliest followers. Christianity originated in the yearning of Palestinian Jewry for social justice while having to patiently endure the tyranny of foreign rulers. Under these harsh conditions, Jewish beliefs in a messiah acquired an unprecedented sense of urgency, eventually assuming militant and apocalyptic overtones. This sense of urgency

reached a crescendo in 1st century Palestine; self-proclaimed messiahs amassed armed bands of followers poised and ready to establish the son of David on the throne of Caesar, by force if necessary. This is the environment in which the Jesus myth originated, woven together from different strands of Jewish tradition in an atmosphere of deep-seated yearning for the coming advent of a messiah. This advent symbolized the end of Roman tyranny and the establishment of the kingdom of god on earth.

Christianity's earliest followers were drawn from the refuse of the empire. Why? Because Christianity was the first mass movement in history to give concrete expression to the inner yearning of the people for freedom from oppression and hunger. What man has not sought to escape the oppression of his masters or the poverty of his surroundings? With the rise of Christianity, like the rise of Jewish Messianic belief, the inchoate yearnings of the mob for deliverance from oppression were replaced with a vision of a new social order that would inaugurate an age of universal justice and freedom. This new vision would lead to the establishment of a worldwide communist economic system that would forever solve world poverty and hunger. In the New Testament was found a blueprint for an ideal society that would inspire generations of social reformers and leftist revolutionaries. For centuries, it was the only widely accessible document that demanded social justice for the poor and downtrodden and the only document to propose a practical solution to the problem of social inequality: the establishment of a socially egalitarian or communist society on earth. The religion of Christianity tapped into this deep-seated, age-old psychological yearning of the masses and, for the first time in history, gave it a coherent voice. This ensured the survival of ethical Christianity long after the decline of ecclesiastical orthodoxy in the late Middle Ages, allowing it to flourish, virtually unchallenged, in the ostensibly secular milieu of the modern 21st century Western "democracies."

As a control mechanism, ethical Christianity was remarkably flexible. It could be used to justify any social arrangement, no matter how unjust or brutal. Its promise of "pie in the sky" had a remarkably pacifying effect on the illiterate serfs, who were expected to toil on the lord's manor for their daily bread. Feudal landowners encouraged Christian religious instruction because it produced an easily controlled and manipulated peasantry. Vassals had it drummed into their heads from the moment of birth that servants must obey their masters. The church promised them life everlasting in paradise if they faithfully

observed this requirement until death. The great rarity of the peasant revolt against serfdom reveals the shrewd pragmatism of those who used religion as a means of safeguarding the public order. Punishment for original sin and the Pauline dualism between body and spirit, among other things, provided European rulers with additional convenient rationalization for the institution of serfdom. In the right hands, the ethical pronouncements of the New Testament could be used as an agent of revolutionary change, capable of stirring up mass revolt and potentially unleashing forces that could tear apart the “vast fabric of feudal subordination.” This was demonstrated by the Peasant Revolt of 1381, ignited by the fanatical communist-inspired sermons of the renegade priest John Ball.

The concept of human rights—Christian ethical injunctions in secularized form—illustrate in concrete fashion why the morality of the New Testament managed to survive long after the decline of Christian dogmatic orthodoxy. Rights dominate the field of political discourse because they are considered by egalitarian ideologues the most effective mechanism available for ensuring (a) the equal treatment of all persons and; (b) equal access to the basic goods deemed necessary for maximal human flourishing. This practicality and effectiveness must be attributed to the ability of rights to fulfill the secret yearning of the common people, which is to ameliorate, as much as possible, the baneful effects of oppression and want. It achieves this by demolishing the traditional social and political distinctions once maintained between aristocracy and peasantry, placing all individuals on the same level playing field. The concept of rights has allowed the masses to closely realize their age-old utopian aspirations within a liberal egalitarian or socialist context. The concept’s great flexibility means that it can be interpreted to justify almost any entitlement. Even those who openly rejected the notion of rights, such as utilitarian philosopher Bentham, were unable to devise a more satisfactory mechanism that ensured equal treatment of all.

The Marxist tradition, emerging from under different historical circumstances, never fully decoupled Christian ethical teaching from traditional orthodoxy; instead, Marxist philosophical method necessitated an “inverted” Judeo-Christian eschatological and soteriological framework, largely because dialectical materialism is primarily an inversion of Hegel’s speculative Protestant rationalism.

In Hegelian Christianity, knowledge is substituted for faith. This eliminated the “mysteries” of Christian orthodoxy by making rational self-knowledge of god a possibility for all believers. The

trinity as absolute mind, and therefore reason incarnate, means that Jesus of Nazareth was a teacher of rational morality, although his ethical system had been corrupted by patristic and medieval expositors. If “the rational is real and the real is rational,” as Hegel said, history is not only the progressive incarnation of god, but god is the historical process itself. The triadic structure of the natural world, including human self-consciousness, proves that the structure of objective reality is determined by the triune godhead of Christianity.

Hegel’s interpretation of Christianity gave Marx the raw material he needed to extract the “rational kernel” of scientific observation from “within the mystical shell” of Hegelian speculative rationalism. This liberated dialectical analysis from Hegel’s idealist mystification, allowing Marx to do what Hegel should have done, before succumbing to Christian theological reflection: construct a normative science, a *Realwissenschaft*, analyzing the socio-economic developments within capitalism that would unleash the forces of worldwide proletarian revolution.

The secularization of Christianity preserved the religion’s ethical component, while discarding all supernatural elements. This gave us modern liberalism. In contrast, Marx turned Hegel’s Protestant theological system upside down, a process of extraction resulting in the demystification of Hegelian Christianity. In Marxist philosophy, the inversion of dialectic removes the analytical tool—the “rational kernel”—from within its Christian idealist “shell.” This is then applied to the analysis of real-world phenomena within a thorough-going materialist framework, like the internal contradictions of capital accumulation in Marxist crisis theory.

Prof. MacDonald argues for a genetic basis for moral universalism in European populations, a difficult argument to make given the historical evidence indicating a total absence of pathological altruism in the ancient world before Christianization of the Roman empire. He mentions the systematic brainwashing of Europeans and the major role of Jewish political, academic and financial influence in the ethnocide of the West, but again forgets to mention that all these cultural forces rationalize European dispossession using political ideas like universal human rights and equality, the two fundamental pillars of secularized Christianity.

Prof. MacDonald’s attempt to exculpate Christianity of being “a root cause of Western decline” is easily refuted. In the final analysis, Christianity, at least in its organized form, is the single greatest enemy of Western civilization to have ever existed.

A Europe without Christianity?

The world of classical antiquity shone as a lamp in the dark, filled with a youthful vigor that ensured its institutions and ideas would endure long after Greece and Rome ceased to exist as viable political entities. Science and reason were then snuffed out by the darkness and imbecility that followed in the wake of Christianity. Libraries were destroyed; art treasures were smashed; building in non-perishable materials almost vanished from memory; personal hygiene disappeared; ignorance was considered a virtue; chaos ensued. This was the triumph of Christianity, a syphilis of the mind that nearly wiped out Western civilization. Although Christian power and influence were shattered long ago by the rediscovery of science and reason, a resurgent Christianity now dominates the West in the form of liberal egalitarianism and cultural Marxism. These philosophies serve as the ideological basis of endless mass Third World immigration and other multiculturalist policies. This neo-Christianity has been imposed on the West by totalitarian liberal-leftist governments.

Understanding Christianity through the prism of group evolutionary strategy can shed light on the significant threat the religion poses to Europeans. As a seminal concept originally formulated by Prof. Kevin MacDonald, it was used with devastating effect in his analysis of 20th century Jewish intellectual and political movements. In a world characterized by in-group ethno-racial preference, absence of a group evolutionary strategy allowing populations at the species and sub-species level to survive and replicate is highly maladaptive.

A group evolutionary strategy is defined as an “experiment in living.” This refers to the establishment of culturally mediated processes or ideological structures that allow humans to exercise control over natural selection at the group level. The basic characteristics of Jewish evolutionary group strategy are: 1.) the rejection of both genetic and cultural assimilation into neighboring populations. Jews in Europe and the Middle East segregated themselves from gentiles by fashioning a distinct identity for themselves. This was accomplished through enforcement of strict endogamy and residential segregation. The genetic relatedness between Jewish groups, such as the Sephardi and Ashkenazi, is higher than between Jews and European populations because of this age-old

resistance to assimilation; 2.) successful economic and reproductive competition that has driven Europeans from certain sectors of their own societies (such as finance); 3.) high ethnocentrism; 4.) within-group altruism favoring Jews at the expense of outgroup members, and; 5.) the institutionalization of eugenic practices that selected for high intelligence and conscientiousness in Jewish populations.

In contrast, Christianity undermines group survival by suppressing natural ethnocentric tendencies and maximizing the spread of dysgenic traits. Christianity provides no effective barrier to the cultural and genetic assimilation of Europeans by surrounding non-white populations; for example, during the Spanish and Portuguese colonization of the Americas in the 16th and 17th centuries, the Roman Catholic Church aggressively promoted miscegenation among the conquistadores. Ecclesiastical officials encouraged the European colonists to marry and interbreed with their native Indian and African concubines. This resulted in large-scale demographic genocide, which replaced European genetic homogeneity with *mestizaje*. That Christianity is a non-ethnocentric ideology based on moral universalism is another serious problem with the religion. Europeans will always champion the interests of hostile out-groups at the expense of fellow Europeans in the name of Christian love and brotherhood. Christianity also opposes the high aggressiveness directed towards outgroup members; instead, believers are expected to practice nonviolence and compassion in the face of demographic replacement. High aggressiveness is a defining feature of Jewish group evolutionary strategy. It has allowed Jews to outcompete Europeans in their own societies. Lastly, Christianity is militantly anti-eugenic, which is why it allows weaklings to survive and reproduce. This has decreased average IQ and the prevalence of other beneficial traits in European societies. In contrast, Jewish group evolutionary strategy institutionalizes eugenic practices that positively select for these traits, especially high intelligence. These eugenic practices have allowed Jews to exercise a degree of influence over Western societies vastly disproportionate to their actual numbers. Unlike Judaism for Jews, Christianity does not function as a group evolutionary strategy for Europeans, but as a recipe for racial and cultural suicide on a massive scale.

All aggressively pro-active measures against Christianity are certainly ethically justifiable in the face of Western decline and European racial extinction. In this essay, a more scientific approach is recommended. The European intellectual, before he devises any plan

of action, must first acknowledge that no other biological process is as important for humans as evolution through natural selection. If he is to have any belief-system, it must be the civil religion of eugenics. Incorporating eugenics into the fabric of civic life would obviate coercion, making racial hygiene a matter of voluntary acquiescence. He would also do well to embrace the trifunctional worldview of the ancient Indo-Europeans. For many thousands of years, trifunctional ideology served as an effective deterrent to the pathology of moral universalism. By envisaging the tripartite caste system as the fundamental pillar of a new order, the iron law of inequality is exalted as the highest law, the one most conducive to the achievement of social harmony. In this vision, the highest caste, equivalent to the brahman of Aryan-occupied India or the guardians of Plato's *Republic*, would be absorbed in scientific and technological pursuits for their own sake. They would be entrusted with the material advancement of civilization. Their moral system, informed by the principles of evolutionary biology and eugenics, would be derived from the following axiom:

*What is morally right is eugenic, i.e. improves the race biologically;
what is morally wrong is dysgenic, i.e. degrades the race biologically.*

The second class of individuals will be bred for war and the third will consist of industrial and agricultural producers. These correspond to the Aryan *kshatriyas* and *vaishyas* or the "silver" and "bronze" castes of Plato's *Republic*. Since these individuals do not possess the cognitive ability to participate in the highly abstract civil religion of the brahmins, they will worship their distant ancestors as the racial gods of a new religion founded on eugenic principles.

Christianity is an irrational superstition, which means that its influence will not be mitigated through logical argument. The child-like simplicity of Christian dogma is "a feature, not a bug." Without an ability to appeal to the lowest common denominator, Christianity would not have spread as rapidly as it did during the 4th century. An enlightened European humanity, educated in the principles of Darwinian evolution and eugenics, cannot co-exist side by side with this ancient Semitic plague. The negative correlation that exists between Christian religiosity and intelligence simply reinforces this conclusion. Christianity is a seemingly intractable problem for primarily eugenic and biological reasons. Although a eugenic approach is clearly needed, other things must be done. If Christianity

is to be abolished, all state-sanctioned programs of multicultural indoctrination must be completely eliminated along with it.

Through a program of rigorous eugenic breeding and media control, Europeans will be weaned from the neo-Christian ethical system they have imbibed since childhood. They will come to see eugenics as a necessary form of spiritual transcendence instead. Through a process of evolutionary development that is both culturally and technologically mediated, the lowest castes will embrace the brahman civil religion and see themselves as gods; the more evolved brahmans will move on to a more intensive contemplation of increasingly sophisticated mathematical and scientific abstractions. This progressive development of European racial consciousness will ensure the adoption of a successful group evolutionary strategy among Europeans.

The gradual phasing out of individuals with IQs below 100 will be carried out as an act of religious devotion among the lower castes. Aryan *kshatriyas*, the “knights of faith” of the new Aryan race religion, will impose a eugenic regime over the entire globe, repopulating the Third World with highly evolved super-organisms that will turn these former hellholes into terrestrial paradises. Wasting precious material resources caring for less evolved members of the human species will be a thing of the past. Humanity, whose scientific and technological progress stagnated during the late 20th century, will once again resume its upward journey toward the stars.

Eugenic breeding will force Europeans to realize the truth of Nietzsche’s core insight: Christianity, a transvaluation of all values driven by *ressentiment*, is a slave morality. It is the revolt of the underman against the aristocratic Indo-European virtues of strength and magnanimity, pride and nobility. By repudiating the syphilitic poison of Christianity, Europeans will become a race of value-creators, once again in charge of their own destinies as they affirm the beauty of life in all its fullness.

A original essay published on March-
April 2018 in *The West’s Darkest Hour*.

CREATING A NEW ECCLESIA

Dear César,

Thanks for translating and including my post on your blog. I am attaching a post I wrote last year which may also be of your interest. You can include it if you find it interesting.

There I mention my concern about so little followers and websites related to our cause, the Aryan cause. We do not have but a few thousand followers, both in Europe and in other Western countries. We lack powerful media resources; we need spreading the message massively and time is short. And let's not talk about the bad press we have everywhere.

Another problem is the lack of unity. We do not have a clear and unified ideology. Our groups have to exclude all the Christians and pro-Jewish persons (or Hinduists or Buddhists). We should pursue a purely ideological Aryan and spiritual purity.

I recently read a couple of articles on Christianity by William Pierce in *Counter-Currents*. In discussing these, Pierce had Christianity and white nationalism as mutually exclusive. I absolutely agree with this. Pierce said:

We need ethics; we need values and standards; we need a worldview. And if one wants to call all of these things together a religion, then we need a religion. One might choose instead, however, to call them a philosophy of life. Whatever we call it, it must come from our own race soul; it must be an expression of the innate Aryan nature. And it must be conducive to our mission of racial progress.

But we do not need a new religion, only to be aware of our pre-Christian cultures. We must recover such cultures to educate our children according to the varied heritage that these cultures represent. I think of the *Edda*, of the *Mabinogion*; of Homer and Virgil—not to mention our tragedians, our poets, our philosophers... We must extract that immensely rich heritage and moral maxims.

We also need temples, enclosures for *re-connection* as I call them. An ever-living fire in these areas will suffice. We need places where we can gather and remember our stories: the readings of texts,

commentaries, discussion panels and more. Something collective and social—religious and cultural centers where our people may have psychological or spiritual support, or get truthful information about our ancestors, or the incidents of our history. We need dividing the year with special celebrations related to happy or tragic milestones of our past: the Christianization and the Islamization of our peoples, for example; with our own calendars of saints' days (our heroes and those most representative). We need to retrieve the Greek, Roman, Celt, German and other first names... That is, to do what we could not do: having our own history because our history was usurped by the Christian clergy. We only had Christian history. This I take from my post 'The sublime Indo-European heritage':

Christianized or Islamized peoples have been deprived of our history, deprived of the natural evolution of our traditions. Our own future has been usurped. We have had an imposed history, Christian or Muslim. These ideologies have led our literary, architectural, scientific, philosophical, and musical creations. For centuries the themes of Biblical or Koranic characters have filled our literature, our architecture (temples dedicated to foreign gods), our music... In our European Middle Ages, for example, you won't find on the windows, walls, cathedrals, or mosques our historical or legendary characters; our thinkers or the milestones of our history. Those are not, therefore, places of worship for ancient Europeans, but for Christians or Muslims.

For hundreds of years, our cultural genius was forced to speak in alien terms for our being. Think of the literature, the music or the architecture we would have had if we had not been dominated by a foreign ideology or culture; if we had remained Persians, Greeks, Germans, Slavs...

In short, we need to create the Aryan community (*ecclesia*), which, for the above circumstances, we never had. The Aryan *ecclesias* need to thrive in our towns and cities. Our 'priests' (for lack of a better word) are not experts in theology but in history, anthropology and Indo-European linguistics. They must be skilled in the various Indo-European traditions.

It is obvious that such bonding and religious centers will only be for the Aryans. The rest of the peoples or races are excluded. This won't be a universal ideology, but an ethnic one.

I could comment more, but let us leave it here.

Manu

Letter by Manu Rodríguez, April 2013, translated from Spanish.

Part III

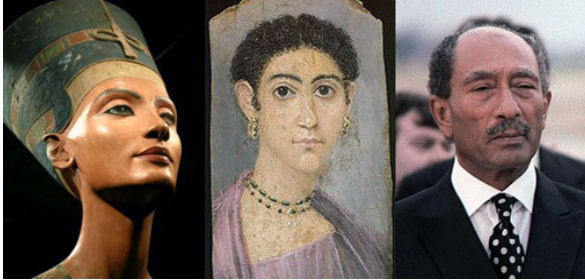
History of the white race

There exists a history of the world, compiled by Rotteck, a liberal of the 'forties, in which facts are considered from the point of view of the period; antiquity is resolutely neglected. We, too, shall re-write history, from the racial point of view. Starting with isolated examples, we shall proceed to a complete revision.

—Hitler

MARCH OF THE TITANS

by Arthur Kemp



Egypt: same country, different people

Above left: The white pharaoh, Queen Nefertiti, circa 1350 BC. Above center: The effects of racial mixing are clearly to be seen on the face of this coffin portrait of a Roman lady in Hawara, Egypt, 100 AD. Above right: The mixed race Egyptian, Anwar Sadat, president of Egypt in the twentieth century. Nefertiti ruled over an advanced civilization; Sadat ruled over a third world country. The reason for the difference in cultures between Nefertiti's Egypt and Sadat's Egypt was that the Egyptian people had changed.

WHEN reviewing the historical development of all nations, quite often mention is made of a “rise and fall” of a particular civilization. This poses a major question: Why have some civilizations lasted a thousand years or more, while others rise and collapse within a few hundred? Why is it, for example, that nations such as Japan, Sweden, and England—all nations with limited natural resources—could have progressive active cultures for more than one thousand years; whereas mighty civilizations such as Classical Rome, Greece, or Persia, amongst others, collapse after only a few centuries?

Politically correct historians blame the rise and fall of the great nations of the past on politics, economics, morals, lawlessness, debt, environment, and a host of other superficial reasons. However, Japan, England, and Sweden have gone through similar crises scores of

times, without those countries falling into decay. It is obvious that there must be some other factor at work—something much more fundamental than just variations in politics, morals, lawlessness, or any of the other hundreds of reasons that historians have manufactured in their attempts to explain the collapse of civilizations.

Originally created by Proto-Nordics, Alpines, and Mediterraneans, and then influenced by waves of Indo-European invaders, the white civilizations in the Middle East all flourished, producing the wonders of the ancient world. These regions were either invaded or otherwise occupied (through the use of laborers, immigration, or in rare cases, by conquest) by nonwhite nations of varying races. When the original white peoples who created those civilizations vanished or became an insignificant minority (through death and absorption into other races), their civilizations “fell” in exactly the same way that the Amerind civilization in North America “fell.”

500 BC: first turning point

It was around the year 500 BC that the first great turning point in white history was reached. This was the decline of the first great white civilizations in the Middle East and their subsequent replacement by nations and peoples of a substantially different racial makeup. Up until this time the development of the white race’s territorial expansion was such that they were a majority in Europe and all of Russia west of the Urals. They formed a significant component of the population of the Middle East and their rule extended into the Indus River Valley in Northern India.

In India, the invading Indo-Aryans established a strict segregation system to keep themselves separate from the local dark skinned native population. This system was so strict that it has lasted to this day and has become known as the caste system. However, even the strictest segregation (and Aryan laws prescribing punishments such as death for miscegenation) did not prevent the majority population from eventually swallowing up the ruling Aryans until the situation has been reached today where only a very few high caste Brahmin Indians could still pass as Europeans.

Exactly the same thing happened in Central Asia, Egypt, Sumeria, and to a lesser degree, modern Turkey. Slowly but surely, as these civilizations relied more and more on others to do their work

for them, or were physically conquered by other races, their population makeup became darker and darker.

Miscegenation with nonwhite slaves caused Egyptian decline

From the time of the Old Kingdom, the original white Egyptians had been using Nubians, blacks, and Semites (or Arabs) to work on many of their building projects or as general slaves. At various stages the pharaohs also employed Nubian mercenaries, and ultimately Nubia and Sudan were physically occupied and incorporated into the Egyptian empire. Although the buildings of ancient Egypt are very impressive—many having survived through to the present day, their construction was dependent on the Egyptian ability to organize an unprecedented mass of human labor.

Several attempts were made to prevent large numbers of Nubians from settling in Egypt. One of the first recorded racial separation laws was inscribed on a stone on the banks of the southern Nile which forbade Nubians from proceeding north of that point. Nonetheless, the continuous use of Nubians for labor eventually led to the establishment of a large resident nonwhite population in Egypt, with their numbers being augmented by natural reproduction and continued immigration. The region was also occupied for two hundred years by the Semitic Hyksos, who intermarried with the local population, and this was followed by other Semitic/Arabic immigration, fueled by the long existing black settlement on the southernmost reaches of the Nile River.

Once again the factors which led to the extinction of the Aryans in India came into play in Egypt: a resident nonwhite population to do the labor, a natural increase in nonwhite numbers, physical integration, and a decline in the original white birthrate. All these factors compounded to produce an Egyptian population makeup of today that is very different from the men and women who founded Egypt and designed the pyramids. As the population makeup shifted, so the cultural manifestations, or civilization, of that region changed to the point where the present day population of the Middle East is not by any stretch of the imagination classifiable as white. The Egyptians of today are a completely different people, racially and culturally, living amongst the ruins of another race's civilization.

The decline and eventual extinction of the white population in the Middle East marked the end of the original civilizations in those regions. In all the Middle Eastern countries the Semitic (Arabic) and

black populations grew as they were used as labor by the ruling whites. In the case of Sumer, the white rulers were physically displaced by military conquest at the hands of Semitic invaders. This process continued until almost all remains of the original whites in the greater region were assimilated into the darker populations. Only the occasional appearance of light colored hair or eyes amongst today's Iraqis, Iranians, Syrians, and Palestinians serve as reminders of the original rulers of these territories.

Rome

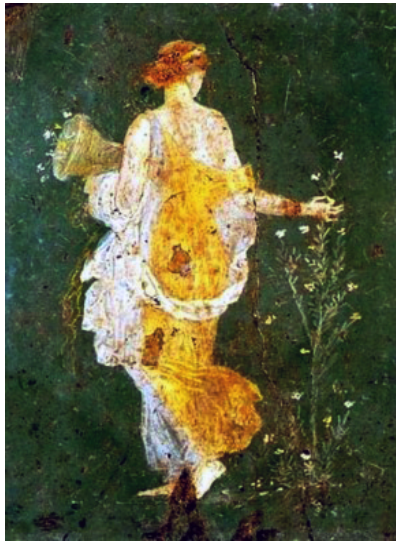
It is interesting to note that the original Indo-European descended Romans viewed anyone who was dark with suspicion. The Roman proverb *Hic niger es, hunc tu, Romane, caveato* ("He is black, beware of him, Roman") is recorded by Horace as being a common saying amongst Romans of the time. (*Sat.*, i. 4, 85). This is not to say that the Romans of the Late Republic or of the Pax Romana resisted the physical integration process. On the contrary, they seemed to have welcomed it as an essential part of Empire building and as a means to keep subdued populations under control.

It is unlikely though that they could have foreseen the long term consequences it would create. When the last of the true Romans were bred out in the vast reaches of the Empire, so did the original spark which had created the Empire in the first place. Hence there are today only Roman ruins in Africa, the Near and Middle East, and indeed even in Rome today—silent monuments to a people long gone.

In 212 AD, in an apparent attempt to broaden the Roman tax base, Caracalla passed an edict giving all free males within the Empire citizenship of Rome. This proclamation, which effectively turned centuries of Roman law on its head (previously Roman law had always sought to prevent Roman citizenship passing to those outside of Rome), had effects far greater than just broadening the tax base. Early Roman law had made provisions for the maintenance of racial homogeneity amongst its citizens, by stipulating that persons could only be citizens of Rome if both their parents were Roman citizens themselves.

Below, blond Romans in southern Italy. *Primavera* is a wall painting from Stabiae, 1st Century AD, now in the National Museum Naples. While the early Romans placed great emphasis on maintaining their racial homogeneity, by the first century AD the idea of universality had become an undercurrent: it was to become the main

train of thought by the second century AD, and is directly linked to the rise of Christianity, which has the world-view of the universality of man as its underlying creed.



By the time of Caracalla's edict, the sheer size of the empire and the fact that it had already included so many racially alien elements within its borders, had made a large amount of racial mixing inevitable—Caracalla's edict gave legal support to this process. Interracial marriages and mixed race children became more and more common after this, and slowly but surely, Rome and the Roman Empire in the Mediterranean lost its majority White leadership core. Thus the fate which had befallen all the other great civilizations, namely the disappearance of the people who created those civilizations through physical integration, crept up on Rome itself. Although this change in racial demographics was not as marked in Rome itself as in the easternmost outreaches of the Empire, it was however dramatic enough to change the very nature of the civilization. Foreigners from all over the already mixed race Middle East poured into Rome, attracted by its wealth and status. Being granted citizenship, these foreigners were steadily absorbed into the Roman population, to the point where today only a very few Italians can still today claim pure Roman descent.

Huge swathes of the southern part of Italy and Sicily are today clearly non-White, being mainly a mixture of Arabic and White, while in scattered places there are flashes of the original population, light

skins, light eyes or light hair—as there are right across the Mediterranean and as far afield as Iran or India. The path followed by Rome mirrored that followed by Sumeria, the Near East, Egypt and Greece. All these civilizations remained intact as long as the society which created them remained homogeneous. As soon as these societies lost their homogeneity and became multiracial, the very nature of the societies changed and the original civilizations disappeared. Rome would prove to be no exception to this rule.

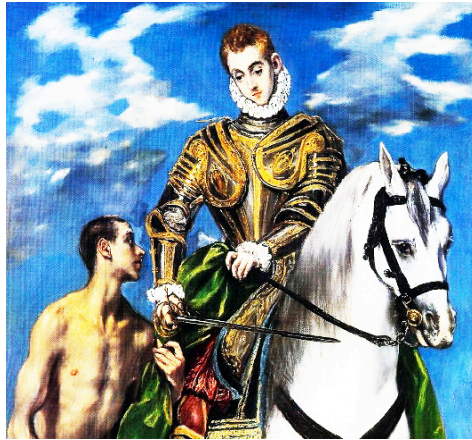
The Iberian peninsula

Spain and Portugal are two countries in Western Europe which have both been marked by phases of great wealth and power and then decline—the classic characteristics of the rise and fall of civilizations. Bearing in mind the lessons already manifest from the ancient civilizations, it is therefore easy to look for the population shifts which, as always, closely track the rise and fall of all civilizations. As to be expected with both Spain and Portugal, the population changes are also evident—and are also directly linked to the leading and then reduced roles these nations have played in not only White history, but also of world history.

One of the first laws which the Gothic kingdom in Spain established was a ban on all mixed marriages. Goths were only allowed to marry Goths, and punishment for violating this ban was burning at the stake. This overtly racial law kept the intermixing of Goths with all others to an absolute minimum—and particularly with the growing Jewish population. Gothic Spain settled down into a period of relative peace and resultant prosperity, with the only discordant note being sounded by the large Jewish population.

Wamba's predecessor, Recceswinth, had taken a step which was to have far reaching consequences. He abolished the long standing ban on mixed marriages, replacing it with a law stating that anyone of Christian beliefs was allowed to marry anyone else of similar beliefs. Henceforth the only ban on intermarriage would be on religious grounds, not racial. This step allowed any person of any racial origin, as long as they professed Christianity, to intermarry and mix with the Goths. In this way the first steps were taken that would lead towards the dissolution of the Gothic tribe in Spain.¹⁷

¹⁷ *Note of the editor:* As we will see in the next article, Recceswinth was the Visigothic King of Hispania, Septimania and Galicia in 649-672. In



The famous painting by El Greco (1548-1614), *Saint Martin and the Beggar*, is a vivid depiction of the emerging division of Spain into those who had mixed with the non-White Muslims and those who had not. Saint Martin is portrayed as completely White. The beggar is clearly of mixed race.

The change in the racial face of Spain, combined with its disastrous European wars, brought about that country's decline as a great power, perfectly in line with the law that societies create cultures in the image of their populations, and change those societal norms as their populations change. Spain is a significant example of this principle, because, like Italy after the Germanic Lombard invasion, that country essentially became a bi-racial nation: White in the North, with a gradually darkening population to the south.

By 1648, Spain had been so weakened that it conceded Dutch independence in that year. French provinces were handed back to France in 1659, and Portugal was once again granted independence in 1668.

History is a function of race

The lesson is clear: a civilization will remain intact as long as its creating race remains in existence. This applies to all races equally—white, black, Mongolian or any other. As long as a civilization's founding race maintains its territorial integrity and does

the following paragraphs, omitted in this abridgement, Kemp proceeds to describe the following centuries. Only after that he writes about Spain's Golden Age.

not use large numbers of any other alien race to do its labor, that civilization will remain in existence.

If a civilization allows large numbers of racial aliens into its midst (most often as laborers) and then integrates with those newcomers, that civilization will change to reflect the new racial makeup of the population. Any civilization—be it white, black, Asian, or aboriginal—stands or falls by the homogeneity of its population, and nothing else. As soon as a society loses its homogeneity, the nature of that society changes. This simple fact, often ignored by historians, provides the key to understanding the rise and fall of all civilizations.

The early white civilizations in Greece and Rome also fell to this process. The last great Grecian leader, Pericles, actually enacted a law in the year 451 BC limiting citizenship of the state according to racial descent. However, some four hundred years later this law was changed as the population shifts had become more and more evident. Certain Roman leaders tried to turn back the racial clock, but their efforts were in vain. The sheer vastness of the Roman Empire meant that all sorts of races were included in its borders, and this brew ultimately led to the dissolution of the original Roman population.

Those who occupy a territory determine the nature of the society in that territory. This is an immutable law of nature. It is the iron rule upon which all of human endeavour is built—that history is a function of race.

Editor's note: After explaining the history of France and how the Second Republic's constitution created a parliament elected by universal male suffrage—a blunder that with time would provoke the suffrage for women and non-whites—, Kemp writes:

By 1919, the French population had been battered by more than two centuries of major wars, and had started to go into a serious decline. The French government then started allowing French speaking Black Africans and non-White Algerians into France, mainly for use as labor, but also as army troops, in order to make up population shortfalls. In this way the German territory of the Rhineland was occupied by Black French troops, creating much anger amongst the Germans and becoming a political issue in the latter country.

According to official French statistics, some three million North African Arabic mixed race and African Blacks, all from the French colonies, immigrated into France itself during the period 1919 to 1927. This figure is probably an underestimation, as it does not

take into account illegal immigration, which probably accounted for a least half a million more.



Original French mongrels

Although the majority of Frenchmen did not integrate with this non-White influx, a significant minority did, creating the inappropriately named “Mediterranean” look associated with the French in certain areas. This integration process did not however reach anywhere near the level of the Spanish, and was certainly nowhere near the Portuguese example. Nonetheless, it is possible to see the traces of the large Black influx in a minority of modern Frenchmen to this day.

Mass immigration into our heartlands

The dominating theme of European history in the last quarter of the 20th Century has been the large-scale immigration of non-White peoples and races into the modern era White heartlands of Europe, Australia/New Zealand and North America. This process has taken place via two avenues: legal immigration and illegal immigration: it is difficult to formulate estimates on which has been the greater. Whatever the channel used, the reality of masses of non-Whites settling in these territories can quite rightly said to be changing the face of these continents.

According to Eurostat (the Statistical Office of the European Communities) in their publication *Migration Statistics, 1996*, there is not one of the fifteen countries in Western Europe which, at the beginning of 1994, did not have less than 3-10 per cent of what they euphemistically call “non-nationals resident.” France, Germany,

Austria, the Benelux countries, Denmark, Scandinavia and England are all listed as having “non-nationals resident” of more than 10 per cent, with Germany in two regions registered figures of “more than 15 per cent.” An average of between ten and fifteen per cent of “non nationals resident” in Western Europe as of the mid 1990’s is therefore an accurate estimate, given that official figures are always behind actual statistics, as the number of illegal immigrants always closely shadows the number of legal immigrants.

Racial mixing has been extremely prevalent in Britain. According to the 1991 census, taken by the Office for National Statistics in London (ONS), 40 per cent of young Black men in Britain are married to, or live with, a White partner (the trend is less common on the other side of the sexual divide). Britain has, as a result of this large non-White influx, suffered a large number of Black riots, the most serious of which occurred in 1981, when countrywide riots saw large areas of many inner cities razed to the ground. According to an article in the newspaper, *USA Today* of 17 June 1998, the number of mixed-race marriages in the USA was 150,000 in 1960. By 1998 it had increased to “over 1.5 million” and it estimated that the number of mixed-race children in America stood at “over 2 million.”

The resultant massive overpopulation of the non-White lands of the earth provides the major driver for non-White immigration into the White heartlands of Europe, Australia and North America.

Excerpted from several chapters of the online version of Kemp’s *March of the Titans: The Complete History of the White Race*. The updated printed version is available from Ostara Publications. The footnote ‘Original French mongrels’ below one of the photos is the Editor’s insertion.

WHO WE ARE

by William Pierce

From the far north they came, the *xanthoi*, the golden-haired ones: tall, blue-eyed and grey-eyed giants, on horseback and on foot, carrying their battleaxes and their spears, bringing their women and their wagons and their cattle. Warrior-farmers, craftsmen and traders, they worshipped the shining Sky Father and spoke an Indo-European language. They were the Greeks.

The Greeks—or Hellenes, as they later called themselves—crashed down upon the Mediterranean world in a long sequence of waves. The first wave, a relatively weak one—and more properly described merely as Indo-European rather than as specifically Greek—hit about 5,100 years ago, and it apparently took a roundabout course, passing first from the north into western Asia Minor, and thence, by way of the Cyclades and other islands of the southern Aegean, westward into Crete and Greece.

Bronze Age. That first wave introduced metal tools and weapons to the Neolithic culture existing at that time in Crete and on the Greek mainland and laid the basis for the later rise of the Bronze Age Minoan-Mycenaean civilization. It was one of the far-flung arms of the last, great wave of Indo-European migration into central and western Europe from the ancient Indo-European heartland north and east of the Black Sea.

The invaders made a decisive cultural impact on the Aegean world. The archaeological evidence from that period shows a marked break between the nearly static Neolithic tradition which had existed prior to the first Indo-European arrivals and the subsequent Bronze Age cultures.

These later cultures—called Early Cycladic, Early Minoan, and Early Helladic in the Cyclades, Crete, and the Greek mainland respectively—arose rather abruptly about 5,100 years ago and underwent rapid developments in technology, craftsmanship, and social organization.

Blue-eyed Cycladeans. In the Cyclades this first, thin wave of Indo Europeans had a racial as well as a cultural impact. Small marble figurines from the Early Cycladic period still show traces of the pigments with which they were colored, indicating they were made by a red-headed, blue-eyed race.

On Crete and the Greek mainland, however, the Nordic newcomers soon were completely absorbed into the Mediterranean population. The Minoan art of later periods depicts brunet Mediterranean types only.

That Mediterranean population in the Aegean was related to the one which had been overrun farther north, in the Danube valley and the Balkans, by other Indo-Europeans. Shorter than the Nordic Indo-Europeans, darker and more gracile, the Mediterraneans of Crete and Greece were conservative farmers, slow to change their ways, relatively passive and unwarlike. They spoke a non-Indo-European language, the only traces of which remain today are some Greek place-names and a few inscriptions in the undeciphered "Linear A" script. For the time being, however, they kept both their language and their religion; the first Indo-European wave was too thin to change those.

The bulk of the Indo-Europeans in those early invasions from beyond the Black Sea settled in the relatively empty spaces of the far north, along the shores of the Baltic Sea and the North Sea, in Germany, the Baltic states, and Scandinavia, where they established a new Nordic heartland. A thousand years later they began boiling out of this new heartland in wave after wave, heading south. The Romans—themselves the descendants of one of these waves—would later refer to the German-Scandinavian area as *vagina gentium*, the womb of nations.

But the Greeks came first, through the Cyclades again into Crete about 4,100 years ago, and overland from the north 100-200 years later. The wave which struck Crete provided the impetus for the building of the great Minoan civilization on the basis which had been laid a thousand years earlier by the first Indo-Europeans to reach that part of the world.

Will to Order. The Minoan civilization was in its essence, however, much more a Mediterranean than a Nordic civilization. The Greeks did not bring civilization to Crete; they brought only the tendency toward civilization and the capacity for building it inherent in the higher human type which they represented.

They brought an innovative spirit and the Nordic will to order, and they imposed that will on the essentially passive and egalitarian Mediterranean society they found, reorganizing it along hierarchical lines. Thus, they established the stratified social basis necessary for the emergence of civilization, and they also provided the ruling stratum.

The same pattern was repeated over and over again, not just in the Mediterranean world, but wherever Nordics encountered other races, whether in Iran or India: the Nordics would conquer the non-Nordic natives of a region and establish themselves as a ruling aristocracy over the vanquished people. This freed the Nordic stratum from the necessity of manual labor and gave free rein to the Nordic creative spirit. Rapid cultural innovation followed.

Mixing and Retrogression. But inevitably racial mixing occurred, sometimes soon and sometimes later. The Nordics would disappear into the mass, and the civilization they had created would lose its vital spark, stagnating and eventually retrogressing, although it might coast for centuries on its momentum after the disappearance of the Nordic element before retrogression set in. (Racemixing and retrogression were avoided only when the Nordics exterminated the non-Nordic natives of an area instead of merely conquering them. But then there was left no large serf-class for the maintenance of a culturally innovative aristocracy.)

In some areas this process occurred more than once; a new wave of Nordic conquerors would revitalize the decayed remnant of a civilization established by an earlier wave. If this happened often enough, or if later waves were stronger numerically, there might be an appreciable cumulative effect, both racially and culturally.

As indicated above, the first two Nordic waves to hit Crete were not strong enough to change the basic character of the population there; the Minoan civilization was Mediterranean in its essence, retaining both a Mediterranean religion and language until the impact of later Nordic waves on the Greek mainland took effect and that effect had spread to Crete.

Rise of Mycenae. The Greeks who invaded the mainland around 2000-1900 B.C. took over an area strongly under Minoan influence and gave it a new character—still partly Minoan, but now also partly Greek. The strongest center of Greek influence on the mainland was Mycenae, and on this center a new civilization arose in the 16th century B.C. Despite the lack of any real literature, it reached greater cultural heights than any previously achieved by man. In social

organization, in architecture, in sculpture and metalwork and ceramics, and in the other arts of civilization the Mycenaean Greeks totally eclipsed the Cretans. The artistic treasures unearthed from the ruins of Mycenae by German archaeologist Heinrich Schliemann in the 19th century astounded the world.

Conquest of Crete and Troy. Early in the 14th century B.C. the Mycenaean also eclipsed Crete politically, invading that island and subduing it. A little over a century later—around 1250 B.C.—the Mycenaean also subdued Troy, in northwestern Asia Minor. The conflict between Mycenae and Troy is the subject of Homer's great epic, the *Iliad*.

Troy itself was, at that time, also a Greek city, and had been for 700 years. An earlier city on the same site, essentially Mediterranean and Minoan in character, had been conquered and rebuilt by Greek invaders in part of the same wave that entered the Greek mainland just after 2000 B.C.

The language of the Mycenaean was Greek—i.e., Indo-European rather than Mediterranean—as attested by inscriptions in “Linear B,” the earliest written form of Greek, found at Mycenae and other sites under Mycenaean control.

Social Structure. Their social structure was also Indo-European. Each realm was headed by a king or prince (*wanax*), sometimes with a separate military leader (*lawagetas*) and sometimes with the *wanax* himself fulfilling this function. Then came the landed nobility (*bequetai*), the professional military class, who were aristocrat-farmers in time of peace. Under them were the free craftsmen and farmworkers. Finally came the serfs, the conquered non-Greeks.

A portion of the produce of the land was given to the king as a tax, allowing him to build up a reserve which, in time of war, could be used to support his army. In time of peace it supported craftsmen and artists, who did much of their work directly for the king. Greek architecture of the second millennium B.C. also reflected the northern origins of the Mycenaean Greeks. Their settlements were built around strongly fortified citadels and surrounded by defensive walls, contrasting with the unprotected villages of the unwarlike Mediterraneans.

Megaron Palaces. The typical dwelling of the Greek nobleman introduced into the area by the northern invaders had as its principal component the *megaron*, a large, rectangular hall with a central hearth. These halls were similar to those which had been built by Indo-Europeans elsewhere for thousands of years—and which were still

being built in northern Europe thousands of years later, in the time of Beowulf and on into the Middle Ages.

The graves and tombs found at Mycenae and other Greek sites contained bronze swords, daggers, and battleaxes, and gold jewelry and utensils, all of exceptionally high craftsmanship and all testifying to the wealth and the martial lifestyle of the Greek upper classes. Burial itself, however, was a Mediterranean characteristic. The adoption of burial in the place of the original Greek practice of cremation was only one of many ways in which the invading Greeks of that early era were influenced by the Mediterranean natives.

One of the profoundest cultural interactions between northern invaders and southern natives, and one which shows with special clarity the racial differences in outlook and psychology between Hellenes and Pelasgians (as the Hellenes called the native Mediterraneans), involved religion. By the beginning of the historical period in Greece (around 650 B.C.), when we have our first extensive written references to religious matters (the "Linear B" inscriptions, dating back to 1300 B.C., were far too scanty to yield much insight in this regard), "Greek" religion was already a nearly inseparable blend of Hellenic and Pelasgian elements. Even Homer's tales of a period six centuries earlier contain references to Greek gods who were no longer purely or exclusively Indo-European.

Olympian Pantheon. Nevertheless, it is still possible to analyze the religion of the Greeks of the historical period into Hellenic and non-Hellenic components. When the Hellenes first came to Greece, they brought with them an Olympian pantheon created in their own image, both physically and psychically. Their gods, with one notable exception (Poseidon, the black-haired sea god), were described by Homer as golden-haired and ivory-skinned. In behavior, the gods were as human as their creators: sometimes bold and sometimes hesitant, sometimes forthright and sometimes devious, sometimes generous and forgiving, and sometimes stingy and vindictive—but never mysterious. Altogether, the Olympian religion was a remarkably sharp reflection of the Hellenic spirit and Hellenic life. Even the legendary home assigned to their gods by the Greeks of the historical period, Mt. Olympus, lay far to the north of the centers of Greek civilization, reflecting their own northern origins.

Sky Father. At the head of the Olympian pantheon was Zeus, the Sky Father. His name was derived from an Indo-European root which means "the Shining One." His counterparts existed in the religions of all the other Indo-European peoples, whose characteristic

spiritual orientation is upward and outward. The inherent Indo-European religious tendency has always been, in a sense, solar, even when the sun was not explicitly regarded as a deity. And Zeus, in his relations with his family of gods and goddesses, perfectly reflected the essentially masculine spirit and the patriarchal structure of all natural and healthy Indo-European societies.

Pelasgian religion was, on the contrary, chthonic (embedded in the earth) in its orientation, feminine in its spirit, matriarchal in its structure. The gods and goddesses of the Pelasgians were mysterious, subterranean creatures, headed by the Earth Mother, who has homologues in the religions of most other Mediterranean peoples. The Pelasgian tendency, in contrast to the universality of Zeus and his fellow Olympians, was to localize their deities. Thus, while the concept of an Earth Mother was widespread among the Mediterranean peoples, she tended to be given various attributes in various areas, much as the various Virgin Mary cults of the Christian era, with their localized Our Lady of this or that. The Pelasgians' deities were concerned, above all else, with sexual reproduction, and they were worshipped in orgiastic rites and with much sexual symbolism. Snakes and bulls, for example, the former both phallic and chthonic, the latter a symbol of reproductive potency, played a major role in Minoan religion.

Religious Interaction. From the first contact between Hellenes and Pelasgians, there was an interaction between their religions, with each race over the course of time adopting and adapting elements from the religion of the other. Thus, for example, the Cretans adopted Zeus and adapted him as a youthful fertility god, portraying him sometimes as a bull, whose role was to fertilize the Earth Mother. They even claimed Crete as the birthplace of Zeus, thus provoking the indignation of the Hellenes, who already regarded the Cretan Pelasgians as an especially deceitful and untrustworthy people.

More interesting to us is the influence of Pelasgian religion on that of the Hellenes. Some Mediterranean deities were adopted into the Olympian family and modified to suit their new relatives, while some Olympians acquired certain Mediterranean attributes. Black-haired Poseidon has already been mentioned. But even as Hellenic a deity as Athena, the gray-eyed goddess of wisdom, daughter of Zeus, was adapted from a variant of the Pelasgian fertility goddess already localized in Attica when the Hellenes arrived, a sort of Our Lady of Athens. Even after she was adopted by the Olympians and universalized, she retained some of the essence of a local goddess.

Dionysus is an example of a god who came to be worshipped by both Hellenes and Pelasgians, but whose cult was much more Pelasgian than Hellenic in character, involving orgiastic rites. Hera, the wife of Zeus, is clearly an adopted and modified variant of the Mediterranean Earth Mother.

Greek mythology accounts for this dual nature and dual origin of the gods in a way remarkably reminiscent of the Scandinavian religious tradition of a war between Indo-European gods (*Æsir*) and Mediterranean gods (*Vanir*), after which hostages were exchanged. The hostages from among the *Vanir* went to live in Asgard with Odin and the other Scandinavian gods and eventually came to be accepted on equal terms with the *Æsir*.

Poseidon and Njord. These adopted *Vanir* included Frey and Freya, the personifications respectively of the male and female sexual principles, and Njord, a masculinized version of Nerthus, which was one of the names of the Earth Mother. It is interesting to note that Njord also doubled as the Scandinavian version of Poseidon. In Greek tradition Zeus overthrew an older group of gods, the children of Gaia, the Earth Mother, before securing his own role as Sky Father and supreme deity. Just as in the case of the Scandinavians it is very tempting to see in this tradition a mythologized reference to the ancient conflict between invading Indo-Europeans and conquered Mediterraneans.

Because the Mediterraneans were only conquered and not exterminated; because they formed the bulk of the economic base on which Greek society rested; because the lifestyle of Hellenes themselves changed, becoming more dependent on agriculture than before; and because race mixture inevitably followed conquest, it is not surprising that the religion of the conquerors underwent a change and assimilated many elements from the religion of the conquered natives.

Clouded Mirror. A people's religion generally reflects the essential elements of the race-soul of that people, but it is only under completely natural conditions, free from extraneous cultural and racial intrusions, that the reflection is perfect. Whenever a mixing of diverse peoples occurs, the mirror of the soul is clouded; likewise, when a religion of alien origin is imposed on a people, even without racial mixture. In the latter case the genetic spiritual predispositions remain unchanged and will eventually reassert themselves. Often this reassertion may take many centuries, because the magnet of the soul's

compass is not as strong as we might wish; a long period is required for it to settle down and find its true direction again after it is jarred.

Protestants and Catholics. When Christianity came to Europe from the Middle East, it was imposed on a racially diverse population, largely Nordic in the north, Mediterranean in the south, Alpine between. Although the religion was modified in an attempt to adapt it to the European psyche, tensions inevitably developed, because this psyche was not everywhere the same.

It should be no surprise that when the rupture came, it divided Europe largely into Protestant North and Catholic South, although a number of political quirks marred the neatness of the geographical division. And in the South the Earth Mother reigned again, in a new guise. (The foregoing should not be read as a slight upon the Indo-European pedigree of any individual with a Catholic background. For 500 years, in the Middle Ages, all Europeans, north and south, were Catholics. Christianity was, in many instances, propagated by fire and sword, and the confessional division of Europe following the Reformation was determined by similar means. As mentioned, there were many quirks and vagaries in this division, especially those which left Catholic enclaves in the North; Ireland and Poland are only two examples. Nevertheless, the phenomenon of reversion to inherently determined forms is quite real, and it is reflected in the generally stronger tendency to Catholicism and Mariolatry in the areas of Europe with a predominantly Mediterranean population.)

In the next sections we will look at the last waves of Greek-speaking Indo-Europeans to invade the Mediterranean world; we will see the rise of Classical Greece; and we will then move on to the Italian peninsula and the beginnings of Rome.

*Last Nordic Invasion of Greece Precedes Rise of
Classical Civilization. Dorians Brought Iron, New Blood
to Greece. Athenian Democracy Led to Downfall.*

Greece was invaded by Greek-speaking Northerners several times during prehistory. Those who arrived in the period 2,100-1,900 B.C. founded the great Mycenaean civilization, which flourished from the end of the 16th century until about 1,200 B.C.

Homer, whose *Iliad* and *Odyssey* describe Mycenaean Greece, refers to the Greeks, or Hellenes, inclusively as "Achaeans." In fact, however, the Achaeans were only one of the Hellenic tribes which were in Greece in Mycenaean times. In addition to the Achaeans, who

occupied most of the Peloponnesus (the southern peninsula of Greece, in which Mycenae was located), there were the Aeolians and the Ionians, who occupied other portions of the mainland, many of the Aegean islands, and the west coast of Asia Minor. The Ionians, in particular, settled in Attica and were the founders of Athens. These tribal divisions apparently predate the arrival of the first Hellenes in Greece, and it seems likely that the Achaeans, Aeolians, and Ionians invaded the Aegean region separately, over a period of several centuries.

And there were also the non-Greek Pelasgians, the Mediterranean aborigines, who occupied the lowest stratum of Greek society and substantially outnumbered the Hellenes in Mycenaean times. As pointed out in the last chapter, the Mycenaean Greeks were influenced culturally by these Mediterraneans—and, as time passed, racially as well.

In the late 14th and early 13th centuries B.C. more Greek-speaking Indo-Europeans arrived, coming westward across the Aegean in ships. They were Homer's "divine born" heroes, the fathers and grandfathers of the warriors who sacked Troy about 1,250 B.C.: golden-haired Achilles, the sons of Atreus, and the other princes and kings of the *Iliad*. They settled in Greece, founded dynasties, and lived in a manner remarkably like that of northern Europe's feudal lords more than twenty centuries later.

A couple of generations after the fall of Troy—exactly eighty years afterward, according to Greek tradition—a new group of divine-born warriors swept down on Greece, this time from the north. They were the Heracleidae, the supposed descendants of the blond demigod Hercules, and with them came the Dorians, the last of the major Hellenic tribes to reach the Aegean region.

The Dorians, who had settled in central Greece a few years earlier, proceeded to conquer the Achaeans, occupy the Peloponnesus, and extinguish Mycenaean civilization. But, in so doing, they prepared the way for the rise of a new civilization which would greatly surpass the old one. Displaced Achaeans, Aeolians, and Ionians migrated to new areas, sometimes displacing those people already there and sometimes amalgamating with them.

The Dorians were blonder than the Achaeans they conquered, but that is only because the Achaeans had been mixing with the Mediterranean aborigines for several centuries before the Dorians arrived; originally the two tribes had been of the same racial composition. But the Achaeans were certainly more civilized than the

rude, new arrivals from the north, and it was 400 years before Greece recovered from the cultural shock of the Dorian invasion.

Historians' Bias. The four centuries between the Dorian invasion and the flowering of the literate Classical civilization are referred to by most historians as "the Dark Age," for much the same reasons that the period between the fall of Rome, more than fifteen centuries later, and the flowering of Mediaeval civilization is also called "the Dark Ages." In both cases a people of an older civilization, who had begun to succumb to racial mixing and decadence, was overwhelmed by a more vigorous and racially healthier but culturally less advanced people from the north. And in both cases a period of gestation took place over a dozen generations or so, during which a synthesis of old and new elements, racial and cultural, occurred, before a new and different civilization arose from the ruins of the old.

Unfortunately, most historians tacitly assume that the records of political and cultural activity which have come down to us from periods of civilized literacy provide all the data needed to yield an understanding of the historical process. The state of development and degree of organization and complexity of city life are taken as a yardstick by which to evaluate the significance or historical importance of a particular period. And if one's standards of value are geared to such things as the volume of commerce, the gross national product, or even the intensity of scientific, literary, and artistic activity, such a yardstick may seem, at first glance, to be proper.

But there are other standards of value, such as those of the National Alliance, which differ somewhat from the customary ones. For it is not in the external forms of organization and activity of a people that we see the most important criteria for making a judgment as to the significance of a particular period, but rather in the actual racial constitution of a people and in the dynamic processes which, for better or worse, are influencing that racial constitution.

Although the basic racial constitution of a people is always intimately related to that people's achievements in commerce, science, industry, art, politics, and warfare, still the two sets of criteria can lead to fundamentally different evaluations of a given historical period. This is a consequence of the fact that race building and decay are usually strongly out of phase with civilization building and decay. Thus, the long ages between the periods of maximum civil activity—ages which the historian customarily ignores as being of only slight importance—may very well be periods of the greatest interest from a standpoint of racial dynamics.

It is, of course, true that the periods of maximum civil activity are precisely those which yield a maximum of written records, artifacts, and the other raw materials from which the historian builds his tale. But relative abundance of evidence should not be interpreted as equivalent to relative historical significance, regardless of the historian's value criteria. The record of the rise and fall of pure races constitutes the primary history of mankind, and the rise and fall of civilizations occupy a place of secondary importance. This statement may seem self-evident to those already accustomed to looking at history from a racial viewpoint, but it is by no means generally accepted by historians today. Until it is, much historical writing will continue to be flawed in a fundamental way.

Sparta. The Dorians of Laconia organized the Peloponnesian population in a three-layered hierarchy. At the top were the citizens of Sparta, the Spartiates, all of pure Dorian blood, ruled by their kings. At the bottom of the social structure were the Helots, or serfs, consisting of the aboriginal Mediterranean elements as well as many of the conquered Achaeans of mixed blood. No Spartiate could engage in trade or practice a craft. The Perioeci handled all their commerce, and the Helots provided all their other needs.

Sparta thus had the only full-time, professional army in the Aegean world, and this fact gave her an influence vastly disproportionate to her numbers. So thoroughly did Sparta dominate all her neighbors, and so thoroughly feared and respected by all other Greeks for their military prowess were the Spartiates, that for more than 800 years the city had no need of walls or an acropolis, in marked contrast to every other Greek city of those times.

For another thing, the Spartiates gave an emphasis to racial fitness which went far beyond the needs of a strong and efficient army. Their eugenics program placed a premium on physical beauty—on aesthetic qualities, not just on raw strength or robustness. Spartan women, for example, were a far cry from the muscle-bound behemoths one sees on Soviet women's Olympic teams these days; instead, they were judged by other Greeks to be among the most beautiful and graceful, as well as the fairest, of Hellenic women, rivaled in beauty only by the women of Thebes.

Another Spartan practice which suggests that racial rather than imperialistic motives may have been uppermost in the minds of their leaders was the regular thinning out of the Helot population, in what was known as the *crypteia*. This admirable institution sent teams of young Spartiates out into the countryside with daggers to dispatch

Helots by the hundreds—an undertaking hardly consonant with a desire for as many subjects as possible, which is the norm for imperialists.

It is easy to imagine the Spartiates, upon their arrival in Laconia, surveying the moral decadence and the racemixing which had made the Achaeans such an easy conquest for the Dorians, and then instituting a carefully designed program to safeguard themselves from a similar fate. For a time this program succeeded; the moral character and the racial quality of the Spartiates remained famously high. But ultimately it failed in both regards. As with other ruling classes at other times, the Spartiates did not produce enough children to make up for their losses in war. Even heavy penalties for celibacy and late marriage, and exemption from taxes for those Spartan families with four or more children, did not solve the problem.

Spartan tragedy. At the beginning of the fifth century B.C. the Spartiates were able to field an army of 8,000 men against the Persians, but after the costly Spartan victory over Athens and her allies in the Peloponnesian War (431-404 B.C.) Spartan numbers declined rapidly. When the Spartiates marched against Thebes in 371 B.C., there were too few of them to prevail. After their decisive defeat by the Thebans at Leuctra, the Spartan army numbered only 2,000 warriors. A century and a half later there were only 700 of them, and they passed from the pages of history.

The Spartiates never succumbed to racemixing, but they did succumb to their own lifestyle. They would have been well advised to eliminate the Helots of the Peloponnesus and the Mediterranean population of Crete altogether and to establish a purely Dorian peasant class in those areas. Then they may well have been able to practice a successful eugenics program, maintain their moral health, and have a stable population too. But, of course, they did not have the advantage which hindsight gives us.

The other Hellenic tribes did succumb to racemixing. Their populations did not suffer the decline in numbers which the Spartiates did, but they suffered a decline in racial quality which resulted in their extermination, perhaps more slowly but just as surely—and less cleanly.

Athens. Athens was Sparta's great political rival during much of the Classical Age. Athenian society came to be organized along quite different lines from Spartan society, but at the dawn of Greek history the similarities outweighed the differences.

The earliest Athenians were, like the other Hellenes, predominantly Nordic in blood and culture. Their social structure was aristocratic, and they were ruled originally by hereditary kings, just as in the case of the Spartiates.

In the seventh century there were two principal differences, from a racial viewpoint, between Sparta and Athens. The first difference, in favor of Sparta, was a culturally and racially more homogeneous class of citizens in Sparta than in Athens. The second was that Athens had a free citizen-peasantry—a decided plus for her. By the beginning of the sixth century, however, the Athenian peasants were in danger of losing their freedom, many of them having already been sold into slavery and others being effectively chained by indebtedness. The social unrest resulting from this situation led the Athenians to give absolute power to Solon, a nobleman, in the hope that he could improve things. Solon gave Athens a constitution which wrought a number of changes with long-lasting effects, some good and some bad. On the positive side, he outlawed the practice of enslavement for indebtedness. But he also took the decisive step of transferring the power of the Athenian state from the hands of the aristocracy into the hands of a plutocracy. Although this latter change was only *de jure* at first, since the aristocrats were also the plutocrats, it shifted the ultimate criterion of fitness to rule from blood to gold. Henceforth, any sufficiently wealthy speculator who had acquired enough land to yield the specified amount of agricultural produce could theoretically qualify for the highest office in the state and for membership in the Council of the Areopagus: the highest judicial body in Athens, made up of nobles who had formerly held the office of *archon*, or ruler.

Even after Solon, however, democracy did not devour the Athenians all at once. Solon and the tyrants who gained power shortly after his administration, the Peisistratids, governed an Athens in which citizenship was still a racial matter, being based on membership in one of the kinship groups, or clans, which made up the Hellenic tribes of Attica. In 509 B.C., 85 years after the beginning of Solon's administration, another "reformer," Cleisthenes, took office, and he undertook a program of gerrymandering which laid the basis for changing citizenship from a racial to a geographic affair. From this point it was downhill all the way for Athens, racially speaking.

Half a century later the last remnants of power were transferred from the Areopagus to a popular council. All the abuses of mass party politics with which Americans are all too familiar were

thenceforth the lot of the Athenians. As the prosperity of Athens grew, more and more foreigners crowded into Attica, with intermarriage inevitably occurring. A temporary halt to the pollution of the Athenian citizenry by the offspring of aliens came in 451 B.C., when the great Pericles pushed through a law restricting citizenship to those born of an Athenian father and an Athenian mother. Only four decades later, however, in order to make up the enormous losses suffered in the Peloponnesian War, Athens bestowed citizenship on tens of thousands of foreigners. And in the fourth century, although the citizenship law of Pericles remained on the books, every variety of Levantine mongrel was claiming Athenian citizenship. The banking industry of Athens, for example, was entirely in the hands of Semites, who had taken Greek names and were awarded citizenship for “service to the state,” much in the way Jews and Negroes have been elevated to the British “nobility” by the score in recent decades.

Darkening of Hellas. Intermarriage was rife, and the darkening of the Hellenes of Athens was well under way. Racial, moral, and cultural decline went hand in hand. The second-century historian Polybius described his countrymen as “degenerate, pleasure-seeking beggars, without loyalty or belief, and without hope for a better future.” In the reign of Augustus, the Roman writer Manilius reckoned the Hellenes among the dark nations (*coloratae gentes*). And so the Athenians, like the Spartiates, passed from the pages of history. If it is difficult to believe that as great a state as Athens could pass from Nordic genius and glory to mongrelized squalor in a few centuries, just think for a moment of the racial transformation of America which has taken place in a single century. And imagine what America will be like two or three centuries hence (barring a White revolution), when Whites are a minority, outnumbered by both Blacks and Chicanos. America’s technology and industry may coast along for a century or two on the momentum acquired from earlier generations, as Athens’ culture did, but the American people—the real Americans—will have passed from the pages of history.

The passing of the Hellenes must be regarded as one of the greatest tragedies of our race. A great-hearted and noble people, filled with genius and energy, they seized upon the resources in labor, material, and land which their conquest of the conservative Mediterranean world offered, and they wrought one of the most progressive civilizations this earth has yet seen. Indeed, many of their creations remain unsurpassed to this day.

Extermination or Expulsion. This catastrophic mixing of bloods has occurred over and over again in the history and prehistory of our race, and each time it has been lethal. The knowledge of this has been with us a long time, but it has always failed us in the end. The Hellenes of Sparta and Athens both strove to keep their blood pure, but both ultimately perished. The only way they could have survived would have been to eliminate the entire indigenous population, either through expulsion or extermination, from the areas of the Mediterranean world in which they settled.

The Hellenes always possessed a certain feeling of racial unity, distinguishing themselves sharply from all those not of their blood, but this racial feeling was, unfortunately, usually overshadowed by intraracial conflicts. The rivalries between Hellenic city-states were so fierce and so pervasive, that the Mediterranean natives were more often looked upon as a resource to be used against other Hellenes than as a biological menace to be eliminated.

*Indo-Europeans Conquered Middle East, Perished through Racemixing.
Mighty Hittite Empire Was Built by Nordics, Destroyed by Nordics.
Aryan Warriors Ruled Persian Empire, India.
Only Total Separation Can Preserve Racial Quality.*

Before we deal with the next Indo-European peoples of the Classical Age—the Macedonians and the Romans—let us review briefly the history of our race to this point, and let us also look at the fate of some Indo-Europeans who, unlike those we have already studied, invaded Asia instead of Europe.

Around the middle of the fifth millennium B.C., a new racial type made its first impact on Old Europe. The people of this type were taller and more rugged than the White Mediterraneans, but not so tall or rugged as the Cro-Magnons. They were the Nordics, and 7,000 years ago they occupied a large area in Russia, mostly stepeland, north of the Black Sea and between the Black Sea and the Caspian Sea. Their language was Proto-Indo-European, from which Greek and Latin and the great Germanic, Celtic, and Slavic language families of Europe evolved. They were an extraordinarily energetic people, who hunted, farmed, and raised livestock. In particular, they domesticated horses, riding them and using them to pull their swift, light, two-wheeled chariots over the grassy plains. When these Nordic horsemen of the northern steppes (or battle-axe people, as they have been called) outgrew their grassy homeland, some of them migrated westward into Europe. We have followed the fortunes of these

migrants in earlier chapters in this series.¹⁸ But some moved east and south, into Asia instead of Europe. We do not know when the first of these movements occurred or when the Nordics first made contact with the Mediterranean peoples of the Middle East.

Sumer and Babylon. The Sumerians, who built the first literate civilization in the Middle East, around 3,500 B.C., were Mediterraneans, not Nordics. Their language was unique, related neither to any Indo-European tongue nor to the Semitic languages of the indigenous population of the Middle East.

We do not know whether the Elamites, a non-Semitic Mediterranean people of southeastern Mesopotamia and western Iran, were ruled by Indo-Europeans. But we do know that several Mediterranean peoples of the Middle East were indeed conquered and ruled by a Nordic elite. Among these were the Hittites, the Kassites, and the Hurrians. There are no written records of the first few centuries after the Nordic conquest of the Hatti; the Hittites entered history in the 17th century B.C., when King Labarnas ruled. They began being mentioned in the records of their Semitic neighbors, who were becoming increasingly alarmed as Hittite squadrons raided further and further afield. Not only had the Hittites become skilled in *blitzkrieg* tactics with their war chariots, making lightning raids across the mountains and down into the plains of northern Mesopotamia and Syria, but they fought with weapons of a new kind, previously unknown to their Semitic foes: iron weapons. The Hittites ushered in the Iron Age. Although the Semitic armies of the plains could not stand up against the Hittite warriors and their chariots on the battlefield, the plains cities were heavily fortified; if the Semites could reach the safety of their walls, the fast-moving Hittite squadrons could not harm them. So the Hittites taught themselves the tactics of siege warfare. The first major city to fall to them was Aleppo, capital of the Semitic kingdom of Yamkhad, in northern Syria.

A few years later, in 1595 B.C., the Hittites, under King Mursilis, captured mighty Babylon, which lay a full 500 miles southeast of Aleppo. The Semites were taken completely by surprise, and the fast-moving Hittite army burned and plundered the most powerful Semitic capital. The Hittites, unfortunately, were not numerous enough to adequately garrison their conquest, and so they

¹⁸ *Note of the editor:* Omitted in this abridged edition.

had to withdraw to the north again with their booty, leaving Babylon to be occupied and ruled by the Kassites.

New Blood: Phrygians and People of the Sea. In succeeding centuries the Hittites built a mighty empire in the Middle East which lasted until about 1,200 B.C. As was so often the case with other empires founded by Indo-Europeans, the proximate cause of the demise of the Hittite empire was the appearance on the scene of a new group of Indo-Europeans who had not yet polluted their blood through racemixing—in this case, the Phrygians.

Toward the end of the 13th century the Phrygians came around the western end of the Black Sea and crossed over into Asia Minor from Macedonia. Their Indo-European cousins, the Dorians, may well have been their traveling companions, until the paths of the two groups separated in Macedonia, with the Dorians continuing southward to conquer the Achaeans of the Peloponnesus, while the Phrygians turned eastward to conquer the Hittites. At about the same time, a group of Indo-European invaders—part of a larger group given the name “Peoples of the Sea” by the Egyptians—landed on the coast of southern Canaan, conquered the local Semites, and established a kingdom. They were the Philistines, from whom came the modern name of the territory they occupied: Palestine.

The exact origin of the Peoples of the Sea is not known with certainty. About all that can be said is that they had previously lived in the Aegean area: on the Greek mainland, the coast of Asia Minor, or the Aegean islands. In any event, they were Indo-Europeans—Nordic White men who had come into the Aegean area from north of the Black Sea at some earlier time. The Philistines eventually extended their hegemony over the Semitic Israelites, who were their neighbors, and exacted tribute from the Israelite cities. The Israelites in turn regarded the Philistines as arch-enemies and hated them as only Jews can. Thus arose the Old Testament slurs against the Philistines, leading to the use of the word “Philistine” in a derogatory sense even today by Indo-Europeans raised on an unhealthy diet of Jewish mythology.

Every White man, woman, and child should understand that, on the contrary, the Philistines were the “good guys” in that ancient conflict between Aryan and Semite—a conflict which has continued unabated to this day. (The modern Palestinians, of course, bear as little resemblance to the ancient Philistines as the modern inhabitants of north-eastern Syria do to the ancient Mitanni.)

Because this elite generally chose to conquer and rule, rather than to exterminate, they invariably fell victim to racemixing and eventual absorption into the non-Indo-European masses. Today their only traces are to be found in an occasional gray-eyed or blue-eyed or green-eyed Turk or Syrian, a fair-haired Iraqi or Palestinian. In the cases of those peoples who left extensive records, oral or written, which have come down to us, it is plain that the failure of the Indo-Europeans who invaded the Middle East and other parts of Asia to maintain their stock unmixed was not due to a lack of racial consciousness: there was always a strong awareness of the fundamental differences between themselves and the non-Indo-European peoples around them. Nor was it due to any milksop morality, any turn-the-other-cheek doctrine of pacifism or false humanitarianism which kept them from extirpating the alien gene pool in order to preserve the integrity of their own.

Economics Over Race. The ultimate downfall of the Nordic conquerors in Asia, just as in the Mediterranean world, can be traced to an economic consideration and to an error in human judgment.

The economic consideration was that a conquered population, just like the land itself or the gold and other booty seized by the conquerors, had real value. Whether the people were enslaved or merely taxed as subjects, they were an economic resource which could be exploited by the conquerors. To drive them off the land or wipe them out completely would, from a strictly economic viewpoint, be akin to dumping captured gold into the ocean.

Such an action could be justified to a conquering tribe of Indo-Europeans only if they were willing to subordinate all economic considerations to the goal of maintaining their racial integrity into the indefinite future—and if they also had a sufficiently deep understanding of history to foresee the inevitability of racial mixing wherever two races are in close proximity. Unfortunately, even where the will for racial survival was very strong, the foresight was insufficient. Measures which were quite adequate to prevent racemixing for a few generations, or even for a few centuries, broke down over the course of a thousand years or more.

The foregoing remarks are especially well illustrated by the fate of a related group of Indo-European tribes whose members called themselves Aryans. Although the name “Aryan” is sometimes used to designate any person of Indo-European ancestry, it applies especially to the tribes which, beginning probably in the third millennium B.C., migrated eastward and southeastward from the

ancient Nordic homeland, some going down through Turkistan and into Iran from the northeast—and some into the more easterly foothills of the Hindu Kush, in what is now Afghanistan.

The high Iranian plateau, much of it covered with grass, provided an ideal territory for the horsemen from the northern steppes. They multiplied and prospered, raiding their non-Indo-European neighbors in the Zagros Mountains or on the edge of the Sumerian plain from time to time, collecting slaves and booty. They maintained their racial purity scrupulously enough, however, so that, as late as the middle of the first millennium B.C., King Darius the Great could still proudly and truthfully boast: “I am an Aryan, the son of an Aryan.” But Semites and other aliens became more numerous in Iran as the might and wealth of the Aryan Persians grew. In the reign of Darius’ son Xerxes, as we know from the Old Testament’s Book of Esther, Jews were already quite influential there. Today, 2,500 years later, the Iranians are no more Aryan than their Semitic neighbors, so thoroughly have the genes of the various races in that part of the world been mixed.

Conquest of India. To the east, in India, the details were different, but the outcome was the same. In the 16th century B.C. there was a thriving, non-White civilization in the Indus valley, with centers at Mohenjo-daro and Harappa. Trade was carried on with countries as far away as Egypt.

Then the Aryans came across the towering, ice-covered Hindu Kush in the north and fell upon the dwellers in the southern valleys with irresistible ferocity. First Harappa, and then Mohenjo-daro, was razed, and the Indo-Europeans were in possession of the rich Land of the Seven Rivers. It was yet another land whose aboriginal inhabitants differed profoundly from the Indo-European conquerors, both physically and spiritually. And in this new land the Aryans made as determined an effort as anywhere to avoid racemixing. The tribal society of the Nordic invaders was already organized hierarchically into three estates, or castes: the priests, the warriors (from whom came the rulers), and the workers (farmers, craftsmen, and merchants). After the conquest of the Indian aborigines (or *dasyus*, as the Aryans called them), a fourth estate was added: that of the servants, the hewers of wood and the fetchers of water. The estates, which among the Aryans had been somewhat flexible, offering the possibility of social movement from one estate to another, became fixed in an absolutely rigid caste system. Not only intermarriage, but every form of social intercourse between the castes except that

absolutely necessary for the functioning of society, was banned, and the ban had the authority of religion as well as of law.

The Sanskrit literature of the ancient Aryans is filled with references to the distaste the Nordic conquerors felt for the dark, flat-nosed natives. Poets referred to the *dasyus* as “the noseless ones” and “the blackskins.” One poet wrote, “Destroying the *dasyus*, Indra (the ancient Aryan god of the sky, cognate with the Hellenic Zeus and Roman Jupiter, head of the Aryan pantheon prior to the rise of Brahmanism) protected the Aryan color.” According to another poet, “Indra protected in battle the Aryan worshipper... he conquered the blackskin.” And still another: “He (Indra) beat the *dasyus* as is his wont... He conquered the land with his white friends.” The Sanskrit literature, incidentally, has preserved for us the most extensive sample of an Indo-European language from the second millennium B.C. (assuming that the earliest *Vedas*, which were originally transmitted orally, were fixed in their present form sometime prior to 1,000 B.C.). Many common Sanskrit words are quite similar to common words of the same or similar meaning in the classical or modern European languages, thus illustrating the unity of the Indo-European peoples and their languages over the enormous area of the earth’s surface which they eventually covered.

Unfortunately, the Aryans of ancient India were far more successful in preserving their language than their racial integrity. The Brahmans and Kshatriyas of the India of today are lighter, on the average, than the Untouchables, and there are a number of individuals in northern India who are practically White in their coloring and features—but, nevertheless, the Aryans are gone forever. All their initial determination and all the rigidity of the caste system were insufficient to prevent a mixing of genes over the span of thirty-five centuries.

The insidiousness of the destruction of a race through racemixing lies in the gradualness with which it can proceed. In the beginning one has two quite distinct races—one tall and fair, the other short and dark. Keeping the two from mixing genetically seems a simple matter. By the time the damage has become quite noticeable, racial decadence has become irreversible. The subtle but essential qualities of psyche and intellect in the Aryans which led to conquest and to the building of Aryan civilization are diluted to ineffectiveness in their almost-Aryan descendants fifteen or twenty centuries later, even though fair hair and blue eyes may still be abundant. That is

what happened to Aryan Persia and Aryan India. And it is also what is happening to Aryan America and Aryan Europe today.

*Macedonian and Roman Empires Were Built by Nordics.
Latin Founders of Rome Came from Central Europe.*

The last five chapters in this series have dealt with the migrations of Nordic, Indo-European-speaking tribes from their homeland in southern Russia, beginning more than 6,000 years ago and continuing into early historic times. In chapter 11 we traced the fate of those Nordics who invaded Asia, conquering races which differed substantially from them and eventually being absorbed by those races, despite strong measures for self-preservation.

Only those Nordics who migrated westward, into Europe rather than into Asia, have left a significant genetic heritage. And only those who went northwestward predominated genetically in the long run. Along the shores of the Mediterranean the population density of non-Nordic natives was too high, and racial mixing eventually overwhelmed the invaders. We have already seen what happened to the Greeks.

To the north and northeast of Greece, from the head of the Aegean Sea to the eastern shore of the Adriatic Sea, other Nordic peoples from beyond the Black Sea settled. Among these peoples were the Illyrians, the Dacians, the Thracians, and the Macedonians. Very roughly, the Illyrians occupied the territory comprising much of present-day Yugoslavia and Albania; the Dacians occupied the loop of the lower Danube, in what is now Romania; the Thracians occupied Bulgaria and European Turkey; and the Macedonians occupied the territory between Albania and Bulgaria, comprising the Macedonian provinces of Yugoslavia and Greece. This was a greatly varied territory, and consequently the Nordic inhabitants, though closely related in blood and culture, experienced varied fates.

As we noted in earlier chapters, this territory was the site of the Mediterranean Neolithic culture known as Old Europe, which arose about 8,000 years ago and lasted until the first Nordic invasions, which came during the late fifth and early fourth millennia B.C. The early invasions were numerically thin, however, and resulted, in many parts of this Balkan area, in a situation with which we are already familiar: a Nordic warrior elite ruling masses of indigenous Mediterranean farmers and craftsmen. This situation led to a great deal of racial and cultural blending. The languages of the Nordics

prevailed everywhere, but their blood and their religion became mixed with those of the Mediterraneans. For example, even as late as historic times, when further invasions had greatly reinforced the Nordic racial element in the area, the Thracian religion remained a strongly interwoven blend of Mediterranean Earth Mother elements and Nordic Sky Father elements. In the case of the Greeks the Nordic elements had prevailed, but in the case of the Thracians the Mediterranean elements, with their serpent-phallic symbolism and orgiastic rites, played a much larger role.

Both geography and the inhomogeneous racial pattern of the area worked against political unity, and the Balkan region, in ancient times just as in recent times, remained balkanized. Only in Macedonia did a strong enough central authority arise and maintain itself long enough to have a major impact on the world beyond this corner of Europe.

Macedonia. Ancient Macedonia consisted principally of an inland, mountain-and-plateau region (Upper Macedonia), and a grassy plain at the head of the Thermaic Gulf (Gulf of Salonika) spanning the valleys of the lower Haliacmon (Vistritsa) and Axios (Vardar) Rivers. The Macedonian plain provided ideal conditions for the Nordic horsemen from the steppe of southern Russia.

In the middle of the 12th century B.C. the Dorian invasion swept through Macedonia on its southward course, and a large contingent of Dorians remained in the Macedonian plain, pushing much of the earlier population of Greeks, Thracians, and Illyrians into Upper Macedonia. After a half-millennium of consolidation, the Macedonian kingdom was born. The first Macedonian king, Perdiccas I, unified the Dorians and the other tribes of the plain and brought them under his control around 640 B.C. Three centuries later King Philip II brought Upper Macedonia into the kingdom as well. The Macedonians in the fourth century B.C. still had the vigor which decadence had drained from the Greeks of the south, and Philip was able to establish Macedonian hegemony over the greater portion of the Balkan peninsula. In 338 B.C., in the battle of Chaeronea, he crushed the Greek armies, and Macedonia became a world power.

But it was Philip's son, Alexander, who used this power base to launch a new and vastly greater wave of Nordic conquest. In 336, at the age of twenty, he succeeded his father as king of Macedonia. Within a decade he had conquered most of the ancient world. Alexander's principal conquests lay in the Middle East, however, in the area treated in the previous chapter: Egypt, Palestine, Syria, Asia

Minor, Mesopotamia, Iran, Afghanistan, and the Aryan realm of northwest India. The greater portion of this territory had already been conquered by the Persians, under Cyrus the Great, two centuries earlier. By bringing it under common rule with Greece and Macedonia, Alexander created the greatest empire the world had yet seen.

Unfortunately, despite his military and organizational genius, Alexander did not understand the racial basis of civilization. He dreamed of a unified world-empire, with all its diverse races expressing a single culture and ordered by a single rule. At a great feast of reconciliation between Greeks and Persians at Opis, on the Tigris River some 40 miles above Baghdad, in 324 B.C., when his conquests were complete, he stated his dream explicitly. And throughout his brief but uniquely dynamic career of empire-building, Alexander acted consistently with this dream. He adopted Asiatic customs and dress, blending them with the Macedonian lifestyle and requiring many of his officers to do the same. He left in power many of the native satraps of the conquered regions, after receiving their oaths of loyalty. And it was not Macedonian Pella, but Semitic Babylon which he chose as the capital of his empire.

Alexander preached racemixing, and he practiced it. During the conquest of Sogdiana (comprising the modern Uzbek and Tadzhik Republics of the U.S.S.R.) he took to wife the daughter, Roxane, of a local baron. Four years later, at Susa he also married the daughter of the defeated Persian king, Darius II. On that occasion he bade his officers and men to imitate him; nearly a hundred of the former and 10,000 of the latter took native brides in a mass marriage. Alexander's brides, and presumably those of his officers as well, were of noble Persian blood, which, even as late as the fourth century B.C., meant most of them were White—Nordic, in fact. But certainly most of the 10,000 brides of his soldiers were not; they were Asiatics: Semites and the bastard offspring of Semites and Aryans and a dozen other races.

On June 13, 323 B.C., at Babylon, Alexander, not yet 33 years old, died of a fever—and with him died the unnatural dream of a mixed-race universal empire. Most of his Macedonian troops at once repudiated their Asiatic wives. His satraps began revolting. The various plans he had set in motion for homogenizing the culture and government of his vast realm became sidetracked.

Elements of Alexander's empire survived long after his death. In Egypt, for example, the Macedonian Ptolemaic dynasty lasted three

centuries; Queen Cleopatra was not an Egyptian by blood, but a Macedonian. And in the east, after the breakup of the empire, local rulers claimed descent from Alexander, even as late as modern times. But the far-flung empire itself had no natural unity, no unity of blood or spirit; and even if Alexander had lived long enough to impose an artificial unity of coinage and dress and language and custom, it would still have required the strength of his unique personality to hold it together. And it is well that the empire died with him; otherwise it might have sucked the best blood out of Europe for centuries, in a vain effort to maintain it.

The attractions of the vast and rich Orient for one Nordic conqueror after another are obvious. What is unfortunate is that none made racial considerations the basis of his program of conquest—and it could have been done. Alexander, for example, could have laid the foundations for a Nordic empire which could have stood against the rest of the world—including Rome—forever. The Macedonians and the Greeks shared common blood and had similar languages (ancient Macedonian was an altogether different language from modern Macedonian, which has its roots in the sixth century A.D. conquest of Macedonia by Slavic tribes). If, before invading Asia and defeating the Asian armies, Alexander had devoted his energies to forging just these two peoples into a unified population base, casting out all the alien elements which had accumulated in Greece by the latter part of the fourth century B.C.; and if, while conquering Asia, he had carried out a policy of total extermination—then he could have colonized Asia with Nordic settlements from the Indus to the Nile, and they could have multiplied freely and expanded into the empty lands without danger of racial mixing.

But Alexander did not cleanse Greece of its Semitic merchants and moneylenders and its accumulated rabble of half-breeds, and he chose to base his Asiatic empire on the indigenous populations instead of on colonists. And so the Greco-Macedonian world, despite its uninterrupted prosperity and its maintenance of the appearance of might after Alexander's death, continued its imperceptible downward slide toward oblivion. The focus of history shifted to the west, to the Italian peninsula.

*Nordic Virtues Led Romans to World Domination.
Etruscan Kings Paved Way for Rome's Fall.
Levantine, Decadence, Capitalism Sank Rome.*

Today, when we speak of “Latins,” we reflexively think of short, swarthy, excitable people who are inordinately fond of loud rhythms, wine, spicy food, and seduction, and who aren’t to be taken very seriously. That is not an accurate image of all speakers of Romance languages, of course. Many individuals of French, Spanish, Portuguese, Italian, and Romanian nationality are as racially sound as the average Swede or German. Yet, the image persists, and for good reason. But the *Latini*, the Northern tribesmen who settled *Latium* in the ninth century B.C. and founded Rome a century later, were something altogether different. Most of today’s Latins share nothing with those of twenty-eight centuries ago except the name. Not only are the two strikingly different in appearance and temperament, but every element of the culture the original Latins created as an expression of their race-soul has been fundamentally transformed by those who claim that name today.

Above all, the *Latini* were a people to be taken seriously. They brought with them to Italy the spirit of the northern forests whence they had come. They took themselves and life very seriously indeed. Duty, honor, responsibility: to the early Romans these were the elements which circumscribed a man’s life. Their virtues (the Latin root of the word means “manliness”) were strength of body and will, perseverance, sobriety, courage, hardiness, steadiness of purpose, attentiveness to detail, intelligence, and the characteristically Nordic will to order. Through these virtues they brought the world under their sway and created a civic edifice of such magnificence that it has ever since provided the standard against which all others are measured.

The Romans shaped the world around them—its institution, its politics, its attitudes, and its lifestyles—more extensively and more profoundly than anyone else has, and then they perished. That fact has fascinated and occupied the energies of historical scholars as no other topic. What were the reasons that the Romans rose so high and then fell so far?

The *populus Romanus*, it should be noted, did not include every inhabitant of Rome. Initially, in fact, it included only those persons

who were blood members of a *gens*: i.e., the nobles, or patricians. After the individual households (*familiae*), the *gentes* were the fundamental social units among the early Romans, just as among the other Indo-European peoples. Their origin predates the Latin invasion of Italy; those persons born into them were, thus, all descendants of the warrior clans which originally seized the land and subjugated the aborigines. The members of this warrior nobility, the patricians, were originally the whole people; to them belonged everything: land, livestock, religion, and law. They alone possessed a clan name (*nomen gentilicium*) and the right to display a coat of arms (*jus imaginum*).

Those who were not patricians, and, hence, not members of the *populus Romanus*, were the plebeians (*plebs*). Although not originally permitted to participate in the political or religious institutions of the *populus*, the plebeians were technically free. Many of them were the pre-Latin inhabitants of the seven hills beside the Tiber on which Rome was built; some undoubtedly came into the area later, as Rome's influence grew. No direct evidence remains on the matter, but it nevertheless seems certain that there was a racial as well as a social difference between patricians and plebeians, with the latter having much less Nordic blood than the former. Several social and political developments worked to diminish the racial distinction between patrician and plebeian with the passage of time. One of these developments was the patron-client relationship; another was the incorporation of an Etruscan element into the Roman population, including the acceptance of a number of *gentes* of Etruscan nobles into the Roman patrician class; a third was the extension of citizenship to the plebs. As the social bond between patricians and plebeians grew, the social distance lessened. Many plebeians became, through hard work and good fortune, wealthy enough to rival the patrician class in their standard of living. And, although marriage between patrician and plebeian was strictly forbidden, there was nevertheless a flow of patrician genes into the plebeian class as a result of irregular liaisons between patrician men and plebeian women.

Latins, Sabines, Etruscans. Very early in its history, Romulus' hilltop village of Latins joined forces with a neighboring village of Sabines, the Titienses. The Sabines and the Latins were of very closely related Indo-European stocks, and the amalgamation did little to change social institutions, other than doubling the number of senators.

A few years later, however, the Etruscan Luceres—of non-Indo-European stock—were absorbed by the growing Rome.

Although the Etruscans remained a tribe apart from the Latin and Sabine inhabitants of the city, without patrician status, this condition was destined not to last. It was Tarquin's successor, Servius Tullius, who wrought changes which were to have much more profound racial consequences: in essence, Servius made the plebs a part of the *populus Romanus*. He accomplished this by overshadowing the patrician assembly, the *Comitia Curiata*, with two new popular assemblies, one civil and one military. For administrative purposes, Servius divided the city and its territory into thirty "tribes." These thirty administrative divisions, or wards, were tribal in name only, however; they were based solely on geography, and not on birth. The patricians still ruled in the new *Comitia Tributa*, or tribal assembly, and provided the magistrates for the new wards, but Servius had laid the same groundwork for future political gains by the Roman plebs which Cleisthenes, just a few decades later, laid in Athens by reorganizing the tribal basis of the Athenian state along purely geographical lines. Servius certainly cannot be accused of being a democrat. Yet he clearly initiated the process which eventually led to the ascendancy of gold over blood in Roman society, just as Solon had done in Athens a few years earlier.

The successor of Servius Tullius, Tarquinius Superbus (Tarquin the Proud), partly repealed the changes the former had made. And Tarquin the Proud's reign marked the end of Etruscan domination of Rome, as well as the end of the monarchy. The Tarquins were driven out of Rome by the Latins and Sabines in 509 B.C. (according to tradition), and the Roman Republic was born. But the Etruscan kings (among whom Servius is included, although his origins and ethnicity are uncertain) had brought about two lasting changes which were racially significant: the Roman aristocracy of Indo-European Latins and Sabines had received a substantial non-Indo-European admixture by the admission of the nobility of the Luceres to patrician status, and the principle that citizenship (and its attendant rights and powers) should belong solely to the members of a racial elite had been compromised.

The following centuries saw the political power of the plebs increase greatly relative to that of the patricians, while wealth continued to gain weight relative to race and family. The Romans survived the founding of the Republic by roughly a millennium, but we are not concerned in this series with the political and cultural details of their history, except as these details have a salient racial significance. Therefore, the emphasis in the following historical

summary is rather different than that found in most textbooks on Roman history.

Let us focus on four factors: first, the growing racial diversity of the Roman state; second, the eventual decadence of Rome's patricians; third, the differential in birthrates between Rome's patrician and plebeian classes; and fourth, the effects on the Roman peasantry of large-scale slavery as a capitalist institution.

Non-White Immigration. The Romans were an energetic and martial people, and the power, influence, and wealth which they wielded grew enormously during the period from the end of the sixth to the last quarter of the first century B.C., the life-span of the Republic. First all of Italy, then the rest of the Mediterranean world and the Middle East, and finally much of Nordic Europe came into their possession. This vast area under Roman rule was inhabited by a great diversity of races and peoples. As time passed, the rights of citizenship were extended to more and more of them. Citizens or not, there was a huge influx of foreign peoples into Rome and the other parts of Italy. Some came as slaves, the spoils of Rome's victorious wars, and many came voluntarily, attracted by Rome's growing wealth. After the Republic became the Empire, in the last quarter of the first century B.C., the flow of foreigners into Italy increased still further. The descendants of the Latin founders of Rome became a minority in their own country. Above all other factors, this influx of alien immigrants led to Rome's demise and the extinction of the race which built her into the ruler of the world.

The importance of the immigration factor is, of course, barely mentioned, if at all, in the school history texts being published today, because those who control the content of the textbooks have planned the same fate for White America as that which overtook White Rome. Nevertheless, the writers of Classical antiquity themselves clearly recognized and wrote about the problem, as do those few of today's professional historians with courage enough to buck the blackout on the mention of race in history. An example of the latter is the distinguished Swedish historian Martin Nilsson, for many years professor at the University of Lund. In his *Imperial Rome*, Nilsson wrote:

Of greater variety than elsewhere was the medley of races in the capital, where individuals congregated from all quarters, either on business with the rulers and the government or as fortune seekers in the great city, where great possibilities were open to all. It is almost impossible for us to realize the

extraordinarily motley character of the Roman mob. The only city in our own day which can rival it is Constantinople, the most cosmopolitan town in the world. Numerous passages in the works of Classical authors refer to it, from Cicero, who calls Rome a city formed by the confluence of nations, to Constantius, who, when he visited Rome, marveled at the haste with which all the human beings of the world flocked there... There were Romans who viewed the population of the capital with deep pessimism. In Nero's time (37-68 A.D.) Lucan said that Rome was not peopled by its own citizens but filled with the scourings of the world. The Oriental [*by Oriental Nilsson means Levantine, not Mongoloid*] element seems to have been especially strong.

Jews, in particular, in order to get their hands on the wealth there, flocked to Rome in such enormous numbers that Emperor Tiberius, under pressure from the common people on whom the Jews were preying, was obliged to order them all deported in 19 A.D. The Jews sneaked back in even greater numbers, and Tiberius' brother, Emperor Claudius, was forced to renew the deportation order against them a few years later, but without success. They had become so numerous and so well entrenched that the emperor did not have the energy to dislodge them.

Another distinguished historian, the late Tenney Frank, professor at Bryn Mawr and Johns Hopkins, made a careful survey of Roman tomb inscriptions. He studied 13,900 inscriptions, separating them into categories based on the ethnicity or probable ethnicity indicated by the names and corollary evidence. Professor Frank estimated that by the end of the first century A.D. 90 per cent of the free plebeians in Rome were Levantines or part-Levantines. Fewer than ten per cent could claim unmixed Italian ancestry, and of these even fewer were of pure Indo-European stock. One problem which Frank ran into was the tendency of non-Italians to disguise their ancestry by changing their names. It was easy enough to separate Greek and Syrian and Hebrew names from Latin ones, but a Latin name which had been adopted rather than inherited could often only be detected by noting the non-Latin names of the parents on the same tomb. Then too, just as Jewish name-changers today often give themselves away by choosing a non-Jewish first name which has become so popular among their brethren that few non-Jews would dream of burdening their own children with it (Murray, Seymour, Irving are examples), Frank found the same clues among many "Latin" names. As for the Greek names, the great majority of them

did not belong to Hellenes but to Levantines from the remnants of Alexander's Oriental empire. The Roman poet Juvenal (62-142 A.D.) alluded to this when he wrote:

Sirs, I cannot bear
This Rome made Grecian; yet of all her dregs
How much is Greek? Long since Orontes' stream
Hath fouled our Tiber with his Syrian waters,
Bearing upon his bosom foreign speech
And foreign manners...

C. Northcote Parkinson, the noted author and historian, sums up the effect of centuries of uncontrolled immigration in his *East and West* (1963): "Rome came to be peopled very largely by Levantines, Egyptians, Armenians, and Jews; by astrologers, tipsters, idlers, and crooks." The name "Roman," in other words, came to mean as little as the name "American" is coming to mean today. And yet, just as White Americans are bringing about their downfall through greed and timidity and indifference, so did Rome's patricians cause their own end.

Bread and Circuses. In Rome's earliest days, when the *populus Romanus* was entirely of noble birth, duty, honor, and responsibility counted for everything, as mentioned above. A Roman valued nothing above his honor, put nothing before his obligations to the community. Even after Rome's conquests brought wealth and luxury to her citizens, her patricians could still produce men like Regulus, stern, honorable, unyielding. But wealth inexorably undermined the old virtues. Decadence rotted the souls of the noble Romans. While the mongrel mobs were entertained by the debased spectacles in the Colosseum (not unlike the distraction of today's rabble by non-stop television), the patricians indulged themselves with every new vice and luxury that money and a resourceful merchant class could provide. Pampered, perfumed, manicured, and attended by numerous slaves, the effete aristocracy of the first century A.D. was a far cry from the hard and disciplined ruling class of a few centuries earlier.

Just as there are Americans today who understand where the weakness and lack of discipline of their people are leading them and who speak out against these things, so were there Romans who tried to stem the tide of decadence engulfing the Republic. One of these was M. Porcius Cato ("the Censor"), whose public career spanned the first half of the second century B.C.

Cato was born and raised on his father's farm and then spent 26 years fighting in Rome's legions before entering politics. Early in

his career, having been appointed governor (*praetor*) of Sardinia, Cato set the pattern he would follow the rest of his life: he expelled all the moneylenders from the island, earning the undying hatred of the Jews and a reputation as a fierce anti-Semite. Later Cato was elected censor in Rome. The duties of a censor were to safeguard public morality and virtue and to conduct a periodic census of people and property for military and tax purposes. Cato took these duties very seriously. He assessed jewelry and other luxury items at ten times their actual value, and he dealt promptly and severely with disorder and degeneracy. In the Senate Cato spoke out repeatedly against the foreign influences in philosophy, religion, and lifestyle which were encroaching on the traditional Roman attitudes and manners. As a result, Rome's "smart set" condemned him (privately, for he was too powerful to attack openly) as an archreactionary and an enemy of "progress." In the field of foreign policy, Cato was adamantly opposed to the integration of the Semitic East into the Roman world. He wanted Rome to concentrate on the western Mediterranean and to deal with the Levant only at sword point. Unfortunately, there were few men of Cato's fiber left among the Romans by the second century.

Declining Birthrate. One of the most fateful effects of decadence was the drastic decline in the birthrate of the Roman nobility. Decadence is always accompanied by an increase in egoism, a shifting of focus from race and nation to the individual. Instead of looking on bearing and raising children as a duty to the state and a necessity for the perpetuation of their *gens* and tribe, upper-class Romans came to regard children as a hindrance, a limitation on their freedom and pleasure. The "liberation" of women also contributed heavily to this change in outlook. The failure of the patrician class to reproduce itself alarmed those Roman leaders with a sense of responsibility to the future. Emperor Augustus tried strenuously to reverse the trend by issuing several decrees regarding family life. Heavy penalties were set for celibacy or for marriage with the descendants of slaves. Eventually, Augustus ordered that every noble Roman between the ages of twenty-five and sixty must be married or, at least, betrothed. In 9 A.D. tax advantages and other preferences were granted to the parents of three or more children; unmarried persons were barred from the public games and could not receive inheritances, while the childless married person could receive only half of any inheritance left to him. All these measures failed. Augustus' own daughter, Julia, was a thoroughly liberated member of the "jet set" of her time, who

considered herself far too sophisticated to be burdened with motherhood; in embarrassment, Augustus banished her to an island.

From the dictatorship of Julius Caesar to the reign of Emperor Hadrian, a century and a half, one can trace the destinies of forty-five leading patrician families: all but one died out during that period. Of 400 senatorial families on the public records in 65 A.D., during the reign of Nero, all trace of half of them had vanished by the reign of Nerva, a single generation later.

Rise of Capitalism. As the patricians declined in numbers, the Roman peasantry also suffered, but for a different reason. The later years of the Republic saw the rise of agricultural capitalism, with wealthy entrepreneurs buying up vast estates, working them with slaves and driving the freeborn small farmers out of the marketplace. By the tens of thousands the Latin and Sabine yeomen were bankrupted and forced to abandon their farms. They fled to the city, where most of them were swallowed up in the urban mob. The capitalist *nouveaux riches* who came to wield much of the power and influence in Rome lost by the dwindling patricians were an altogether new type of Roman. Petronius' fictional character Trimalchio is their archetype. Tenney Frank wrote of these "new Romans":

It is apparent that at least the political and moral qualities which counted most in the building of the Italian federation, the army organization, the provincial administrative system of the Republic, were the qualities most needed in holding the Empire together. And however brilliant the endowment of the new citizens, these qualities they lacked. The Trimalchios of the Empire were often shrewd and daring businessmen, but their first and obvious task, apparently was to climb by the ladder of quick profits to a social position in which their children, with Romanized names, could comfortably proceed to forget their forebears. The possession of wealth did not, as in the Republic, suggest certain duties toward the commonwealth.

Many historians have remarked on the fact that the entire spirit of the Roman Empire was radically different from that of the Roman Republic. The energy, foresight, common sense, and discipline which characterized the Republic were absent from the Empire. But that was because the race which built the Republic was largely absent from the Empire; it had been replaced by the dregs of the Orient. The change in attitudes, values, and behavior was due to a change in blood. The changing racial composition of Rome during the Republic paved the way for the unchecked influx of Levantine blood,

manners, and religion during the Empire. But it also set the stage for a new ascendancy of the same Northern blood which had first given birth to the Roman people. We will look at the conquest of Rome by the Germans. First, however, we must backtrack and see what had been happening in the North during the rise and fall of Rome.

*One of the Principal Indo-European Peoples Who Founded
Europe: Celts Were Fierce Warriors, Master Craftsmen.
Roman Conquest Drowned Celtic Europe in Blood.*

In the last few chapters we have dealt with those Indo-European peoples which, after leaving their homeland north of the Black Sea and the Caspian Sea, between the Urals and the Dnieper, invaded regions of the world heavily populated by alien races. Some—the Aryans, Kassites, Mitanni, Hittites, Phrygians, and Philistines—went into the Middle East, conquered the natives, and then gradually sank down into them through racial mixing over the course of millennia. Others—the Achaeans, Dorians and Latins—went southwest, into the Greek and Italian peninsulas, conquered the aboriginal Mediterraneans already there, and founded the great civilizations of Classical antiquity. Although the racial differences between them and the natives were not as great as for those who went into the Middle East, mixing took its toll of these Indo-Europeans as well, and they gradually lost their original racial character.

The Indo-Europeans who invaded [the north] of Europe were able to remain racially pure, to a much greater extent than their cousins who invaded the more southerly and easterly regions, even to the present day. They established, in effect, a new Indo-European heartland in northern Europe. We shall look at four great divisions of these Indo-European peoples: the Celts, Germans, Balts, and Slavs. These divisions are distinguished one from another by language, geography, and time of appearance on the stage of world history, as well as by their subsequent fates. But one salient fact should be kept in mind throughout the individual treatments of the Celts, Germans, Balts, and Slavs which follow: they are all branches from the same trunk.

Originally, Celt, German, Balt, and Slav were indistinguishably Nordic. The Celts were the first group to make an impact on the Classical world, and so we will deal with them first. (The “C” may be pronounced either with an “s” sound, the result of French influence, or with a “k” sound. The latter was the original pronunciation.) The

reason the Celts interacted with the Greeks and Romans before the other groups did is that their wanderings took them farthest south. The Roman conquest of southeastern Europe, Gaul, and Britain destroyed the greater part of Celtic culture, as well as doing an enormous amount of racial damage. But the Celts themselves, as much as anyone else, were responsible for the decline of their racial fortunes. They settled in regions of Europe which, although not so heavily Mediterraneanized as Greece and Italy, were much more so than the German, Baltic, and Slavic areas. And, as has so often been the case with the Indo-Europeans, for the most part they did not force the indigenous populations out of the areas they conquered, but made subjects of them instead. Thus, many people who think of themselves as “Celts” today are actually more Mediterranean than Celtic. And others, with Latin, Germanic, or Slavic names, are actually of nearly unmixed Celtic descent. In this chapter we will look at the origins of the Celts and at their interaction with the Romans.

The early Celts were not literate, and we are, therefore, dependent on Classical authors for much of what we know about Celtic mores, lifestyles, and behavior, as well as the physical appearance of the Celts themselves. The fourth-century Byzantine writer, Ammianus Marcellinus, drawing on reports from the first century B.C., tells us that the Celts (or Gauls, as the Romans called them) were fastidious, fair, and fierce:

The Gauls are all exceedingly careful of cleanliness and neatness, nor in all the country could any man or woman, however poor, be seen either dirty or ragged. Nearly all are of a lofty stature, fair and of ruddy complexion: terrible from the sternness of their eyes, very quarrelsome, and of great pride and insolence. A whole troop of foreigners would not be able to withstand a single Gaul if he called his wife to his assistance, who is usually very strong and with blue eyes.

All the Classical writers agree in their descriptions of the Celts as being tall, light-eyed, and with blond or red hair, which they wore long. Flowing, abundant mustaches seem to have been a Celtic national trait. And the favorite national pastime seems to have been fighting. Born to the saddle and bred to arms, the Celts were a warlike race, always ready for a brawl. Excellent horsemen and swordsmen, they were heartily feared by all their enemies.

Perhaps we should not be surprised that these equestrian warriors invented chain-link armor and iron horseshoes and were the first to learn how to make seamless iron tires for wagons and war

chariots. But the Celts were also the inventors of soap, which they introduced to the relatively unwashed Greeks and Romans. Their inventive genius also manifested itself in the numerous iron woodworking tools and agricultural implements which they developed. They did not build castles, as such, but depended instead on strategically located hilltops, fortified with earthworks and palisades, as places of retreat in wartime. Gradually these hill forts, or *oppida* (as the Romans called them), gained permanent inhabitants and enough amenities so that they could be considered towns. They became the sites of regular fairs and festivals, and centers of trade as well as defense.

Celtic society, following the customary Indo-European pattern, was hierarchical. At the top was a fighting and hunting aristocracy, always purely Celtic. At the bottom were the small farmers, the servants, and the petty craftsmen. The racial composition of this class varied from purely Celtic to mostly Mediterranean, depending on the region. Relations between the sexes were open and natural, and—in contrast to the norm for Mediterranean societies—Celtic women were allowed a great deal of freedom. When the wife of Sulpicius Severus, a Romanized fourth-century historian, reproached the wife of a Celtic chieftain for the wanton ways of Celtic women, the Celtic woman replied: “We fulfill the demands of nature in a much better way than do you Roman women: for we consort openly with the best men, whereas you let yourselves be debauched in secret by the vilest.” In fourth-century Rome, of course, virtually all the wealth was in the hands of “the vilest” men: Jews, Syrians, and other Oriental immigrants who dominated commerce and constituted the *nouveaux riches*.

The ancestors of the Celts brought the solar religion of their Indo-European homeland with them to the areas they invaded; three-armed and four-armed swastikas, as solar symbols, are an omnipresent element in Celtic art, as is the four-spoked sun wheel. One of the most widely revered Celtic gods, Lug (or Lugh), had many of the attributes of the Germanic Wotan, and one of his designations, Longhanded Lug, referred to his role as a solar deity, whose life-giving force reached everywhere. By the time of the Roman conquest, however, many extraneous elements had become inseparably blended into Celtic religion. The druids practiced not only solar rites, but some rather dark and nasty ones of Mediterranean origin as well. Many later writers have not been as careful as Caesar was and tend to lump all Celtic-speaking populations together as “Gauls,” while sharply

distinguishing them from the Germans. As a matter of fact, there was a much greater affinity between the Celts and the Germans, despite the language difference, than there was between the truly Celtic elements among the Gauls and the racially different but Celtic-speaking Mediterranean and Celtiberian elements.

In the British Isles the racial effects of the fifth-century B.C. Celtic invasions varied. In some areas indigenous Nordic populations were reinforced, and in others indigenous Mediterranean or mixed populations diluted the fresh Nordic wave. Around 400 B.C. Celts invaded northern Italy in strength, establishing a permanent presence in the Po valley, between the Alps and the Apennines. They pushed out the resident Etruscans and Ligurians, founded the city of Milan, and began exploring possibilities for further expansion south of the Apennines. In 390 B.C. a Celtic army under their chieftain Brennus defeated the Roman army and occupied Rome. The Celts were not prepared to stay, however, and upon payment of an enormous ransom in gold by the Romans they withdrew again to northern Italy.

In the following centuries there were repeated clashes between adventurous Celts and the people of the Classical civilizations to the south. In the third century B.C. a Celtic army ravaged Macedonia and struck deep into Greece, while another group of Celts, the Galatae, invaded central Asia Minor. Three centuries later the latter were still in place; they were the Galatians of the New Testament. Celtic bands continued to whip Roman armies, even to the end of the second century B.C., but then Roman military organization and discipline turned the tide.

The first century B.C. was a time of unmitigated disaster for the Celts. Caesar's conquest of Gaul was savage and bloody, with whole tribes, including women and children, being slaughtered by the Romans. By the autumn of 54 B.C. Caesar had subdued Gaul, having destroyed 800 towns and villages and killed or enslaved more than three million Celts. And behind his armies came a horde of Roman-Jewish merchants and speculators, to batten on what was left of Gallic trade, industry, and agriculture like a swarm of locusts. Hundreds of thousands of blond, blue-eyed Celtic girls were marched south in chains, to be pawed over by greasy, Semitic flesh-merchants in Rome's slave markets before being shipped out to fill the bordellos of the Levant.

Vercingetorix. Then began one, last, heroic effort by the Celts of Gaul to throw off the yoke of Rome, thereby regaining their honor and their freedom, and—whether consciously or not—reestablishing

the superiority of Nordic mankind over the mongrel races of the south. The ancestors of the Romans had themselves established this superiority in centuries past, but by Caesar's time Rome had sunk irretrievably into the quagmire of miscegenation and had become the enemy of the race which founded it.

The rebellion began with an attack by Ambiorix, king of the Celtic tribe of the Eburones, on a Roman fortress on the middle Moselle. It spread rapidly throughout most of northern and central Gaul. The Celts used guerrilla tactics against the Romans, ruthlessly burning their own villages and fields to deny the enemy food and then ambushing his vulnerable supply columns. For two bloody years the uprising went on. Caesar surpassed his former cruelty and savagery in trying to put it down. When Celtic prisoners were taken, the Romans tortured them hideously before killing them. When the rebel town of Avaricum fell to Caesar's legions, he ordered the massacre of its 40,000 inhabitants.

Meanwhile, a new leader of the Gallic Celts had come to the fore. He was Vercingetorix, king of the Arverni, the tribe which gave its name to France's Auvergne region. His own name meant, in the Celtic tongue, "warrior king," and he was well named. Vercingetorix came closer than anyone else had to uniting the Celts. He was a charismatic leader, and his successes against the Romans, particularly at Gergovia, the principal town of the Arverni, roused the hopes of other Celtic peoples. Tribe after tribe joined his rebel confederation, and for a while it seemed as if Caesar might be driven from Gaul. But unity was still too new an experience for the Celts, nor could all their valor make up for their lack of the long experience of iron discipline which the Roman legionaries enjoyed. Too impetuous, too individualistic, too prone to rush headlong in pursuit of a temporary advantage instead of subjecting themselves always to the cooler-headed direction of their leaders, the Celts soon dissipated their chances of liberating Gaul. Finally, in the summer of 52 B.C., Caesar's legions penned up Vercingetorix and 80,000 of his followers in the walled town of Alesia, on the upper Teaches of the Seine. Although an army of a quarter-million Celts, from 41 tribes, eventually came to relieve besieged Alesia, Caesar had had time to construct massive defenses for his army. While the encircled Alesians starved, the Celts outside the Roman lines wasted their strength in futile assaults on Caesar's fortifications.

In a valiant, self-sacrificing effort to save his people from being annihilated, Vercingetorix rode out of Alesia, on a late

September day, and surrendered himself to Caesar. Caesar sent the Celtic king to Rome in chains, kept him in a dungeon for six years, and then, during the former's triumphal procession of 46 B.C., had him publicly strangled and beheaded in the Forum, to the wild cheers of the city's degraded, mongrel populace.

After the disaster at Alesia, the confederation Vercingetorix had put together crumbled, and Caesar had little trouble in extinguishing the last Celtic resistance in Gaul. He used his tried-and-true methods, which included chopping the hands off all the Celtic prisoners he took after one town, Uxellodunum, commanded by a loyal adjutant of Vercingetorix, surrendered to him. Decadent Rome did not long enjoy dominion of the Celtic lands, however, because another Indo-European people, the Germans, soon replaced the Latins as the masters of Europe.

Ancient Germans, Traditions Closest to those of Ancient Indo-Europeans. German Growth, Roman Imperialism Led to Conflict.

The first wave of Battle-Axe People to leave the ancient Nordic heartland in the forests and steppes of southern Russia appeared in the Germanic area of northern Europe even before the Neolithic Revolution had become well established there, prior to 4,000 B.C. It would be incorrect, of course, to refer to these earliest Nordic immigrants as "Germans." All that can be said of them, just as of those immigrants south of them who later gave birth to the Celts, is that they were Indo-Europeans. The process of cultural-ethnic differentiation had not resulted in the fairly clear-cut distinctions which allowed one group of people to be identified as Germans, another as Celts, and a third as Balts until approximately the first half of the first millennium B.C.

By about 2,000 B.C., however, the ancestors of the Germans—call them proto-Germans—were at home in southern Sweden, the Danish peninsula, and the adjacent lands between the Elbe and the Oder. To the east were the proto-Balts, to the west and south the proto-Celts. From this tiny proto-German homeland, about the size of the state of Tennessee, the Germans expanded their dominion during the ensuing 3,000 years over all of Europe, from Iceland to the Urals, ruling over Celts, Balts, Slavs, Latins, and Greeks, as well as the non-Indo-European peoples of the Roman Empire. After that it was Germanic peoples, primarily, who discovered, settled, and conquered North America and who, until the

internal decay of the last few decades, wielded effective political power even over the non-White hordes of Asia and Africa.

Seventeen centuries before the Teutonic Order conquered the Baltic lands, German expansion eastward along the southern shore of the Baltic Sea had extended German settlement and rule from the Oder to the Vistula. At the same time, expansion was also taking place toward the west and the south, bringing about mingling—and often conflict—between Germans and Celts. With the Roman conquest of Gaul in the first century B.C., direct conflict between the expanding Germans and still mighty and expanding Rome became inevitable. Actually the death struggle between Latins and Germans began even before Caesar's subjection of Gaul. Late in the second century two neighboring German tribes, the Cimbrians and the Teutons, left their homes in the Danish peninsula because, they said, of the sinking of much of their low-lying land into the sea. Some 300,000 in number, they headed south, crossing the Tyrolese Alps into northern Italy in 113 B.C., where they asked the Romans for permission either to settle or to cross Roman territory into the Celtic lands to the west. The Roman consul, Papirius Carbo, attempted to halt them, and they defeated his army. The Germans then proceeded westward into Gaul and went as far as Spain, where they raised havoc. Ten years later, however, they returned to northern Italy.

This time they were met by a more competent Roman general, the consul Gaius Marius. In two horrendous battles, in 102 and 101 B.C., Marius virtually exterminated the Teutons and the Cimbrians. So many Teutons were massacred at Aquae Sextiae in 102 that, according to a contemporary Roman historian, their blood so fertilized the earth that the orchards there were especially fruitful for years afterward, and German bones were used to build fences around the vineyards. At Vercelli the Cimbrians met a similar fate the following year; more than 100,000 were slaughtered. When the German women saw their men being defeated, they first slew their children and then killed themselves in order to avoid the shame of slavery. The annihilation of these two German nations was followed by a few decades in which Italy remained relatively safe from further incursions from the north. The Germans' territory was bounded, roughly, on the east by the Vistula and on the south by the Danube. In the west the boundary was less definite, and the Germans west of the Rhine came into repeated conflict with Roman armies in Gaul.

Tacitus on the Germans. The Romans were naturally curious about the teeming tribes of fierce, warlike people beyond the Rhine

who dared contest their conquest of the lands in northern Gaul, and several Roman writers enumerated them and described their way of life, most notably the historian Gaius Cornelius Tacitus. Writing in a first-century Rome which was thoroughly mongrelized, Tacitus was strongly impressed by the Germans' apparent racial homogeneity:

I concur in opinion with those who deem the Germans never to have intermarried with other nations but to be a pure and unmixed race, stamped with a distinct character. Hence, a family likeness pervades the whole, though their numbers are so great. Their eyes are stern and blue, their hair ruddy, and their bodies large, powerful in sudden exertion, but impatient of toil and not at all capable of sustaining thirst and heat. They are accustomed by their climate to endure cold and hunger.

When the Germans fight, wrote Tacitus, perhaps remembering the example of the Teutons and Cimbrians, "they have within hearing the yells of their women and the cries of their children."

Tradition relates that armies beginning to give way have been rallied by the females, through the earnestness of their supplications, the interposition of their bodies, and the pictures they have drawn of impending slavery, a calamity which these people bear with more impatience for their women than themselves.

If these appeals were not sufficient to elicit honorable behavior from each and every German, Tacitus added, their fellow tribesmen dealt with them severely: "Traitors and deserters are hanged; cowards and those guilty of unnatural practices are suffocated in mud under a hurdle." Subject to the same punishment as cowards and homosexuals were draft dodgers: those who failed to present themselves for military service when summoned.

The education of the German youth stressed not only bravery and skill in arms, but loyalty in the highest degree. Tacitus gives an interesting description of the mutual obligations between a German leader and his companions in arms:

The Germans transact no business, public or private, without being armed, but it is not customary for any person to assume arms until the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father, or a relative, equips the youth with a shield and a spear. These are to them the manly gown (*toga virilis*); this is the

first honor conferred on youth. Before, they are considered as part of a household; afterwards, of the state.

There is a great emulation among the companions as to which shall possess the highest place in the favor of their chief, and among the chiefs as to which shall excel in the number and valor of this companions. It is their dignity and their strength always to be surrounded by a large body of select youth: an ornament in peace, a bulwark in war.

Thus, already in Tacitus' time, was the foundation in existence upon which the medieval institutions of chivalry and feudalism would rest. The philosopher Lucius Annaeus Seneca, also writing in the first century, shared Tacitus' respect for the Germans' martial qualities: "Who are braver than the Germans? Who more impetuous in the charge? Who fonder of arms, in the use of which they are born and nourished, which are their only care?"

Caesar, Tacitus, and other writers also described other attributes of the Germans and various aspects of their lives: their shrines, like those of the Celts and the Balts, were in sacred groves, open to the sky; their family life (in Roman eyes) was remarkably virtuous, although the German predilection for strong drink and games of chance must have been sorely trying to wives; they were extraordinarily hospitable to strangers and fiercely resentful of any infringements on their own rights and freedoms; each man jealously guarded his honor, and a liar was held in worse repute than a murderer; usury and prostitution were unknown among them.

Death Struggle Between Germany and Rome Decided Fate of White Race. Hermann Was Savior of Europe & White Race.

Julius Caesar's conquest of all the Celts and Germans west of the Rhine and his punitive raids into the German lands on the other side of the river bought time for the Romans to concentrate their military efforts against the still independent Celts inhabiting the Swiss and Austrian Alps and the lowlands between the Alps and the Danube, from Lake Constance to Vienna. More than three decades of intermittent warfare by Caesar and his successors finally subdued these Celts, and their lands became the Roman provinces of Rhaetia, Noricum, and Pannonia. By 15 B.C. the Danube had been established as the dividing line between the Roman Empire and the free German lands to the north—or Germania Magna, as the Romans named this territory bounded on the west, the south, and the east by the Rhine, the Danube, and the Vistula, respectively. The conquered German

lands west of the Rhine, in Alsace, Luxembourg, Belgium, and the southern Netherlands, were divided into the Roman provinces of Upper and Lower Germany.

In 12 B.C. Emperor Augustus sent his stepson Drusus, who had played a major role in the subjection of the Celts, to the mouth of the Rhine to launch an invasion of Germania Magna. Although initially unsuccessful, Drusus led repeated campaigns against the Germans, and by 9 B.C. had defeated several tribes, most notably the Chatti, and pushed more than 200 miles into Germania Magna, reaching the Elbe. At this point an aside on the names of the German tribes may be helpful; otherwise we may easily become confused by the proliferation of often-conflicting designations given to the various tribes and groupings of tribes by the Romans, the Germans, and others. Because the ancient Germans were, for most practical purposes, illiterate (the Germans' runes were used for inscriptions but not for writing books), the earliest German tribal names we have are those recorded by the Romans: Batavi, Belgae, Chatti, Chauci, Cherusci, Cimbri, Eburones, Frisii, Gothones, Hermunduri, Langobardi, Marcomanni, Saxones, Suevi, Teutones, etc. It is assumed that in most cases these were reasonable approximations to the actual German names.

In some cases these tribal names assigned by the Romans of Caesar's time have survived in the names of modern nations or provinces: Belgium, Saxony, Lombardy, Gotland, and so on. More often they have not; the great stirring up of the nations of Europe between the latter part of the second century and the middle of the sixth century A.D.—the *Voelkerwanderung*, or wandering of the peoples—profoundly changed the German tribal groupings. Some tribes vanished without a trace; others reappeared as elements in new tribal configurations which combined many of the older tribes. Thus, the Saxons of the eighth century consisted not only of the Saxones known to the Romans, but of many other tribal elements as well. The Franks likewise arose after Caesar's time as a confederation of many German tribes. The Romans referred to all the German tribes collectively as Germani, but this was apparently originally the name of only a single minor tribe, which later lost its independent existence. In similar manner the Romanized Franks of a later day referred to all their German neighbors by the name of a single tribal grouping which arose during the *Voelkerwanderung*, the Alamanni; the French name for any German is still Allemand.

Over the next dozen years the Roman military machine continued to consolidate and expand its conquests in Germania Magna. Most of the independent tribes left were those east of the Elbe. Some, like the Marcomanni, had been forced to leave their ancestral lands in the west and resettle east of the Elbe in order to avoid defeat by the Romans. The Germans were on the defensive everywhere, and they seemed well on the way to suffering the collective fate of the Celts. They were finally beginning to learn one vital lesson, however: they must either unite in the face of the common enemy or become extinct; the independence of the various tribes was a luxury they could no longer afford. A king of the Marcomanni, Marbod, succeeded in uniting most of the tribes east of the Elbe and organizing a standing draft army of 70,000 infantry and 4,000 cavalry from among them, the first time the Germans had accomplished such a feat.

The imperial representative in the conquered German lands was Publius Quintilius Varus, who was more a lawyer and a politician than a general. As an administrator he was brutal, arbitrary, and rapacious. Overturning all local customs, contemptuous of German tradition and sensibility, Varus applied the same measures against the tribes of Germania Magna which he had used earlier while he was proconsul in the Middle East and which Caesar had employed successfully to break the spirit of the Celts in Gaul. He succeeded instead in transforming the respect Germans had learned for Roman power into a bitter and implacable hatred. The 19th-century English historian Edward Creasy describes especially well the German reaction to Varus and his army:

Accustomed to govern the depraved and debased natives of Syria, a country where courage in man and virtue in woman had for centuries been unknown, Varus thought that he might gratify his licentious and rapacious passions with equal impunity among the high-minded sons and pure-spirited daughters of Germany. When the general of any army sets the example of outrages of this description, he is soon faithfully imitated by his officers and surpassed by his still more brutal soldiery. The Romans now habitually indulged in those violations of the sanctity of the domestic shrine and those insults upon honor and modesty by which far less gallant spirits than those of our Teutonic ancestors have often been maddened into insurrection.

Hermann the Cherusker. As the latter-day Romans were shortly to learn, the Germans dared a great deal. There came to the fore among

the wretched, conquered tribes a German leader cast in the mold of the Celt Vercingetorix. Unlike the case with the latter, however, this new leader's daring brought success. He was Hermann, son of Segimar, king of the Cherusci. The Romans called him Arminius. In Creasy's words:

It was part of the subtle policy of Rome to confer rank and privileges on the youth of the leading families in the nations which she wished to enslave. Among other young German chieftains Arminius and his brother, who were the heads of the noblest house in the tribe of the Cherusci, had been selected as fit objects for the exercise of this insidious system. Roman refinements and dignities succeeded in denationalizing the brother, who assumed the Roman name of Flavius and adhered to Rome throughout all her wars against his country. Arminius remained unbought by honors or wealth, uncorrupted by refinement or luxury. He aspired to and obtained from Roman enmity a higher title than ever could have been given him by Roman favor.

Shortly before 1 A.D. Hermann went to Rome to learn the Roman ways and language. He was seventeen or eighteen years old. He served five years in a Roman legion and became a Roman citizen, a member of the equites, or knightly class. He was sent by Augustus to aid in the suppression of the rebellion in Pannonia and Dalmatia. What Hermann learned about the Romans redoubled his hatred of them. Again, Creasy's words on the subject can hardly be bettered:

Vast, however, and admirably organized as the fabric of Roman power appeared on the frontiers and in the provinces, there was rottenness at the core. In Rome's unceasing hostilities with foreign foes and still more in her long series of desolating civil wars, the free middle classes of Italy had almost wholly disappeared. Above the position which they had occupied an oligarchy of wealth had reared itself; beneath that position a degraded mass of poverty and misery was fermenting. Slaves, the chance sweepings of every conquered country, shoals of Africans, Sardinians, Asiatics, Illyrians, and others, made up the bulk of the population of the Italian peninsula. The foulest profligacy of manners was general in all ranks...

With bitter indignation must the German chieftain have beheld all this and contrasted it with the rough worth of his own countrymen: their bravery, their fidelity to their word, their manly independence of spirit, their love of their national free institutions, and their loathing of every pollution and meanness.

Above all he must have thought of the domestic virtues which hallowed a German home; of the respect there shown to the female character and of the pure affection by which that respect was repaid. His soul must have burned within him at the contemplation of such a race yielding to these debased Italians.

When he returned to his people at the age of twenty-five, Hermann was given a Roman command under Varus. He immediately set to work organizing a revolution. The most difficult obstacle he had to overcome was neither the Germans' lack of military stores or even a single walled fortress, nor their traditional disunity; it was the opposition from the conservative faction among his own people. As is always so with conservatives, they preferred immediate prosperity under Roman rule, through the trade opportunities it offered or through advantages bestowed on individual leaders by the Romans, to freedom, honor, and the long-range preservation and promotion of their own stock. One of the most hostile of these Romanized conservatives was Hermann's own father-in-law. Nevertheless, Hermann prevailed over the conservative opposition and won most of the leaders of the Cherusci and the neighboring tribes to his conspiracy.

In the summer of 9 A.D. Varus' army, consisting of five legions, was encamped among the Saxons, west of the Weser in the modern state of North Rhine-Westphalia. Late in the month of September Hermann contrived to have a localized rebellion break out among some tribes to the east, and messengers soon arrived at Varus' camp with news of the insurrection. Varus immediately set out with three of his legions to crush the revolt, giving Hermann the task of gathering up the Romans' German auxiliary forces and following him. Hermann sprang his carefully planned trap. Instead of gathering an auxiliary force to support Varus, he sent his agents speeding the revolutionary call to the tribes, far and near. Hermann then set out in pursuit of Varus, catching up with him amid the wild ravines, steep ridges, and tangled undergrowth of the Teutoburger Forest, about 20 miles west of the Weser, near the present town of Detmold. The progress of the Roman army had been severely hampered by the heavy autumn rains and the marshy condition of the ground, and Hermann fell on Varus' legions with a suddenness and fury which sent the Romans reeling.

For nearly three days the battle raged with a ferocity which exacted a heavy toll from both sides. The Germans employed guerrilla tactics, suddenly attacking the floundering Roman columns from an

unexpected quarter and then withdrawing into the dense forest before the Romans could group themselves into effective fighting formation, only to attack again from a different quarter. On the third day of battle the exhausted remnants of Varus' army panicked and broke, and the Germans annihilated them. Once more, we will let Creasy tell the story:

The Roman officer who commanded the cavalry, Numonius Vala, rode off with his squadrons in the vain hope of escaping by thus abandoning his comrades. Unable to keep together or force their way across the woods and swamps, the horsemen were overpowered in detail and slaughtered to the last man... Varus, after being severely wounded in a charge of the Germans against his part of the column, committed suicide to avoid falling into the hands of those whom he had exasperated by his oppressions. One of the lieutenant generals of the army fell fighting; the other surrendered to the enemy. But mercy to a fallen foe had never been a Roman virtue, and those among her legions who now laid down their arms in hope of quarter drank deep of the cup of suffering, which Rome had held to the lips of many a brave but unfortunate enemy. The infuriated Germans slaughtered their oppressors with deliberate ferocity, and those prisoners who were not hewn to pieces on the spot were only preserved to perish by a more cruel death in cold blood.

Only a tiny handful of Romans escaped from the Teutoburger Forest to carry the news of the catastrophe back to the Roman forts on the other side of the Rhine. Varus' legions had been the pick of Rome's army, and their destruction broke the back of the Roman imperium east of the Rhine. A furious German populace rose up and exacted a grisly vengeance on Roman judges, Jewish speculators and slave dealers, and the civil servants Augustus had sent to administer the conquered territories. The two Roman legions remaining in Germania Magna were able to extricate themselves to Gaul only after hard fighting and severe losses.

The tidings struck Rome like a thunderclap of doom. The aged Augustus felt his throne tremble. He never fully recovered from the shock, and for months afterward he let his hair and beard grow, and was seen by his courtiers from time to time pounding his head in despair against the palace wall and crying out, "Oh, Varus, Varus, give me back my legions!"

Hermann's great victory by no means ended the Roman threat to the Germans east of the Rhine, and many more battles were to be

fought before Rome finally accepted, in 17 A.D., the Rhine and the Danube as a boundary between Roman and German territory. Clearly, though, that September day in 9 A.D. is a watershed of world history; the battle of the Teutoburger Forest is one of the half-dozen most decisive events in the history of the White race. Had Hermann lost that day to Varus, or had the conservatives among the Germans succeeded in aborting or betraying his revolution, the heart of Germany would have been Romanized. The land of the Angles and the Saxons and the Goths would have been permanently open, as was Rome, to the filth of the Levant: to Oriental customs and religion; to the mercantile spirit which places monetary gain above all else in life; to the swart, curly-haired men who swarmed in the marketplaces of the Mediterranean world, haggling over the interest on a loan or the price of a blond slave girl.



Hermannschlacht memorial

The Nordic spirit, the Faustian spirit, which is the unique possession of that race which burst into Europe from the eastern steppes more than 6,000 years ago; the spirit which carried Greece to the heights and impelled the earliest Romans to impose a new order on the Italian peninsula; the spirit which had eventually succumbed to racial decay in the south and which had been crushed out of the Celts of Gaul and Britain—that spirit would also have been crushed out of the Germans and replaced by the spirit of the lawyers and the moneychangers. The fact that that spirit survived in the Germans, that it thrived again in Britain after the Saxon conquest, that it lived in the Vikings who sailed their dragon ships across the Atlantic to the New World five centuries after that, that after another ten centuries it

carried our race beyond the bounds of this planet—is due in very large measure to the passion, energy, skill, and courage of Hermann the Cherusker.

Four hundred years were yet to pass and a great deal more German blood shed before the German ascendancy over Rome became final and irreversible, but the events of 9 A.D. presaged everything which followed. After Hermann's mighty feat the decaying Roman Empire was almost continuously on the defensive rather than the offensive. Although the southwestern corner of Germania Magna, encompassing the headwaters of the Rhine and the Danube (the area which had been abandoned by the Marcomanni prior to the *Hermannschlacht*), was later colonized by Rome; and although Emperor Trajan added the trans-Danubian province of Dacia to Rome's possessions at the beginning of the second century, no really serious program of conquest of German lands was again attempted.

The German unity which Hermann forged did not last long, unfortunately. Although he outmaneuvered his rival Marbod, who was forced to seek Roman protection, Hermann himself lost his life to an assassin a few years later. Traditional intertribal rivalries and jealousies came to the fore again. Just as Roman decadence prevented the Romans from conquering the Germans in the ensuing decades, so did German disunity prevent the reverse.

*Migrating Germans, Invading Huns, Expanding Slavs
Destroyed Roman Order. Hun Horde Routed Goths, Burst
into Central Europe. Attila Yields to Gothic Valor;
Germans Drive Asiatics from Europe.*

The Gothic nation, as was mentioned in the previous chapter, had established itself on the southern shore of the Baltic, around the mouth of the Vistula, before 300 B.C. Prior to that the Goths had lived in southern Sweden. Like the other Germans of their time, the Goths were tall, sturdily built, and Nordic in coloration, with blue or grey eyes and hair colors ranging from red to almost white. Roman reports describe them as the tallest of the Germans, with especially large hands and feet—perhaps a trait resulting from the local mixture of Indo-European and Cro-Magnon races in Sweden. Soon they were also the richest of the Germans. In direct contact with the amber-gathering Baltic tribes to the east, the Goths monopolized the amber trade. For centuries Gothic caravans loaded with furs and amber pushed southward to sell their goods in the trading centers of the Roman Empire.

Then, in the third quarter of the second century of the present era, during the reign of Roman Emperor Marcus Aurelius, the Goths began a general movement to the southeast. Hundreds of thousands of them, taking their families, their cattle, and all their household goods, marched back toward the ancient Indo-European homeland their ancestors had left thousands of years earlier. The Goths west of the Dniester—the Visigoths—moved down into the Danubian lands west of the Black Sea, where they inevitably came into conflict with the Romans. They conquered the Roman province of Dacia for themselves, after defeating a Roman army and killing a Roman emperor (Decius) in the year 251. Toward the end of the third century, during the reign of Diocletian, the Empire was divided into eastern and western halves, for administrative and military purposes. The progressive breakdown of communications led eventually to separate *de facto* powers, one centered in Rome and the other in Byzantium (later renamed Constantinople).

During the first three-quarters of the fourth century, despite occasional raids, a state of relatively peaceful coexistence between Goths and Romans pervaded. Especially in the eastern half of the Empire, diplomacy and bribery were used to hold the Goths at bay. During the reign of Constantine (306-337) 40,000 Goths were recruited into the Roman army, and they thenceforth were the bulwark of the Eastern Empire.

The Huns. It was in the reign of Emperor Valens, in the year 372, that the greatest menace to the White race, both Germans and Romans, since the beginning of recorded history suddenly appeared on the eastern horizon. From the depths of Central Asia a vast horde of brown-skinned, flat-nosed, slant-eyed little horsemen—fast, fierce, hardy, bloodthirsty, and apparently inexhaustible in numbers—came swarming across the steppe around the north end of the Caspian Sea. They were the Huns.

The first to feel their impact were the Alans, living south of the Don between the Black Sea and the Caspian Sea. The Hunnic horde utterly crushed the Alans, some of whose remnants retreated southward into the Caucasus Mountains, while others fled westward in confusion, seeking refuge among the Goths. In the Caucasus today traces of the Nordic Alans are found in the Ossetes, whose language is Indo-European and who are taller and lighter than the Caucasian-speaking peoples around them. Next the Huns fell upon the Ostrogoths and routed them. The aged Ostrogothic king, Hermanric, slew himself in despair, and his successor, Vitimer, was killed in a vain

effort to hold back the Brown flood. The Ostrogothic kingdom disintegrated, and its people streamed westward in terror, with the Huns at their heels. Athanaric, king of the Visigoths, posted himself at the Dniester with a large army, but the Huns crossed the river and defeated him, inflicting great slaughter on his army. Thus, the Visigoths too were forced to retreat westward. Athanaric petitioned Valens for permission for his people to cross the Danube and settle in Roman lands to the south. Valens consented, but he attached very hard conditions, which the Goths, in their desperation, were forced to accept: they were required to surrender all their weapons and to give up their women and children as hostages to the Romans.

The Goths crossed the Danube in 376 and settled in the Roman province of Lower Moesia, which corresponds roughly to modern Bulgaria. There the Romans took shameful advantage of them. Roman-Jewish merchants, in return for grain and other staples, took the hostage children of the Goths as slaves. The Goths secretly rearmed themselves and rose up. For two years they waged a war of revenge, ravaging Thrace, Macedonia, and Thessaly. Finally, on August 9, 378, in the great battle of Hadrianople, the Gothic cavalry, commanded now by Fritigern, annihilated Valens' infantry (most of whom were also Goths), and the emperor himself was killed. This was the worst defeat Rome had suffered since the Goths defeated and killed Decius 127 years earlier, and the battle decisively changed the conduct of future wars. Heretofore, Roman infantry tactics had been considered unbeatable, but Fritigern's Goths had shown what heavy cavalry could do to infantry unprotected by its own cavalry.

The emperor of the eastern half of the Empire who succeeded Valens took a much more conciliatory stance toward the Goths, and they were confirmed in their possession of much of the territory south of the Danube which they had seized between 376 and 378. The Huns, meanwhile, had occupied Gothic Dacia (present-day Romania), as well as all the lands to the east.

The ancient homeland of the Nordic race was now in the hands of non-Whites. For more than four millennia wave after wave of White warriors had come out of the eastern steppe to conquer and colonize Europe: Achaeans, Dorians, Latins, Celts, Germans, Balts, Slavs, Cimmerians, Scythians, Sarmatians, and uncounted and unnamed peoples before all these. But the Sarmatians were the last; after the Huns drove them and the Goths out, no other White barbarians were to come riding out of the east.

For the next thousand years the eastern steppe which had been the breeding ground of the Nordic race became the invasion route into Europe for periodic waves of non-White hordes from Asia: Huns, Avars, Turks, Magyars, Mongols. The Huns contented themselves, for the time being, with that portion of Europe between the Carpathians and the Danube, leaving the Romans and the Germans elsewhere to their own devices. Rome, a hollow shell peopled largely by Levantines and ruled in effect by a gaggle of filthy-rich Middle Eastern moneylenders, speculators, and merchants, depended for her continued existence upon cleverness and money rather than real strength. Germans menaced her and Germans defended her, and the Romans concentrated their energies on playing German off against German. The game succeeded in the Eastern Empire, more or less, but not in the Western Empire. A Frank, Arbogast, was the chief adviser—and effective master—of Western Emperor Eugenius in the year 394, having assassinated Eugenius' predecessor. The emperor of the East, Theodosius, sent his Gothic army against Arbogast, and Arbogast called on his fellow Franks for support. The two German armies fought at Aquileia, near modern Venice, and the Goths defeated the Franks.

Two of the leaders of Theodosius' army were Alaric the Bold, a Gothic prince, and Stilicho, a Vandal. After the battle of Aquileia Stilicho, nominally subordinate to Theodosius, became the effective master of the Western Empire. Alaric was chosen king of the Visigoths by his tribe and decided to challenge Stilicho, but as long as Stilicho lived he was able to hold Alaric at bay. The emasculated and Levantinized Romans, unable to face the Germans man to man, bitterly resented their German allies as much as they did their German enemies. This resentment, born of weakness and cowardice, finally got the better of the Romans in 408, and they conspired to have their protector, Stilicho, murdered. Then the Romans in all the Italian cities butchered the wives and children of their German allies—60,000 of them.

This foolish and brutal move sent Stilicho's German soldiers into Alaric's arms, and Italy was then at the Goth's mercy. Alaric's army ravaged large areas of the peninsula for two years in revenge for the massacre of the German families. Alaric demanded a large ransom from the Romans and forced them to release some 40,000 German slaves. Then, on the night of August 24, 410, Alaric's Goths took Rome and sacked the city. This date marked, for all practical purposes, the end of the capital of the world. Rome had endured for

1,163 years and had ruled for a large portion of that time, but it would never again be a seat of power. For a few more decades the moribund Empire of the West issued its commands from the fortress city of Ravenna, 200 miles north of Rome, until the whole charade was finally ended in 476. The Empire of the East, on the other hand, would last another thousand years.

The Huns, meanwhile, had not long contented themselves with Dacia, but had begun expanding westward again, wreaking such havoc that whole nations uprooted themselves and fled as the Huns advanced. The Vandals, a German people closely related to the Goths; the Alans who had been driven westward from the Transcaucasian steppe; and the Suebians poured across the Rhine into Gaul in 406, setting still other German nations, such as the Franks, Burgundians, and Alamanni, into motion.

Attila, King of the Huns. The Huns halted their westward push for more than 40 years while they consolidated their hold on all of central and eastern Europe, and on much of northern Europe as well. In 433 they gained a new king, whose name was Attila. In 445, when Attila established his new capital at Buda, in what is now Hungary, the empire of the Huns stretched from the Caspian Sea to the North Sea.

In 451 Attila began moving west again, with the intention of seizing Gaul and then the rest of the Western Empire. His army consisted not only of Huns but also of contingents from all the conquered peoples of Europe: Ostrogoths, Gepids, Rugians, Scirians, Heruls, Thuringians, and others, including Slavs. One contingent was made up of Burgundians, half of whom the Huns had subjugated (and nearly annihilated) in 436. The struggle between the Burgundians and the Huns forms the background for the German heroic epic, the *Nibelungenlied*. Attila's mixed army threw western Europe into a state of terror as it advanced. So great was the devastation wrought on the countryside that Attila was given the nickname "the Scourge of God," and it was said that grass never again grew where his horse had trod. Two armies, one commanded by Aetius, the last of the Western Empire's Roman generals, and the other by Theodoric, King of the Visigoths, rode against Attila. Aetius and Theodoric united their armies south of the Loire, in central Gaul, and compelled Attila to withdraw to the north-east. Attila carefully chose the spot to halt his horde and make his stand. It was in a vast, open, and nearly level expanse of ground in northeastern France between the Marne and the Seine, where his cavalry would have ideal conditions for maneuvering.

The region was known as the Catalaunian Plains, after the Catalauni, a Celtic people.

In a furious, day-long battle frightful losses were inflicted on both sides, but the Visigoths, Franks, free Burgundians, and Alans of Aetius and Theodoric had gained a decisive advantage over the Huns and their allies by nightfall. Attila retreated behind his wagons and in despair ordered a huge funeral pyre built for himself. He intended neither to be taken alive by his foes nor to have his corpse fall into their hands. King Theodoric had fallen during the day's fighting, and the command of the Visigothic army had passed to his son, Thorismund. The latter was eager to press his advantage and avenge his father's death by annihilating the Hunnic horde. The wily Roman Aetius, however, putting the interests of his dying Empire first, persuaded Thorismund to allow Attila to withdraw his horde from Gaul. Aetius was afraid that if Thorismund completely destroyed the power of the Huns, then the Visigoths would again be a menace to the Empire; he preferred that the Huns and the Visigoths keep one another in check.

Attila and his army ravaged the countryside again, as they made their way back to Hungary. The following year they invaded northern Italy and razed the city of Aquileia to the ground; those of its inhabitants who were not killed fled into the nearby marshes, later to found the city of Venice. But in 453 Attila died. The 60-year-old Hun burst a blood vessel during his wedding-night exertions, following his marriage to a blonde German maiden, Hildico (called Kriemhild in the *Nibelungenlied*). The Huns had already been stripped of their aura of invincibility by Theodoric, and the death of their leader diminished them still further in the eyes of their German vassals. The latter, under the leadership of Ardaric the Gepid, rose up in 454. At the battle of the Nedao River in that year it was strictly German against Hun, and the Germans won a total victory, completely destroying the power of the Huns in Europe.

The vanquished Huns fled eastward, settling finally around the shores of the Sea of Azov in a vastly diminished realm. They left behind them only their name, in Hungary. Unfortunately, they also left some of their genes in those parts of Europe they had overrun. But in eighty years they had turned Europe upside down. Entire regions were depopulated, and the old status quo had vanished.

*Christianity Spreads from Levant to Dying Roman Empire,
then to Conquering Germans. Germans 'Aryanize' Christian
Myths, but Racially Destructive Ethics Retained.*

During the turbulent and eventful fifth century the Germans largely completed their conquest of the West. In the early years of that century German tribesmen, who had been raiding the coast of Roman Britain for many years, began a permanent invasion of the southeastern portion of the island, a development which was eventually to lead to a Germanic Britain.

In 476 Odoacer, an Ostrogothic chieftain who had become a general of Rome's armies, deposed the last Roman emperor and ruled in his own name as king of Italy. Meanwhile the Visigoths were expanding their holdings in Gaul and completing their conquest of Spain, except for the northwestern region already held by their Suebian cousins and an enclave in the Pyrenees occupied by a remnant of the aboriginal Mediterranean inhabitants of the peninsula, the Basques. And throughout the latter part of the century the Franks, the Alemanni, and the Burgundians were consolidating their own holds on the former Roman province of Gaul, establishing new kingdoms and laying the basis for the new European civilization of the Middle Ages. Everywhere in the West the old, decaying civilization centered on the Mediterranean gave way to the vigorous White barbarians from the North.

Oriental Infection. But the Germans did not make their conquest of the Roman world without becoming infected by some of the diseases which flourished so unwholesomely in Rome during her last days. Foremost among these was an infection which the Romans themselves had caught during the first century, a consequence of their own conquest of the Levant. It had begun as an offshoot of Judaism, had established itself in Jerusalem and a few other spots in the eastern Mediterranean area, and had traveled to Rome with Jewish merchants and speculators, who had long found that city an attractive center of operations.

It eventually became known to the world as Christianity, but for more than two centuries it festered in the sewers and catacombs of Rome, along with dozens of other alien religious sects from the Levant; its first adherents were Rome's slaves, a cosmopolitan lot from all the lands conquered by the Romans. It was a religion

designed to appeal to slaves: blessed are the poor, the meek, the wretched, the despised, it told them, for you shall inherit the earth from the strong, the brave, the proud, and the mighty; there will be pie in the sky for all believers, and the rest will suffer eternal torment. It appealed directly to a sense of envy and resentment of the weak against the strong. By the end of the third century Christianity had become the most popular as well as the most militant of the Oriental sects flourishing among the largely non-Roman inhabitants of the decaying Roman Empire. Even as late as the first years of the fourth century, under Emperor Diocletian, the Roman government was still making efforts to keep the Christians under control, but in 313 a new emperor, Constantine, decided that *if you can't lick 'em, join 'em* and he issued an imperial edict legitimizing Christianity.

Although one of Constantine's successors, Julian, attempted to reverse the continuing Christianization of the Roman Empire a few years later, it was already too late: the Goths, who made up the bulk of Rome's armies by this time, had caught the infection from one of their own slaves, a Christian captive whom they called Wulfila. Wulfila was a tireless and effective missionary, and the Goths were an uprooted and unsettled people, among whom the new religion took hold easily. Wulfila's translation of the Bible into Gothic greatly speeded up the process. Before the end of the fourth century Christianity had also spread to the Vandals, Burgundians, Lombards, Gepids, and several other German tribes. A little over a century later the powerful nation of the Franks was converted. By the beginning of the second quarter of the sixth century, the only non-Christian Whites left were the Bavarians, Thuringians, Saxons, Frisians, Danes, Swedes, and Norse among the Germans—and virtually all the Balts and Slavs. One can only understand the rapid spread of Christianity during the fourth and fifth centuries by realizing that, for all practical purposes, it had no opposition. That is, there was no other organized, militant, proselytizing church competing effectively with the Christian church.

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The Christians had many individual opponents, of course: among the Romans several of the more responsible and civic-minded emperors, such as Diocletian, as well as what was left of the tradition-

¹⁹ *Note of the editor:* When William Pierce lived there were still no books that popularised what we have seen in the essay of 'Judea vs. Rome' in Part II (for example, Catherine Nixey's book *Darkening Age*, published fifteen years after Pierce died).

minded aristocracy; and among the Germans many farsighted leaders who resisted the imposition of an alien creed on their people and the abandonment of their ancient traditions. Athanaric, the great Gothic chieftain who led his people across the Danube in 376 to save them from the invading Huns, was notable in this regard. Athanaric and the other traditionalists failed to halt the spread of Christianity, because they were only individuals. Although there were pagan priests, the traditional German religion never really had a church associated with it. It consisted of a body of beliefs, tales, and practices passed from generation to generation, but it had no centralized organization like Christianity.

German religion was a folk-religion, which grew organically out of the people and out of the land they occupied. The boundary between a tribe's most ancient historical legends and its religious myths, between its long-dead heroes and chieftains and its gods, was blurred at best. Because German religion belonged to the people and the land, it was not a proselytizing religion; the German attitude was that other peoples and races likewise had their own folk-religions, and it would be unnatural to impose one race's religion on another race. And because German religion was rooted in the land as well as in the people, it lost some of its viability when the people were uprooted from their land. It is no coincidence that the conversions of the Goths, Vandals, Burgundians, Lombards, Franks, and many other German tribes took place during the *Voelkervanderung*, a period of strife, disorientation, and misery for many of those involved: a period when whole nations lost not only their ancient homelands but also their very identities.

After the *Voelkervanderung* ended in the sixth century, the Christianization of the remaining pagan peoples of Europe proceeded much more slowly—and generally by fire and sword rather than by peaceful missionary effort. Whereas the Franks had become Christians more or less painlessly when their king Clovis (Chlodweg) converted for political reasons at the end of the fifth century, it was another 300 years before the Frankish king Charlemagne (Karl the Great) was able to bring about the conversion of his Saxon neighbors, and he accomplished that only by butchering half of them in a series of genocidal wars. Early Christianity, in contrast to German religion, was as utterly intolerant as the Judaism from which it sprang. Even Roman religion, which, as an official state religion, equated religious observance with patriotism, tolerated the existence of other sects, so long as they did not threaten the state. But the early Christians were

inspired by a fanatical hatred of all opposing creeds. Also in contrast to German and Roman religion, Christianity, despite its specifically Jewish roots, claimed to be a universal (i.e., “catholic”) creed, equally applicable to Germans, Romans, Jews, Huns, and Negroes.

The Christians took the Jewish tribal god Yahweh, or Jehovah, and universalized him. Originally he seems to have been a deity associated with one of the dormant volcanoes of the Arabian peninsula, a god so distinctly Semitic that he had a binding business contract (“covenant”) with his followers: if the Jews would remain faithful and obedient to him, he would deliver all the wealth of the non-Jewish peoples of the world into their hands. Observant Jews even today remind themselves of this by fastening *mezuzoth* to the door frames of their homes, wherein the verses from their Torah spelling out the Jews’ side of their larcenous deal with Yahweh are inscribed (Deuteronomy 6:4-9, 11:13-21; Yahweh’s reciprocal obligations are in the verses immediately following). Nevertheless, the early Christian church, armed with an effective organization and a proselytizing fervor, and armored with a supreme contempt for everything non-Christian, was able to supplant Jupiter and Wotan alike with Yahweh.

The Germans, however, recreated the Semitic Yahweh in the image of their own Wotan, even as they accepted the new faith. The entire Christian ritual and doctrine, in fact, were to a large extent “Aryanized” by the Germans to suit their own inner nature and lifestyle. They played down the slave-religion aspects of Christianity (“the meek shall inherit the earth”) and emphasized the aspects which appealed to them (“I come bearing not peace, but a sword”). The incoherence and the multitude of internal inconsistencies of the doctrine made this sort of eclecticism easy. In general, the Germans accepted without difficulty the Christian rituals—especially those which, like Christmas, Easter, and Thanksgiving were deliberately redesigned to correspond to pagan rituals and festivals of long standing—and the myths (parthenogenesis, turning water into wine, curing the blind, resurrection from the dead, etc.), and they ignored the ethics (turn the other cheek, all men are brothers, etc.). A Frank of the seventh or eighth century would tremble in superstitious awe before some fragment of bone or vial of dried blood which the Church had declared a sacred relic with miracle-working powers—but if you smote him on the cheek you would have a fight on your hands, not another cheek turned.

As for the brotherhood of man and equality in the eyes of the Lord, the Germans had no time for such nonsense; when confronted with non-Whites, they instinctively reached for the nearest lethal weapon. They made mincemeat out of the Avars, who were cousins to the Huns, in the seventh century, and the Christianized Franks or Goths of that era would know exactly what to do with a few hundred thousand rioting American Blacks; they would, in fact, positively relish the opportunity to do what needed doing.

It could not have been expected to be otherwise. In the first place, a totally alien religion cannot be imposed on a spiritually healthy people—and the Germans were still essentially healthy, despite the dislocations caused by the *Voelkerwanderung*. Christianity had to be modified to suit their nature—at least, temporarily. In the second place, the average German did not have to come to grips with the alien moral imperatives of the Sermon on the Mount. All he had to do was learn when to genuflect; wrestling with Holy Writ was exclusively the problem of the clergy.

It was not until the Reformation, in the sixteenth century, that the laity began studying the Bible and thinking seriously about its contents. Even then, however, the tendency was to interpret alien teachings in a way that left them more or less compatible with natural tendencies. But Christian ethics—the slave morality preached in the Roman catacombs—was like a time bomb ticking away in Europe—a Trojan horse brought inside the fortress, waiting for its season. That season came, and the damage was done. Today Christianity is one of the most active forces working from within to destroy the White race. From the Christian churches came the notion of “the White man’s burden,” along with the missionaries who saw in every African cannibal or Chinese coolie a soul to be saved, of equal value in the eyes of Jehovah to any White soul. It is entirely a Christian impulse—at least, on the part of the average American voter, if not the government—which sends American food and medical supplies to keep alive swarming millions of Asiatics, Africans, and Latins every time they have a famine, so that they can continue to outbreed Whites.

The otherworldly emphasis on individual salvation, on an individual relationship between Creator and creature which relegates the relationship between individual and race, tribe, and community to insignificance; the inversion of natural values inherent in the exalting of the botched, the unclean, and the poor in spirit in the Sermon on the Mount, the injunction to “resist not evil”—all are prescriptions

for racial suicide. Indeed, had a fiendishly clever enemy set out to concoct a set of doctrines intended to lead the White race to its destruction, he could hardly have done better. The “White guilt” syndrome exploited so assiduously by America’s non-White minorities is a product of Christian teachings, as is the perverse reverence for “God’s chosen people” which has paralyzed so many Christians’ wills to resist Jewish depredations.

Not the least of the damage done by the Christianization of Europe was the gradual replacement of White tradition, legend, and imagery by that of the Jews. Instead of specifically Celtic or German or Slavic heroes, the Church’s saints, many of them Levantines, were held up to the young for emulation; instead of the feats of Hermann or Vercingetorix, children were taught of the doings of Moses and David. Europeans’ artistic inspiration was turned away from the depiction of their own rich heritage and used to glorify that of an alien race; Semitic proverbs and figures of speech took precedence over those of Indo-European provenance; Europeans even abandoned the names of their ancestors and began giving Jewish names to their children: Samuel and Sarah, John and Joan, Michael and Mary, Daniel and Deborah.

Despite all these long-term consequences of Christianity, however, the immediate symptoms of the infection which the conquering Germans picked up from the defeated Romans were hardly noticeable; White morals and manners, motivations and behavior remained much as they had been, for they were rooted in the genes—but now they had a new rationale. And it is only fair to note that even today a fairly substantial minority of White men and women who still think of themselves as Christians have not allowed their sounder instincts to be corrupted by doctrines suited to a following of mongrelized slaves. They ignore the Jewish origins of Christianity and justify their instinctive dislike and distrust of Jews with the fact that the Jews, in demanding that Jesus be killed, became a race forever accursed (“His blood be on us and on our children”). They interpret the divine injunction of brotherhood as applying only to Whites. Like the Franks of the Middle Ages, they believe what suits them and conveniently forget or invent their own interpretation for the rest. Were they the Christian mainstream today, the religion would not be the racial menace that it is. Unfortunately, however, they are not; virtually none are actively affiliated with any of the larger, established Christian churches.

*Iberians, Phoenicians, Celts, Romans, Goths, Jews,
and Moors Gave Spain Racial Diversity. Jews Infest Spain,
Betray it to Muslim Invaders. Moors End Gothic Rule, Are Stopped
by Franks. White Reconquest of Spain Takes Over 700 Years.*

Just as the southeastern-most region of Europe—the lands bordering the Black Sea on the west and north—has been a borderland contested between Whites and non-Whites over the course of most of our recorded history, so also has Europe's southwesternmost projection, the Iberian peninsula, been a racial battlefield throughout the centuries. Serving as a natural gateway into Europe from Africa, Iberia has repeatedly been used by invaders from the south, and the racial consequences may be seen in Spain and Portugal today, where an exceptionally wide range of racial types is to be found.

Cadiz, Malaga, and Cordoba were all established originally by the Phoenicians, and the name Spain itself is of Phoenician origin.

As early as 600 B.C. the Greeks had also established colonies in Iberia, mainly on the coast of northern Catalonia (the northeastern part of the peninsula), for the same reason as the Phoenicians. The Greeks later expanded southward along the Catalonian coast and down into Valencia. Around 500 B.C. the first Celts arrived. Only in the northwestern part of Iberia, in Galicia and Asturias, did the Celts remain relatively unmixed. The Basques have undoubtedly undergone a certain amount of racial admixture with Indo-Europeans over the last 2,500 years, but their speech remains as the sole example of a Mediterranean language still extant on western European soil. In 480 B.C. the Carthaginians, a Semitic people of Phoenician origin, in response to a plea for help from their Phoenician cousins in Cadiz who were attempting to put down an Iberian insurrection, invaded the peninsula. Once in, the Carthaginians decided to stay and they settled down to a long period of expansion and economic exploitation.

Semitic Beachhead. In 237 B.C., after the First Punic War, in which Rome took Sicily away from Carthage, the Carthaginians made the fateful decision to strengthen their beachhead on European soil. They began a general conquest and colonization of those parts of Iberia not already under their control. During this process the Carthaginian general Hamilcar Barca founded the cities of Cartagena and Barcelona, the latter named for his own family. Rome regarded the Carthaginian moves in Iberia—in particular, the siege of the Greek colony of Saguntum (modern Sagunto, on the Valencian

coast)—as a *casus belli*; thus commenced the Second Punic War. After a long and difficult struggle against the redoubtable Hannibal, Rome crushed Carthage and found herself in possession of a new province: Iberia. Although it then took the Romans 75 years to pacify all the Iberians, Celts, and Celtiberians of the peninsula, it remained Roman for more than five centuries. The Roman imprint on Spanish culture and politics, as well as on the racial destiny of the peninsula was very strong.

The Roman conquest ended the power of the Semitic Carthaginians in Iberia, but on the heels of Rome's legions came another plague of Semites to batten on the rich province: the Jews. In their inimitable fashion they wormed their way into every aspect of the Iberian economy, and it was not long before there was hardly a commercial transaction anywhere in the peninsula in which money did not rub off on some Jew's palm. So many Jews flocked to Roman Spain, and they multiplied so prodigiously there, that today the Jews of the world still divide themselves into two categories: those descended from the Jews of the Iberian peninsula, who are called Sephardim, and those descended from the Jews who battered on central and eastern Europe instead, who are called Ashkenazim. Spain was for the Jews like New York and Miami Beach rolled into one: a commercial center with great natural resources where they could become filthy rich, and a place in the sun where they could then sit on their accumulated shekels in leisure and comfort.

Euric may be considered the founder of the Gothic Kingdom of Spain. He died in 484. His successors, Visigoths and Ostrogoths, ruled the peninsula for the next 227 years. By the time of Recared I, who reigned from 585 to 601, Gothic Spain was again renowned for its wealth—and again the Jews found that wealth irresistible. The Goths, however, were not so willing as the Romans had been to allow the Jews to eat up the whole country, and in consequence there was almost continual strife between Goths and Jews, with the latter incessantly scheming, agitating, and whining of “persecution.”

Much to their later regret, the Goths did not deal decisively with their Jewish problem. Instead, they allowed themselves to be convinced by their bishops that a sprinkling of holy water would cure the Jews of their ancestral ways. King Sisibert, around the year 620, forced 80,000 Jews to be baptized, and an even larger number were driven from the kingdom. Half a century later one of his successors, Wamba, was obliged to take similar measures against the Jews, so troublesome had they again become. In 673 he expelled from the

Gothic realm all who would not submit to baptism, while the citizens of several Spanish communities acted on their own initiative and dealt with local Jewish merchants and moneylenders in a more forceful and effective way.

Although King Wamba was a strong ruler, who successfully put down a Basque rebellion and maintained his frontiers against his Frankish neighbors to the north and Arab pirates raiding by sea from the south, prosperity had already begun taking its toll of Gothic vigor. It was Wamba's immediate predecessor, Recesuinto (also called Recceswinth) who, at the insistence of the Church, took the first direct step toward Gothic racial suicide (if we do not count as such Sisibert's allowing baptized Jews to pass as Gentiles a few years earlier) when he abolished the longstanding ban against intermarriage. Prior to Recesuinto's reign, the racial pride of the Goths had remained intact. None but Goths might rule, and Goths might marry none but Goths. The penalty for violation of this ban was quite severe: both partners were burned at the stake. Thus, the blood of the Goths had remained unmixed with that of their Roman, Iberian, and Jewish subjects. Recesuinto allowed Goths to marry baptized Jews and anyone else who claimed Christian beliefs, and the nobility of Spain has since been tainted heavily with the Semitic blood of department-store heiresses, or the equivalent thereof in that pre-department-store era.

The Jews conspired all the more against the Goths, and the successors of Recesuinto and Wamba were obliged to take measures against them on a number of occasions. They failed, however, to rid their kingdom of the pestilence, because they did not apply the same measures against baptized Jews as against their unbaptized brethren. This shortsightedness finally led to the undoing of the Goths during the reign of Roderic, who took the throne in 709. While the men of Roderic's race had grown soft and indecisive over the course of the dozen generations which had passed since the time of Adolf, unable finally even to cope with a gaggle of money-hungry Semites in their midst, a new Semitic danger had begun to rise to the south of them.

Fall of Spain. Treason delivered Ceuta into the hands of the Arabs and their allies in 711, and an Arab-Moorish invasion force sailed across the strait and seized a beachhead in Andalusia. Roderic's army fought the invaders in a fierce, three-day battle at Xeres (now Jerez de la Frontera), about thirteen miles inland from Cadiz, under a blazing July sun. The Moors under their Berber general Tariq, won, and the Goths retreated to their cities.

The Gothic cities were well fortified and had withstood Arab raiding parties more than once, but as soon as Tariq's dusky horde appeared outside the walls of each city in 711, the Jews inside, by prearrangement, threw open the gates. For their part, the Jews were more than ready to trade masters. They had hopes, which were soon realized, that under Arab rule they would be able to regain the wealth, power, and privileged position they had held under the Romans. They bitterly hated the Goths for attempting to assimilate them into the Spanish population and make them work for their daily bread alongside Christian Spaniards. Before word of the Jews' treachery could be spread and the Goths could separate them—baptized and otherwise—from the general population and neutralize them, the invaders held virtually all the strong-points. Within a few months the greater part of Gothic Spain was in Muslim hands, and only scattered survivors made their way northward across the Pyrenees or into one of two remaining Gothic enclaves. One of these, in the southeast, fell to the Arabs a few years later. Only in the mountains of the north, in Asturias, were the Goths able to hold back the Semitic tide permanently.

The victorious Semites and their mixed-race allies from north Africa did not long remain content with their conquests south of the Pyrenees. In 722 they invaded Gothic Gaul and seized Narbonne, Carcassonne, and several other towns. Ten years later, with an enormous army of Arabs and Moors behind him, the Arab governor of Spain, Abd ar-Rahman (whose name is spelled in various ways by different authors), began a new drive to the north, laying waste Gothic and Frankish areas of Gaul alike. His aim was to add all of Europe to the Muslim realm. Eudes, also known as Odo, the Gothic count of Aquitaine, tried to hold back the invaders at the Garonne but failed. He then combined his remaining forces with an army of Franks and German volunteers from across the Rhine, under the leadership of Charles (Karl), count of the Austrasian Franks. The armies of Charles and Abd ar-Rahman met in the rolling champagne country of east-central France, between the towns of Tours and Poitiers, in October 732. The ensuing battle was one of the most momentous in the history of our race. The great historian Edward Gibbon also draws on medieval sources in his description of the battle:

In the six first days of desultory combat, the horsemen and archers of the East maintained their advantage: but in the closer onset of the seventh day the Orientals were oppressed by

the strength and stature of the Germans, who, with stout hearts and iron hands, asserted the civil and religious freedom of their posterity. The epithet of Martel, the Hammer, which has been added to the name of Charles, is expressive of his weighty and irresistible strokes... The victory of the Franks was complete and final; Aquitaine was recovered by the arms of Eudes; the Arabs never resumed the conquest of Gaul, and they were soon driven beyond the Pyrenees by Charles Martel and his valiant race.

Though forced to retreat south of the Pyrenees, the Arabs and the other Muslim invaders of Spain remained in the peninsula for nearly 800 years, and the genetic damage they wrought there was great. Islam, like Christianity, makes no distinction of race; all that counts is religion, not blood. After this the Arabs and Moors were gradually pushed back toward Africa in a series of bloody wars with their neighbors to the north. Not until 1492 was the reconquest of the peninsula finally completed. In that year the unbaptized Jews were expelled *en masse* from the country they had betrayed eight centuries earlier, and the remaining pockets of Moors followed them ten years later. The Inquisition, which had been established in 1478, dealt to a limited extent with the baptized Jews.

*Unending Struggle Between European and Asian in the East Slavic Lands
Repeatedly Overrun by Asian Hordes. Sviatoslav, Viking Ruler, Stamps out
Khazar Pest. Mongol Terror Rules Russia for 250 Years.*

Today the geographical boundary between Europe and Africa-Asia runs roughly from the Strait of Gibraltar eastward across the Mediterranean to the Aegean Sea, along the eastern and northern shores of the Black Sea, thence along the spine of the Caucasus range to the Caspian Sea, and northward along the Urals to the Arctic Ocean. Somewhat more roughly a racial boundary follows the same course, dividing Whites to the north and west from non-Whites to the south and east.

Throughout history the borderlands on either side of this boundary have been contested between White and non-White, between European and Asian, and the contest has been fiercer, bloodier, crueller, and more unrelenting than any of the wars Europeans have fought among themselves. This is as it should be, considering the vastly greater stakes: when European fought European, the outcome determined which sovereign taxes would be paid to or the language one's descendants would speak, but when

European fought Asian the issue was whether or not one's descendants would be White.

The contest actually began long before the dawn of history, nearly 10,000 years ago, when the Mediterraneans of northern Africa and the Middle East began infiltrating Europe during the Neolithic period, Mediterraneanizing the southern coastal regions of the continent. The second phase began about 6,000 years ago with a European counterattack. The Nordic Indo-Europeans sent wave after wave of conquerors, not only into Mediterraneanized Southern Europe and the Cro-Magnon realm in the North, but also into Asia and northern Africa. This phase lasted roughly 4,000 years and, as we have seen in earlier chapters in this series, had mixed success. The third phase began about sixteen centuries ago, in the year 372, when the Huns came swarming around the north end of the Caspian Sea into southern Russia, a Brown pestilence from Mongolia.

Europe managed to stem the Brown tide in each case, but only at enormous cost. Huge areas of Europe were overrun by the Huns and their successors: Avars, Bulgars, Khazars, Magyars, Patzinaks, Cumans, Mongols, and Ottomans. Sometimes it was more than a century before the invaders could be expelled, and a great deal of racial mixing took place meanwhile. Some European territory was lost permanently. Even today a large section of the ancient Indo-European homeland on the western shore of the Caspian Sea remains racially Mongoloid, while pockets of racially mixed population can be found throughout Eastern and Southeastern Europe. In other areas the languages of the invaders have displaced the original European languages, even where most of the Asian genes left behind have been thoroughly diluted.

Will there be a fourth phase in the age-old struggle between Europe and Asia? Without a doubt, although it is difficult to forecast the exact form it will take, or even which side will be on the offensive. Certainly, Central Asia has thoroughly lost the threatening aura it had in the days of Genghis Khan and the Golden Horde, and modern Turkey, wracked by internal problems, does not seem a menace to Europe, except in the stream of immigrant workers it is sending into the Western nations. On the other hand racial Europe—including both Russia and the United States—is as disunited and as spiritually confused as it has ever been. If it is to regain the initiative in the struggle for possession of the planet, it must first regain a measure of unity, based on racial consciousness, and build new spiritual

foundations for itself. The principal purpose of this series is to aid in the building of the necessary racial consciousness.

* * *

Perhaps the greatest tragedy of the Hun invasion was the disaster which befell the Alans. The godlike race of Odin and Frigg, of Thor and Balder, met its Ragnarok. Although the Alan nation was not annihilated, its Golden Age was over. Some were driven south into mountain strongholds high in the Caucasus, where they maintained a national identity for another five centuries. Others fled westward, and most of these shared the fate of the Vandals in Africa. The rest became vassals of the Huns and were turned against their own race.

Then, in the middle of the sixth century, even before Europe had recovered from the desolation left by the Huns, the next Brown wave struck. Driven westward by intertribal warfare in Central Asia, an amalgamation of Mongol tribes known to Europeans as the Avars invaded the Russian steppe in 560. Conquering the Slavs as they went, they were only halted when they came up against the Franks on the Elbe, in 562. The Avars virtually annihilated the Gepids, to which nation the noble Ardaric, vanquisher of the Huns, had belonged, and seized the Gepids' territory in Pannonia (modern Hungary), thenceforth centering the Avar empire there. They also dislodged the German Lombards (*Langobarden*, i.e., "long-beards") from their ancestral lands, and the latter then invaded Italy, seizing most of the northern half of the peninsula (568-572) and making Pavia the capital of a new Lombard kingdom. The Avar strength peaked before 600 and declined quite rapidly thereafter, except in Pannonia. Throughout the first quarter of the seventh century one group of Slavs after another asserted its independence of the Avar rulers, and by 626, in which year an Avar attack on Constantinople was repelled, the Slavs had inherited nearly the whole of the Avar empire outside Pannonia.

In 576 another Brown wave lapped at Europe's eastern frontier, as a Turkish tribe invaded the Caucasus and established a beachhead along the northwestern shore of the Caspian. The Khazars themselves also underwent a transformation during the eighth century: they adopted Judaism as their religion, and thereafter their national character began to change. From a warlike, nomadic people interested mainly in raiding and fighting, they became a nation of armed merchants and tax collectors. As the principal power in the

region north of the Caucasus, they controlled trade between the Arab power to the south, the Turkish power to the east, the Volga-Bulgar power to the north, the Magyar power to the west, and the Byzantine power to the southwest.

Unfortunately, a substantial portion of the trade controlled by the Khazars was in White slaves, with the Slavs bearing the brunt. So many Slavs, both male and female, were shipped southward and eastward by their Khazar rulers that their very name gave rise to the word "slave."

Birth of a nation. Rurik arrived in northern Russia, near Novgorod, in or about the year 856, and his arrival is considered to mark the beginning of Russian national history. Prince Rurik died in 879, and he was succeeded by his kinsman Oleg, a Norwegian by birth, who united the principalities of Novgorod and Kiev and then energetically expanded the territory under Rus rule. Viking Russia rapidly became the principal power in the east.

In 964 Rurik's grandson Sviatoslav, later acclaimed "the Great," ascended the throne of Russia. Christian missionaries were beginning to ply their trade in Russia, and Sviatoslav's mother Olga had allowed herself to be baptized, but this proud Viking lord would have none of it; he insisted on holding to the faith of his Scandinavian forebears. It is fitting that such a warrior, almost as soon as he took the rule, chose as his first task the elimination of the Khazar pestilence. In 965 he utterly laid waste the Khazar empire.

Back in Central Europe the Magyars, as soon as they had taken possession of Hungary, became the scourge of their German, Slav, and Byzantine neighbors for the next half century, raiding as far afield as Bremen, Orleans, and Constantinople. In 954 a raiding party of close to 100,000 Magyars swept through Bavaria and into Franconia, crossed the Rhine at Worms, and devastated northeastern France. They raped, burned, and butchered their way through Rheims and Chalons into Burgundy, then crossed the Alps into Italy to pillage Lombardy. Again it was the Germans to the rescue. The following year another Magyar army invaded Bavaria and besieged Augsburg. Otto I, the Saxon king, arrived with an army of only 10,000 men and annihilated the Magyar force, in the battle of the Lechfeld. The Germans pursued and slew fleeing Magyars for three days following the battle, and the Magyars were never after that a major threat to Europe.

It should be noted here that there was a fair amount of diversity in the various Asian waves which had been impinging on

Europe's eastern frontier since the fourth century. All the groups involved spoke languages of the Ural-Altai group (the Magyars spoke a Uralic language; all the others spoke Altaic); they were all mounted nomads; and they all contained a strong Mongoloid racial element. It was primarily in this last feature that the diversity was found. Each group passed through a vast expanse of territory in reaching Europe, and this territory was not empty. Although the Sarmatians were the last White group to enter Europe from the east, there were other Whites left in Turkistan—and even further east—who didn't make it to Europe before the first Brown wave from Central Asia washed over them and submerged them.

Some of the Asian invaders traveled quite rapidly through the peoples between their own homelands and Europe, absorbing little if any White blood on the way, while others took centuries to make the passage. Even those who did not linger among White or part-White populations often had absorbed some White genes as a result of the slave trade. From the fourth century through the 15th century there was an enormous traffic in White slaves, with millions of Slavs trudging eastward in slave caravans. Thus, while the Mongols who struck in the 13th century passed like lightning from Mongolia to the eastern border of Europe, their chieftain, Genghis Khan, was described by contemporaries as having green eyes and reddish hair—undoubtedly a consequence of the slave trade. Some Turkish leaders were described as almost White in appearance. Finally, we must remember that race treason is not a new phenomenon. Conquered Slav, Sarmatian, and German peoples sometimes became military auxiliaries of their Brown conquerors. When Attila was defeated by the Visigoths in 451 at Chalons, his horde consisted not only of Brown Huns but also of a number of White allies from the territories through which he had passed.

The first years of the 13th century saw the rise of the next and most terrible of the Asian menaces. In 1206 a Mongol chieftain, Temujin, succeeded in unifying the numerous, perennially quarreling factions and tribes of Mongolia. He then set out on a career of conquest which has never been equaled. In preparation for this career he changed his name to Genghis Khan, "lord of the earth." Genghis Khan's first raiding parties reached Europe in 1221 and won several victories over the princes of southern Russia. He died in 1227, giving Europe a brief respite which it failed to put to good use. When the Mongol horde appeared on Europe's border again in 1236, a campaign of terror not matched since the days of the Huns was

unleashed. Whole areas of southern Russia were depopulated, and Mongol raiders struck deep into the Balkans, Hungary, northern Russia, Poland, and even Germany. In scenes foreshadowing the winter of 1944-5, hundreds of thousands of terrified refugees fled westward as the Mongols, moving rapidly across frozen rivers in the dead of winter, destroyed everything in their path. In Russia the Mongols even sent squadrons back into cities which had been sacked a few days earlier, in order to hunt down and kill any survivors who might have crept out of their hiding places.

An army of Germans, Poles, and Teutonic Knights, under the command of Duke Henry II of Silesia, attempted to halt the Mongols at Liegnitz, Prussia. In a battle fought there on April 9, 1241, the Europeans were decisively defeated. Just two days later another Mongol column completely destroyed the Hungarian army at the Sajo River, about a hundred miles northeast of Budapest. These two crushing defeats left Central Europe completely at the mercy of the Mongols, who proceeded to consolidate their hold on Hungary and made plans to invade Italy, Austria, and Germany the following winter. Just after Christmas of 1241 they started westward across the frozen Danube—when suddenly a messenger arrived from Karakorum, 6,000 miles to the east, bearing word that Ogatai, Genghis Khan's successor, had died. The Mongols immediately turned their army around and marched back to the east, never to return.

All of eastern and southern Russia remained under occupation by the Mongol horde, however, and the rest of Russia escaped occupation only by acknowledging itself a vassal state and paying tribute to the Mongols.

The Janissaries. The most effective means which the Ottomans employed in their struggle against White Europe, and the most humiliating to their White adversaries, was their corps of Janissaries. The Janissaries were the Ottomans' elite army and they were entirely White.

During the reign of Emir Orkhan (1326-1359), the Ottoman ruler who first seized European soil, an edict was issued commanding the Emir's White subjects to deliver to him each year exactly a thousand young, male children. These children, who were required to have faces "white and shining," were torn from their mothers' breasts and then raised by the Turks with special care and rigor, trained in arms from a tender age and conditioned to give absolute obedience to

their masters. Their military discipline was especially severe, but they were liberally rewarded for courage and proficiency.

The yearly levy of a thousand White children was continued for 300 years, until 1648, and during that period the Janissaries came to be the most efficient and feared corps of warriors in the world. They sustained the Turkish power in Central Europe, while the Mongol power in Eastern Europe withered. Hungary was the unfortunate battleground between Europeans and the Turks and their Janissaries during much of this time, with ownership of various parts or the whole passing back and forth from one side to the other. At times the Turks entertained dreams of a general conquest of Europe, and it was not until the failure of their second siege of Vienna in 1683 that they began a slow retreat which lasted almost another two and one-half centuries. Even today Turkey retains a beachhead of several thousand square miles on the European side of the Bosphorus.

The Ottoman Turks were the last of the Asian invaders of Europe, but they were certainly not the least. Their occupation has left as severe a racial imprint on the Balkan peoples—Yugoslavs, Albanians, Greeks, Bulgarians, and Rumanians—as the Mongol occupation did on the Russians. Nevertheless, there remain today many groups throughout the Balkans which are as White as any group in Western Europe: some are immigrants from the north during recent centuries, while others are the descendants of clans and tribes which jealously guarded the purity of their blood and were able to avoid substantial racial mixture even during the darkest days of Asian occupation.

*Mighty Saga of the Northmen: Viking Triumphs in Western Europe.
Purest White Heritage Survives in North Atlantic. Christianity,
Lack of Northern Solidarity Bring End to Viking Age.*

Just as it was the Northmen who, by imposing order on Europe's eastern frontier in the second half of the first millennium, stiffened that frontier and made Russia a White racial bulwark against the non-White hordes of Asia, it was also the Northmen who, in the same era, pushed Europe's western frontier westward across the great, unknown Ocean Sea, opening up new lands for settlement by succeeding generations of our race. Called many names—Danes, Geats, Norsemen, Rus, Swedes, Varangers—they are best known to us by the name which is also used to characterize both the age in which they flourished and the way of life of many of them: Vikings.

Like two great waves of raiders, conquerors, and colonizers before them, the Goths and the Anglo-Saxons, they came from the Nordic heartland: southern Sweden and Norway, the Danish peninsula, the adjoining portion of northern Germany, and the nearby North Sea and Baltic islands. They are of special interest to us in our endeavor to understand who we are, not so much because most of us have Viking forebears (although a great many people with immediate roots in Ireland, Scotland, England, and northwestern France, as well as in Scandinavia, do), but because they give us a clearer, more detailed picture of that pure essence of Indo-Europeanism of Whiteness—which is the common heritage of all of us, whether our recent ancestors were Germans, Celts, Balts, or Slavs, than we can obtain from a study of any other European people.

German in language like the Goths and the Anglo-Saxons, the Vikings retained other aspects of Germanic culture which those earlier emigrants from the Nordic heartland had already lost by the dawn of the Viking Age. In particular, the Vikings held to their Indo-European religion and world view longer than any of the other Germanic peoples. They also remained hardier, fiercer in battle, and more venturesome than those who had been softened by the more civilized living to the south. The Vikings not only serve us as an especially useful epitome of Whiteness at a time when our survival demands a renewal of the best of our old values and strengths, but they also provide us with a clear reminder of the danger inherent in one of our most lethal weaknesses: excessive individualism and lack of racial solidarity. A study of the Vikings acquaints us with both the best and the worst (or, in this age, the least affordable) of the characteristics of our race.

A tenth-century Viking narrative poem, *Rígsthula* (Song of Rig), provides a fanciful account of the origins of the Scandinavian population. In it a traveler named Rig (i.e., “king”) is given lodging at three dwellings. At each he manages to impregnate the woman of the house before he leaves, thereby fathering three sons. The first woman is old and wrinkled, and she dwells in a hovel. The son she bears for Rig is dark, stooped, and ugly. He is named Thrall, and from him is descended the race of serfs and slaves, the hewers of wood and the carriers of water. The second woman is younger, better looking, better housed, and more industrious. Her son by Rig is a sturdy, light-eyed boy, and is given the name Karl. From Karl is descended the race of free peasants and craftsmen. The third woman is young, tall, blond, and lovely, and the house in which she lives is large and magnificent.

She bears Rig a son who is strong and straight of limb, white of skin, fair of hair, light of eyes, and quick of mind. He is named Jarl (Earl), and he quickly learns the magic of the runes and the mastery of weapons. He hunts, rides, fights, and fears no man. From him is descended the race of kings and lords of the earth. Rig himself is identified with the Norse god Heimdall, the whitest of all the gods and the father of all mankind. *Rigsthula* reminds us of the ancient Aryan religious work, the *Rigveda*, which, more than twenty centuries earlier, also gave a fanciful account of the origins of the races. It is clear that Rig's descendants via Thrall represent the dark, round-headed element in the Scandinavian population, and that this element was at some time in the past held in a servile status by a largely Nordic ruling class.

Scandinavian mythology may also reflect racial memories of early contacts between Nordic invaders and Cro-Magnon natives, in the numerous references to "frost giants." In any event, by the dawn of the Viking Age a general mixing had taken place. Thralls may still have been darker, on the average, than the free farmers or the nobility, but one could find Nordic slaves, largely the consequence of the Viking policy of enslaving prisoners of war, and one could also find darker elements among the wealthy and powerful, as evidenced by the names of such leaders as Halfdan the Black (ninth-century king of a Viking realm in southern Norway). By far the dominant racial element among the Vikings, however, was Nordic.

To the north of the Northmen, in Norway, Sweden, and Finland, were the Lapps, a very primitive race which lived a nomadic life and gained its sustenance primarily from the reindeer of the forest and tundra. The sixth-century historians Jordanes and Procopius describe the Lapps as being culturally little above the beasts on which they preyed. Both racially and linguistically the Lapps were closely related to the Finno-Ugric tribes to the east. They were short, predominantly dark (although today some Lapps are blond, apparently having absorbed Nordic genes), broad-nosed, and extremely round-headed. They were certainly partly, and perhaps wholly, responsible for the dark element among the Vikings, although there was little mixing between Vikings and Lapps during the Viking Age, because of their entirely different lifestyles. The mixing must have taken place during the prehistoric period, perhaps shortly after the proto-Germans arrived in Scandinavia and before they had driven the ancestors of the Lapps further north.

The isolation by terrain and climate of many Viking communities did not prevent the Vikings from having a remarkable unity of culture, language, and spirit but it certainly did not encourage political unity. Viking individualism seemed to be inimical to a sense of racial solidarity. While more subjective races to the south were often drawn together by the perceived need for mutual support in the face of a hostile world, Vikings were much more inclined to face the world as individuals. Their loyalty and sense of community seldom extended beyond the fighting band to which they belonged—or, at most, to that limited region of Norway or Denmark or whatever which they considered “home”—and they would as gladly, or almost as gladly, hew down the Vikings of a rival band as a monastery full of trembling priests in some southern land. Within the band, however, the Viking ethos demanded a solidarity as uncompromising as that of the other Germanic peoples of their time. On the Continent too the ninth century was a period of growing pressure from the north. A Frankish chronicler writes:

The number of ships increases; the endless flood of Vikings never ceases to grow bigger. Everywhere Christ's people are the victims of massacre, burning, and plunder. The Vikings overrun all that lies before them, and none can withstand them. They seize Bordeaux, Perigueux, Limoges, Angouleme, Toulouse; Angers, Tours, and Orleans are made deserts. Ships past counting voyage up the Seine... Rouen is laid waste, looted, and burned. Paris, Beauvais, Meaux are taken; Melun's stronghold is razed to the ground; Chartres occupied; Evreux and Bayeux looted; and every town invested.

Just as in England and Ireland, however, Vikings who at first came only to seize women and gold later came to seize land as well. This process reached its climax early in the 10th century when a Viking band wrested away from the West Franks a substantial piece of territory in northwestern France, south of the lower Seine. In 911 the Frankish king Charles the Simple, the great-great-grandson of Charlemagne, gave legal sanction to this conquest by recognizing the Viking leader Ganga-Hrolf as his vassal and confirming the latter in the ownership of the land which his band had already seized. Ganga-Hrolf (i.e., Hrolf the Ganger or Ralph the Walker, so named because he was too large to be carried by any horse), called Rollo by the French, in turn submitted to baptism and settled down to the task of enlarging and consolidating his domain. He was the first Duke of

Normandy, as his land came to be known, after its Nor(se)man conquerors.

Purest Cultural Heritage. Iceland—which suffered its last attack by White-slaving pirates as late as the 19th century—and the other Viking islands survived the raids, but Greenland did not. Today these North Atlantic islands, of which Iceland with its quarter-million inhabitants is the most significant, preserve the Viking cultural heritage in its purest form. The modern Icelandic and Faroese languages are nearly identical to the Old Norse spoken by the Vikings, while English and the other Germanic languages have undergone great changes during the last 1,000 years. In folkways as well, many Viking traits have been preserved in the islands, especially in Iceland and the Faroes. There has even been a return to the Viking religion by some Icelanders in recent years.

Racially, Iceland does not present quite as pure a picture as one might wish, for the ninth-century Viking settlers were not all jarls and karls; they brought their thralls along with them as well. Despite this lapse, their descendants today are biologically closer to the original Viking stock than the population of any other country. This racial quality is reflected not only in the tallest average statute in the White world, but in the highest literacy rate (a hundred per cent) as well. Not only do all Icelanders read and write, but a far higher proportion of them are authors than is true for any other country. And, despite her tiny population, which is able to support only a single university, Iceland is able to boast a larger per capita Nobel Laureate quota than any other nation on earth. Iceland is outstanding in another respect as well: alone among the White nations of the world it does not bear the curse of non-White minorities; it has no Blacks, no Jews, no Vietnamese, no Mexicans. Iceland has not been invaded for the last 1,000 years, except during the Second World War, when the country was occupied by American troops. The bulk of the foreigners withdrew after the war, and Icelanders insisted that future U.S. troops sent to man the air base which the United States was allowed to maintain on the island include no non-Whites.

The greatest debt that the White race owes to Icelanders is for their preservation of the Norse literary heritage: the Viking sagas. While church officials in other European countries were rounding up and burning all the pre-Christian books they could lay their hands on during the Middle Ages, Icelandic scholars were busy writing down the sagas which still existed only in oral form and transcribing, annotating, and expanding those which had been put into writing

earlier. Even where we must use extreme caution in drawing historical data from the sagas, they give us a clear and unambiguous picture of the Viking ethos and the Viking world view, of Viking attitudes, beliefs, feelings and temperament. Fortunately, when it is Norse history we want we have the records of the Vikings' literate Frankish and English cousins to supplement and clarify the semi-legendary material of the sagas. From these records we can also gain a good deal of insight into some of the external forces and circumstances which raised the curtain on the Viking Age in the eighth century and then lowered it in the 11th. One of the forces was certainly the tide of Christendom which was rising over Europe from the south during the eighth century. The Franks had become Christianized during the sixth century, after their king, Chlodwig (Clovis), accepted baptism, but the Saxons, the immediate neighbors of the Northmen, rejected the alien religion from the Levant and held to their ancestral ways, as did the Northmen themselves, of course.

Genocidal Evangelism. Beginning in 772, a year after he became sole king of the Franks upon the death of his brother Carloman, Karl, later known to the French as Charlemagne, son of Pepin the Short and grandson of Karl the Hammer, waged a thirty-two year campaign of genocidal evangelism against the Saxons. The campaign began with Karl's destruction of the Irminsul, or World Pillar, the Saxon equivalent of the Norse World Ash, Yggdrasil, located in the Saxons' most sacred grove, at Eresburg (on the site of the present Marburg), and it became bloodier, crueler, and more intolerant as it wore on.

In 774, at Quierzy, Karl issued a proclamation that he would kill every Saxon who refused to accept the sweet yoke of Jesus. Henceforth a contingent of Christian priests accompanied the Frankish army on its expeditions against the Saxons, and in every Saxon village those who refused to be baptized by the priests were slaughtered on the spot. Karl's savagery reached a peak in the tenth year of the evangelism: in 782, at Verden on the Aller, with the blessing of the Church, he had 4,500 Saxon nobles beheaded. Twelve years later, in 794, he introduced a policy under which every third Saxon was uprooted from his land and forced to resettle among Franks or other Christianized tribes. Fairly early in this campaign, in 777, one of the most prominent of the Saxon chieftains, Widukind, took shelter among the Danes and appealed to their king, Sigfred, for assistance against the Franks. Although the Danes were wary of becoming involved in a full-scale war against the formidable Karl, they and the other Northern peoples were put on their guard, and

they became increasingly indignant over the Frankish suppression of the Saxons' religion.

Karl's brutal campaign against the Saxons undoubtedly helped raise a certain consciousness in the North of the spiritual and cultural differences which separated Scandinavia from those lands which had fallen under the yoke of the Christian Church. The internal forces leading to the eruption of the Vikings from their Northern fjords were even stronger than the external ones. Among the former was a very high birthrate specifically among the most active and aggressive of the Northmen, the result of their customary practice of polygyny.

The most for the best. According to the 11th-century German ecclesiastical historian, Adam of Bremen, every Swede of more than average substance kept two or three wives, while the nobility had no limit to the number of women they allowed themselves. For example, Harald Fairhair, the Norwegian warrior who unified Norway in the ninth century and became its first king, had as many as 40 sons by some accounts, at least nine of whom are known to history; and Harald's son Erik Bloodaxe had at least eight sons who grew to manhood. In the capitalistic South such a practice may have meant only that the cleverest and crookedest paper-shufflers—i.e., the richest men—would have more progeny, on the average, than honest workingmen, but in the hard living North, where every man's mettle was tested almost daily by his environment and by his fellows, it was marvelously eugenic: the strong, the able, and the aggressive had proportionately more children than they would have had in a monogamous society.

Genetic effects of monkery. Another interesting eugenic contrast between North and South is provided by the Christian practice of clerical celibacy. Although there were many periods during the Middle Ages in which violations were commonplace, as early as the fourth century the Church began insisting on total celibacy for the higher clergy. With the growing incidence of monasticism after the sixth century, a greatly increased portion of the population of Christian Europe was subjected to the rule of celibacy. In the Middle Ages the clerical life was not, as is often the case today, simply a refuge for those who could succeed at nothing else; it was usually the only route to scholarship—and often the only route to literacy as well—and it attracted many able and intelligent men, whose genes were then lost to their race. For a thousand years, until the Reformation, there was a selective draining away of Christian Europe's intellectual vitality.

A mighty hive. The high birthrate among the most active and energetic elements of the population in the Northern countries led to land-hunger and the drive for external conquests. In the words of 17th-century English statesman and writer Sir William Temple: “Each of these countries was like a mighty hive, which, by the vigor of propagation and health of climate, growing too full of people, threw out some new swarm at certain periods of time that took wing and sought out some new abode, expelling or subduing the old inhabitants and seating themselves in their rooms.” This state of affairs also held long before the Viking Age, of course.

In addition to the generalized effects of a high birthrate, two other consequences of polygyny which bore on the rise of Viking as a way of life were the large numbers of second, third, fourth, and later sons in the families of Norse landholders—sons left without inheritance and without land, unless they could wrest it away from someone else—and a shortage of women. The most popular way to solve the latter problem was to go on a raid and carry off women from Ireland, England, or France, although there was also a heavy traffic in Slav slave girls from the Rus realms. The *Hrafnsmal* tells of life in Harald Fairhair’s court: “Glorious is their way of life, those warriors who play chess in Harald’s court. They are made rich with money and fine swords, with metal of Hunaland and girls from the east.”

The political consolidation which began taking place in Scandinavia in the ninth century served as an especially strong impetus to Viking colonizers. As mentioned earlier, the Vikings were extremely individualistic, extremely resentful of any encroachments on their freedom of action. After Harald Fairhair won a great sea victory at Hafrsfjord over the Viking chieftains of western Norway in 872, many of them left Norway with their households and their followers and settled in Iceland and the smaller islands of the North Atlantic rather than submit to Harald’s rule. A century later, political consolidation having been achieved, Scandinavian monarchs began to realize the policy advantages in bringing their people into the same religious camp as their neighbors to the south. The first to take the step was Denmark’s Harald Bluetooth, son of King Gorm the Old. In 965, fifteen years after Gorm’s death, Harald allowed himself to be baptized, and then he undertook the forcible conversion of the rest of the Danes: a move which did not sit well with many and led to further emigration and turmoil in the North. It also led eventually to Harald’s deposition and banishment.

The Last Viking. The coming of Christianity to the Viking world eventually meant the end of that world, but it did not change the Viking ethos immediately, as is evidenced by the life of a man who was certainly one of the most remarkable of all the Vikings, and the last of the truly great ones: Harald Sigurdsson, who, after he became king of Norway, was also known as Harald Hardraada (Hard Ruler) and Harald the Ruthless. His deeds are the subject of one of the most fascinating of the Viking sagas (*King Harald's Saga*), which we would be inclined to dismiss as an unusually imaginative work of heroic fiction, were it not solidly confirmed by the historical record. The Vikings' fighting spirit had been sapped by Christianity, but an even larger factor in their demise was their inability to keep in check their quarrels among themselves, combine their forces against outsiders, and thus match the growing power of kings in more unified lands than their own. Excessive individualism took its final toll.

*Centuries of Colonialism Yield Benefits, Perils
Nearly All Black Slaves Went to Iberian America
Economic Colonialism Is Racial Treason*

With the close of the Viking Age in the latter half of the 11th century, we left the prehistoric period, with all its pagan vigor, behind us in the previous chapter and entered an era described more or less fully by contemporary written accounts.

Our aim here, in accord with the purpose of this entire series, is to select from the wealth of historical material covering the events of the last 900 years that which is especially pertinent to racial developments, rather than to political, religious, economic, artistic, scientific, or other cultural aspects of life—keeping always in mind, of course, that, in the final analysis, race and culture are inseparable.

We have already noted, however briefly, the racial developments in Iberia through the 15th century (chapter 19) and in Eastern Europe through the 17th century (chapter 20). Most of what follows will be concerned with the North and the West of Europe: more specifically, with the people of that region and their expansion over the globe. For five centuries after the abandonment of the [Viking] settlements in North America, Europe staggered along under the burden of a number of problems: battling Moors, Turks, and Mongols on its southern and eastern frontiers and often well inside those frontiers; yielding up the last of its spiritual and mental freedom and settling into a straitjacket of superstition and orthodoxy, as the

Christian Church tightened its grip on all of Europe; succumbing to the Black Death by the tens of millions, as this dread scourge swept over the land in the 14th century and killed every fourth European. In addition to these problems imported into Europe from Asia, the Europeans were no slouches at generating problems of their own, and territorial and dynastic warfare continued to take their toll throughout the Middle Ages.

By the beginning of the 15th century, however, the indomitable spirit of the White race was clearly making gains on several fronts: material, intellectual, and spiritual. On the first of these, European energy and inventiveness had kept up a slow but steady increase in productivity, both in agriculture and in the crafts, so that, despite the ravages of war and plague, the accumulation of wealth in all social strata had resulted in an average standard of living vastly higher than in any Asian land. In the fifth decade of the century the German printer Johann Gutenberg of Mainz developed the process of printing with movable, metal type to the point that the mass production of books could be undertaken. For the first time in the life of the race the recording and general dissemination of man's accumulated knowledge to all with the wit and the will to profit by it became a practical matter. And it was only in Europe that this wit and will were manifested. Some of the earlier developments in the printing craft had come from Asia—ink and paper, for example—but the explosion in knowledge resulting from Gutenberg's work was confined almost entirely to our own European ancestors. By the end of the 15th century 1,000 new titles per year were being produced by Europe's book printers. By 1815 the number had climbed to 20,000 per year.

Even on the spiritual front there was progress. The Church, grown soft, corrupt, and overconfident in the centuries since the Saxons and the Vikings had been forced to the baptismal font, was spoiling for an upset by the end of the 15th century. It had laid the basis for its own downfall, and early in the following century its monopoly in matters of the spirit was dealt two lethal blows, first by Martin Luther in Germany (1517), and, a little over a decade later, by King Henry VIII in England. It is one of history's sweetest ironies that Martin Luther was a Saxon and King Henry was the descendant of Norman Vikings.

Amerind Fate and Black Tide. The native Amerinds found by the Spaniards in the West Indies were, like those of the mainland, of Mongoloid derivation, being the descendants of Mongoloid peoples

who had begun crossing the Bering Strait from Siberia to North America some 12,000 years ago and had then gradually propagated throughout the empty North and South American continents and the adjacent islands.

Since the Spaniards' entire purpose in the New World was economic exploitation, not the propagation of their own race, they did not deliberately liquidate the native population. In some areas, however, that was the inadvertent effect of the Spanish conquest. The Indians were not constitutionally suited to the unremitting slave labor in the gold and silver mines and on the sugar plantations which was forced on them by their new masters, and they died like flies under the Spanish yoke. An enormous toll was also taken by smallpox, a disease endemic among the Europeans but one to which the Amerinds, isolated as they had been for thousands of years, had no natural immunity. It virtually depopulated the Caribbean islands and then wreaked havoc among the mainland Indians. (The Indian revenge was syphilis, a New World disease entirely new to the Europeans—at least, in the new and virulent form in which it existed among the Amerinds.)

Because of the inadequacy of the Indians as a local labor force, the Spaniards almost immediately began importing Negro slaves from West Africa. The latter belong to a race ideally suited to the plantation labor of that era. The Blacks were first used in the West Indies, then on the Brazilian mainland. Approximately a million of them were imported in the period 1550-1650, and by the latter date they had completely replaced the Amerind natives as a slave labor force on the Caribbean islands. Approximately 150,000 Spaniards and Portuguese had migrated to the New World by the middle of the 17th century, and natural increase had raised their number to about 400,000. They ruled over about 9,000,000 Indians—and a growing population of mestizos (Indian-White mixed breeds), Blacks, mulattos, and Indian-Black mixed breeds. Only on the island of Cuba was there anything approaching a truly White Spanish or Portuguese community.

From the beginning of the 17th century, however, Northern Europeans—English, French, and Dutch—began seriously contesting the Iberians' claims on the New World. By 1650 nearly 50,000 English (and a few thousand French and Dutch) immigrants were settled on Caribbean land wrested away from the Spaniards, and another 50,000 had landed in North America. In sharp contrast to the Spanish and Portuguese colonists, the great bulk of the Northern Europeans came

to the New World not to exploit non-White labor and make money, but to settle and work the land themselves, in all-White communities. Thus, colonialism acquired two quite distinct meanings in the 17th and 18th centuries: a strictly economic meaning, which applied to all the Southern European and some of the Northern European colonies; and a racial meaning, which applied almost exclusively to the colonies of the Northerners. The tropical climate of the Caribbean did not treat the Northerners as well as it did the Southern Europeans, however, and about half of those who settled there were killed off by fever. After reaching a total of around 100,000 by 1700, most of them moved on to North America. The ones who remained switched to Iberian-style colonialism and began importing Blacks to work Caribbean sugar plantations in much greater numbers than the Spanish and Portuguese had.

During the 18th century nearly three million Black slaves were brought into the Caribbean by the English. Another three million were imported by the Iberians, the great majority of them going to Brazil. This established an overwhelmingly non-White population base for the Central and South American area. It was only in the 19th century that this bleak racial picture for Latin America began to change, and then only in the southernmost part of the region, the consequence of a large influx of new European immigrants (most of them from Southern Europe) into an area which had previously had a very sparse Amerind population and had not been considered suitable for economic exploitation with Black labor by the early Spanish and Portuguese colonists. Of the 9.5 million Negroes imported in the three centuries between 1550 and 1850, 4.25 million went to Brazil and other parts of northern South America, and 4.5 million went to the Caribbean and Central America. Another quarter of a million went to southern South America, and only half a million went to the southernmost colonies of North America.

As mentioned above, most of the Northern Europeans who came to the New World had quite different motives than did the Spanish and Portuguese. Most of the latter came only to make money, and relatively few brought their women with them; from the beginning miscegenation was common in the areas controlled by the Iberians. The Northerners, on the other hand, came for the land and the opportunity for a new life on a new frontier. They brought their women and their plows with them, and for the most part, they did their own labor. They saw in the Indians no opportunity for economic exploitation, but only a danger to their families. Until missionaries

began making Christians of the Indians and taking their side against the Whites, the latter just pushed them aside, took their land, and formed all-White communities of farmers, craftsmen, and tradesmen, as they had in Europe.

Colonization Elsewhere. In Australia the Europeans (nearly all British) encountered an extremely primitive native race—in some features even more primitive than the Negro—numbering around a quarter of a million. Disease and deliberate liquidation by the Europeans had reduced the Australian aborigines to about 60,000 by the beginning of this century. Even today, under protection from the Australian government, they have recovered to only 80,000 and remain largely isolated from the predominantly Northern European population of 13 million.

In New Zealand the non-White native population was less primitive, being of Polynesian stock. The European settlers reduced the number of these Polynesians (Maoris) from an initial 250,000 to about 40,000 at the beginning of this century. Since then a misguided White policy of deliberate coddling has resulted in a population explosion back up to the quarter-million mark. Today, among a White New Zealand population of only three million, the still-expanding Maori minority, mostly urbanized, poses a growing racial threat.

England in India. First the Portuguese, then in succession the Spanish, the Dutch, the English, the Danes, the French, and the Austrians attempted to control the trade between Europe and India. In every case the motivation was strictly economic, not racial. Although the long English experience in India had a profound influence on the national psyche of England, it provided no net benefits to the White race. The soldierly spirit of duty and uncomplaining self-sacrifice in the service of one's kind eventually was perverted into a maudlin sense of obligation to the conquered scum of the earth. It was Kipling who said it best:

Take up the White Man's burden
Send forth the best ye breed
Go, bind your sons to exile
To serve your captives' need;
To wait in heavy harness
On fluttered folk and wild
Your new-caught, sullen peoples,
Half-devil and half child...
Take up the White Man's burden

And reap his old reward:
The blame of those ye better,
The hate of those ye guard.

When the Indians became restless again after the Second World War, superstition and moral softness kept the English from dealing with them as Robert Clive had. In the end, though colonialism in its day had made some Englishmen very rich, nothing was left except the superstition and the softness. And because of that superstition and softness, it is now the Indians and the other conquered races who are colonizing England without opposition from the English.

The story of southern Africa is different, but equally instructive. Although the Portuguese first found it, they saw no economic opportunities there and did not colonize it. It was, in the 15th century, an almost empty land, with only a few thousand yellow-skinned Bushmen eking out an existence there by hunting and gathering. The Negroes still had not emerged from their jungles, far to the north. The Dutch established the first settlement in southern Africa in 1652, at the Cape of Good Hope, but its purpose was only to provide a way station for their maritime traffic between Europe and the East Indies. Five years later, however, the first Dutch farmers arrived and established farmsteads in the vicinity of the way station. By 1671 Dutch colonists were expanding from the Cape Colony deep into the interior of southern Africa, driving herds of cattle and horses before them and building farms and villages as they went. Mixed with the Dutch trekkers into the interior were an increasing number of German colonists. In 1688 a group of French Huguenot refugees from the anti-Protestant massacres of the Counter-Reformation arrived. From this group are descended the many South Africans of today bearing French names. Although southern Africa had become a *de facto* racial colony by the beginning of the 18th century, it was still a *de jure* economic colony, under the control of the Dutch East India company. The Company, whose sole interest was profit, saw itself losing control of what had been intended to be only a provisioning facility for its ships on the way to and from the East Indies. Consequently, in 1707 it made the fateful decision to stop providing assistance to European families who wanted to settle in its African colony. In 1717, guided by the same profit-oriented reasoning, it decided to import Black slaves rather than bring more White craftsmen and artisans into the colony to meet a labor shortage. The consequence of these capitalist policies was that, when the Dutch

East India Company finally disappeared from the scene in 1795, a century and a half after the arrival of the first settlers, there were still only 15,000 Whites in southern Africa. Furthermore, they had started down the deadly path of dependence on Black labor, rather than total White self-sufficiency. The loss of homogeneity had far-reaching, negative results, which are still felt today. The final end for the Whites there can be, at most, a matter of two decades away.

The hard lesson taught by the different results of the European colonization of North America, Latin America, Australia, New Zealand, India, and southern Africa is that the only type of colonization with lasting significance is racial colonization; and that racial colonization can succeed only when Whites are willing and able to clear the land of non-White inhabitants and keep it clear.

Jew vs. White: More than 3,000 Years of Conflict. Jewish Religion Holds Jews To Be "Chosen" as Rulers of World. Jewish Leaders Find Hatred Necessary. There Can Be No Peace Between Predator and Prey.

The purpose of this series of historical articles is the development of a fuller knowledge and understanding of the White past in its readers, in the hope that these things will in turn lead to a stronger sense of White identity and White solidarity. Other races—Arabs, Mongols, Amerinds, Negroes, and the rest—have come into the story only to the extent that they have interacted with Whites and influenced the White destiny. One can turn to other sources for more information on them. There is one alien race, however, which has exerted such a strong influence on the White destiny since Roman times—and especially during the past century—and which poses such an overwhelming threat to that destiny today that it deserves special treatment. That race—which in the taxonomic sense is not a true race at all, but rather a racial-national-ethnic entity bound together partly by ties of blood; partly by religion; partly by common traditions, customs, and folkways; and wholly by a common sense of identity and perceived common interests—is, of course, the Jewish race.

In early Neolithic times the ancestors of the Jews shared the Arabian peninsula with their Semitic cousins, the Arabs, and presumably were indistinguishable from them. Desert nomads like the other Semites, they gained their sustenance from their herds of camels, sheep, and goats.

In the first half of the second millennium B.C. the first written references to the Jews appeared, the consequence of their contacts

with literate peoples in Egypt and Mesopotamia during their roamings. The reviews were uniformly unfavorable. In a research paper published this year, for example, the noted Egyptologist, Professor Hans Goedicke, chairman of the Department of Near Eastern Studies at Johns Hopkins University, associates an inscription on an Egyptian shrine of the goddess Pakht, dated to the 15th century B.C., with the departure of the Jews of Egypt which is fancifully related in the Old Testament's Book of Exodus. The inscription reads, in part: "And when I allowed the abomination of the gods to depart, the earth swallowed their footsteps." The Egyptians had reason enough to consider their departing Jewish guests "the abomination of the gods," if there is any truth in the Biblical description of the Jews' sojourn in Egypt. In the Book of Genesis the Jewish narrator boastfully tells of his fellow tribesmen's takeover of the Egyptian economy and virtual enslavement of the Egyptian farmers and working people through the sort of financial chicanery which still seems to be their principal stock in trade today: When Joseph, the son of Israel (Jacob), became "ruler over all the land of Egypt" after gaining a corner on the local commodities market, he invited all his relatives in to "eat the fat of the land." (Genesis 41-45) But eventually, according to the first chapter of the Book of Exodus, there ascended the throne of Egypt a new pharaoh "who knew not Joseph" and who liberated the country from the grip of the Jewish moneylenders and grain brokers, eventually driving them from Egypt.

So the Egyptians may have been "prejudiced"—but, then, so was everyone else. The great Roman historian Cornelius Tacitus (ca. 55-117 A.D.) wrote: "When the Assyrians, and after them the Medes and Persians, were masters of the Oriental world, the Jews, of all nations then held in subjection, were deemed the most contemptible." (*Histories*, book 5, chapter 8)

The Jews first came into contact with Whites in the Middle East no later than the 12th century B.C., during the Jewish migration into Philistia (Palestine). The Philistines themselves, an Indo-European people, had invaded the area and conquered the native Canaanites only a few years before the Jews arrived (see the 11th chapter in this series for a narrative of the Philistine-Jewish conflict). In later centuries the Jews spread beyond Palestine into all the corners of the Mediterranean and Middle Eastern world, in part by simply following their mercantile instincts and in part as a consequence of their misfortunes in war. In the eighth century B.C. they were conquered by the Assyrians, who deported some 27,000 of them, and

in the sixth century by the Babylonians, who hauled another batch of them away. It was during these forcible dispersions that the Jews' view of themselves as a "chosen people," infinitely superior to their conquerors, first stood them in good stead by helping them maintain their solidarity.

Esther Turns a Trick. The sort of resentment and hostility which the Jews generate among their Gentile hosts by behavior based on the deep-seated belief that the world is their oyster is illustrated well by the Old Testament tale of Esther. Set in the fifth century B.C., it suggests that the Persians of that era had already had their fill of Jewish arrogance and pushiness and wanted badly to get rid of their Semitic guests. The Jewish response to Persian anti-Semitism was to slip a Jewish prostitute into the palace of the Persian king, concealing her Jewishness until she had used her bedroom skills to win the king's favor and turn him against his own nobles. The ensuing slaughter of 75,000 Persian noblemen described in the Book of Esther is probably a figment of the Jewish imagination, but it is nevertheless still celebrated with glee and gloating, more than 2,400 years after the event, by Jews around the world in their annual Purim festival.

Unfortunately, later massacres instigated or perpetrated by the Jews against their non-Jewish hosts in response to anti-Semitism were all too real. The great English historian Edward Gibbon describes some of these which took place in the first and second centuries A.D.:

From the reign of Nero (54-68) to that of Antoninus Pius (138-161) the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives, and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government but of human kind. In Cyrene they massacred 220,000 Greeks; in Cyprus 240,000, in Egypt a very great multitude. Many of these unhappy victims were sawn asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle round their bodies. [*History of the Decline and Fall of the Roman Empire*, chapter XVI]

Actually, very little of humanity is shocked at the recital of these Jewish atrocities today, for the simple reason that the carefully laundered “approved” textbooks used in the schools omit any mention of them. Instead, humanity is treated to one television “documentary” after another, from “Holocaust” to “Masada” in which the blameless, longsuffering Jews are “persecuted” by their enemies.

When one looks at all of Jewish history from the time of the Egyptian sojourn to the present, the outstanding feature which emerges is its endless series of cycles, each consisting of a period of increasingly arrogant and blatant depredations by the Jews against their hosts, followed by a period of reaction, in which either the exasperated Gentiles slaughter, drive out, and otherwise “persecute” the Jewish offenders; or the Jews manage to get the drop on their hosts instead and arrange a slaughter of Gentiles; or both.

Dual Existence. Indeed, this feature of Jewish history is not only outstanding, it is essential: without it the Jews would have ceased to exist by Roman times, at the latest. For the Jews are a unique people, the only race which has deliberately chosen a dual mode of national existence, dispersed among the Gentile nations from which they suck their sustenance and at the same time fiercely loyal to their center in Zion, even during the long periods of their history when Zion was only an idea instead of a sovereign political entity. Without the diaspora the concrete Zion, i.e., the state of Israel, could not exist; and without the abstract Zion—i.e., the concept of the Jews as a united and exclusive whole, divinely ordained to own and rule the world—the diaspora could not exist. Israel would not survive a year, were it not for the flow of “reparations” payments from West Germany, the billions of dollars in economic and military aid from the United States, and, most of all, the threat of armed retaliation by the United States against any Arab nation which actually makes a serious effort to dispossess the Jews of their stolen Arab territory. It is certainly not love for the Jews on the part of the masses of Germans and Americans which maintains this support for Israel. It is instead a combination of two things: first, the enormous financial and political power of the Jews of the United States, the latter exercised primarily through the dominant Jewish position in the controlled news media; and second, the influence of a relatively small but vocal and well-organized minority of Jew-worshipping Christian fundamentalists, who accept at face value the Jews’ claim to be the divinely ordained rulers of the world.

And the diaspora would survive little more than a generation, were it not for the Jewish consciousness, the concept of Zion. It is this alone which keeps the dispersed Jews from becoming assimilated by their Gentile hosts, for the Jewish consciousness inevitably raises a barrier of mutual hatred between Jews and Gentiles. How can a Jew of the diaspora, who is taught from the cradle that he belongs to a "chosen race," do other than despise the *goyim* around him, who are not even considered human beings by his religious teachers? How can he do other than hate them for holding back him and his fellow Jews from the world dominion which he believes belongs rightfully to the Jewish nation? And how can Gentiles fail to sense this contempt and hatred and respond in kind?

Action and Reaction. In recapitulation, the dynamic of the interaction between Jew and Gentile is this: as soon as the Jews have infiltrated a Gentile land in sufficient numbers so that their organized efforts can be effective, they begin exploiting and manipulating. The more wealth and power they accumulate, the more brazenly and forcefully they attempt to accumulate still more, justifying themselves all the while with the reminder that Yahweh has promised it all to them anyway. Any tendency to empathize or identify with their hosts is kept in check by a nonstop recitation of all the past wrongs the Gentile world has done them. Even before anti-Semitism exists in reality, it exists in the Jewish imagination: the Gentiles hate them, they believe, and so they must stick together for self-protection. Sure enough, before the Jews' solidarity has a chance to erode appreciably, the Gentiles are hating them. The Gentiles react to the Jews mildly at first and then with more and more resentment and energy as the Jewish depredations continue. It is this action-reaction combination, the hatred and counter-hatred, which keeps the Jews from being absorbed into the host nation. Finally there is an explosion, and the most nimble Jews flee to begin the cycle over again in another Gentile land, while the slow ones remain to suffer the pent-up fury of their outraged hosts. The memory of this explosion is assiduously cultivated by the surviving Jews and becomes one more grudge they bear against the Gentile world. They still remember and celebrate the explosions of the Egyptians, the Persians, the Romans, and two dozen other Gentile peoples over the last thirty-five centuries or so, exaggerating their losses and embellishing the details every time in order to make the memories more poignant, while the Gentiles in each case forget within a generation or two.

These periodic outbursts against the Jews have actually served them doubly well: not only have they been invaluable in maintaining the Jewish consciousness and preventing assimilation, but they have also proved marvelously eugenic by regularly weeding out from the Jewish stock the least fit individuals. Jewish leaders, it should be noted, are thoroughly aware of the details of this dynamic. They fully recognize the necessity of maintaining the barrier of hatred between their own people and the rest of the world, just as they understand the value of an occasional explosion to freshen the hatred when assimilation becomes troublesome.

The blame for the decay of the Roman world has often been placed on the Jews. Indeed, some especially brazen Jewish writers have proudly accepted that blame and have even boasted that Christianity was invented deliberately by zealous Jews to further subvert and weaken the Roman Empire. The truth of the matter, however, is that, so long as Roman society was healthy and the Roman spirit strong and sound, both were immune to Jewish malice and Jewish scheming. It was only after Rome was no longer Roman that the Jews were able to work their evil there. After the old virtues had already been largely abandoned and the blood of the Romans polluted by that of a dozen races, the Jews, of course, did everything to hasten the process of dissolution. They swarmed over decaying Rome like maggots in a putrefying corpse, and from there they began their infiltration of the rest of Europe. Thus, the Jews established themselves in every part of Europe over which Rome claimed dominion, and, wherever they could, they remained after that dominion ended. Except in the Mediterranean provinces and in Rome itself, however, their numbers remained relatively small at first.

Despising farming and all other manual activity, they engaged almost exclusively in trade and finance. Thus, their presence was confined entirely to the towns, and even a relatively large commercial center of ten or fifteen thousand inhabitants might have no more than a few dozen Jews. Even their small numbers did not prevent nearly continuous friction between them and their Gentile neighbors, however. As Europe's population, commerce, industry, and wealth grew during the Middle Ages, so did the numbers of Jews everywhere and with them the inevitable friction.

Everyone has heard of the wholesale expulsions of Jews which occurred in virtually every country of Europe during the Middle Ages: from England in 1290, from Germany in 1298, from France in 1306, from Lithuania in 1395, from Austria in 1421, from Spain in 1492,

from Portugal in 1497, and so on. What many do not realize, however, is that the conflict between Jew and Gentile was not confined to these major upheavals on a national scale. Hardly a year passed in which the Jews were not massacred or expelled from some town or province by an exasperated citizenry. The national expulsions merely climaxed in each case a rising popular discontent punctuated by numerous local disturbances.

Bred to Business. In addition to the benefits of racial solidarity, the Jews were probably better businessmen, on the average, than their Gentile competitors. The Jews had been bred to a mercantile life for a hundred generations. The result was that all the business—and all the money—of any nation with a Jewish minority tended to gravitate into the hands of the Jews. The more capital they accumulated, the greater was their advantage, and the easier it was to accumulate still more. Of course, the Jews were willing to share their wealth with their Gentile hosts—for a price. They would gladly lend money to a peasant, in return for a share of his next crop or a lien on his land; and to a prince, in return for a portion of the spoils of his next war. Eventually, half the citizens of the nation were hopelessly in debt to the Jews. Such a state of affairs was inherently unstable, and periodic explosions were inevitable. Time after time princes and people alike found that the best way out of an increasingly tight financial squeeze was a general burning of the Jews' books of account—and of the Jews too, if they did not get out of the country fast enough. The antipathy which already existed between Jews and Gentiles because of the Jews' general demeanor made this solution especially attractive, as did the religious intolerance of the times.

One would think that one episode of this sort in any country would be enough for the Jews, and that they would thenceforth stay away from a place where they were so manifestly unwelcome. But they could not. Any country in Europe temporarily without a Jewish minority to soak up the country's money like a sponge had an irresistible attraction for them. Before the embers of the last general Jew-burning were cool, other Jews were quietly sneaking in to take the place of the ones who had been slaughtered. The great 19th-century Russian writer Nikolai Gogol embodied this extraordinary Jewish peculiarity in a character in his *Taras Bulba*, the story of a Cossack chieftain. The character, Yankel, is one of a group of Jewish merchants and their dependents who have attached themselves to the Cossacks' camp. One day the Cossacks rid themselves of the Jewish pests by throwing them all in the Dnieper and drowning them—all

except Yankel, who hides beneath a wagon. While the massacre is taking place, Yankel trembles in fear of being discovered. As soon as it is over and things have quieted down again, he creeps from his hiding place. The reader expects that Yankel will then waste no time putting as much distance between himself and the Cossacks as possible. But, no; Yankel instead rushes to set up a stall and begin selling gunpowder and trinkets to the men who have just drowned his kinsmen. His eagerness to resume business seems doubled by the fact that now he has no competitors.

The Jews were often able to ameliorate their situations greatly during the Middle Ages by establishing special relationships with Gentile rulers. They served as financial advisers and tax collectors for the princes of the realm and of the Church, always ready with rich bribes to secure the protection of their patrons when the hard-pressed common folk began agitating against them. They made themselves so useful to some rulers, in fact, that they were favored above Christian subjects in the laws and decrees of those rulers. The Frankish emperor Charlemagne was one who was notorious for the favors and privileges he bestowed on the Jews, and his successor followed his example.

The medieval Church was at least as much at fault as the royalty in showing favor to the Jews. There were exceptions to the rule, however: several Church leaders heroically stood up for the common people and condemned the Jews for exploiting them. One of these was Agobard, a ninth-century bishop of Lyons. Agobard lost his struggle with Louis, but his efforts had a long-range effect on the conscience of many of his fellow Franks. Despite the enormous financial power of the Jews and the protection their bribes bought them, they were continually overreaching themselves: whenever they were given a little rope, they eventually managed to hang themselves. No matter how much favor kings, emperors, or princes of the Church bestowed on them, the unrest their usury created among the peasants and the Gentile tradesmen forced the rulers to slap them down again and again.

The hatred between Jews and Gentiles was so intense by the 12th century that virtually every European country was obliged to separate the Jews from the rest of the populace. For their own protection the Jews retreated into walled ghettos, where they were safe from the fury of the Gentiles, except in cases of the most extreme unrest. And for the protection of the Gentiles, Jews were obliged to wear distinctive clothing. After the Church's Lateran

Council of 1215, an edict forbade any Jew to venture out of the ghetto without a yellow ring (“Jew badge”) sewn on his outer garment, so that every Gentile he met could beware him. But these measures proved insufficient, for they failed to deal with the fundamental problem: so long as the Jews remained Jews, there could be no peace between them and any other people.

Edward the Great. In England, for example, throughout the 13th century there were outbreaks of civil disorder, as the debt-laden citizens sporadically lashed out at their Jewish oppressors. A prominent Jewish historian, Abram Sachar, in his *A History of the Jews* (Knopf, 1965), tells what happened next:

At last, with the accession of Edward I, came the end. Edward was one of the most popular figures in English history. Tall, fair, amiable, an able soldier, a good administrator, he was the idol of his people. But he was filled with prejudices, and hated foreigners and foreign ways. His *Statute of Judaism*, in 1275, might have been modeled on the restrictive legislation of his contemporary, St. Louis of France. He forbade all usury and closed the most important means of livelihood that remained to the Jews. Farming, commerce, and handicrafts were specifically allowed, but it was exceedingly difficult to pursue those occupations.

Difficult indeed, compared to effortlessly raking in capital gains! Did Edward really expect the Jews in England to abandon their gilded countinghouses and grub about in the soil for cabbages and turnips, or engage in some other backbreaking livelihood like mere *goyim*? God’s Chosen People should work for a living? Edward should have known better. Fifteen years later, having finally reached the conclusion that the Jews were incorrigible, he condemned them as parasites and mischief-makers and ordered them all out of the country. They were not allowed back in until Cromwell’s Puritans gained the upper hand 400 years later. Meanwhile, England enjoyed an unprecedented Golden Age of progress and prosperity without a Jew in the land.

Unfortunately, the other monarchs of Europe, who one after another found themselves compelled to follow Edward’s example, were not able to provide the same long-term benefits to their countries; in nearly every case the Jews managed to bribe their way back in within a few years.

Middle Ages Were Era of Slow, Ordered Evolution. Eastern Europe Had Different Experience With Jews than West. Reformation Resulted in Increased Judaization of Western Europe. Inside the White Citadel, Jews Wreak Havoc on Society. Capitalists, Reds Collaborate Against West.

This chapter continues the history of the interaction of the Jews with the European peoples, begun in the previous chapter, and carries it from the Middle Ages into the modern era.

The salient characteristic of the Middle Ages was order. The feudal society of the early Middle Ages (from ca. 700 until ca. 1200) was a highly structured society: not only did every man have his place and every place its man, but the relationship of each man to every other was strictly defined. From the lord of the manor down to the village idiot, every person was bound to others by mutual responsibilities and obligations. The corporate society which flourished in Western Europe from the mid-12th century until its destruction by the rise of finance capitalism in the 18th century was able to approach the ideal primarily because it was a substantially homogeneous society, and its institutions had developed organically over a very long period of time.

Both in theory and in practice corporatism had its flaws, the principal one being that it gained stability at the expense of innovation: medieval society was extraordinarily conservative, and technical progress came at a somewhat slower pace than it might have in a less-regulated society. On the other hand, a reasonable degree of stability is always a prerequisite for continuing progress, and the medieval compromise may not have been so bad after all. Insofar as personal freedom was concerned, the socially irresponsible “do your own thing” attitude definitely was not so common as it is today, but neither was there a lack of opportunities for the adventurous element among the population to give expression to its urges. It should be remembered that the most common theme of the folk tales which had their origin in the Middle Ages—exemplified in the Grimm brothers’ collection—was that of the young man setting out alone into the world to make his fortune. Certainly, there was more personal freedom, in practice, in the Middle Ages for the average craftsman than there was in the capitalist period of mass production which followed.

For our purpose here, the essential thing about medieval society was that it was an ordered, structured society, with a population base which was, in each particular region, homogeneous.

Thus, it was a society imbued with certain natural defenses against penetration by alien elements. The Jew in medieval Europe had relatively little elbow room. He did not fit into the well established, well ordered scheme of things. He was an outsider looking into a self-sufficient world which had little use for his peculiar talents.

Moses, the purported author of this basis for all Jewish business ethics, was speaking from the experience the Jews had already gained in Egypt when he indicated that the ultimate goal of moneylending to the strangers in a land “to which thou goest” was to “possess” the land. When it came to the slave trade, the words of Moses were not just permissive, but imperative: “Both thy male and female slaves, whom thou shalt have, shall be of the heathen [*goyim*] that are round about you; of them shall ye buy male and female slaves...” (Leviticus 25:44-46). It is truly said by the Jews themselves that the Hebrew spirit breathes in every word of the Old Testament!

In Eastern Europe and the Mediterranean area the guild system did not reach the full development that it did in the West and the North of Europe, and Jews in Russia, Poland, Lithuania, and parts of Italy engaged in a few trades besides moneylending and slave dealing: the liquor business, in particular. Jews eventually owned most of the inns of Eastern Europe. They also monopolized the garment industry throughout large areas of the East and the South, and the Jewish tailor, the Jewish rag-picker, and the Jewish used clothes peddler are proverbial figures.

The relatively greater opportunities for exploitation of the Gentiles in the East led to a gradual concentration of Europe's Jews in Poland and Russia during the Middle Ages. By the latter part of the 18th century, half the world's Jews were living in Poland. Their power became so great that many medieval Polish coins, minted during periods when Jews were in charge not only of collecting the taxes, but also of administering the treasury itself, bore inscriptions in Hebrew. The Jews even acquired title to the land on which many Polish and Russian churches stood, and they then charged the Christian peasants admission to their own churches on Sunday mornings.

In the West the Europeans froze the Jews out of the industrial and much of the commercial life of medieval society; in the East the Jews froze the Europeans out. In much of Eastern Europe, Jews became the only mercantile class in a world of peasants and laborers, and they used all their cunning and all the power of their wealth to keep their Gentile hosts down. Reaction inevitably set in the East, however, just as it had in the West. The 17th century was a period of

great uprisings against the Jews, a period when such heroes as the great Cossack hetman and Jew-killer, Bohdan Khmelnytsky, flourished. In the 18th century the rulers themselves were finally obliged to take strong measures against the Jews of the East, so bad had the situation become. Russia's Catherine the Great (1729-96), who had inherited most of Poland's Jews after the partition of the latter country, extended and enforced prohibitions against them which not only limited their economic activity but banned them altogether from large areas.

The Reformation. Another factor which undoubtedly made the West more susceptible to the Jews was the Reformation, the lasting effects of which were confined largely to Europe's northwestern regions, in fact, to the Germanic-speaking regions: Germany, Scandinavia, England and Scotland, Switzerland. The Church of Rome and its Eastern Orthodox offshoot had always been ambivalent in their attitudes toward the Jews. On the one hand, they fully acknowledged the Jewish roots of Christianity, and Jesus' Jewishness was taken for granted. On the other hand, the Jews had rejected Jesus' doctrine and killed him, saying, "His blood be on us and on our children" (Matthew 27:25), and the medieval Church was inclined to take them at their word. In addition to the stigma of deicide the Jews also bore the suspicion which naturally fell on heretics of any sort. During the Middle Ages people took Christianity quite seriously, and anyone professing an unorthodox religious belief, whether he actively sought converts or not, was considered a danger to the good order of the community and to the immortal soul of any Christian exposed to him.

What the Protestant reformers did for the Jews was give the Hebrew Scriptures a much more important role in the life of the peoples of Europe than they had enjoyed previously. Among Catholics it was not the Bible but the Church which was important. The clergy read the Bible; the people did not. The people looked to the clergy for spiritual guidance, not to the Bible. Among Protestants that order was reversed. The Bible became an authority unto itself, which could be consulted by any man. Its Jewish characters—Abraham, Moses, Solomon, David, and the rest—became heroic figures, suffused with an aura of sanctity. Their doings and sayings became household bywords. It is ironic that the father of the Reformation, Martin Luther, who inadvertently helped the Jews fasten their grip on the West, detested them and vigorously warned his Christian followers against them. His book *Von den Jueden und ibren*

Laegen (On the Jews and their Lies), published in 1543, is a masterpiece. Luther's antipathy to the Jews came after he learned Hebrew and began reading the Talmud. He was shocked and horrified to find that the Hebrew religious writings were dripping with hatred and contempt for all non-Jews. Luther wrote:

Do not their Talmud and rabbis say that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel? It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob, as they do with their usury, from a heathen is a divine service. For they hold that they cannot be too hard on us nor sin against us, because they are the noble blood and circumcised saints. We, however, are cursed *goyim*. And they are the masters of the world and we are their servants, yea, their cattle.

Alas, Luther could not have it both ways. He had already sanctified the Jews by elevating the status of their history, their legends, and their religion to that of Holy Writ. His translation of the Old Testament into German and his dissemination of the Jewish scriptures among his followers vitiated all his later warnings against the Jews. Today the church he founded studiously ignores those warnings.

Luther had recognized the evils in the Christian Church of his day and in the men who ruled the Church. He also recognized the evil in the Jews and the danger they posed to Europe. He had the courage to denounce both the Church and the Jews, and for that the White race will be indebted to him for as long as it endures. The great tragedy of Luther is that he failed to go one step further and to recognize that no religion of Jewish origin is a proper religion for men and women of European race. When he cut himself and the majority of the Germanic peoples off from Rome, he failed at the same time to cut away all the baggage of Jewish mythology which had been imposed on Europe by Rome. Instead he made of that baggage a greater spiritual burden for his people than it already was. The consequence was that within a century of Luther's death much of Northern Europe was firmly in the grip of a new superstition as malignant as the old one, and it was one in which the Jews played a much more explicit role. Before, the emphasis had been on the New Testament: that is, on Christianity as a breakaway sect from Judaism, in which the differences between the two religions were stressed. The role models held up to the peoples of Europe were the Church's saints and martyrs, most of whom were non-Jewish. The parables

taught to children were often of European origin. Among the Protestants the Old Testament gained a new importance, and with it so did the Hebrew patriarchs as role models, while Israel's folklore became the new source of moral inspiration for Europe. Perhaps nothing so clearly demonstrates the change, and the damage to the European sense of identity which accompanied it, as the sudden enthusiasm for bestowing Hebrew names on Christian children.

The Reformation did more for the Jews than merely sanctifying the Old Testament. It shattered the established order of things and brought chaos in political as well as spiritual affairs—chaos eagerly welcomed by the Jews. Germany was so devastated by a series of bloody religious wars that it took her a century and a half to recover. In some German principalities two-thirds of the population was annihilated during the conflicts between Catholics and Protestants in the period 1618-1648, commonly known as the “Thirty Years War.” Everywhere during the 17th century the Jews took advantage of the turmoil, moving back into countries from which they had been banned (such as England), moving to take over professions from which they had been excluded, insinuating themselves into confidential relationships with influential leaders in literary and political circles, profiting from the sufferings of their hosts and strengthening their hold, burrowing deep into the rubble and wreckage of medieval society so that they could more easily undermine whatever rose in its stead.

The French Revolution. In the following century came Europe's next great cataclysm, which broke down what was left of the old order. It was the French Revolution—and it was the first major political event in Western Europe in which Jews played a significant role, other than as financiers. Even so, public feeling against the Jews was such that they still found it expedient to exercise much of their influence through Gentile front men.

Honore Gabriel Riqueti, Comte de Mirabeau (1749-91), the Revolution's fieriest orator—the spendthrift, renegade son of an aristocrat, disowned by his father and always in need of a loan—was one of these. Another was the bloodthirsty monster Maximilien Marie Isidore de Robespierre (1758-94), dictator of the Revolutionary Tribunal which kept the guillotine busy and spilled France's best blood into the gutters of Paris while the rabble cheered. Both Mirabeau and Robespierre worked tirelessly for their Jewish patrons, supporting legislation granting new rights and privileges to the Jews of

France and denouncing French patriots who opposed the Jewish advances.

It was in the new series of European wars spawned by the Revolution, in which Napoleon Bonaparte (1769-1821) was the leading figure, that the Jews extended the gains they had made in France to much of the rest of Europe. Behind Napoleon's armies, which were kept solvent by Jewish moneylenders, marched a ragtag band of Jews to oversee the pulling down of all barriers against their brethren in each country in which French arms triumphed. Ghettos were abolished, all restrictions on Jewish activities were declared void, and anyone who spoke out against the Jews was in danger of being put before a military firing squad. Despite the enormous services he performed for the Jews, it is clear from his comments, on many different occasions, that Napoleon personally despised them. "The Jews are a vile people, cowardly and cruel," he said in reference to some of the atrocities committed by Jews during the Reign of Terror. In a letter of March 6, 1808, to his brother Jerome, Napoleon wrote: "I decided to improve the Jews. But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the vilest nation in the world." And when, in 1807, Napoleon issued decrees limiting the extent to which Jewish moneylenders could prey on the French peasantry, the Jews screamed in rage against him.

Finance Capitalism. But the damage had already been done; Napoleon had pulled down the last of the barriers, and by the time of his disgrace and exile the Jews were solidly entrenched nearly everywhere.

It was not merely politics which had changed by the 19th century, making European society more vulnerable to the Jews. Society itself had undergone a fundamental transformation with the rise of finance capitalism and the factory system. The old, organic lifestyles were gone, along with the corporate social structure the Jews had found so hateful because it was so impenetrable. In Europe spiritual man was fighting a losing battle against economic man in the struggle to determine the course of future developments, and the Jews had allied themselves firmly with the latter. With the transformation of individual craftsmen, tradesmen, and small landowners into interchangeable units of labor, the Jews could slip in anywhere, and they did. Not content with having all avenues open to them, they continued their efforts to break down order and structure of every sort—only now they were working on the inside instead of the outside and were a thousand times deadlier.

The continued social and political upheavals of the 19th century were proof enough of this. Liberalism was the ostensible driving force behind the agitation and disturbances of the period 1815-1848, but actually there were a number of forces at work, and both Gentiles and Jews were responsible. In the year of culmination—1848—the Jews unveiled a new weapon in their age-old war against European man, and this time it was an entirely Jewish weapon: Karl Marx (1818-83), the descendant of a long line of rabbis and Talmudic scholars, published his Communist Manifesto.

Three-Front War. The revolution of 1848 did not succeed; another seven decades of undermining and a World War would be required before Jewish Marxism could gain its first bloody triumph over the hated goyim. But from the middle of the 19th century the Jews waged their war against Gentile society on three fronts simultaneously. On the capitalist front the Rothschild family set the pace. The descendants of a Frankfurt rabbi, Meyer Amschel (1743-1812), who switched from Torah-thumping to loan-sharking in the last part of the 18th century and waxed enormously rich as a result, they began by lending money at interest on commercial ventures, graduated to financing European wars, and ended up as bankers to entire nations. They bought their way into the degraded English and Austrian nobilities, and they had their hands in virtually every industry, business, and government ministry in Europe by 1850. And behind the Rothschilds scrambled a hungry horde of other Jewish money men. With the medieval structure which had been an insurmountable barrier to them only a faint memory in the minds of the Gentiles, the Jews spread their grasp everywhere in the world of ownership and management.

Social Democracy. On the communist front Marx's most illustrious disciple was Ferdinand Lassalle (1825-1864), the son of a wealthy Jewish merchant in Breslau. A gifted and tireless agitator for the communist cause, Lassalle founded the Social Democratic Party of Germany in 1863, from which the other social democratic parties of Europe sprang. His career was cut short, however, when he brashly proposed marriage to the daughter of an aristocratic German family, and the girl's outraged lover put a bullet into the presumptuous Jew's head. Gentiles were involved in the communist movement, just as they were involved in Rothschild-style capitalism, but Jews thoroughly dominated it. Although the leader of the Bolshevik faction which launched the revolution of 1917 in Russia, Lenin, was only one-

quarter Jewish, easily three-quarters of the other leading communists prior to the Second World War were Jews.

It has been on the third front, however, that the Jews have done the greatest damage. In a sense both the Jewish capitalists and the Jewish communists, the Rothschilds and the Marxes, despite their enormous power over the Gentile world, always remained outsiders. It was those Jews who pushed their way into the professions—into teaching Gentile university students, into writing books for Gentile readers, into composing music for Gentile audiences, into painting pictures and directing films for Gentile viewers, into interpreting and passing judgment on every facet of Gentile culture and society for Gentile newspaper readers—who really got inside the Gentile citadel.

*The Second World War: Greatest Watershed of World
History. Tide of Western Civilization Turned at Stalingrad.
After War U.S. Got Same Dose as Forced on Germans.*

In recent chapters we have seen the White race expand outward from Europe over the globe, conquering and colonizing; we have traced its interactions with alien races in particular, with the Jews; and we have seen its way of life transformed radically, as the feudalism and then the corporatism of the Middle Ages gave way to new social forms in the modern era. We have also witnessed two major upheavals: the Reformation, followed by the ruinous Thirty Years War; and the French Revolution, followed by the Napoleonic Wars. In both cases White society was badly disrupted, and the race's defenses against its enemies were weakened. As we saw in the last chapter, the Jews were quick to take advantage of this.

Nevertheless, when the 20th century dawned European man was still firmly in control everywhere, and he was on the verge of some of the most magnificent victories of his entire history. But the same quarter-century also saw White men slaughter one another on an unprecedented scale. Although only the American promoters of the slaughter were so brazen as to openly proclaim that its purpose was to “make the world safe for democracy,” that, in fact, was the outcome which the First World War went a long way toward establishing. It was a democratic war, in which finance-capital and the manipulators of the rabble joined hands to finish the job begun 125 years earlier with the storming of the Bastille. With the politicians cheering them on from a safe distance, sixty-one million White men (plus some four million assorted Japanese, Turks, and Negroes) marched forth to do

battle. Nine million of them never marched back. Seven million White civilians also lost their lives, many of them from the starvation caused by a British naval blockade of Germany and her allies which was maintained even after hostilities on the battlefield had ended.

But the cause of democracy was definitely advanced. In the first place, by selectively killing off the brightest and the bravest as never before, the war left a population more susceptible to the type of mass manipulation inherent in democratic rule. And, of course, autocratic rule suffered a major setback, as Kaiser and Tsar met their ends. In Russia the social and economic ravages of the war provided the necessary preconditions for the success of the Bolshevik Revolution, another giant step forward for democracy—at least, in the eyes of President Wilson and others of a similar mindset. Addressing the U.S. Congress on April 2, 1917, Wilson said: “Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia?” Those who, like Wilson, fawned on the Jews also found “wonderful and heartening” the consolidation of democracy in Russia which soon followed, when the triumphant Bolsheviks murdered most of the Russian intelligentsia.

The National Socialist Revolution. Of greater significance ultimately than all these scientific and technological advances²⁰ was the dawning of a new sense of racial consciousness and racial mission during the second quarter of the century, and the establishment of a new society based on this awakened racial feeling and dedicated to the goal of racial progress. The new society was that built by Adolf Hitler and his followers in National Socialist Germany between 1933 and 1945.

It was a society from which alien racial elements and alien spiritual and cultural influences were progressively excluded. The Jews who had been burrowing into German cultural life since the Napoleonic Wars of the previous century were rooted out of the universities and the government bureaucracy, the newspapers and the cinema, radio broadcasting and book publishing. The homosexuals who had been parading along Berlin’s main streets in women’s clothing were rounded up and packed off to labor reeducation camps to think things over. Drug dealers and communist activists found

²⁰ *Note of the editor:* Omitted in this abridged edition.

themselves facing the executioner's ax. The mulatto offspring of French-colonial Negro occupation troops and German women, stemming from the postwar period, were sterilized, along with tens of thousands of congenitally defective Germans.

An enormous investment was made in educational and recreational programs: curricula for the schools were redesigned to develop a strong sense of racial identity in each child; young adults were taught to look for the best racial qualities when seeking mates and to think of marriage as a sacred institution for producing the next generation of the race; workers were taken on group outings to different parts of the country in order to broaden their outlooks and augment parochial loyalties with national feelings; pageants, public lectures, folk festivals, fairs, parades, and other activities were used extensively to stimulate an understanding of and an appreciation for their cultural heritage among the people.

The differing values of human beings were no longer determined by the amounts of money they were able to accumulate, but by their inherent racial quality and by the social value of their work. Hitler was determined from the beginning that the new Germany would be a state ruled by a definite view of life, and not by politicians chosen either by power brokers in smoke-filled back rooms or by the fickle and easily manipulated masses. The leaders of the state would henceforth be men trained, screened, and selected for that task from their early youth, not those political candidates with the most fetching smiles and convincing lies, as was the rule elsewhere in the West.

The degeneracy and decadence which had characterized the democratic Weimar regime in Germany prior to 1933, with all its prancing homosexuals, self-destructive drug addicts, jaded thrill seekers, musical and artistic nihilists, pandering Jews, Marxist terrorists, and whining self-pitiers, were gone, and in their place was a nation of healthy, enthusiastic, self-reliant, and purposeful Germans. Thus, it was world Jewry which publicly declared war on National Socialist Germany only six months after Hitler took office as chancellor. In his declaration of war (published in the August 7, 1933, issue of *The New York Times*), Jewish leader Samuel Untermyer explicitly noted that he expected the Jews' Christian friends to join them in their "holy war" (his words) against Germany. And, of course, they did—not just the illiterate fundamentalists from America's Appalachia, who, not knowing any Jews personally, found it easier to believe the Old Testament claim of Jewish "chosenness"

than those who lived in closer proximity to the Self Anointed Ones, but also the mainline Christians of America and Britain, the more intelligent of whom recognized in the National Socialist world view a creed antithetical to their own.

In the 1930's and early 1940's the Jews had not yet consolidated their grip on all the news and entertainment media of the English-speaking world. There were no television networks, of course, and there were still many independent newspapers and magazines. A united opposition to Jewish war plans by alert Whites might have won the day. Most Whites, however, were neither alert nor united. Their "leaders," the products of a democratic system, were generally devoid of both character and any sense of responsibility. Only an exceptionally bold, selfless, and responsible few—men like aviation pioneer Charles Lindbergh—spoke out effectively. The Jews, on the other hand, found many prominent and powerful Whites with no scruples against taking their money and following their lead. Still, it was not an easy job to convince millions of White men—the majority of them originally of German origin—to march off to Germany in order to butcher their White cousins, just because the latter had dared raise their hands against the Chosen People.

After all, English-speaking Whites were not entirely without racial feeling. In 1939 White Americans did not live with Blacks, work with Blacks, eat with Blacks, or go to school with Blacks, and anyone who had attempted to force them to do so certainly would have been lynched. Likewise, the prospect of inviting millions of Blacks and Browns from the non-White portions of the British Empire to come settle in England alongside the English and be supported by them was simply unthinkable. Such a development would no more have been tolerated by the people of Britain than the sight of a Black male holding hands in public with a White woman would have been tolerated by the people of most sections of America. Nor were the people fond of the Jews, who, despite the philo-Semitic preachings of the Christian churches, remained an outcast group viewed with suspicion and latent hostility, except by the most deracinated and liberalized Whites (and the Bible-bewitched Holy Rollers).

All this racial feeling, even though much of it was institutionalized (for example, the customary racial segregation in most of the United States), was less an obstacle to Jewish aims than it might have seemed. It was, in nearly all cases, unconscious feeling. The institutions in which it was embodied were dried out, without vitality. Most people supported the institutions merely because they

were customary, without thinking about their origins, relevance to current trends, or ultimate effects. Unlike the case in Germany, racial feeling and racial values in most of the White world had no conscious, living expression in a dynamic, progressive world view. In the United States and Britain they were without a spiritual dimension; their institutionalized forms served mainly the passive aim of maintaining the social status quo; there was no great, positive purpose—no long-term racial goal or ideal—to engage the imagination and secure the conscious commitment of a substantial portion of the population.

Thus, the Jews were to find it relatively easy later, in the postwar period, to undermine and destroy virtually every race-based institution in the West; and even before the war they soon learned how to manipulate Britons and Americans well enough to accomplish their aim of destroying Germany. The Englishman who would have been greatly offended by the suggestion that the Jamaican Negro or the East Indian was his “equal” also considered himself superior, at least culturally, to the German and the Irishman; and he was, in true barnyard fashion, readier to pick a fight at any sign of encroachment by the latter, who were next to him in pecking order, than he was at a bit of uppishness on the part of the Black or Brown subject races. The same, narrowminded, lethal provincialism was the rule in America: the White Mississippian of Anglo-Saxon stock who was careful always to maintain the proper social distance from the local Blacks also despised “Yankees.” He did not look upon Whites outside the South as his racial kinsmen—especially if they didn't speak English, or spoke it with a different accent than he did.

So the Jews turned this provincialism to their profit, by portraying Germans as strange, contemptible, alien creatures who goose-stepped, clicked their heels, wore monocles, and spent most of their time with their right arms thrust out stiffly at 45 degrees while shouting, “Sieg Heil!” The first Hollywood films with this portrayal were ground out in the mid-1930's, and they're still coming, half a century later.

Early in this propaganda effort the strangeness of the Germans was given a sinister twist: they were said to believe that they were all supermen and that non-Germans were subhuman. When they were not saluting and shouting, the Germans were bashing out the brains of non-German babies—or ghoulishly draining their blood. This author can remember, as an elementary school pupil in 1942, listening to the principal of his school announce over the public address system that the Germans were busily draining the blood from

all the babies in Belgium, in order to use it for transfusions for their military casualties. And then, of course, there were the lies about German plans to invade the United States, via South America—after which, presumably, all American men would be packed off to concentration camps, the women to “Nazi stud farms,” and the children to the blood-draining centers. Not everyone believed the lies, but enough did, so that when the plot to get the United States into the war via the “back door” in the Pacific was finally hatched there was virtually no more public resistance.

But the campaign of lies was intensified, not abated, for this was to be much more than merely a military effort to force the Germans to change their politics. This was to be a total war; its aim was not only to “liberate” the Germans with fire and famine from their new sense of racial mission, but it was to destroy forever the possibility that some other group of White men and women might pick up and rekindle the torch that was to be knocked from the Germans hands.

Indeed, the Jews’ fear in this regard was shown to be well founded by the enormous success the SS had in recruiting volunteers in other nations. During the war there were French, Norwegian, Danish, Spanish, Walloon, Flemish, Dutch, Estonian, Latvian, Ukrainian, and even Russian SS divisions fighting alongside their German comrades against the Red Army. Had Hitler won the war, these non-German SS units would certainly have formed nuclei for the spread of the National Socialist revolution to every country in Europe. Therefore, the war was directed as much against the Americans, the British, and all the non-communist peoples of Europe as against the Germans, although few realized it at the time, even among those who had had the courage and foresight to speak out against it before Pearl Harbor.

When German strength faltered at Stalingrad, the democratic Allies celebrated the disaster, smiled at one another and said, “The tide has turned.” If they had known that it was the tide of all of Western civilization which began running out so swiftly at Stalingrad, their smiles would not have been quite so broad. When huge fleets of RAF and USAAF heavy bombers destroyed Hamburg in July and August 1943, killing 70,000 German civilians, the foolish British and Americans imagined that they had struck a great blow against their enemies. They little suspected that their true enemies rejoiced to see them killing so many of their own kind. And when the raping queues of Mongol soldiers formed in every residential neighborhood of a

shattered and defeated Berlin, in front of every house where they found a pretty German girl or woman, there was dancing in the streets of London and New York by throngs of empty-headed Whites who did not even dream that what they had caused to happen to the women of Germany would soon enough begin happening to their own women, on their own streets and in their own homes, and that Jew-instigated “civil rights” laws would render them powerless to defend their womenfolk against growing and ever-bolder swarms of savages from every non-White corner of the earth.

And so it was that when the war was finally over—and to the people pulling the strings that meant when Germany was defeated, for Italy and Japan were wholly secondary concerns—it seemed only natural that many things should begin changing. After all, the people had assented to the destruction of everything for which National Socialist Germany stood. Should Americans and Britons have given their all to smash racism in Germany, only to tolerate racism in America or in Britain? Should people who had just finished killing millions of Germans, in order to teach them that they did not have the right to exclude Jews from their society, still believe that Mexicans could be excluded from the United States or Pakistanis from Britain?

No, it is quite clear that the era of social turmoil and change which followed the war grew inevitably out of the new attitudes deliberately inculcated in order to make the war possible. And it is clear that the war not only resulted in a vast spread and strengthening of Marxist power, but that it also brought about a significant decline in the moral authority of the White world relative to Africa, Asia, and Latin America. The White man had questioned his own right to rule, and so he could hardly expect non-Whites not to ask the same questions. Thus, the dissolution of the British Empire, and the end of European colonialism everywhere, were direct consequences of the changed attitudes accompanying the war.

Finally, just as clearly as the Germans lost the war, so did Britain and the United States. In fact, the loser was the White race: European man, whatever his nationality. It was the greatest, most catastrophic loss the race has yet suffered. Whether the loss will prove to be irreparable and decisive remains to be seen.

The Race's Gravest Crisis Is at Hand.

Since the end of the Second World War the situation and the prospects of the White race have plummeted, both morally and materially. As bad as the moral condition of the race was before the war, it became incalculably worse afterward. Not since the Thirty Years War had White men murdered one another with such religiously motivated ferocity and on such a scale. But this time the superstitions which had been employed to justify all the killing were not so deep-seated as they had been 300 years earlier.

When the bomber-sown fire storms which had incinerated hundreds of thousands of German women and children in Dresden, Hamburg, and a dozen other cities had cooled; when the last mass shooting of prisoners of war by the Americans was over; when the British had finished delivering hundreds of thousands of anti-communist Croats and Cossacks at bayonet point to their communist executioners in Yugoslavia and the Soviet Union; when the roving gangs of rapists in Soviet-occupied Berlin had finally become sated; when the orgies of murder in Paris and Prague and the other capitals of "liberated" Europe had died down; when the war and its immediate, bloody aftermath were over and the White men of America and Britain had an opportunity to survey their handiwork and reflect on it, the first doubts came.

One of those most directly responsible for the catastrophe, British Prime Minister Winston Churchill, expressed those doubts more bluntly and succinctly than the rest. As he contemplated Britain's problematic future in a postwar Europe overshadowed by the new grown Soviet colossus during one of his rare moments of sobriety, he blurted out: "We killed the wrong pig." This was the same Churchill who a few months earlier, in a less sober moment, had symbolized his contempt for the defeated Germany by ostentatiously urinating into the Rhine in the presence of a group of newsmen. Many of the Western leaders who had been involved in the war had no more moral compunction or sense of responsibility for what they had done than did Churchill. Their hue and cry about "German war crimes" was often the most effective way of diverting attention from their own crimes and the crimes of others. The details of the history of the postwar era varied in Britain, in America, in France, and in the

other Western nations, but the general trends were the same everywhere. The following paragraphs refer specifically to the United States, but the conclusions to which they lead apply to the West generally.

Multiracial Pseudo-nation. And then, before anyone could catch his balance and figure out what it meant and where it would lead, the “civil rights” phenomenon burst upon postwar America. What would have been impossible before the war gathered momentum in the late 1940’s and carried all before it in the next two decades. When the smoke began to clear late in the 1960’s, White Americans found that they had bamboozled themselves out of their most precious and fundamental civil right: the right of free association.

No longer could they pick and choose their neighbors, taking reasonable measures to ensure that the racial makeup of the communities in which they lived would not deteriorate; any attempt to do so had become illegal and was punishable with a term of imprisonment in a Federal penitentiary. No longer could they send their children to schools, supported by their own taxes, which were attended by other children of their own race. No longer could those of them who were employers hire men and women of their own choosing. Every place and every social grouping in which the White men and women of America had associated freely with their own kind—residential neighborhoods and workplaces, schools and recreation areas, restaurants and cinemas, military units and municipal police forces—was now open to non-Whites, and the latter were not slow to push their way in.

What had been accomplished in the astonishingly short time of a little over two decades was the transformation of the strongest, richest, and most advanced country on earth from a White nation, in which racial minority groups had been effectively excluded from any significant participation in White society except as laborers, to a multiracial pseudo-nation, in which non-Whites not only participated but were a privileged and pampered elite. The magnitude of the transformation is not apparent to many Whites who were born after it began, but it can be comprehended easily enough by surveying the cultural records of the earlier era. A comparison of magazine advertisements or photographed street scenes, of popular fiction or elementary school textbooks, of motion pictures or faces in high school yearbooks from 1940 with those of the last decade tells the story in stark terms. Not only was this radical dispossession of White Americans carried out in the name of “justice” and “freedom,” but

hardly a shot was fired in the process: all together no more than a dozen Whites fell in the weak and utterly ineffectual resistance mounted against it. More than anything else, this lack of resistance indicates the moral state of the race in the postwar era.

It is true, of course that the Jews, who planned and played a large part in directing the dispossession, had prepared well. A few years prior to the war there were still major segments of the American news and entertainment media in the hands of racially conscious Whites. Major publishers in the 1920's and 1930's published books dealing frankly with eugenics, with racial differences, and with the Jewish problem. America's foremost industrialist, Henry Ford, for a while in the 1920's was presenting purchasers of his automobiles with complimentary copies of *The International Jew*, a strongly anti-Jewish book which had earlier been serialized in his newspaper, *The Dearborn Independent*. In the 1930's Father Charles Coughlan, an independent-minded Catholic priest with a radio program which was heard by millions, spoke out strongly against Jewish political scheming, until he was silenced by an order from the Vatican. But by the war's end the Jews had fastened their grip so tightly on the media that dissent against their policies was denied any large-scale public hearing. No major newspaper, motion picture company, radio broadcasting network, or popular magazine was left in the hands of their opponents. Some institutions, most notably the Christian churches, already contained in themselves the seeds of racial destruction and required relatively little effort to be brought into alignment with Jewish schemes. Others (the Ford Foundation is a striking example) were infiltrated, taken over, and turned in a direction diametrically opposite to that intended by their founders.

Profound Moral Illness. In the final analysis, however, none of these things changes the fact of profound moral illness on the part of the White populations of the Western nations in the postwar era. It is an illness with roots deep in the past, as has been pointed out in earlier chapters, but in postwar America it bloomed.

It is difficult to analyze the witches' brew and place exactly the proper amount of blame on each ingredient. There was the trend toward an ever more vulgar and dishonest democracy, which began well before the war and reached a new depth with the advent of Franklin Roosevelt on the national political stage in 1932. There were the loss of rootedness and the concomitant increase in alienation stemming from the greater mobility of a motorized population. There

was the powerful new propaganda medium of television, with its frightening ability to mesmerize and manipulate.

But it was the unspeakably atrocious crime of the war itself and its effect on those who participated in it which served as the catalyst, causing all the elements to react with one another, and the disease itself to metastasize.

The evil spirit of the immediate postwar period was, at the time, apparent only to an especially sensitive few, while most could not see beneath the superficial glitter of change and motion. The present threat to the survival of the White race is physical as well as moral: while the numerical balance of the races is shifting rapidly from White to non-White, both in the world as a whole and in most of the formerly White nations of the northern hemisphere, the average racial quality of those in the White camp is declining. The world racial balance has shifted from 30 per cent White in 1900 to just under 20 per cent White in 1982. By the end of the next decade the world will be less than 16 per cent White. The population explosion in the southern hemisphere which is responsible for this racial shift is largely the consequence of the export of White science and technology, which have dramatically reduced death rates in Africa, India, and other non-White areas of the world.

Postwar racial mixing has been accompanied by an enormous increase in miscegenation. Prior to the war, marriage between Whites and Blacks in the United States was nowhere socially acceptable, and it was illegal in many states. The few mulatto offspring produced were nearly always born to Black mothers and remained in the Black racial community. After the war an unrelenting propaganda brought down all legal and most social barriers to miscegenation, and the second generation of mixed-race offspring is now approaching breeding age.

Grim Recapitulation. To recapitulate the present situation of the White race: White geographical expansion, which was the rule for the last four centuries, has not only been halted in the 20th century, with the end of European colonialism, but it has been reversed in the period since the Second World War. There are now more than four non-Whites for every White living on the planet, and the ratio is shifting toward an even greater non-White preponderance at an accelerating rate.

The prognosis is grave. If the present demographic trends continue unabated for another half-century, and if no sustained effort to ensure an alternative outcome is made during that time by a determined and farsighted minority of people of European ancestry,

then the race whose history we have traced in these twenty-six chapters will have reached the end of its long journey. It may linger another century or more in isolated enclaves, such as Iceland, and its characteristic features or coloring will recur with diminishing frequency in individuals for the next millennium, but before the middle of the 21st century it will have reached its point of no return. Then, gradually or quickly, the race which built the glory that was Greece and the grandeur that was Rome, which conquered the earth and established its dominion over every other race, which unlocked the secret of the atom and harnessed the power which lights the sun, and which freed itself from the grasp of gravity and reached out to new worlds will vanish into the eternal darkness. And the present demographic trends will continue so long as the political, religious, and social concepts and values which presently circumscribe the thinking of the Western peoples and their leaders continue to have a determining role. For at root it is a moral defect which threatens the race's survival.

If the will to survive existed among the White masses, and if they were willing to take the necessary measures—which would require that they act contrary to the dictates of the religion—, then the physical threat could be overcome, certainly and quickly. Non-White immigration could be halted immediately, with relatively little effort. Undoing the effects of earlier non-White immigration and of miscegenation would be a much larger task, involving major economic readjustments and undoubtedly a substantial amount of bloodshed as well, but it would be a task well within the physical capabilities of the White majority. These things could be accomplished, even at this late date. And once accomplished in one major country, they could be extended worldwide, though perhaps not without another major war and its attendant risks. But, of course, they will not be accomplished, because the will to survive does not exist, and has not existed in the White population of any major power since the end of the Second World War. The race's last chance to overcome its problems in this relatively painless manner died in January 1943, at Stalingrad. So, much will inevitably be lost during the next few decades. The population balance everywhere will shift even more rapidly toward the non-Whites, the mongrels, and the unfit. The world will become a poorer, uglier, noisier, more crowded, and dirtier place. Superstition, degeneracy, and corruption will be pervasive, even among those Whites of sound racial stock, and much of the best stock will disappear forever through racial mixing. And repression will certainly

increase everywhere: those who stand for quality over quantity and for racial progress will be denied the right of dissent and the right of self-defense, in the name of “freedom” and “justice.”

Ultimately, however, none of these losses need be decisive or even significant, frightening though they may be to contemplate now, and terrible though they may be to experience in the dark years immediately ahead. All that is really important is that a portion of the race survive, keep itself pure physically and spiritually, continue propagating itself, and eventually prevail over those who threaten its existence, even if this take a thousand years; and to ensure this outcome is the urgent task of the racially conscious minority of our people in these perilous times.

A Few Guidelines. A detailed elaboration of this task here would take us beyond the intended scope of this series, which, as stated in the prologue to the first chapter, has been merely to provide for its readers a better understanding of their own racial identity. It may be appropriate, however, to conclude the *Who We Are* series by drawing on its lessons in order to set out a few very concise guidelines for addressing ourselves to the task ahead:

1) The duration of the task will be decades, at the least, and perhaps centuries. History has a very great inertia; a historical process of long duration may culminate suddenly in a single, cataclysmic event, but every major development in the history of the race has had deep roots and has grown in soil thoroughly prepared for it by preceding developments. The course of history now, so far as our race is concerned, is steeply downward, and to change its direction will be no overnight matter, nor will this be accomplished by any gimcrack scheme which promises success without first building a foundation for that success, block by carefully laid block.

2) The workers at the task will be only a tiny minority of the race. Any program which envisages an “awakening of the masses” or which relies on the native wisdom of the great bulk of our people—which is to say, any populist program—is based on a false vision and a false understanding of the nature of the masses. No great, upward step in all of our long history has ever been accomplished by the bulk of any population, but always by an exceptional individual or a few exceptional individuals. The masses always take the path of least resistance: which is to say, they always follow the strongest faction. It is important to work with the masses, to inform them, to influence them, to recruit from among them; but they must not be counted on for determinative, spontaneous support until after a small minority

has already, by its own efforts, built a stronger force than that of any opposing faction.

3) The task is inherently fundamental, and it will be accomplished only through a fundamental approach. That is to say, those who devote themselves to it must be pure in spirit and mind; they must understand that their goal is a society based on quite different values from those underlying the present society, and they must be committed wholeheartedly and without reservation to that goal; they must be prepared to outgrow all the baggage of superstition and convention inherent in the present society. Thus, the task is not one for conservatives or right wingers, for “moderates” or liberals, or for any of those whose thinking is mired in the errors and in the corruption which have led us to the downward course, but it is a task for those capable of an altogether new consciousness of the world.

The task is a biological, cultural, and spiritual one as well as an educational and political one. Its goal has meaning only with reference to a particular type of person, and if this type cannot be preserved while the educational and political aspects of the task are being performed, then the goal cannot be achieved. If the task cannot be completed in a single generation, then there must exist, somewhere, a social milieu which reflects and embodies the cultural and spiritual values associated with the goal, and serves to pass these values from one generation to the next. The preservation of a social milieu, just as the preservation of a gene pool, requires a degree of isolation from alien elements: the longer the duration of the task, the higher the degree. This requirement may be difficult of fulfillment, but it is essential. What should be envisaged, then, is a task with both an internal, or community-oriented aspect, and an external, or political-educational-recruiting aspect. As the task progresses and both external and internal conditions vary, the relative weight given to the two aspects will undoubtedly vary as well.

The task set out here is a very large one, and accomplishing it will require greater will, intelligence, and selflessness than demanded from the race in any previous crisis. The danger we face now, from the enemy within our gates as well as the one still outside, is greater than the one we faced from the deracinated Romans in the first century, the Huns in the fifth century, the Moors in the eighth century, or the Mongols in the 13th century. If we do not overcome it, we will have no second chance.

What we must do, however, is understand that all our resources in the coming struggle must come from within ourselves;

there will be no outside help, no miracles. If this *Who We Are* series has helped even a few of us better understand ourselves and the resources therein, then it has accomplished its purpose.

National Vanguard (May 1978 - May 1982). The images of the original publication have been omitted.

Part V:
Nordicism

The worst form of inequality is to
try to make unequal things equal.

—Aristotle

WHAT RACE WERE THE GREEKS—AND ROMANS?

THE EVIDENCE IS CLEAR — BUT OFTEN IGNORED

by John Harrison Sims

Recent films about ancient Greece such as *Troy*, *Helen of Troy*, and *300*, have used actors who are of Anglo-Saxon or Celtic ancestry (e.g. Brad Pitt, Gerard Butler). Recent films about ancient Rome, such as *Gladiator* and HBO's series *Rome*, have done the same (e.g. Russell Crowe). Were the directors right, from an historical point of view? Were the ancient Greeks and Romans of North European stock?

Most classical historians today are silent on the subject. For example, Paul Cartledge, a professor of Greek culture at Cambridge, writes about his specialty, Sparta, for educated but non-academic readers, yet nowhere that I can find does he discuss the racial origins of the Spartans. Some years ago I asked several classics professors about the race of the ancient Greeks only to be met with shrugs that suggested that no one knew, and that it was not something worth looking into. Today, an interest in the race of the ancients seems to be taken as an unhealthy sign, and any evidence of their Nordic origins discounted for fear it might give rise to dangerous sentiments.

A hundred years ago, however, Europeans took it for granted that many Greeks and Romans were the same race as themselves. The famed 11th edition of the *Encyclopedia Britannica*, published in 1911, noted that “survival of fair hair and complexion and light eyes among the upper classes in Thebes and some other localities shows that the blond type of mankind which is characteristic of north-western Europe had already penetrated into Greek lands before classical times.” It added that the early Greeks, or Hellenes, were Nordic, one of “the fair-haired tribes of upper Europe known to the ancients as Keltoi.” Sixty years ago even Bertrand Russell, the British philosopher and socialist, believed that the Hellenes “were fair-haired invaders from the North, who brought the Greek language with them” (*History of Western Philosophy*, 1946).

Scholars today recoil at this pre-1960s consensus. *The Penguin Historical Atlas of Ancient Greece*, written in 1996, scoffs at the

“undoubtedly dubious racial theories underlying much of this reconstruction,” but offers no theory to replace it, conceding only that “the origin of the Greeks remains a much-debated subject.” The Penguin author makes this startling admission, however: “Many of the ideas of racial origins were developed in the 19th century and, although they may have had some foundation in historical tradition, archaeology or linguistics, they were often combined with more dubious presumptions.” The author fails to list these dubious presumptions. Beth Cohen²¹, author of *Not the Classical Ideal: Athens and the Construction of the Other in Greek Art* (2000), asserts that the Thracians, distant cousins of the Greeks, had “the same dark hair and the same facial features as the Ancient Greeks.”

In fact, there was a good basis for the 1911 *Britannica* to write about blonds in Thebes. Thebes was the leading city of Boeotia, a rich agricultural region in south-central Greece. Fragments from an ancient 150 BC travelogue describe the women of Thebes as “the tallest, prettiest, and most graceful in all of Hellas. Their yellow hair is tied up in a knot on the top of their head.” Pindar, a fifth century Theban lyric poet, refers to the Greeks as “the fair-haired Danaoi,” using a poetical name for the Hellenes. Likewise, in his *Partheneia*, or “Maiden Songs,” the seventh century BC Spartan poet Alcman, praised the beauty of Spartan female athletes, with their “golden hair” and “violet eyes.” He also wrote of Spartan women with “silver eyes,” meaning light gray. The seventh-century BC Greek poet Archilochus praises the “yellow hair” of one of his lovers, and Sappho—also of the seventh century BC—writes of her “beautiful daughter, golden like a flower.”

As late as the fourth century AD, Adamantius, an Alexandrian physician and scientist, wrote in his *Physiognomica*, that “of all the nations the Greeks have the fairest eyes,” adding, that “wherever the Hellenic and Ionic race has been kept pure, we see tall men of fairly broad and straight build,... of fairly light skin, and blond.” Several centuries of mixing had presumably changed the racial character of many Greeks, but blonds still survived, and *Xanthos*, which means “yellow” in Greek, was a common personal name.

Professor Nell Painter of Princeton, author of *The History of White People* (see “Whiting Out White People,” *American Renaissance*,

²¹ *Note of the editor*: Beth Cohen is Jew, something that the author fails to mention.

July 2010), complains that “not a few Westerners have attempted to racialize antiquity, making ancient history into white race history.” She points out that the Greeks often painted their marble statues—“the originals were often dark in color”—that the paint wore off over time, and Europeans mistakenly concluded from the white marble that the Greeks were white.²²

Yes, the Greeks painted their statues, but the originals were not dark. Praxiteles’ Aphrodite, from the Greek city of Knidos, was the most famous and most copied statue in the ancient world. Hundreds of copies survive. Experts have determined from microscopic paint particles that Aphrodite was painted blonde. The Romans had their own name for this goddess, Venus, and likewise her “cult images” were ubiquitous and “painted with pale-coloured flesh and golden-blond hair” (see Joanna Pitman’s *On Blondes*, 2003).



Phidias’ masterwork, the Athena Parthenos, stood in the Parthenon for nearly 1,000 years until it was lost, probably in the 5th century AD. When American sculptor Alan LeQuire set out to make a faithful copy for the full-scale Parthenon replica in Nashville’s Centennial Park he modeled it on descriptions of the original work. The 42-foot-tall Athena, unveiled in 1990, has light skin, blue eyes, and golden hair.

²² *Note of the editor:* The author fails to mention that Nell Painter is a Negress.

Many small terra-cotta figurines from Greece of the fourth century BC have survived with traces of paint. They show light hair, usually reddish brown, and blue eyes, as do larger statues from the time of the Persian Wars in the early fifth century BC. Even a cursory examination of ancient marble reliefs, statues, and busts reveals European features. Many of the faces could just as easily be those of Celtic chieftains or Viking kings.

There is more evidence of the appearance of the Greeks. Xenophanes, an Ionian Greek philosopher who lived in the fifth century BC, was amused to note that different peoples believed that the gods look like themselves: “Our gods have flat noses and black skins, say the Ethiopians. The Thracians (despite Prof. Cohen’s observations above) say our gods have red hair and hazel eyes.” Indeed, a fourth century BC fresco of a Thracian woman, found in the Ostrusha Mound in central Bulgaria, shows distinctly red hair and European features.

The Greek poet Hesiod (c. 700 BC) called Troy the “land of fair women.” According to the Roman historian Diodorus Siculus, who lived in the first century BC, the Egyptian god Set had “reddish hair,” a color that was “rare in Egypt, but common among the Hellenes.” Plutarch (46–120 AD) tells us that while the Theban general Pelopidas (d. 364 BC) was campaigning in central Greece, he had a dream in which a ghost urged him to sacrifice a red-haired virgin if he wished to be victorious in the next day’s battle.

Two racial types

There were two racial types in ancient Greece: dark-haired whites and fair-haired whites, as well as gradations in between. The earliest known inhabitants were of the former type. These included the Minoans, who were not Greeks at all, and who built an impressive civilization on the island of Crete. The Pelasgians, which is the name later Greeks gave to the pre-Hellenic population of mainland Greece, were also dark. They tended to have black, curly hair and olive-shaped eyes. Their type is plainly visible on many Attic (Athenian) vases, and has led some scholars to conclude that all Greeks looked as they did.

Neither the Minoans nor the Pelasgians spoke Greek—the linear A inscriptions of the Minoans have still not been deciphered—so the Greek language must have arrived with the light-haired conquerors who migrated from the north, most likely from the middle Danube River Valley. According to Greek national myth, the Hellenes

were descended from Hellen (not to be confused with Helen of Troy), the son of Deucalion. Hellen had sons and grandsons, who correspond to the four main tribal divisions of ancient Greece: the Aeolians, Achaeans, Ionians, and Dorians.

Scholars today tend to dismiss such myths but they would not have survived if they had not been generally consistent with the long folk memories of ancient peoples. In this case they point to what classical scholars have long believed was a series of Hellenic descents upon mainland Greece and the Aegean islands. The first Hellenes to arrive were the Ionians and Aeolians; then a few centuries later, the Achaeans, and finally the Dorians.

The early bronze-age Greek civilization (1600-1200 BC) was certainly influenced by Minoan and other eastern Mediterranean cultures, but it was unmistakably Greek. Linear B, which began to dominate Cretan culture around 1500 BC, has been deciphered and found to be an early form of Greek. Around the year 1200 BC this culture, known as Mycenaean, collapsed; its cities were destroyed and abandoned, and Greece entered a 400-year Dark Age. Earthquakes and volcanic eruptions probably played a part in the destruction, and later Greeks attributed it to invasions from the north. Waves of Hellenic warriors swept down and burned the Mycenaean citadels and became the ruling race in Greece. They also sacked the city of Troy, and Homer's *Iliad* is about them. They also seem to have snuffed out much of Mycenaean culture: Greeks stopped writing, and abandoned the arts, urban life, and trade with the outside world.

We know something about the early Hellenes from the *Iliad*. It was first written down in the late eighth century BC, at the end of the Greek Dark Age, after the Phoenicians taught the Greeks how to write again. It recounts events some four to five hundred years earlier. Although we think of the poem as being about the Greeks, Homer's warrior heroes belong to the Achaean nobility, which suggests that it was the Achaeans who overthrew Mycenaean civilization, not the Dorians, who would descend upon Greece and displace the Achaeans a hundred years later. Archeology confirms this supposition, for Troy was burned around 1200 BC, and the traditional date for the Trojan War is 1184 BC. The Dorian invasion is dated by various ancient historians at 1149, 1100, or 1049 BC.

There is good reason to think that Homer was recording stories handed down during the Dark Age. He was a bard who lived in Ionia, a region on the Aegean coast of what is now Turkey, and if he were making the stories up he would have claimed that the heroes

were Ionian. Instead, he sings praises to the light-haired Achaean nobility: Achilles, their greatest warrior, has “red-gold hair,” Odysseus, their greatest strategist, has “chestnut hair,” his wife Penelope has “white cheeks the color of pure snow,” Agamede, a healer and expert on medicinal plants, is “blonde,” and King Menelaus of Sparta, the husband of Helen, has “red hair.” Helen, likewise, has “fair hair,” and even slave girls are light-skinned: “fair-tressed Hecamede,” “fair-cheeked Chryseis,” and “blonde Briseis.” This is significant, for if even some of the slaves were blond it would mean the Nordic type was not unique to the Achaeans, that it was present elsewhere in the Aegean world.

Homer (and Pindar) describe most of the Olympian gods and goddesses as fair haired and “bright eyed,” meaning blue, grey or green. The goddess Demeter has “blond” or “yellow hair,” as does Leto, mother of Apollo, who is also described as “golden haired.” Aphrodite has “pale-gold” hair, and Athena is known as “the fair, bright-eyed one” and the “grey-eyed goddess.” Two of the gods, Poseidon and Hephaestus, are described as having black hair. As noted above, Xenophanes complained that all peoples imagine the gods to look like themselves.

It was the Dorians, the last Greek invaders, who ended Achaean rule and probably provoked a mass migration of Aeolian and Ionian Hellenes—no doubt including Homer’s ancestors—across the Aegean Sea to the coast of Asia Minor. The Dorians who settled in the fertile valley of the Eurotas in the southern Peloponnesus were the direct ancestors of the Spartans of the classical age, and they claimed to be the only pure Dorians. Werner Jaeger, Director of the Institute of Classical Studies at Harvard, writes:

The national type of the invader remained purest in Sparta. The Dorian race gave Pindar his ideal of the fair-haired warrior of proud descent, which he used to describe not only the Homeric Menelaus, but the greatest Greek hero, Achilles, and in fact all the ‘fair-haired Danaeans’ [another name for the Achaeans who fought at Troy] of the heroic age (*Paideia: The Ideals of Greek Culture*, 1939).

The classical Greeks made no claim to being *autochthones*, that is to say, “of the earth,” or the original inhabitants of the land. Rather, they took pride in being *epeludes*, the descendants of later settlers or conquerors. Two notable exceptions were the Arcadians and the Athenians, whose rocky soils presumably offered little temptation to armed colonizers. The historian Herodotus (484-420 BC) recorded

that the Athenians were “a Pelasgian people who had occupied Attica and never moved from it,” as were the Arcadians. Language lends support to this view, for both the Athenians and Arcadians spoke unique dialects. They learned Greek from the northern invaders but retained Pelasgian elements.

Thus, classical Greece was a fusion, both cultural and racial, of these two types of whites. Some city-states, such as Thebes and Sparta, were predominantly Nordic. Others, such as Athens, were predominantly Mediterranean, and still others were mixtures of the two.

The Roman patricians

Nell Painter, author of the above-mentioned *History of White People*, finds it “astonishing” that the American Nordacist Madison Grant (1865-1937) argued in *The Passing of the Great Race* (1916) that the Roman nobility was of Nordic origin, yet there is good evidence for this view. There are many lavishly illustrated books about ancient Rome with examples of death masks, busts, and statues that clearly depict the Roman patricians not simply as Europeans but as northern European.

R. Peterson’s fine study, *The Classical World* (1985), which includes an analysis of 43 Greek, and 32 Roman figures, is persuasive. Dr. Peterson explains that the Romans painted their death masks to preserve the color, as well as the shape, of their ancestors’ faces. Blue eyes, fair hair, and light complexions are common. A good example of racial type is the famous portrait bust of Lucius Junius Brutus, the founder of the Roman Republic, which dates from the fourth century BC. Brutus’ face is identifiably Germanic, and so is the color of his eyes. The sculptor used ivory for the whites and blue glass for the pupils. Or take the famous marble head of a patrician woman from the late first century AD, which is often included in illustrated surveys of imperial Rome to demonstrate the fashion for curled hair. Her features are typically northern European: a delicate, aquiline nose, high cheekbones, and a face angular and long rather than round. Another classic example is the famous fresco from the Villa of the Mysteries in Pompeii, which shows four women undergoing ritual flagellation. They are tall, light-skinned, and brown-haired.

There is also evidence from Roman names. *Rutilus* means “red, gold, auburn” and stems from the verb *rutilo*, which means “to shine with a reddish gleam.” *Rufus*, meaning red, was a common

Roman *cognomen* or nickname used for a personal characteristic, such as red hair. The Flavians were an aristocratic clan whose family name was derived from *flavus*, meaning golden-yellow. The Flaminians were another noble family whose clan name came from *flamma*, meaning flame, suggesting red hair.

According to Plutarch, Marcus Porcius Cato had “red hair and grey eyes,” Lucius Cornelius Sulla, the general and dictator, had “blue-grey eyes and blond hair,” and Gaius Octavius (Augustus), the first Roman emperor, had “bright eyes and yellow hair.” Recent analysis of an ancient marble bust of the emperor Caligula found particles of the original pigment trapped in the stone. Experts have restored the colors to show that the demented ruler had ruddy skin and red hair.

The love poetry of Publius Ovidius Naso, better known as Ovid, (43 BC to AD 17) offers much evidence of the color of upper-class Roman women during the early years of the empire. That Ovid ascribes blond hair to many goddesses—Aurora, Minerva, Ceres, Diana, and Venus—tells us something about the Roman ideal of beauty; that he describes many of his lovers the same way tells us that the Nordic type was still found in imperial Rome. “I’m crazy for girls who are fair-haired and pale-complexioned,” he writes in his *Amores* of 15 BC, but “brunettes make marvelous lovers too.” He admires the contrast of “dark-tresses against a snow-white neck,” and adores young girls who blush. One of his favorite lovers is “tall” with a “peaches-and-cream complexion,” “ivory cheeks,” and “bright eyes.” Another was a “smart Greek blonde.”

So where did the Romans come from? They were a Latin people, although according to legend that may have some basis in fact, there were also Greek colonists and Trojan refugees among the founding races. The Latins were one of eight Nordic Italic tribes—Apulii, Bruttii, Lucanians, Sabines, Samnites, Umbrians/Oscians and the Veneti—who migrated into the Italian peninsula around 1000 BC. Of course, Italy was not vacant. The Etruscans lived to the north of Rome in what is now Tuscany, and there were other darker-complexioned whites living in the peninsula. The Etruscans are likely to have been Carians from Asia Minor.

What became of the Nordic Greeks and Romans? Their numbers were reduced and thinned through war, imperialism, immigration, and slavery. Protracted internecine war was devastating. The Hellenes lost relatively few men in their two wars with the Persian Empire (490, 480-479 BC), but they were decimated by the ruinous series of inter-Hellenic wars that followed. The

Peloponnesian War (431-404 BC) pitted Athens and her subject Ionian cities against the Spartan Dorian confederacy. That was followed by 35 years of intermittent warfare between Sparta and Thebes (396-362 BC), which pitted Nordics against Nordics. These wars so weakened the Greek republics that they fell under Macedonian rule about 20 years later (338 BC), bringing to an end the classical age of Greece.

Money was, as always, a racial solvent. Theognis, a noble poet from the Dorian city of Megara wrote in the sixth century BC: “The noblest man will marry the lowest daughter of a base family, if only she brings in money. And a lady will share her bed with a foul rich man, preferring gold to pedigree. Money is all. Good breeds with bad and race is lost.”

The Roman experience was similarly tragic. All of her later historians agreed that the terrible losses inflicted by Hannibal during the Second Punic War (218-201 BC) were minor compared to the horrendous losses Rome inflicted on herself during the nearly 100 years of civil war that followed the murder of the reforming Tribune Tiberius Gracchus in 133 BC.

Immigration was the inevitable backwash of imperialism as slaves, adventurers, and traders swarmed into Rome. Over time, slaves were freed, foreigners gave birth to natives, non-Romans gained citizenship, and legal and social sanctions against intermarriage fell away. By the early empire, all that was left of the original Roman stock were a few patrician families.

The historian Appian lamented that “the city masses are now thoroughly mixed with foreign blood, the freed slave has the same rights as a native-born citizen, and those who are still slaves look no different from their masters.” Scipio Aemilianus (185–129 BC), a statesman and general of the famed clan of the Aemilii, called these heterogeneous subjects “step-children of Rome.”

One hundred and fifty years later, Horace (65–8 BC) wrote in Book III of the *Odes*:

*Our grandfathers sired feeble children; theirs
Were weaker still — ourselves; and now our curse
Must be to breed even more degenerate heirs.*

The last Roman writers therefore came to see their own people as both morally and physically degenerate. The subtext of Tacitus' (56-117 AD) ethnological treatise *Germania* is a longing for the northern vigor and purity the Romans had lost. He saw the Gauls

and Germans as superior to the Romans in morals and physique, and Roman women shared this admiration. Blond hair became the rage, and German and Gaulic slave women were shorn of their blond or reddish-brown hair to make wigs for wealthy women. By the time of Tertullian (160-225 AD), so many Roman women were dying their hair that he complained, “they are even ashamed of their country, sorry that they were not born in Germany or Gaul.” In the early second century AD, the satirist Juvenal complained of the dwindling stock of “the bluest patrician blood,” which is a figurative phrase for the nobility, whose veins appear blue through their light skin.

Viewed in a historical context, it is almost as if today’s northern Europeans have set out perfectly to imitate the ways in which the Greeks and Romans destroyed themselves. In both Europe and America, patriotic young men slaughtered each other in terrible fratricidal wars. In North America, the descendants of slaves are the majority in many great cities. Both continents have paid for imperial ambitions with mass immigration of aliens. Will we be able to resist the forces that brought down the ancients?

This article was originally published in the October 2010 *American Renaissance* (Vol. 21, N° 10). John Harrison Sims is an historian and a native of Kentucky.

WERE THE GREEKS AND ROMANS BLOND AND BLUE-EYED?

by Eduardo Velasco

The Greeks

I remember a movie that came out in 2004. *Troy* was called. Naturally, many fans of Greece went to see it quite interested; some of them because they sincerely admired Hellas and its legacy. But some uncultivated specimens attended the theatres too. Everyone knows that, in our day, Greece is regarded as a mark of snobbery and sophistication even though you do not know who Orion was, or the colour of Achilles' hair according to mythology. The movie's Helen (one with a look of a neighbourhood slut) and Achilles (Brad Pitt) were rather cute. Adding the special effects, advertising and usual movie attendance there was no reason not to see this movie that, incidentally, is crap except for a few redeemable moments.

Upon first glance at the big screen, one of the many reactions that could be heard from the mouth of alleged educated individuals was something like the following:

Outrageous! Achilles and Helen, blond and blue-eyed! Oh tragedy! Oh tantrum! Such a huge stupidity! Irreparable affront! It is obvious that Nazism, fascism, Nordicism, Francoism, anti-Semitism, homophobia and sexism are booming in Hollywood because who would have the crazy notion to represent the Greeks as blond, when their phenotype was Mediterranean? Only the Americans could be so uneducated and egocentric and ethnocentric and Eurocentric and fascists and Nazis and blah blah...

These folks were not outraged by the desecration of *The Iliad*; the absurd and fallacious script, the representation of Achilles like an Australian surfer, Helen as a cunt or the great kings as truckers of a brothel. No: they didn't give a hoot about that. What mattered was that they were sophisticated people, conscious of what was happening and that, besides being progressive democrats and international multiculturalists without blemish, and able to pronounce 'phenotype'

without binding the tongue, they were also sufficiently ‘sincere admirers of Greece’ to be indignant and losing their monocles before a blond Achilles. The same could be said about the ultra-educated reaction to the movie *300*. When it was released we could see an outraged mass (and when we say ‘outraged’ we are saying really outraged) complaining most grotesquely, by the presence here and there, of blond Spartans throughout the movie—fascist xenophobia by Hollywood and the like. How easy it is for the big mouths when there are large doses of daring ignorance involved, and when they have no idea what it stands to reason.

What I did not expect was to hear similar statements from the admirers of classical culture: people that you generously assume they have read the Greco-Roman works or that are minimally informed—at least enough to not put one’s foot in it in a such a loudly manner. For Achilles, considered the greatest warrior of all time, and sole and exclusive holder of the holy anger, is described in *The Iliad* as blond, along with an overwhelming proportion of heroes, heroines, gods, goddesses—and even slaves considered desirable and worthy for the harem of the Greek warriors to seed the world with good genes. The same could be said of the Spartans if we consider the physical appearance of their northern Dorian ancestors, who had come ‘among the snows’ according to Herodotus. In fact, the movie *300* was too generous with the number of Spartans of dark hair, and too stingy with the number of blonds.

Whoever declares himself an admirer of classical European culture (Greece and Rome) and, at the same time, asserts that it was founded by swarthy, Mediterraneans-like-me folks is placing himself in the most uncomfortable form of self-consciousness. As I have said, if such individual really admired the classical world and bothered to read the classical works, he would have ascertained to what extent Nordic blood prevailed in the leaders of both Greece and Rome—especially in Greece. In short, those who claim to be fans of Greece, Rome or both only throw garbage on themselves by demonstrating that they had not even read the original writings.

There are many truths about Nordic blood and Hellas but perhaps the most eloquent and overwhelming truth is that Greek literature is full of references to the *appearance* of the heroes and gods because the Greeks liked to place adjectives on all the characters, and nicknames and epithets representing their presence. So much so that it is really hard to find a swarthy character. In the case, for example, of

Pindar, it is a real scandal: there is not a single character that is not 'blond', 'golden', 'white', 'of snowy arms' and therefore 'godlike'.

The blue eyes were described as *glaukopis*, which derives from *glaukos*, 'brilliant', 'shiny'. The Roman writer Aulus Gellius, in his *Attic Nights* describes the concept of colours in a conversation between a Greek and a Roman. The Roman tells the Greek that *glaucum* (from which derives the Castilian *glaucons*) means gray-blue, and the Greek translates *glaukopis* into Latin as *caesia*, 'sky' i.e., sky blue. As Günther observes, the very word 'iris' of Greek origin, that describes the colour of the eye, could only have been chosen by a people whom clear and bright eye colours dominated (blue, green or gray), and that a predominately swarthy people would have never compared the eye colour with the image of the rainbow.

The Greek word for blond was *xanthus*, 'yellow', 'gold' or 'blond'. The *xanthus* colour in the hair, as well as extreme beauty, light skin, high height, athletic build and luminous eyes were considered by the Greeks as proof of divine descent.

The appearance of Greek gods and heroes

In the first image of this essay we see Demeter as it was conceived by the Greeks. We must remember that the statues had a deeply sacred and religious character for the Hellenes and that, besides of being works of art, they were also the height of geometric feeling and engineering, since the balance had to be perfect. The Greeks, who had a great knowledge of the analyses of features, represented in their statues not only beautiful people, but beautiful people with a necessarily beautiful soul.

There is a persistent tendency among the Hellenes to describe their idols as 'dazzling', 'radiant', 'shiny', 'bright', 'full of light' and something that very obviously corresponds to a barely pigmented, 'Nordic' appearance. To be more direct, I'll omit these ambiguous quotes and focus on the concrete: the specific references to the colour of skin, eyes, hair, and more. Where possible I will mention the works, specific chapters and verses so that anyone can refer to the original passage.

- Demeter (see below) is described as 'the blonde Demeter' in *The Iliad* (Song V: 500) and *Hymn to Demeter* (I: 302), based on the mysteries of Eleusis. It is generally considered a matriarchal and telluric goddess from the East and of the pre-Indo-European peoples of Greece. However, here we should be inclined to think that, at best,

she was a Europeanised goddess by the Greeks, integrated into their pantheon. The very name of Demeter comes from *Dea Mater* (Mother Goddess) and therefore would, in a sense, be the counterpart of *Deus Pater*—Zeus Pater or Jupiter, *Dyaus Piter*.



- Persephone, daughter of Demeter, is described as ‘white-armed’ by Hesiod (*Theogony*: 913). At least it is clear here that Persephone was not a brown-skinned goddess, nor that her physique coincided with the ‘Mediterranean’ type. It is more reasonable to assume that her appearance was, at best, predominantly Nordic.

- Athena, the daughter of Zeus, goddess of wisdom, insight, cunning and strategic warfare in *The Iliad*, is described no more no less than a total of 57 times as ‘blue-eyed’ (in some variations, ‘green-eyed’), and in *The Odyssey* a comparable number of times. Pindar referred to her as *xanthus* and *glaukopsis*, meaning ‘blonde, blue-eyed’. Hesiod is content to call her ‘of green eyes’ in his *Theogony* (15, 573, 587, 890 and 924), as well as Alcaeus and Simonides; while the Roman Ovid, in his *Metamorphoses*, which tells the perdition of Arachne, calls the goddess ‘manly and blond maiden’.

- Hera, the heavenly wife of Zeus, is called ‘white-armed’ by Hesiod (*Theogony*, 315), while Homer called her ‘of snowy arms’ and ‘white-armed goddess’ at least thirteen times in *The Iliad* (e.g., I: 55, 195, 208, 572. 595, III 121, V: 775, 784; VIII: 350, 381, 484; XV: 78, 130).

- Zephyrus, the progenitor of Eros along with Iris, is described by Alcaeus (7th-8th centuries BCE) as ‘golden hair Zephyr’ (*Hymn to Eros*, fragment V, 327).

- Eros, the god of eroticism, considered ‘the most terrible of the gods’ is described by an unknown archaic Greek author as ‘golden-haired Eros’.

- Below, Apollo as it was conceived by the very Greek sculptors. We are talking about a Nordic-white racial type slightly Armenised.²³ Along with Athena, he was the most worshiped god throughout Greece, and particularly loved in Sparta.



Apollo is described by Alcaeus as ‘fair-haired Phoebus’. Phoebus is Apollo. On the other hand, Alcman of Sparta, Simonides (Paeon to Delos, 84) and an anonymous author call Apollo ‘of golden hair’. For Góngora, a Spanish author of the Renaissance but based on classic literary evidence, he is ‘blond archpoet’. The famous Sappho of Lesbos speaks of ‘golden-haired Phoebus’ in her hymn to Artemis.

- The god Rhadamanthus, son of Zeus and Europa, is described as blond in *The Odyssey*, and Strabo calls him ‘the blond Rhadamanthus’ in his *Geographica* (book III, 11-13).

- Dionysus is called by Hesiod ‘golden-haired’ (*Theogony* 947).

²³ *Note of the editor:* This term will be explained in the Appendix, ‘The New Racial Classification’.

- Hecate, the goddess of the wilderness and also of the Parthians, is described by an unknown Greek poet as ‘golden haired Hecate, daughter of Zeus’.



- Artemis (above), the sister of Apollo is described by Sappho and Anacreon (*Hymn to Artemis*) as ‘blond daughter of Zeus’.

- The goddess Thetis, the mother of Achilles, is called by Hesiod ‘of silver feet’ (*Theogony* 1007), and by Homer ‘of silvery feet’ (*Iliad*, I: 538, 556, IX: 410; XVI: 574, XVIII: 369, 381, XIV:89). Needless to say that a brown-skinned woman cannot have silvery feet: this is an attribute of extremely pale women.

- The Eunice and Hipponoe mermaids are described as ‘rosy-armed’ by Hesiod (*Theogony*, ll. 240-264).

- The Graces were described by Ibycus as ‘green-eyed’ (fragment papyry, *PMG* 288).



- Aphrodite (above), daughter of Zeus, goddess of love, beauty and female eroticism is always described as a blonde. Her

conventional title is almost always 'Golden Aphrodite'. Ibycus (in *Ode to Polykrates*) calls Aphrodite 'Cypris of blond hair'. Aphrodite held the title of Cypris (Lady of Cyprus) because the Greeks believed she was born in Cyprus, where she was particularly revered. In Hesiod's *Theogony* she is called 'golden Aphrodite' (824, 962, 975, 1006 and 1015) and 'very golden Aphrodite' (980). In Homer's *Iliad* we have 'Aura Aphrodite' (IX: 389), and in *The Odyssey* as 'golden haired'.

I have listed above Wilhelm Sieglin's conclusions regarding the Hellenic pantheon as a whole. Let us now see the heroes.

- Helen, considered the most beautiful woman ever and an indirect cause of the Trojan War, was described by Stesichorus, Sappho (first book of poems, Alexandrian compilation) and Ibycus as 'the blonde Helen' (*Ode to Polykrates*).

- King Menelaus of Sparta, absolute model of noble warrior, brother of Agamemnon and legitimate husband of Helen is many times 'the blond Menelaus' both in *The Iliad* (a minimum of fourteen times, III: 284, IV: 183, 210, X: 240, XI: 125; XVII: 6, 18, 113, 124, 578, 673, 684, XXIII: 293, 438) and *The Odyssey*. Peisander described him as *xanthokómes, mégas en glaukómματος*, meaning 'blond of big blue eyes'. In Greek mythology, Menelaus is one of the few heroes who achieved immortality in the Islands of the Blessed.

- Cassandra, the daughter of Agamemnon and sister of Orestes, is described by Philoxenus of Cythera with 'golden curls', and by Ibycus as 'green-eyed Cassandra'.

- Meleager is described as 'the blond Meleager' by Homer (*Iliad*, II: 642) and in his *Argonautica* (Apollonius of Rhodes also describes him as a blond).

- Patroclus, the teacher and friend of Achilles, is described as a blond by Dion of Prusa.

- Heracles is described as strongly built and of curly blond hair, among others, by Apollonius of Rhodes in *Argonautica*.

- Achilles, considered the greatest warrior of the past, present and future, is described as blond by Homer in the *Iliad* when he is about to attack Agamemnon and, to avoid it, the goddess Athena retains him 'and seized the son of Peleus by his yellow hair' (I:197).

- The Greek hero Ajax (Aias in the *Iliad*) is described as blond.

- Hector, the Trojan hero,²⁴ is described as swarthy in the *Iliad*.

²⁴ Note of the editor: 'Trojan', i.e., a non-Greek.

• Odysseus, king of Ithaca, the Achaean hero at Troy and protagonist of Homer's *Odyssey*, is generally considered as swarthy. However, this can be tempered. Although he is described as white skinned and 'dark bearded' in *The Odyssey* his hair is *ishyakinthos*, of the colour of hyacinths. Traditionally this colour was translated as 'brown' but it was also said that the hyacinths grown in Greece were of a red variety. If true, that would make Odysseus red-haired. Odysseus in any case differs from the Greek hero prototype: tall, slender and blond. He was described as lower than Agamemnon but with broader shoulders and a chest 'like a ram' according to Priam, king of Troy. This could more likely be a physical type of a Red Nordid²⁵ than a typical white Nordid Greek hero. It should also be mentioned that Homer used so frequently to call 'blonds' his heroes that, in two lapses, he described Odysseus' hair as *xanthos* in *The Odyssey*.

• Laertes, the father of Odysseus, was blond according to Homer's *Odyssey*.

• Penelope, Odysseus' wife and queen of Ithaca, was blonde in Homer's *Odyssey*.

• Telemachus, son of Odysseus and Penelope, was blond in Homer's *Odyssey*.

• Briseis, the favourite slave in the harem of Achilles—captured in one of his raids and treated like a queen in golden captivity—was 'golden haired'.

• Agamede, daughter of Augeas and wife of Mulius was 'the blonde Agamede' according to Homer (*Iliad*, XI: 740).

• In his *Argonautica* Apollonius of Rhodes describes Jason and all the Argonauts as blonds.²⁶ The Argonauts were a *männerbund*: a confederation of warriors which gathered early Greek heroes, the direct children of the gods who laid the foundations of the legends and fathered the later heroes, often through divine mediation. They took their name from Argos, the ship they were traveling and did their Viking-style landings.

Below I reproduce some passages of Nordic phenotypes in Greek literature. Note that these are only a few examples of what exists in all of Greek literature:

²⁵ *Note of the editor*: The explanation of term 'Red Nordid' will also appear in the Appendix.

²⁶ *Note of the editor*: The classic 1963 film *Jason and the Argonauts* has most of the Argonauts, except Hercules as swarthy.

- ‘Blonder hairs than a torch’ (Sappho of Lesbos, talking about her daughter in Book V of her Alexandrian compilation).

- ‘Galatea of golden hair’ (Philoxenus of Cythera, *The Cyclops* or *Galatea*).

- ‘...with a hair of gold and a silver face’ (Alcman of Sparta, praising a maiden during a car race).

- ‘...happy girl of golden curls’ (Alcman of Sparta, in honour of a Spartan poetess).

- ‘...blond Lacedaemonians... of golden hair’ (Bacchylides, talking about the young Spartans).

- Dicaearchus described Theban women as ‘blonde’.

The German scholar Wilhelm Sieglin (1855-1935) collected all the passages of Greek mythology which referred to the appearance of gods and heroes. From among the gods and goddesses, 60 were blond and 35 swarthy-skinned. Of the latter, 29 were chthonic-telluric divinities, marine deities such as Poseidon, or deities from the underworld. All of these came from the ancient pre-Aryan mythology of Greece. Of the mythological heroes, 140 were blond and 8 swarthy.

We have seen many instances of mythological characters, which is important because they provide us valuable information about the ideal of divinity and perfection of the ancient Greeks and points out that their values were identified with the North and the Nordic racial type. However, Sieglin also took into account the passages describing the appearance of real historical characters. Thus, of 122 prominent people of ancient Greece whose appearance is described in the texts, 109 were light haired (blond or red), and 13 swarthy.

The Romans

The Latin *malus* [‘bad’] (beside which I place *mélas*, Greek for ‘black’) might designate the common man as dark, especially black-haired (*hic niger est*), as the pre-Aryan settler of the Italian soil, notably distinguished from the new blond conqueror race by his colour.

—Nietzsche, *Genealogy of Morals*

The Roman case is virtually identical to the Greek case. In the first minutes of the series *Rome*, a fighting between Gauls and Romans is recreated. The series had tremendous blunders, great nonsense, several lies and BS in abundance. But the atmosphere was curious as

was the march of historical events, the legions in action, the splendour of the imperial palaces, the goings-on in the alleys of Rome, etc. One of the protagonists of the series was a centurion.

He was blond.

But how can you be so fascists so Nordicists, so Nazis so anti-Teresa-de-Calcutta, so Eurocentric and racists as these media? If you had a minimum of culture (like me) you should know that the Romans were of Mediterranean phenotype (like me)—and so on.

Things like these I have heard more times than you can imagine. And similar poppycock we continue to hear even from people who, by their admiration of Rome, obviously have read something written by these sober and tough soldiers who were the Romans, right? In this article the testimonies from the handwriting of the real Romans are presented. Forget the movies and the illiterate pundits and let the sources explain to us how Romans saw themselves.

The Roman emperors as an example of patrician racial types

We will examine the phenotype of the first Roman emperors, who were representative of the race of patricians, the Roman *nobilitas*, i.e., the ruling aristocracy. What interests me is not so much to demonstrate the presence of Nordic blood in the upper Roman class (which is easy), but mainly to show that the Nordic blood in Rome was also inextricably linked to the notion of divinity and of noble descent. Some passages are originally in Greek. This is because Greek had great prestige as a cultured, poetic and philosophical language, and there were many Romans educated in that language.

• Augustus, the first Roman emperor, was ‘blond’ (*subflavum*) according to Suetonius (*De Vita Caesarum: Divus Augustus*), and had ‘blue eyes’ (*glauco*) according to Pliny (*Naturalis Historia*, XI, CXLIII):

He had clear, bright eyes, in which he liked to have it thought that there was a kind of divine power, and it greatly pleased him, whenever he looked keenly at anyone, if he let his face fall as if before the radiance of the sun (Suetonius, *De Vita Caesarum: Divus Augustus*, LXXIX).

• Tiberius had ‘gray-blue’ (*caesi*) eyes according to Pliny (*Naturalis Historia*, XI, CXLII).

• Caligula had a ‘blonde beard’ (*aurea barba*) according to Suetonius (*De Vita Caesarum: Caligula*, LII).

- Claudius had ‘gray-white hair’ (*canitieque*) according to Suetonius (*De Vita Caesarum: Divus Claudius*, XXX), and ‘gray eyes’ according to Ioannes Malelas (*Chronographia*, X, CCXLVI).

- Nero was ‘blond or redhead’ (*subflavum*); had ‘gray-blue eyes’ (*caesis*) according to Suetonius (*De Vita Caesarum: Nero*, LI), and descended from a family named after their light pigmentation.

Of the Domitian family two branches have acquired distinction, the Calvini and the Ahenobarbi. The latter have as the founder of their race and the origin of their surname Lucius Domitius, to whom, as he was returning from the country, there once appeared twin youths of more than mortal majesty, so it is said, and bade him carry to the Senate and people the news of a victory, which was as yet unknown. And as a token of their divinity it is said that they stroked his cheeks and turned his black beard to a ruddy hue, like that of bronze. This sign was perpetuated in his descendants, a great part of whom had red beards. (Suetonius, *De Vita Caesarum: Nero*, I.)

- Galba had gray-white hair according to Malelas (*Chronographia*, X, CCLVIII) and blue eyes (*caeruleis*) according to Suetonius (*De Vita Caesarum: Galba*, XXI).

- Vitellius was ‘redhead’ and had ‘gray’ or ‘blue’ eyes according to Malelas (*Chronographia*, X, CCLIX).

- Vespasian had ‘gray-white hair’ and ‘wine-collared eyes’ although it is unclear whether this refers to red wine (brown) or white wine (green) according to Malelas (*Chronographia*, X, CCLIX).

- Titus, according to Sieglin (*Die blonden Haare der indogermanischen Völker des Altertums*, 109), was ‘blonde’.

- Domitian was ‘blond’ and had ‘gray or blue eyes’ according to Malelas (*Chronographia*, X, CCLXII).

- Nerva was ‘gray-haired’ according to John V. Day (*Indo-European Origins*).

- Trajan had ‘golden hair’ (*caesaries*) according to Sieglin (*Die blonden Haare der indogermanischen Völker des Altertums*, 109). But let us not forget that Trajan was not Roman but a Spanish with Celtic blood, and we should not take this into account when trying to define the phenotype of the Roman patrician aristocracy.

- Hadrian, from a noble Roman family established in Hispania, was ‘dark-haired’ according to Sieglin (*Die blonden Haare der indogermanischen Völker des Altertums*, 112), and of ‘gray or blue eyes’ according to Malelas (*Chronographia* XI, CCLXXVII). Interestingly, despite being described as ‘dark-haired’, on his statue there are traces

of gold paint on his hair and beard. Formerly, the statues were painted according to the colours of the original 'model'. His facial features correspond to the Nordic type.

- Antoninus Pius had 'gray-white hair' and eyes 'the colour of wine' according to Malelas (*Chronographia*, XI, CCLXXX).

- Lucius Verus had 'blond hair' (*flaventium*) according to Sieglin (*Die blonden Haare der indogermanischen Völker des Altertums*, 110).

- Commodus had 'blond hair' and 'blue or gray eyes' according to Malelas (*Chronographia*, XII, CCLXXXIII).

Therefore—:

Of the 18 emperors from Augustus to Commodus, 9 had blond or red hair, 5 had gray or white hair, of 3 we have no way of knowing the hair colour, and only one (Hadrian) was described as dark-haired. As to the eyes, of the 18 emperors from Augustus to Commodus, 9 had blue or gray eyes, 2 had eyes of 'the colour of wine' (whatever that means, let us take it as brown), and of 7 we have no record as to the colour of their eyes.

Many emperors came to power in their advanced years, with already gray or white hair. However, many were even so described with light eyes. If we had records of their appearance when they were young, it is likely that a significant proportion of them had light hair. Of the 9 Emperors with light hair, we know that at least 5 had clear eyes, and of the other 4 we know nothing about the colour of their eyes. Of Tiberius, for example, we know nothing about his hair, maybe because he was bald when he came to power. And the same applies to Otto, who shaved his head and wore a wig. Nor do we know anything about the physical aspect of the 'philosopher emperor' Marcus Aurelius, father of Commodus and a first-class sovereign. Many other emperors (like Julius Caesar), without being blond, were tall and had a very fair complexion, ruddy, or rosy.

From Commodus on I renounce to provide more emperor descriptions because: (1) Those individuals who began ascending to power were not of Roman origin, and therefore their phenotype cannot tell us anything about the genetic legacy of the *nobilitas* of Italian and patrician origin. And (2) miscegenation was already quite advanced; lineages of patrician origin having lost their meaning. At that time it was common that women of high Roman society should shave the manes of Germanic slaves to fix their blond-hair wigs.

The gods, the Italic, the patricians and the origins of Rome

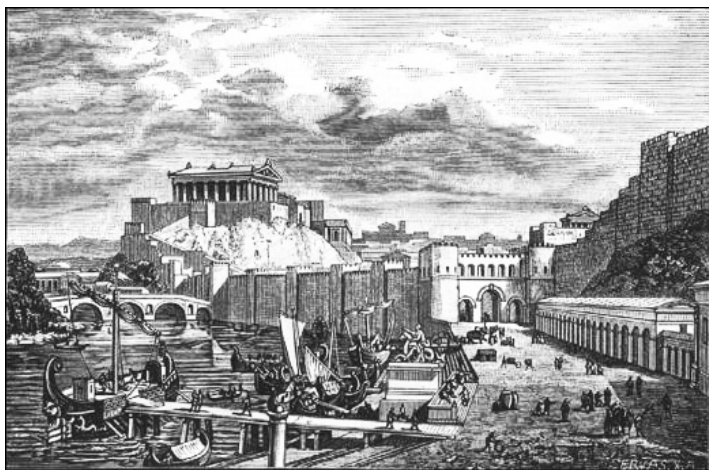
Let us go back around 1200 BCE and transport ourselves to Italy. At that time, Central Europe was a buzzing propagating zone for the Indo-European stock. From what is now Germany, a semi-barbarous proto-civilisation of the iron age, flowed migrant groups in all directions. These waves were of the Celts, the Hellenes, the Illyrians and the Italic (also called *Italios* or *Italiotas*). At that time, the Italic, probably with some confederate Illyrian groups as in the case of the Dorians, broke into Italy.

They were a people who, in contrast to the native inhabitants of Italy, were patriarchal rather than matriarchal; ruddy rather than swarthy; cremated their dead instead of burying them and brought with them a whole pantheon of gods and heroic warriors; spoke an Indo-European language, yielded a war cult and their symbology was fairly more oriented to heavenly than earthly symbols. Italic were the settlers of sites such as the Villanovan Culture. What is left in mythology regarding the heroic struggle of the Indo-Europeans against the native, telluric bodies (like snakes) refers to a spiritual confrontation triggered by the arrival of a small, aggressive and martial people that did not mix with the native population and struggled to dominate the area.

Under rigid religious ritualism in 753 BCE the heads of some Italic clans founded the city of Rome. For two centuries, Rome lived under the despotism and tyranny of the Etruscan kings, heads of a degenerate civilisation that practiced sacrificial rituals, orgies, matriarchy, homosexuality, luxurious opulence and decadent entertainments. The Etruscans came from Asia Minor, styling themselves as *rasena* ('chosen', as the Jews) yet their legacy, which only represented the decline of something greater than themselves, meant that they were a doomed people. The situation of the Roman tribute to Etruria lasted until, in 509 BCE, the Romans rose against the Etruscans and expelled the Etruscan king, Tarquinius Superbus, from the lands. Legends want to portray that this Italic insurrection—a 'holy rebellion' against the pre-Indo-European—was motivated by the rape of Lucretia, a beautiful and virtuous woman of Roman family at the hands of Sextus Tarquinius, son of the Etruscan king and raunchy as all his people, as opposed to the Puritanical morality of the Latins. Lucretia committed suicide by honour and, this being the straw that broke the camel of the Roman patience, the patriarchs began a

rebellion against the Etruscans that led to the overthrowing of the Etruscan kings, the founding of the Roman Republic and the systematic eradication of almost all Etruscan memory. (This was comparable only to the ‘genocide’ and the destruction of Carthage, the mortal enemy of Rome, considered as the reincarnation of Etruscan and oriental spirit, whose fields were cast in salt so that nothing would grow there.)

With the expulsion of the Etruscan power two praetors (later consuls) who held the vacuum of power were named. It was therefore founded the Roman Republic, marked by social struggles between patricians (nobles) and plebeians. At that time, the original *Populus Romanus* was divided into 30 *curiae* (tribes or clans), whose origin was lost among the Italic peoples before the invasion. The *curiae* were headed by *patres* (parents) of the *gens* (family), that is, the founding fathers of the clan and of each family that composed it. Each *gens* or family was considered descendant of a genius or semi-divine patriarch, who was worshiped in the household as protector idol of the house and their descendants.



Above, a recreation of Rome during the Republic. Pay attention to the shape of the boats, so reminiscent of the Scandinavian *drakkar*.

If we assimilate the fact that to the Romans a *gens* or family was a whole social, state, military and religious institution, we may understand the importance of the geniuses and *patres* as leaders of this small imperial cell, that corresponded to social, political and military leadership as well as leading positions in the characteristic Roman religious worship, where Jupiter is confused with the State, the

patriarch, the Senate, the Legion and the family. No wonder, then, that they were regarded as semi-divine and of very high wisdom.

The *patres* were those who gave their name to the breed of the patricians, namely those belonging to the system of families and clans: the aristocracy, the first *nobilitas* which differed from the plebs or plebeians—the people outside the Italic clans. At first, the male patricians were the only Roman citizens, the members of the Legion: the only ones who could be senators and enjoyed all the rights and duties traditionally associated with Roman citizenship.

Later, after the universalization and cosmopolitanization of Rome during the Empire, the patricians came to form an aristocracy over the other peoples of Italy, encompassed by the plebs. The patricians as social class, and among them the *patres* as heads of households, are probably the most exalted expression of patriarchy and patriotism within the Indo-Europeans, in opposition to the narcotic matriarchy of the pre-Indo-European peoples of Europe, already decadent and altogether ‘civilised’. We now turn to the patricians and Roman gods for the phenotype after seeing the first Roman emperors, mostly patrician.

• Lucius Cornelius Sulla (138-78 BCE), a Roman consul and dictator of patrician descent, had blond hair, blue eyes and a ruddy complexion:

...for his golden head of hair gave him a singular appearance, and as for bravery, he was not ashamed to testify in his behalf, after such great and noble deeds as he had performed. So much, then, regarding his attitude towards the divine powers. (Plutarch, *De Vita: Sulla*.)

What was the rest of his figure appears in his statues, but that fierce and unpleasant look of his blue eyes was still more terrible to stare at because the colour of his face, being noted at intervals so ruddy and red mixed with his whiteness, and it is even said that he took his name from that, coming to be a nickname for the designated colour. Thus, a teller of Athens taunted him with these lines: ‘If you knead a blackberry with flour, you have the portrait of Sulla’.

• Marcus Porcius Cato the ‘Censor’, better known as Cato the Elder (234-149 BCE), the pronouncer of the famous saying *Ceterum censeo Carthaginem esse delendam* (‘Furthermore, I think Carthage must be destroyed’) in every speech, had reddish hair according to Plutarch:

As for his outward appearance, he had reddish hair, and keen grey eyes, as the author of the well-known epigram ill-

naturedly gives us to understand: 'Red-haired, snapper and biter, his grey eyes flashing defiance'. (Plutarch, *Cato the Elder*.)

• Poppaea Sabina (30-65 CE), the wife of Nero, famous for her beauty all over Rome, was very white and redhead.

We note that the Romans, like the Greeks, saw light pigmentation as a sign of the 'divine' or 'supernatural'. Some may interpret this that light pigmentation was rare among the Romans. But considering naming conventions, it is clear that the light features were quite common among the patricians. According to Karl Earlson:

Once they had reached a certain stage in their lives, the patricians earned their additional name (*cognomina*), which was often based on their physical appearance. The name Albus indicated light skin; Ravilla, gray eyes; Caesar, blue eyes; Flavius, blonde hair; Rufus, red hair; Longus, tall; Macer, a slender constitution. All these names were common among the patricians.

Thus, the Latin author Quintilian, in *Institutio Oratoria* (I, IV, XXV), notes that a man named Rufus or Longo has that name for his body characteristics: he is high or redhead. Plutarch (*Coriolanus* XI) states that two men, one redhead and one swarthy, could be distinguished because the first would be called Rufus and the second Niger. Aelius Spartianus, in *Historia Augusta* (II, IV), suggests that the Caesars earned their name from the fact that the founder of his *gens* had blue eyes (*oculis caesiis*). The lexicographer Sextus Pompeius Festus, in *De verborum significatu* (CCCLXXVI ff) states that the name Ravilia derives from 'gray eyes' (*ravis oculis*), and the name Caesulla from blue eyes (*oculis caesiis*). Julius Paris, in *De nominibus Epitome*, VII, provides examples of names of women that, he says, have their origin in the pigmentation of those who held them: Rutila (red hair), Caesellia (blue eyes), Rodacilla (pink complexion), Murrula and Burra (red hair or ruddy complexion).

I have provided all these quotations to show that these names were not purely arbitrary but were, in fact, based on physical characteristics; and that these features were not uncommon among certain strata of Roman society. Even where the patricians had almost disappeared, the Romans had memories of the old *patres* as the semi-divine beings who arrived in Italy; founded Rome, 'Romanised' the peninsula and bequeathed the patriarchy to those lands, together with a strong mentality and a durable and effective political system that lasted for centuries. The ancient ancestors of the patricians were still considered in Rome a common heritage to be proud of. Karl

Earlson summarises how he follows Wilhelm Sieglin's findings as to the pigmentation of the patricians and their identity as an ethny:

Wilhelm Sieglin [in *Die blonden Haare der indogermanischen Völker des Altertums*, 1935] compiled the list of the Roman patricians whose names indicate light hair. He provided the following list: 7 Flavi, 20 Flaviani, 10 Fulvi, 121 Fulvii, 27 Rubrii, 26 Rufi, 24 Rufii, 36 Rufini, 45 Rutilii and 13 Ahenobarbi. This completely disrupts Sergi's claim that: 'The Romans also had their Flavi, indicating that people with fair complexion were rare and required a special name, but does not indicate that the Germanic type was considered aristocratic or dominant' (Sergi: 1901, 20). In fact, such people were not scarce.

Wilhelm Sieglin also determined that among the families Iulii, Licinii, Lucretii, Sergii and Virgini, the name Flavius was very common; Rufi was often seen among the families Antonii, Caecilii, Coelii, Cornelii, Geminii, Iunii, Licinii (often also the Flavii), Minucii, Octavii, Pinarii, Pompei, Rutilii, Sempronii, Trebonii, Valgii and Vibii. Rufini was common among the *gens* Antonia, Cornelia, Iunia, Licinian, Trebonia and Vibia. Sieglin notes that this list could certainly be increased with further research.

Sieglin also compiled a list of 63 blond or red-haired Romans. Many of these individuals were patricians. He also found references to 27 blond divinities (including Jupiter, Venus, Mercury, Diana, etc.) and 10 blondes in heroic personalities. Man makes the gods in their own image. These blond gods speak of the racial nature of the early Romans. (In the *Aeneid* Virgil refers to Mercury, Lavinia, Turnus and Camilla as 'golden-haired'.) His list of blonds includes Aeneas, the mythical ancestor of the Latins (also blond was his son Julo or Ascanius), Romulus and Remus, the twin founders of Rome; Augustus, the first Roman emperor, and even Roma: which symbolized the city of Rome.

While most of Sieglin's historical figures of light hair were patricians, most of the 17 swarthy Romans in his references were commoners or freedmen.

The miscegenation of the original Romans

What happened to the patricians? They faded with time. In the numerous conspiracies and intrigues of the Empire, it was common that after the formation of two opposing parties and the victory of one over the other, the winner assassinated the head of the enemy

party, his family and all the families related to him. (Strong men destroy each other and the weak continue to live, George Bernard Shaw said.)

These calamities greatly decimated the patrician class. If we add the ongoing miscegenation in the majority of plebeian population, the immigration of slaves from Syria and the provinces of Asia Minor, Egypt and Africa, as well as the bleeding of the patrician stock over the battlefield, we realise why the patricians did not last too long during the Empire, given the dysgenic situation.

John V. Day wrote:

In a journal about the West and its future, it is fitting to end this article by briefly recounting the fate of the Roman upper class. Among Indo-European peoples, the Romans offer an especially useful example because they left masses of records, enabling later historians to determine what became of them. The evidence found in ancient texts implies that this class descended largely from Indo-Europeans who had a decidedly northern European physical type, *although that isn't something one reads in modern books about Roman history* [emphasis added]. In Rome, though, the upper class was always a tiny minority. Instead of protecting its interests, it allowed itself to wither away. Consider a bleak statistic. We know of about fifty patrician clans in the fifth century B.C., but by the time of Caesar, in the later first century B.C., only fourteen of these had survived. The decay continued in imperial times. We know of the families of nearly four hundred Roman senators in A.D. 65, but, just one generation later, all trace of half of these families had vanished.

If we in the West want to avoid a similar fate, we must learn from Indo-European history.²⁷

In the time of Julius Caesar we know 45 patricians, of which only one is represented by posterity when Hadrian rises to power. The Aemilii, Fabii, Claudii, Manlii, Valerii and everyone else, except the Comelii have disappeared. Augustus and Claudius promoted 25 families to the Patriciate, and by the reign of Nerva all but 6 have disappeared. Of the families of nearly 400 senators registered under Nero in 65 CE, the trace has been lost about half of them in times of Nerva. And the records are so complete that it can be assumed that

²⁷ John V. Day, Ph.D., is the author of *Indo-European Origins: The Anthropological Evidence* (The Institute for the Study of Man, 2001).

these statistics represent quite accurately the disappearance of the male lineage of the families concerned.²⁸

Conclusion

Were the Romans, then, blond?

It all depends on what you mean by 'Romans'. The original Romans did not descend from the original inhabitants of the Italian soil, but of the Italic (*Italios* or *Italiotas* or as you please to call them) and probably also of Illyrian groups, namely, Indo-European invaders who entered Italy from the North, what is now southern Germany. These early invaders—from whom the Latins descended (considered the most influential and who eventually gave their language to the Empire), the Sabines (considered by Plutarch 'a colony of the Lacedaemonians', i.e., Spartans), the Umbrians, Samnites and all patrician clans that founded Rome and the Republic—were indeed mostly Nordic, and also formed the basis of the political and military elite of the Empire.

However, in the later Rome these groups formed an aristocratic minority ruling over a mob of pre-Indo-European origin and, later, even Semites and black slaves. This ended up in interbreeding between all these groups. Over time, the numbers of the dominant Nordic caste withered, and with them their strong patriarchal, sober and authoritative influence in favour of the dissolution of the Empire expressed in its cosmopolitanism, multiculturalism and proliferation of slaves.

The rest of the history of the post-Roman imperial splendour and their great men, we already know. It is set in a decadent agony, punctuated by binges, parties, orgies, wine snobbery, false sophistication, acrobats, gays, stupid fads, obesity, blond wigs made from hair stolen from Germanics, mongrels, pacifists, emboldened slaves, liberated women, Christian zealots and a corrupt bourgeois which reneged of their homeland. The ghost of ancient Etruria, killed by the ancient Latin Patriarchs, had reborn. Before these decaying monsters, which had nothing to do with the demigod patricians or their rude peasants and patriotic soldiers, the Germanic 'barbarian' was really an authentic, pure, hard, strong, noble, idealistic, simple and brave hero, in whose blood awaited the hidden forces of the Indo-

²⁸ Cf. Tenney Frank, 'Race Mixture in the Roman Empire', *American Historical Review*, Vol. XI, 1916.

European humanity, ready to give birth and germinate in the next millennia of European power.

In short, it has not been argued that all Romans were of Nordic type. It has been argued that Nordic blood prevailed among the Italic invaders, the ancestors of the posterior dominant Roman aristocracy, the authentic Roman citizens, who imposed their ethos throughout the Empire and spread their spirit, marking the 'Roman style' with a distinctly Nordic stamp.

'Are the Germanics a healthy and natural people that will overcome the decadence of the Romans?' —Tacitus, *Germania*.

The above text was originally published as two separate entries in the webzine *Evropa Soberana* (May 2013) under the titles 'El rostro de la Europa clásica I: ¿Eran los griegos rubios y de ojos azules?' and 'El rostro de la Europa clásica II: ¿Eran los romanos rubios y de ojos azules?'

THE BLACK MAN'S GIFT TO PORTUGAL

by Ray Smith

In view of the fact that we are now being forced to integrate with the Negroes and grant them equal participation, it might be instructive to look at other countries which have integrated with Negroes in the past to see what the Negroes gave them. What is the historical evidence?

There is a wealth of material here for study in such places as Haiti, Cuba, Puerto Rico, Brazil, etc., but the nearest parallel to the United States today is Portugal in the 16th century.

It may come as a surprise to hear of the Negroes' role in the history of Portugal, for in spite of all the emphasis on "Black studies" in our schools, no one seems to talk about the Blacks' contribution to Portugal—neither the Portuguese, the Blacks, nor our modern historians who are rewriting our history books to make the Negroes look good. It takes considerable digging in books written before our modern era of forced integration to uncover the story of Portugal.

Poets and explorers

By the middle of the 16th century, Portugal had risen to a position analogous to that of the United States today. Portugal was the wealthiest, most powerful country in the world, with a large empire and colonies in Asia, Africa and America. The Portuguese people were, like the Elizabethans in England, poets and explorers, a race of highly civilized, imaginative, intelligent, and daring people. They showed great potential and had already made important contributions to the Renaissance. But, unlike England and other European countries, Portugal had a large and rapidly growing Negro population and, at the same time, its white population was declining.

Portugal began the Negro slave trade after encountering Negroes in its explorations and forays into Africa. Portugal brought the first Black slaves to Lisbon in 1441, and they continued to be

imported in such numbers that by 1550, the population of Portugal was 10 percent Negro (the U.S. is 13-14 percent Negro today).

Defilement of the blood

There was no taboo or injunction against sexual relations with the Negroes, and the Negroes' blood soon became assimilated into the general population through miscegenation, so that today there are no Negroes, as such, in Portugal. The present-day population of Portugal is described by the *New York Times Encyclopedic Almanac*, 1971, as follows: "Ethnic Composition: The people are a mixture of various ethnic strains, including Celtic, Arab, Berber, Phoenician, Carthaginian, Lusitanian, and other racial influences. The present population is one of the most homogeneous in Europe, with no national minorities." (Note that the Negro strain is not listed by the *New York Times*).

What you can see in Portugal today is the product of uniform, non-selective mixing of the 10 percent Negroes and 90 percent Whites into one homogeneous whole. In effect, it is a new race—a race that has stagnated in apathy and produced virtually nothing in the last 400 years.

The *Encyclopedia Britannica*, 11th ed., 1911, in its article on Portugal states, "The Portuguese intermarried freely with their slaves, and this infusion of alien blood profoundly modified the character and physique of the nation. It may be said without exaggeration that the Portuguese of the 'age of discoveries' and the Portuguese of the 17th and later centuries were two different races."

The contribution of this new race to civilization in terms of literature, art, music, philosophy, science, etc. has been practically nothing. Portugal today is the most backwards country in Europe.

Portugal and America

In spite of the close similarity between the situation of Portugal in the 1550s and the United States today, we cannot predict that the outcome of our racial integration with Negroes will be exactly the same. The historical significance, however, is that any country, society, or group which has integrated to any appreciable extent with the Negroes has suffered drastically in its ability to maintain a civilized standard of living and its ability to compete with others. There is no evidence that any other country ever gained anything from integration with Negroes.

It should be pointed out that the Negro-White ratio, 1:9, in Portugal in the 1550s does not represent the final percentage of Negro genes, for the Negro element was rapidly increasing while the White element was declining. The male Whites were leaving Portugal in large numbers—sailing, settling in the colonies, and marrying native women (the government encouraged this). Most of the Negro slaves brought to Portugal were adult males. The population was thus unbalanced—an excess of White women and Negro males, and a shortage of White men. Chronicles of the era relate that Portuguese women kept Negro slaves as “pets.” They also married them.

The situation in the U.S. today is not too different. The radical-chic Whites have their Black pets. Our percentage of the Negro element today does not represent the final amalgam. The Negro birth rate is almost twice as high as that of the Whites. There is no White population explosion in America, or anywhere in the world. It is all colored. The colored woman has the children; the White women are on the pill or have abortions.

What the final amalgam in America will be we can not say, but if the present trends continue, the Negro element will be much more than 14 percent.

Why did Portugal integrate?

The British, French, Dutch, Spanish, and Portuguese all engaged in the Negro slave trade, but only Portugal brought them to their own country. The question arises—why did Portugal so willingly accept racial integration with Negroes while other European countries kept the Negroes out and maintained their racial integrity? What was the climate of opinion, the current ideology, teaching, or propaganda that led the Portuguese to depart from the behavior of the other countries? What was the difference about Portugal?

You will not find the answer to these questions in our modern history books and recently published encyclopedias, for the whole subject of the decline has become taboo. You will have to dig into older sources and discover your own answers. You might also ask yourself why America is accepting racial integration while most of the rest of the world is “racist.” Why are we different?

History rewritten

Our encyclopedias and history books have been purged and rewritten. If you look up Portugal in the 1970 edition of the

Encyclopedia Britannica, you will not find anything about the role of the Negroes and Jews in the history of Portugal, or anything about the decline and fall of Portugal. The Jews are briefly mentioned among others who “exerted various influences over the territory which in the 13th century acquired the frontiers of modern Portugal.” There is no elaboration of what this influence was.

The Negroes have been eliminated entirely. They are not listed with the other ethnic groups in the ancestry of the Portuguese people. In the entire 15-page article, there is no clue that Negroes were ever present in Portugal or that they had any role or influence in Portuguese history. The 1970 edition of the *Encyclopedia Americana* also makes no mention of the presence of Negroes in Portugal.



(Walters Art Museum. *Blacks and Jews*: Jewish police officers haul away a black man in this anonymous depiction of a Lisbon street scene.) In all these sources you find “facts,” i.e., names and dates, but with no meaning and no indication of what actually happened or why. However, if you can manage to find some older sources, you can learn a great deal about the history of Portugal. The article on Portugal in the 1911 edition of the *Encyclopedia Britannica* contains more real information than you can get in reading a hundred history books of more recent vintage. From our modern point of view, this article would probably be called “racist,” but the point is that the presence and activities of the Negroes and Jews are recorded. The information is there, and you can draw your own conclusions. The article is actually pro-Jewish. There is also a scholarly analysis of the factors in the decline and fall of Portugal, with the author tending to blame the Inquisition, the Jesuits, and anti-Semitism. However, neither his conclusions nor his bias prevents him from including factors or information which might lead the reader to a different conclusion.

Our modern scholars and authorities eliminate information which might lead the reader to the “wrong” conclusion.

Suppressing the evidence

The 1964 edition of the *Encyclopedia Britannica* still briefly lists the Negroes and Jews, along with others, as Portuguese racial elements, but with no details or elaborations. By 1966, the Negroes have vanished completely.

Now, what has happened between 1911 and 1966 that makes us purge and rewrite history in such a way? Have we decided that race no longer is, or ever was, a factor in history? This cannot be, since “Black Studies” are flourishing at our universities. Historians are supposedly trying hard to discover all they can about the role of the Negroes in history.

In a trial, a lawyer tries to suppress evidence that would be damaging to his client. He tries to prevent this evidence from reaching the jury. Our modern historians and scholars are trying to suppress evidence. The Negro is their client. We are the jury—and we must not reach the “wrong” verdict.

Liberals in the United States often became very self-righteous and superior when the former Soviet Union purged and rewrote its encyclopedias, eliminating from its history current undesirables and making them “unpersons.” We ridicule their lack of objectivity and irrational scholarship. But we do exactly the same thing when we rewrite history of Portugal and make “unpersons” of the Negroes (and Jews). In terms of rewriting and deliberately falsifying history, we are much closer to Orwell’s *1984* than the Soviet Union ever was. Big Brother protects us from dangerous knowledge.

Quo Vadis, Aryan man

There is a great need for the American people to know what happened in Portugal in the 16th century, for we are repeating their experience. We are in the same predicament, at the same juncture, at the same crossroads in history. There is an amazing similarity between our situation today and Portugal’s in the 1500s. Shall we take the same road?

Travelers from other European countries were amazed to see so many Negroes in 16th-century Lisbon, as are travelers today in Washington, D.C. Our own capital is a large percentage Black, and, as was the case in Lisbon, the Negroes do all the manual labor and

service jobs. The 1911 *Encyclopedia Britannica* comments, “While the country was being drained of its best citizens, hordes of slaves were imported to fill the vacancies, especially into the southern provinces. Manual labor was thus discredited; the peasants sold their farms and emigrated or flocked to the towns; and small holdings were merged into vast estates.” In analyzing the catastrophe which befell Portugal, the historian H. Morse Stephens (in his book, *Portugal*, written in 1891) concludes:

They [the Portuguese] were to produce great captains and writers, and were able to become the wealthiest nation in Europe. But that same sixteenth century was to see the Portuguese power sink, and the independence, won by Alfonso Henriques and maintained by John the Great, vanish away; it was to see Portugal, which had been one of the greatest nations of its time, decline in fame, and become a mere province of Spain. Hand in hand with increased wealth came corruption and depopulation, and within a single century after the epoch-making voyage of Vasco da Gamma, the Portuguese people, tamed by the Inquisition, were to show no sign of their former hardihood. This is the lesson that the story of Portugal in the sixteenth century teaches: that the greatness of a nation depends not upon its wealth and commercial prosperity, but upon the thews and sinews and the stout hearts of its people.

This is rather old-fashioned language, but what Stephens is saying is that, by the end of the 16th century, the quality of the people was lacking. Other European nations suffered military defeat, but continued to grow and develop. Portugal stopped dead in its tracks. It had nothing to build on. Portugal can now only look nostalgically to the past. We Americans must use this information as insight into our future. It is too late to save the White Aryan people of Portugal, but we must save ourselves.

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Part V:

Failed masculine cultures

Hearken white men!

The Aryan Race needs a religion of *war*, not a religion of peace!

The Aryan Race needs a religion of *bate*, not a religion of love!

The Aryan Race needs a religion of *boldness*, not a religion of meekness!

The Aryan Race needs a religion of *anger*, not a religion of sorrow!

The Aryan Race needs a religion of *severity*, not a religion of mercy!

Sparta and its Law

by Eduardo Velasco



Introduction

Sparta was the first massive reaction against the inevitable decline brought about by the comfort of civilisation, and as such, there is much to learn from her in this age of biological degradation and a moral induced by a techno-industrial society. The Spartans really broke away from all the vices produced by civilisation, and so placed themselves at the top of the pyramid of power in their region. All current elite military traditions are somewhat heirs of what took place in Sparta, and this signals the survival of the Spartan mission.

In this essay we have gathered data from various sources, giving priority to the classics. The historian and priest of the sanctuary of Apollo at Delphi, Plutarch (46-125 CE), in his work *Ancient Customs of the Spartans* and *Life of Lycurgus* gives us valuable information about Spartan life and Spartan laws, and much of what we know about Sparta we owe to him. Xenophon (430-354 BCE), historian and philosopher who sent his children to be educated in Sparta, is another good source of information in his *Constitution of the Lacedaemonians*. Plato (427-347 BCE), in his famous *Republic* shows us the concept of how a higher state should be ruled, listing many measures that seem directly taken from Sparta, because that was his inspiration.

Today our indoctrinating academics vaguely teach that Sparta was a militaristic and brutal state completely turned to power, whose

system of education and training was very harsh. We are introduced to the Spartans roughly as efficient soldiers, crude and mindless, which 'were only interested in war'. This is a deliberately distorted reflection of what they were, and it is mainly because we have been taught by some decadent Athenians, spiced with the bad faith of those who currently manage the information, who seek to distort history to serve economic and other types of interests.

The Spartans left an indelible spiritual mark. The simple fact that even today the adjective 'Spartan' designates qualities of hardness, severity, roughness, strength, stoicism and discipline, and that there are words that describe the attraction toward Sparta (laconophilia, philodorism), gives us an idea of the enormous role played by Sparta. It was much more than just a State: it was an archetype, the maximum exponent of the warrior doctrine. After the perfect façade, brave men and athletic women hid the most religious, disciplined and ascetic of all people of Greece, who cultivated wisdom in a discrete and laconic way, far from the hustle and urban vulgarity which even then had appeared.

It is impossible to leave this introduction without reference to the movie *300*, even though most of the text was written well before the film came out in 2007. As you will be reading, you will see that the lifestyle of the historical Spartans had nothing to do with the characters that this film presents, which tries to make the Spartans more digestible to us, introducing them in a more Americanized, sympathetic way to modern minds, which is not too bad because otherwise the message may not have passed through. On a higher level, Sparta provides the perfect excuse to approach important issues.

Origins of Sparta

Before the great Indo-European invasions Europe was populated by various pre-Indo-European peoples, some of whom had advanced societies, which we are inclined to consider as related to other civilisations and societies outside Europe.

Most of Greece was inhabited by Mediterranean peoples that later Hellenes invaders would call Pelasgians. Around 2700 BCE the Minoan civilisation flourished (named in memory of the legendary King Minos), based on the Mediterranean island of Crete, very influenced by Babylon and the Chaldeans, clearly related to the Etruscans and even with Egypt, and known for her telluric 'bull worship', the palace of Knossos, buildings stripped of fortifications

and abundant art spirals, curves, snakes, women and fish, all of which places this civilisation within the orbit of the cultures of telluric character, focused on Mother Earth or *Magna Mater*. According to Greek mythology, as the first peripheral Hellenes were advancing in Greece and coming into contact with its people, the Minoans ended up demanding, as an annual tribute fourteen young Hellenes to be ritually slaughtered (the legend of Theseus, Ariadne, the labyrinth and the minotaur is reminiscent of this era).

By 2000 BCE there was an invasion by the first Hellenic wave that opened what in archaeology is called the Bronze Age. The Hellenes were an Indo-European mass that, in successive waves separated in time, invaded Greece from the north. They were tough people; more united, martial and vigorous than the Pelasgians, and ended up submitting those lands despite being numerically inferior to the native population. These Hellenes were the famous Achaean Greeks referred by Homer and the Egyptian inscriptions. They brought their gods, solar symbols (including the swastika, later used by Sparta), the chariots, the taste for the amber, fortified settlements, Indo-European language (Greek, who would end up imposing itself on the indigenous population), Nordic blood, patriarchy and hunter-warrior traditions. The Achaeans settled in Greece, establishing themselves as the dominant caste, without at first reaching Crete. The first destruction of the Minoan palaces (around 1700 BCE) was probably due to a large earthquake of which there is evidence; not Achaean invasion.

The Achaeans, finally, opened the way for the Mycenaean civilisation, centred on the city of Mycenae, Argolis. In 1400 BCE, the Achaeans took by force the island of Crete, destroying the palaces and finally ending, to some extent, the Minoan civilisation. Eventually, they adopted some of its outward forms—what many uprooted invaders who trample a superior, but already declining civilisation, do. These Achaeans were the ones who, around 1260 BCE, besieged and razed Troy in a crusade of the West-East capable to unite all the Achaeans—generally prone to war between themselves—in a common enterprise. In the *Iliad* Homer describes them as a band of barbarians with mentality and appearance of Vikings sweeping the refined and civilised Troy. After this process, the entire western coast of Asia Minor, the Black Sea and the Bosphorus was subject to Greek influence: a process that will have a huge weight upon history.

Around 1200 BCE there was, again, a huge migration flow. Countless Indo-European peoples moved to the South in great tumult

and to the East. The entire eastern Mediterranean suffered major seizures under the so-called 'Sea Peoples' and other Indo-European tribes that invaded Turkey, Palestine, Egypt and the steppes of Eastern Europe, and opened the archaeological Iron Age in the Eastern Mediterranean. As for the Mycenaean civilisation of the Achaeans, it was also destroyed by one of these invasions. The apocalyptic references in traditional Greek history (fire, destruction, death) made many historians mistakenly think in large earthquakes or riots. In this legendary invasion, much larger than the previous, iron weapons were used, superior to the bronze weapons of the Achaeans. The Dorians, belonging to such migration and ancestors of the Spartans, broke into Greece with extreme violence, destroying in their path cities, palaces and villages. The Dorians took Crete and the Mycenaean civilisation of the Achaeans abruptly disappeared from the archaeological record. Argolis (on Mycenae ground) never forgot this, and, although now with Dorian blood, the state of Argos and its domains would stubbornly oppose the Spartan power in later centuries.

The former settlement of the Dorians had been in the Balkans and in Macedonia, where they lived in a barbarous or semi-barbarous state. They had not always lived in the area but ended up there as a result of another migration from further north. The most sensible thesis considers the place of origin of the Dorians along with the Celts, Italic, Illyrians and the remaining Greeks, the so-called Tumulus Culture and the latter Urnfield Cultures and Halstatt Culture: proto-Indo-European civilisations, tribal and semi-barbarous that flourished in Central Europe north of the Alps and southern Scandinavia. According to the Greek historian Herodotus, the Dorians had their primordial home 'among the snows'. Genetically, Dorians seem to belong to *R1b* paternal lineage that dominates Western Europe today.

Across Europe, after the invasions there was a contest (open first and then more subtle) between the martial mentality of the new invaders from the North and the native mentality of concupiscence. The East, Finland, Italy, the Iberian Peninsula and Greece were examples of this struggle, and usually the result was always the same: the Indo-European invaders prevailed despite their overwhelming numerical inferiority. Then they settled as nobility over a mob descendant of aboriginals and subjected peoples. In the Peloponnesus, this latent struggle resulted in the superhuman fruit of

Sparta just as, later, the struggle between Italic and Etruscan led to Rome.

Every era and every place has its master race. At that time and place the Dorians were the dominant race. Of Nordic appearance, a soul of ice and fire, an inborn discipline and a brutal warrior vocation so natural to them distinguished them from the more peaceful natives, fully dedicated to the pleasures of the lower abdomen. The Dorians in particular (and among them specifically the Spartans, who kept themselves strictly separated from the rest of the people) maintained their original features longer than the other Hellenes: centuries after the Dorian invasion blond hair and tall stature were still considered the characteristic of the Spartan. This is because, as in India, the great epic of ancient invasion remained for a long time in the collective memory of the people; and the racism of the Dorians, along with their insistence of remaining a selected elite, led to a system of racial separation which preserved for centuries the characteristics of the original invaders.

The name of the Dorians comes from Dorus, son of the legendary Helen (Helen of Troy was previously called Helen of Sparta). The aristocrats were called Heracleidae, as claimed descent also from Heracles, thus attributing divine ancestry. Divided into three tribes, the Dorians were led by the royal lineage, as well as oracles and Hellenic priests equivalent to the Celtic Druids. For the Heracleidae, the invasion of Greece was a divine command nominally from Apollo 'the Hyperborean', their favourite god.

During the four centuries, from 1200 BCE to 800 BCE, there was a stage that modern historiography called 'Greek Middle Ages', when the Dorians erected themselves as the native aristocracy and formed small 'feudal' kingdoms constantly fighting against each other, as the uprooted invaders from all eras liked to do. This stage was a heroic, individualistic age of personal glory, in which the warriors sought a glorious sunset. Many battles still were decided by a duel of champions: the greatest warrior of one side faced the best of the other. This represents the heroic but foolish mentality of the time: 'the strong destroy each other and the weak continue to live'. By that time Greece had not yet reached the image of the refined warrior equivalent to the medieval knight: the Dorians were still barbarians. For better or worse, all great civilisations began with hordes of warriors and hunters, tightly bound by ties of a clan, and strongly disciplined by a militarised lifestyle. Nietzsche already noted the importance of the 'barbarian' character in the formation of all

aristocracy. For him, even when such invaders are established and form states, the basic underlying character is, still and subtly, barbaric in the forms of these raising states.

During the Greek Middle Ages, in 1104 BCE, the Heracleidae reached the Peloponnesus. Spartan history explained quite correctly that the Dorians invaded Greece eighty years after the destruction of Troy and, led by King Aristodemus, conquered the peninsula. Pausanias (not to be confused with the Spartan prince who defeated the Persians at the battle of Plataea), in his *Description of Greece*, goes into more detail. He says that the Dorians, from a mountainous region of northern Greece called Oeta and guided by Hilo, a 'son of Heracles' expelled from the Peloponnesus the Mycenaean Achaeans. But an Achaean counteroffensive held them back. Then, in a final process called Return of the Heracleidae, the Dorians settled in the Peloponnesus and prevailed over the Achaeans, with great disturbances in the peninsula. The phrase-dogma of the 'Return of the Heracleidae' was the way the Dorians had to justify the invasion of the Peloponnesus: noble Dorian families, distantly related to the Achaean noble families (both Dorians and Achaeans were Greeks), claimed what 'rightfully' was theirs.

The new stream of Indo-European blood, courtesy of the Dorians, would eventually revitalize the ancient Hellas, keeping it in the spiritual and physical forefront of the time along with Persia, India, an Egypt that was not by then what it used to be, and China. In the south of the Peloponnesian peninsula, the Dorians established their main centre, the city of Sparta, also known by its former name, Lacedaemon. The territory under the dominion of Sparta was known as Laconia. The original city of Sparta or Lacedaemon was not properly a city; it consisted of a cluster of five villages (Pitan, Cynosur, Meso, Limnas and Amiclas, initially military garrisons) different but close and united, each with its high priest. The settlements always lacked defensive walls, proudly confident in the discipline and ferocity of their warriors. Antalcidas went on to say that 'the young men are the walls of Sparta, and the points of their spears its boundaries'. The lack of walls helped them to stay alert and not allow in any relaxing. Hitler would say, with an identical mentality: 'A too great feeling of security provokes, in the long run, a relaxation of forces. I think the best wall will always be a wall of human chests!' Sparta, however, was surrounded by natural defences, as it was situated in the valley of the river Eurotas, between high mountains, with the Taygetos mountain range to the west and Parnon at the east. However, the lack of walls

demonstrates the safety and confidence of the Spartans as well as certain arrogance.

In ancient Hellas three Indo-European streams would mark the physiognomy of the region: Firstly the rough Dorians, who spoke a Greek dialect that used the *a* and *r*. On the other hand, the soft Ionians, who came from a Greek invasion before the Dorians, dressed in flowing robes, oriental style, and spoke a kinder Greek dialect to the ear, which employed much *i* and the *s*. Other peoples of Greece were called Aeolians, who spoke a dialect that seemed a mix of Dorian and Ionian and came from the ancient, mixed Achaean and to some extent the Pelasgians and later the invading Dorians and Ionians—thus sometimes also called, erroneously, Achaeans.

The Messenian wars

During the eighth century BCE, Sparta, like other peoples of Hellas, was a small city-state ruled by a monarchy and an aristocratic oligarchy of Doric descent. Driven by population growth and a need for resources and power, the Spartans looked to the West and decided that beyond the mountains Taygetus, in Messenia, they would create a nation of slaves to serve them. The geopolitics of Laconia did not leave them much choice: they were on rough terrain and isolated by mountains and a non-navigable river. Laconia was something like the heartland region of the Peloponnesus: an area inaccessible to any power that used the sea as a vector to project their power. So it was well protected from abroad, but in return the Laconians could not afford to navigate as the coast was steep and there was only one suitable site to establish a port at Gythium, 43 km from the capital (unlike Piraeus, which was very close to Athens). Therefore, they could not follow the example of the Athenians, who jumped from island to island, colonizing the coasts and drawing large amounts of wheat from the north shore of the Black Sea. On the other hand, the neighbouring kingdom of Messenia had the most fertile plains of Hellas ('good for planting, good for ploughing' said Tyrtaeus; 'a happy grassland' the Spartans called it). By annexing it they would achieve the autarkic supply of food and no longer need to rely on remote territories, trade, merchants, strategic islands, and maritime straits easy to control by the enemy or naval fleet. Moreover, they would not engage in cosmopolitan exchanges as is common with all trading nations. Sparta, then, was shaping up as a telurocracy—a geopolitical

power of clearly continental type—opposed to the maritime Athenian thalassocracy.

Around 743 BCE, at a time when the Messenians were feasting and offering sacrifices to their gods, Sparta sent three lads dressed as maids. These little soldiers, well trained, carried short swords under their robes, and had no trouble infiltrating the carefree party atmosphere in Messenian territory. From inside they stalked the unarmed Messenia crowd, and at a given signal they began a bloody carnage in the thick of the crowd, before the Messenia mass subdued the boys. After the incident the Messenians grouped and, enraged, armed themselves and marched into Laconia. In the fight that broke out, one of the kings of Sparta fell, and the First Messenia War began (described by Tyrtaeus and Pausanias, who in turn relied on Myron of Priene).

After four years of war and a great battle, neither side emerged victoriously. There was a deaf resistance, guerrilla-style, and probably conventional armies had been relatively disrupted after the first battle. Although not adopting yet the tactics of the phalanx or Hoplite equipment, the most decisive actions were hand strikes, raids and sieges. However, the Messenians had suffered so many losses that a Messenian warlord, Aristodemus and his men, retreated to a fortress on Mount Ithome, and visited the oracle for advice. The oracle answered that to resist the Spartans a maiden of an ancient and respectable Messenian family should be sacrificed to the gods. Aristodemus, who was to be a great patriot, did not hesitate to sacrifice his own daughter. When the Spartans heard this, they rushed to make peace with the Messenians as, superstitious or not, they attached great importance to such ritual matters.

After some years, however, the Spartans decided to attack the Messenians again. There was another great battle, but the victory yet again did not go for any of the two sides. And since the Messenian king had fallen, the leader Aristodemus went to reign over the Messenians. In the fifth year of his reign he was able to expel from his territory the Spartan forces. However, Aristodemus seemed to suffer a dark curse. In a Messenian temple a shield fell from the hand of the statue of the goddess Artemis. The sacrificed daughter of Aristodemus appeared as an ethereal figure and asked him to take off his armour. According to the mentality of the time, all these omens meant that the death of Aristodemus was coming. Ancient peoples took these things very seriously. It was not superstition but the unravelling of the archetypal signs, repeated on Earth and echoing

what was happening in the sky. Accordingly, black premonitions gravitated around Aristodemus. A dense depression took over his mind. He began to think that he and his nation were condemned to slavery. Believing he had sacrificed his daughter in vain, he committed suicide over her grave. The Greeks said that 'Whom the gods would destroy they first make mad'.

The war lasted a total of nineteen years, and it was only after this time that the Spartans could exterminate Messenian resistance and raze the fortress of Ithome. Some Messenians fled the Peloponnesian, and those who remained were treated more harshly than the very Helots of Laconia. They were relegated to be peasant vassals of Sparta at the Messenia fertile plain, and also forced them to pay half of the production of their land to their Spartan masters. But the Messenians, much more numerous than the Spartans, were not satisfied with this situation of second-class and submitted people. Two generations after the First Messenian War a bold leader named Aristomenes, supported by the states of Argos and Arcadia, preached rebellion against Sparta. Following this, in the seventh century BCE the Second Messenian War began. With a band of loyal followers, Aristomenes started numerous raids on the Spartan territory, even weeping out two populations. Three times he celebrated a Hecatomb sacrifice, a ritual only allowed to perform to those who had killed more than a hundred enemies. The Messenians, for the first time, used the Hoplite phalanx tactics characterized by close-order formations, barricading behind a shield wall from which the spears stabbed with impunity. The Spartans had not yet adopted this form of combat from the Middle East, and suffered catastrophic casualties in the Battle of Hysiae.

Sparta then consulted the oracle of Delphi. There they were told to go to Athens to procure a leader. This was not supposed to please the Spartans, as their relations with Athens were not good, and neither pleased the Athenians for the same reason, but both States respected the decisions of Delphi and did not object. The Athenians, however, acted in bad faith: they sent a lame teacher called Tyrtaeus (known to posterity as Tyrtaeus of Sparta), thinking that he would not have value as military captain. However, Tyrtaeus was a great poet. His chants of war inflamed the martial ardour of the Spartans and raised their morale. In the next battle against the Messenians, the Spartans marched already inflamed and in phalanx combat, singing his songs. With such impulse they defeated Aristomenes in the Battle of

the Great Pit, forcing the Messenians to retreat to another mountain fortress called Ira, at whose feet the Spartan camp was established.

This state of siege, in which guerrillas returned stronger than during the first war, lasted eleven years. Aristomenes often managed to break the Spartan siege in Ira and head toward Laconia, subjected to pillage. Twice he was captured by the Spartans and twice escaped. The third time was captured along with fifty of his men, and they were paraded victoriously through Sparta as if they were a Roman triumph. Then they were taken to the foot of Mount Taygetos and thrown off a cliff, the famous Kaiada. According to Greek history, only Aristomenes miraculously survived the fall and was able to leave the abyss following a fox. Soon, he was in the fortress of Ira in front of his men. But the Spartans ended infiltrating a spy into the fortress, and one night, after Aristomenes returned from one of his raids, the fort was betrayed. In the fierce battle that followed it is said Aristomenes was wounded and, clasping his bravest men, broke the Spartan lines and fled to Rome, where he died soon after. It is more than likely that this myth was built to revitalize Messenian pride: even 250 years later it was said that Aristomenes was seen in a battlefield fighting against the Spartans.

The Spartans conquered by spear and sword enough land to support all their people and maintain the other peoples subjected. They subjugated the Messenians, beat hostile crowds far more numerous than themselves and indisputably subjected them to their rule. Messenian coastal populations became a sort of middle-class commercial and navy populations, and the rest of the country, mere Helots (peasant rabble). Encompassing the entire southern half of the Peloponnesus, including the original territory of Laconia and the conquered land of Messenia, Sparta became the largest state in all Hellas by far—three times larger than the Attic state of Athens. Unlike other Hellenic states, Sparta had chosen to be a continental land power of compact territory instead of engaging in seafaring and colonising areas outside Greece, as other Hellenic states did in Asia Minor, Italy, the Black Sea or Africa. At least in part this was due to its immense agricultural potential: Messenia was the most fertile of the Greek world by far, while Athens suffered chronic lack of grain and continuously had to go to the Black Sea coast to look for it. Sparta had no such problems.

Think for a moment about how these battles, terribly fierce and long, could have influenced the Spartan character. The Messenian Wars marked forever their mentality. Ultimately, the teachers of the

Spartans were their enemies and the wars forced upon them. They were the ones who instituted in Sparta military paranoia and preparation for combat that characterized it; who forced Spartan aristocracy to enter into crisis and, by necessity, find the best way to prevail over their enemies. Sparta would never have been what it became if in combat it had encountered a cowardly people. Holding a long struggle against high-quality elements, bold and fearsome enemies to boast, aroused the Spartan force. Perhaps that is the only advantage of the unfortunate fratricidal wars, so typical of Europe.

Lycurgus and the Revolution

As already said, between 1200 and 800 BCE, there were 400 years of 'dark age' or Greek Middle Ages. The men were acting on personal glory; their behaviour was inspired by the legendary feats of ancient individualist heroes. Blood brothers senselessly killed each other instead of uniting in a common will and not seeking personal glory but the glory of their people. Sparta herself was immersed in this heroic but fratricidal system, where every man was walking his way seeking his own immortality. Noble Dorians killed each other while their real enemies proliferated. Sparta was but a realm of many that existed in Hellas, and also pretty tumultuous and chaotic. But at the end of the dark ages came a figure that heralded a new era: Lycurgus, the father of Sparta, the spokesman of Dorian blood: the man who made what Sparta would later become.

After quelling the second Messenian rebellion with great difficulty, the Spartans found themselves contemplating the disturbing picture of being on the brink of defeat; very vulnerable, and on the reins of a resentful and hostile foreign population that surpassed them in quantity of more than ten to one. And they were not easy slaves to subjugate, but Greek peoples who retained their identity, pride and will to power. All Spartans knew full well that the subjugated would rebel again and that they must be prepared for the occasion. In this tense atmosphere, if Sparta could preserve its purity and survive it was thanks to Lycurgus.

It is not known when Lycurgus lived. Some say he belongs to the ninth century BCE, that is, before the Messenian wars, others to the eighth century, and others to the seventh. In any case, his extraordinary personality is that of an ancestral legislator or 'giver of tables'. Lycurgus is half historical and half legendary. His name means 'conductor of wolves'. He was a veteran of the Messenian wars and

the Heracleidae, and belonged to the royal line of the Agis, youngest son of King Eunomos, who had softened his regime to please the crowds. But these crowds were emboldened and the king fell stabbed with a butcher knife. Polydectes inherited the kingdom, his eldest son, but, having died suddenly, Lycurgus, his younger brother, succeeded to the throne. His reign lasted eight months but it was so right, fair and orderly compared to the previous anarchy that won the respect of his people forever. When Lycurgus knew that his sister-in-law (the former queen) was pregnant of his brother and late King, he announced that the fruit of such pregnancy would inherit the throne, the right thing, and therefore Lycurgus would become merely regent.

But the queen was an ambitious woman who wanted to continue enthroned, so she proposed Lycurgus to marry her and get rid of the baby as soon as he was born, so they could become king and queen for life, and after them their descendants. Lycurgus was furious at the proposal and rejected it vehemently. However, as a negative response would have meant that the party of the queen rise in arms, he falsely sent messengers to accept the proposition. But when the baby was born, he sent servants with orders that if the child was a girl to be delivered to the mother; if boy to be handed over to him. A male baby was born and delivered as ordered. During a night he dined with military Spartans leaders and Lycurgus ordered the child to be brought, with the idea to let the leaders know there was already an heir. Lifting him with his arms and set him on the Spartan throne, said 'Men of Sparta, here is a king born to us!' And since the heir still had no name, he named him Charilaus, 'joy of the people'. With this gesture, Lycurgus affirmed his loyalty to the heir and future king and made it clear that he should be protected, and that he became his guardian and protector until he was old enough to rule. Lycurgus as Regent was highly revered by the people, who admired his uprightness, honesty and wisdom. The queen mother, however, had not forgiven his refusal and that he kidnapped and made Charilaus known. Due to manipulation and intrigues, she spread the rumour that Lycurgus was conspiring to murder his nephew and become king of Sparta. When this rumour reached the ears of Lycurgus, he went into exile until Charilaus was old enough to reign, marriage and become heir to the Spartan throne.

In his exile Lycurgus travelled through different kingdoms studying their laws and customs in order to improve the Spartan after his return. The first country he visited was the island of Crete, the Dorian settlement after Mycenae and of renowned wisdom, where he

befriended the wise Tales, convincing him to go to Sparta to help him in his purpose. Tales appeared in Sparta as a musician-poet, a kind of minstrel, throwing songs of honour and discipline to the people and preparing them for what was to come. The greedy and ambitious abandoned their desire for wealth and material luxuries for the sake of unity in a common will with their race. Lycurgus also visited Ionia, where he not only studied Homer, but legend says that he knew him personally (here it is clear that certain dates do not add up). Lycurgus compiled his work and then made it known to his people, who liked it very much initiating the Spartan celebration of Homer. Another legendary feat attributed to Lycurgus was the founding of the Olympics. Lycurgus also travelled to Egypt, where he spent time studying the Army training. He was fascinated by the fact that in Egypt the soldiers were lifelong soldiers, as in other nations warriors were called to arms in war and returned to their previous work in peacetime. Although this certainly was not the only purpose of his trip to Egypt, at the time it was a place visited by all those who sought initiation of ancient wisdom. The Spartan Aristocrates says that Lycurgus also travelled to Iberia, Libya and India, where he met the famous wise gymnosophists, with whom Alexander would also meet centuries later. The gymnosophist school valued, among other things, nudity to the inclemency of weather as a method to tan the skin and make the body and spirit resistant in general. As we will see later, this idea was greatly appreciated in Spartan education.

While Lycurgus was out, Sparta declined. The laws were not obeyed and there was no executive power to punish offenders. Upright men longed the time of the regency of Lycurgus and begged him: 'It is true we have kings bearing the marks and assume the titles of royalty, but as for the qualities of their minds, nothing distinguishes them from their subjects. Only you have a nature made to rule and a genius to gain obedience'.

Lycurgus returned to Sparta and his first action was to bring together thirty of the greatest military leaders to inform them of his plans. After these men swore loyalty he ordered to join, armed, in the market square at dawn with their followers to instil terror in the hearts of those who would reject the changes he planned. He compiled a blacklist of potential enemies to hunt them down and eliminate if needed. That day the square was packed with fanatical followers of Lycurgus, and the effect was so impressive that the king fled to the temple of Athena, fearing a conspiracy against him. But Lycurgus sent a messenger to inform him that all he wanted was to introduce new

legislation to improve and strengthen Sparta. Thus reassured, the king left the temple and headed to the square, and joined the party of Lycurgus. With Lycurgus, the two kings and thirty military leaders, the party had thirty-three members. But even with the support of the king, what Lycurgus had made was clearly a coup, a conquest of power or imposition of his will: a revolution. He had united his people, instilling a sense of cohesion that should characterise any grand alliance. The individual is nothing and the species everything. Or as Hitler would say to his followers: 'You are nothing, your *Volk* is everything'.

After developing his laws and make kings sworn they would respect them, Lycurgus reported that he would travel to the shrine of Delphi (the most important religious centre of Hellas, considered 'navel of the world') in search of counsel from Apollo, to ratify their decision. Near Delphi, marginal nucleus of Dorian population in the slopes of Mount Parnassus, he saw a shrine to this god with a legend that in that spot Apollo had killed the serpent Python (a telluric idol related to pre-Indo-European peoples). A whole school was there for all initiatory mysteries of Delphi. These mysteries were a venerable institution, Dorian to the core, to which the notables of all Hellas looked for advice, initiation, and wisdom. It was a highly strategic location: from the sea, the sanctuary dominates the heights and seems to lie above the navigator, and from Delphi, everything that comes and leaves the Gulf of Corinth is seen clearly. The sanctuary was saying, 'Here we are the Greeks, dominating the naval and the trade traffic it brings, and we are vigilant'. In the temple of Apollo was a Sibyl, a virgin priestess who believed he had a special bond with this god and, like him, gifts of clairvoyance that were able to see the future and make prophecies. After receiving Lycurgus the Sibyl called him 'more god than man' and claimed he was a chosen of the gods, and announced that his laws were good and blessed his plans to establish the Spartan constitution, which would make the kingdom of Sparta the most famous of the world.

With the blessing of the priestess, Lycurgus established the Spartan constitution and his laws were so harsh and severe that he prohibited writing them down. Have them only as an oral tradition so that, over years of training, each individual assimilated them in his soul, by practice and internalisation: something which would make him a carrier of such laws wherever he went and in any situation. His intention was not to create a mechanical, grid, stiff and cold system,

but a living wheel: flexible and adaptable not only as common sense and logic, but also as an ancestral intuition and instinct.

By then Sparta was surrounded by hostile neighbours difficult to repel and possessed some nine thousand, non-militarised men to act in case of war or crisis. Lycurgus foresaw that if each of them was to be selected and trained hard in the arts of war since childhood, they would achieve victory over their opponents in spite of being outnumbered. Over the generations, the people of Sparta would harden so much that they would not be afraid of their enemies, and their fame would spread to the four cardinal points. Since then, Spartan boys became more than warriors: natural-born fighters with a lifelong mission, entirely committed in the body and a soul sacrificed in honour of their homeland. They became soldiers; perhaps the first professional soldiers in Europe.

Lycurgus did not exactly intend establishing a kind of democracy. On one occasion a man had before him a compliment of democracy, giving a fiery speech. Lycurgus, having heard all the talk in silence, replied: 'Good, now go and set an example by establishing democracy at home'. Keep in mind that even in those ancient democracies only Greek citizens voted, i.e. men of pure Hellenic blood who had reached the majority of age. They had nothing to do with our modern democratic idea. Despite this, there is no shortage of deceivers today who try to sell us that Sparta was a kind of communist system just because the state was omnipresent and the Spartans knew how to share among them.

Lycurgus' revolution was not entirely peaceful. The Spartan people soon realised that the laws were extremely hard even for them. A considerable lineage of Dorian Greeks had become accustomed to the comfort and luxury that always come victorious when not maintained on guard. The sober, ascetic and martial socialism preached by Lycurgus, which required all young men to part from their families and eat with their comrades, was not well received among many, especially the rich and affluent. There was a wave of outrage and an angry mob gathered to protest against Lycurgus. The mob was composed specially by the former wealthy individuals who found degrading the military rule that prohibited eating except on a collective table of comrades in arms. When Lycurgus appeared, the crowd began to stone him and he was forced to flee to avoid death by stoning. The angry mob chased him but Lycurgus—robust despite his age—was so fast that soon after only a young man named Alexander was at his heels.

When Lycurgus turned to see who was chasing him with such agility, Alexander struck him in the face with a stick, gouging out an eye. Lycurgus gave no sign of pain and just stood with his bloodied face to face his pursuer. When the rest of the crowd arrived they saw what the young man had done: a venerable old man, standing solemnly before them, bleeding with an empty eye. Those were very respectful times for the elderly, especially men as charismatic and noble as Lycurgus. Instantly they must have felt immense guilt. Embarrassed, the crowd accompanied Lycurgus to his home to show their apologies, and delivered Alexander to him to punish him as he saw fit. Lycurgus, now one-eyed, did not rebuke the young, but he invited Alexander to live with him as a student. The young man soon learned to admire and emulate the austere and pure way of life of his mentor. As tradition derived from that event, the Senators gave up the habit of attending state meetings with batons.

After the Spartan people swore the laws of Lycurgus, he decided to leave Sparta for the rest of his days. His mission was accomplished and he knew it; now he had to die giving an example of a strong will. Feeling nostalgic for his homeland and being unable to live away from her, he committed suicide by starvation. A man born for a particular purpose, once fulfilled that purpose has no reason to linger earthbound. The ritual suicide has been practiced by many exceptional men whose mission was over, men who, after serving their fate, nothing was left in the world; they had lost the right to life. Nietzsche also spoke of voluntary death: 'Many die too late, and some die too early. Yet strange soundeth the precept: 'Die at the right time!'

Another version relates that before leaving Delphi, Lycurgus made the Spartan people swear to follow their laws at least until he returned from Delphi. And, having committed suicide without ever returning to Sparta, the Spartans were left with no choice but to always abide by the laws of Lycurgus.

For Sparta, Lycurgus was something of a precursor, a vanguard leader, a messenger before his time. He had royal power, and the sacred charisma of great leaders, kings, saints and emperors, 'certain power that drew the wills' in the words of Plutarch. He came and transformed a chaotic and overflowing mass with great potential in the most effective army of Earth. He imprinted his world with new inertia—his—, and gave it a new aspect: what he wanted. After his death, a temple was erected in his honour and he was worshiped like a god. And it was from his time that not only Sparta but all Greece shone again: the beginnings of the Classical Age.

Xenophon greatly admired Lycurgus saying that he ‘reached the highest limit of wisdom’ (*Constitution of the Lacedaemonians*, 1). Savitri Devi referred to him as ‘the divine Lycurgus’ and recalled that ‘the laws of Lycurgus had been dictated by Apollo at Delphi’ (*The Hyperborean*). Gobineau appreciated the salvation led by the legislation of Lycurgus: ‘The Spartans were few but big-hearted, greedy and violent: bad legislation would have turned them into poor devils. Lycurgus transformed them into heroic bandits’ (*An Essay on the Inequality of the Human Races*, book I, chapter V).

The New Sparta

Forced to learn lessons after their very long wars with the Messenians, and illuminated by the laws of Lycurgus, the Spartans proceeded to build an army-camp nation. It was the knowledge of the power of subversion of the enemy and being in danger to fall into their hands what made Sparta. It was the paranoia of security, the distrust of the submitted peoples, what wrought Sparta over other Hellenic states and made them surrender to Lycurgus. As the Spartans were obsessed that their subjects, much more numerous, might rebel against their authority, they chose to harden themselves and raise a new type of man under an authoritarian, totalitarian, militaristic, incorruptible and unquestionable power that they should obey blindly. Thereafter, the laws of Lycurgus acquired their greatest splendour. This was the period when Sparta was unique in Hellas, the period in which ‘something changed’, the time when the people of Sparta, quietly and discreetly, suffered the strangest of transformations.

What was precisely this mutation? Among other things, the Spartans learned to direct their aggression not only against their enemies and rivals, but primarily against themselves and their peers to stimulate, purify and perfect themselves. In addition to tightening the practitioner, such behaviour subtly loomed in the minds of the enemies the subconscious question, ‘If you do this to yourself, what will you do to your enemies?’ Thus was born, then, military asceticism.

The Spartans were militarised. All the people went on organisational mood. Sparta became socialist and totalitarian—understood in its original sense of civilisation organised and disciplined by a gifted elite, formed with its best sons, and based on value-blood-spiritual-biological criteria. Such socialism is something that only could have taken place in the Iron Age, as it tried to bring

together what was broken, and was more like an aristocracy than a democracy. Spengler described this type of militarist-imperialist-patriarchal system in his *Prussianism and Socialism*, noting how this system resurfaces again and again in history, incarnating in the larger towns and leading to empires. (Spengler distinguishes four superior socialisms: the Roman Empire, the Spanish Empire, the British Empire and Prussia, which resulted in the Second Reich. We would add two more socialisms: Sparta and the Third Reich.) The caste organisation in Sparta was tripartite: warriors, 'bourgeois' and slaves.

(1) The Spartiates. The upper class was that of the *Astói*, *Damos* or citizens: the aristocracy, consisting of Dorian Spartans of pure lineage who owned *kleros* (a package of land) and that called themselves *Spartiates* or *Homoioi* (the same). To be 'equal', however, one had to be part of that jealous clan. That closed, selective and elitist Order was the aristocracy of Sparta, which itself was strongly hierarchical and required as a condition of membership being born within a pure-blooded Spartan family, passing through strict eugenics (from the Greek word meaning 'good birth') and having passed awful trials during instruction. Only Spartan men, brutally trained and militarized to the core, were able to bear arms; though forbidden to fight each other in any way that was not combat. They could not afford the honour duels where men necessary fall instead of defending their country.

The custom of calling themselves 'equal' is rooted in the collective unconscious of Indo-Europeans, as the Romans called each other 'peers' like the English aristocrats, a word of the same meaning. All this reveals sanctification of what is one's own and similar, as well as a disregard for the foreign. In this establishment, the elite all *Hippeis* aspired was an elite guard of 300 men under 30 years.

The Spartiates were the descendants of the old army of Dorian invaders and their families, the warrior nobility of the ancient Dorians: perhaps the best blood of Hellas. They formed, therefore, the actual Spartan warrior caste, where there also came all priests. The caste of citizens, including women and children, never had more than 20,000 members. They were ten times less than the Helots.

(2) The *Perioeci* (or *perioikoi*) means peripheral, people around, neighbours. They formed the middle class, a kind of bourgeoisie. They lived in villages with local government, without autonomy in the military and foreign policy, and engaged mainly in trading, blacksmithing and crafts, activities that were forbidden to the Spartans. The Perioeci, then, were those who were in charge of the

money and the 'logistics'. They were probably descendants of the lower strata of the ancient Dorian population mixed with the Achaeans, who in turn had previously dominated the Pelasgians and were mixed to some extent with them. They also came from people who had not resisted Sparta during the process of defining the polis. All coastal cities had Messenian Perioeci status. The Perioeci were entitled to a small *kleros*, lower in quality than the plain plots of Messenia, and they often supervised the Helots, acting as intermediaries or foremen between them and the Spartans. They also constituted the crew of the navy (both commercial and naval war). The intermediaries between the Perioeci and the Spartans were the Harmosts, twenty Spartans who administered the Perioeci. Through them came to Sparta the food, weapons and craft goods.

(3) The Helots: Also called *heilotes* ('captives'), were at the bottom of social stratification. Most were Messenians, Pelasgians and other pre-Indo-Europeans in Greece, or mixtures between them. Their condition was dedicated servants to work the fields in perpetuity, but allowed to have possessions, that is, private property. A fixed amount of their crops was destined for their Spartan master and, the rest, for them.

The Helots were legally tied to the land and were forbidden to leave the *kleros* they cultivated, although it was forbidden to expel them from it. As the status was not slavery, they could not be bought or sold. Thanks to these feudal measures Sparta never had to import large numbers of foreign slaves as Athens ended up doing.

Helots mortally hated the arrogant Spartan nobility (Cinadon said they wanted to 'eat them raw'), for which were often despised and humiliated. Only the unity, the savagery, the warlike character, and the organisational capacity and cruelty of the Spartan elite prevented them from being in continual rebellion. Because whenever a Spartiate ran into them they knew they were before a being who would have no difficulty in killing many with his own hands. This made the Helot respect and fear the Spartiate, and Sparta was doing whatever necessary to cultivate this image. In Sparta, the castes knew each other: Helots knew that the Spartans were superior and the Spartans knew the Helots were their inferiors.

Helot numbers, according to the Greek historian Thucydides (460-395 BCE), ranged between 150,000 and 200,000. As markers of identity they should carry a shaved head, leather clothes and *kyne*: a dog-skin cap. Failing to comply with these outfits was punished with the penalty of death and a fine for the master of the Helot.

Early childrearing

The Spartan upbringing exudes what Nietzsche called ‘master morality’ referring to the superior man, as opposed to ‘slave morality’ that, for example, Christianity uses. What the Spartans did was to maximize a natural selection to obtain a race of perfect men and women. Today, the cult of perfection raises an uproar among the champions of the politically correct, always happy to say that perfection is unattainable, thereby seeking to justify and excuse their laziness and even avoid approaching the subject. But Lycurgus and his disciples had contemplated this ideal of perfection as a goal and to achieve it they renounced all scruple adopting a detached philosophy, ‘beyond good and evil’ in the vernacular.

It can be said that the system of eugenics preceded even birth, because the young pregnant maid and future mother practiced special exercises designed to encourage that their future child was born healthy and strong, and that labour was easy. There is nothing more insane than the present day, when women who have not played sports in their lives are forced to give birth in traumatic ways without the necessary physical and mental preparation, like a soldier going to war without military training.

Once the baby was born, the mother bathed him in wine. According to the Spartan custom body contact with the wine made the epileptics, decrepit and sickly enter into convulsions and fainted, so that the weak died soon, or at least could be identified for disposal, but the strong were as hardened steel. This may seem a kind of baseless superstition, but Aristotle himself defended it and the French Enlightenment criticised as ‘irrational’ the peasant custom of bathing newborns with water with wine: a sign that in the 18th century rural France the custom continued. We now know, for example, that a bath of alcohol hardens the feet, preparing them to support prolonged activity. We also know that red wine contains tannins, substances of plant origin that are used for tanning leather and other animal skins and make them tough and resistant to extreme temperatures and microbial invasions.

If the baby passed the test, he was taken by his father to the *Lesjé* (‘porch’) and inspected by a council of wise elders to judge his health and strength, and to determine whether it would be able to withstand a Spartan life. All babies that were not healthy, beautiful and strong were taken to *Apothetae* (‘place of rejection’) on the

Eastern slope of Mount Taygetos (2407 meters high), from which were thrown into Kaiada (Spartan equivalent to the Roman Tarpeian Rock), a pit located 10 km northwest of Sparta. To this day, Kaiada is a place that has always been surrounded by sinister legends. Not only defective children were thrown into the depths, but also enemies of the state (cowards, traitors, Messenians rebels and suspects) and some prisoners of war. Recently numerous skeletons have been discovered buried there, including women and children. At other times the defective were delivered to the Helots to be raised as slaves, but maybe this should be read that sometimes a caring shepherd (or rather a pastor needed for labour) picked up a baby who had been abandoned to the elements to die, taking him home and raising him as a son.

Let us recall, moreover, that the ancient Germans abandoned defective babies in the woods to be devoured by wolves. In the SS babies being born deformed, weak or sick were stifled at birth, and subsequently informed the parents that the child was stillborn. According to Plutarch, for the Spartans 'leaving alive a being that was not healthy and strong from the beginning did not benefit either the State or the individual himself'. Under this principle there were executed, in an act of true compassion, all babies who were not perfectly healthy. Along with eugenics this was aristogenesis ('best birth' or 'birth of the best'). What Nature usually has done in a slow and painful way the Spartans did so quickly and almost painlessly, saving unnecessary work and suffering. Rather than ignoring the laws of nature—as does the modern techno-industrial society by getting into the red with Nature and the future—, the Spartans rose Nature's laws to the maximum exponent, and created a world where it was impossible to escape from them.

Most Hellenic States (like all Indo-European peoples of antiquity, as well as many non-Indo-European) followed similar eugenic-selection tactics in which it was assumed that the right to life was not for everyone, but that it must be earned proving oneself strong and healthy. This idea comes from the unconscious conviction that the people to which one belongs have internalised a pact with Nature. In the rest of Greece, eugenics was optional and the decision was up to the fathers, so that the babies were selected privately as a domestic policy. In Sparta, on the other hand, the selection was a fully institutionalised state policy. The Spartans saw in these measures a matter of life and death and survival in terms of a community of blood. They assumed these measures with conviction, because in the

past the measures had helped them to overcome extremely adverse situations. Its aim was to ensure that only the fit survive and favour evolution, thus maintaining a high biological level for the country and, on this basis, make an improvement on all levels.

Babies who survived the selection were returned to their mothers and incorporated into a male or female brotherhood according to their sex—usually the same one to which his father or mother belonged. Little or nothing is known about these brotherhoods, maybe guilds where children were initiated into religious worship. After being accepted into this fraternity, they went to live with their mothers and nannies, growing up among women up to their seventh year.

During these seven years, the female influence would not soften the children, as these were women who could raise their offspring without softening them. Spartan mothers and nannies were an example of solid maternity: harsh young, severe, and virtuous women imbued with the profound importance and sacredness of their mission. They had been trained since birth to be real women—to be mothers. Any excessive tenderness or compassion for their child was removed. If the baby was defective he should be killed, and if not, should be tanned as soon as possible to be able to withstand a Spartan life. The first years of the existence of a toddler marked him for the rest of his life and this was understood by the Spartan women, who carefully applied themselves to the task of raising men and women.

Instead of swaddling the babies in bandages, warm clothes, diapers and blankets like larvae, the nursing mothers of Sparta put them on supple, thin and light fabrics; freeing the limbs so they could move them at will and experience the freedom of the body. They knew that babies have a fresher and intact immune system than adults, and if they were taught to endure cold and heat at an early age not only they would not resent it, but would harden them and make them more immune in the future. Instead of giving in to the cries of babies, Spartan women accustomed them not to complain. Instead of allowing whims for food or overfeeding them with super-purified, ultra-hyper-sterilised and disinfected food that made their immune systems lose attention, they fed them with a coarse and natural diet. Instead of committing the aberration of feeding them with animal, pasteurised, boiled milk stripped of its natural qualities, Spartan women nursed their children themselves, helping to form the maternal bonding. During the first seven years one more task was ensured so that the infants faced their fears. Spartan mothers and

nannies resorted to various methods. Instead of allowing babies to develop a fear of the dark, newborns were left in the dark so they could get used to it. Instead of making the babies feel they do not fend for themselves, they were often left alone. They were taught not to cry or complain; to be tough and endure loneliness, although they did remove the objects or impede situations that could make children upset or cry justifiably.

Little Spartans were not exactly pampered as children today are overprotected, overfilled with warm clothes, bulky diapers, hats, scarves, mittens, booties, lace, bells, effeminate and garish designs that make the poor creature look like a ridiculous, swollen and multicoloured ball: restricting his growth, stunting his immunity, isolating him from his environment and preventing feeling it, adapting to it and developing a complicity with it. They were not surrounded by sycophants at all hours hanging on their whining. Nor were they subjected to concerts of cries, cuddles and hysterical laughter from unhealthy women: noises that confuse the child and make him feel uncomfortable and ridiculous. Spartan mothers did not reprimand their children when they showed curiosity, or when they ventured or soiled in the field; or when they went alone or out exploring or playing hurt because that would hinder their initiative. This custom of over-pampering children and reproaching when taking risk is not typical of Indo-European, demanding and manly societies. Spartan children were allowed to penetrate nature, run through the fields and woods; climb trees, rocks, getting dirty, bloodied, being together and fighting and walking naked; not letting outdoors a single portion of untanned skin.

All physically and spiritually healthy men felt the call of heroism, war and weapons from an early age: an instinct that the race has injected them into the blood to ensure its defence. Far from encouraging a distaste for violence that is always given to children, the Spartan women encouraged it when possible. Each time the children looked a Spartan soldier it was created around him an aura of mystery and adoration: they admired him and had him as model and example, and wanted to emulate him soon. As a result of these wise policies Spartan nurses were famous in all Hellas, for their ways produced as mature, tough, disciplined and responsible children that many foreigners rushed to hire their services to raise their children under Spartan methods. For example, the famous Athenian Alcibiades (450-404 BCE), nephew of Pericles and student of Socrates, was raised by the Spartan nurse Amicla.

Child pedagogy

At seven years of age—the age at which the pituitary and pineal glands begin to degenerate—, Spartan children were tougher, stronger, wiser, fiercer and more mature than most adults of today. And even though they were not men, they were already well prepared for the arrival of masculinity. At this age—five according to Plutarch—they began their *Agoge*, which means training or instruction. (It is intriguing how this coincided with the learning process of European medieval chivalry, when at seven children were separated from their families and became apprentices. Seven years later, at the age of fourteen, passed to be squires. And seven years later, at twenty-one, they were knighted.)

A motion process was set related to maternal influence—a reminiscence of the time of delivery—, and in a single blow the other, intangible ‘umbilical cord’ was cut, which still subsisted between mother and son. Children were torn, therefore, from their mothers and placed under military tutelage with other children of the same age under the command of an instructor, the *paidonomos*: a kind of supervisor who was usually an outstanding lad between eighteen and twenty years old who would soon end his instruction. When he was absent for some reason, any citizen (that is, any Spartan male who had already finished his instruction) could order them whatever, or punish them as he saw fit. Instruction lasted no more and no less than thirteen years, during which children were already educated and disciplined by men, to become men.

The *Agoge* is perhaps the most brutal and effective system of physical, psychological and spiritual training ever created. The education that Spartan children received was obviously of paramilitary type, which in some cases was clearly oriented to guerrilla war in the mountains and forests for the child to fuse with nature and feel like the king predator. For all we know it was a superhuman process, a living hell almost of spiritual and physical alchemy, infinitely harder than any military training of the present because it was far more dangerous, lasting (thirteen years), exhausting, and because the tiniest faults were punished with huge doses of pain—and because the ‘recruits’ were children of seven years.

Immediately after entering the *Agoge*, the first thing done to the kids was shaving their heads. Certainly that was the most convenient for those who were destined to move through dense

vegetation, bite the mud and fight each other. But the sacrifice of the hair implied a kind of 'mystical death': waived possessions, decorations, individuality and beauty were renounced, even one's welfare was neglected (the hair is important for physical and spiritual health). The 'recruits' were homogenised and given a sense of nakedness, loneliness, helplessness and of a beginning (babies are born bald), a 'start from scratch' throwing them sharply to a world of cruelty, pain, resignation and sacrifice. This is not isolated or arbitrary. The first armies, composed of many men who had to live together in a small space, saw the need to keep the hair short to prevent the spread of lice and disease. Furthermore, a shaved head must have meant something more to them. The Egyptian priests of the highest degree, the Roman legionaries and the Templars also shaved the head as well as, to this day, Buddhist monks and numerous military units. When a group becomes uniform its members will not be differentiated anymore by their 'personal' appearances or by their external differentiation, but for the qualities that protrude from scratch on equal footing with their comrades. Paradoxically, standardising a group is the best method to observe what distinguishes individuals. Children understood what it was suggested: giving up on themselves, or as Goethe said: 'Give up existence in order to exist'. Only the one who does not cling pathetically to his life can live like a real man, and only one who does not cling desperately to his ego and his individuality may reach a truly consolidated and distinct character.

After shaving the head, children were organised by *Agelai* (hordes or bands) in paramilitary style. The hardest, more beautiful, fiercest and fanatical children (i.e., the 'natural leaders') were made horde chiefs as soon as identified. In the area of doctrine and morals, the first thing was to inculcate the recruits love for their horde: holy obedience without limits for their instructors and their bosses, and make it clear that the most important thing was to show immense energy and aggressiveness. For his brothers his relations were perpetual rivalry and competition. Those children were treated like men, but those who treated them so would not lose sight they were still children. They were also stamped with the mark that distinguishes every fierce and confident puppy of his abilities: impatience, the desire to demonstrate and be tested, and the desire to be distinguished by his qualities and merits within his pack.

Inherent to the Spartan instruction was the feeling of selection and elitism. Would-be candidates were told they were the best of

Spartan childhood, but that they had to prove it, and that not everyone was worthy of becoming a real Spartan. They got into their heads that they were not all equal, and therefore were all different. And if they were different some were better or worse or had different qualities. And if so the best should be over the worst, and each placed in its rightful place according to their qualities. This is why an Order was named thus. Children were taught to use the sword, the spear, the dagger and the shield, and they marched in close formation even in rough terrain, making the movements with precision and perfect timing. A hardening, physical processes prevailed and they were delivered to many physical exercises designed to encourage the development of their strength and their latent warlike qualities: running, jumping, javelin and disc hurling; dancing, gymnastics, swimming, wrestling, archery, boxing and hunting are some examples. To promote competitiveness and fighting spirit, and to accustom them to violence and teamwork, hordes of Spartan children were made to compete with each other in a violent ball game which was a variant, much freer and brutal, of rugby. The players were called *sfareis* (ballplayers). We can imagine those little-shaven heads delivering each other wild jolts in every possible way, colliding, dodging and trying to fight for coordination, obtaining possession of the ball and taking it to the agreed target, beyond the opponent's territory and over the bodies of the opponent. We almost can, also, hear the thuds, the screams, the coordination signals, the creaking of the elbows, knees, punches, the headers, the tackles and sprains there must have happened in that game that transformed characters and personalities and leaders as a smith.

In the sanctuary of the goddess Artemis took place many melees fighting rituals among the very young Spartans. They were also faced without further ado horde against a horde, child against child or all against all, in fierce fights tooth and nail and clean punches to stimulate aggression, competition and an offensive spirit, to develop their sense of mastery in the chaos of struggles and to build hierarchies. It is easy to imagine the chipped teeth, crushed noses and cheekbones, bloody faces and hands, fainting and open heads in those fierce children fights. In addition, instructors were responsible for setting them on so that they measured the forces between them, provided it was only for competition and desire to excel, and when they saw the foaming of hatred to emerge, the fight was stopped. Perhaps it would have been normal that at the end of the fight the opponents would salute or compliment each other, commenting the

fight among them, with their peers and with their instructors and trying to learn. In Sparta ruled that ancient cult that we may call 'mysteries of the fight'.

Besides boxing and wrestling the Spartans also exercised other popular martial art in Greece: the *pankration*. It consisted of a mix of boxing and wrestling, similar to the modern disciplines of mixed martial arts and vale tudo, but more brutal: participants could incorporate into the bands of their fists the accessories of what they believed was suitable to increase their offensive power: some added pieces of wood, tin foil and even lead plates. The rules were simple: everything was allowed but biting, poking in the eyes, nose or mouth of the adversary. It was also forbidden to deliberately kill the opponent, but yet many were those who died in this bloody sport. In those combats if you could not proclaim a winner before sunset they resorted to *kelimax*, a solution equivalent to tie on penalties in soccer games. By turns, each wrestler had the right to hit the other, without the receiver being allowed to dodge or defend in any way. One who would strike the blow told his opponent what position he should take to receive the attack. The goal was to see who first fell out of combat. Greek history gives us an example with a bout between such and such Damogenes and Creugas, which reached a 'draw', so *kelimax* was applied. After drawing lots, the first to hit was Creugas, who asked his opponent to come down the arms, so that he gave him a powerful punch in the face. Damogenes received the tremendous blow with dignity, after which he asked Creugas to lift his left arm. Immediately afterward he inserted his fingers violently under his ribs and tore the bowels out. The pacifists and progressives of today that praise Greece should know that force, ferocity and violence were worshiped, in addition to wisdom. The Greeks philosophised and were 'civilised', yes, but when needed (or just as a hobby) they knew how to be perfect animals. That was their duality—a duality of union, not separation, a duality that sought the perfect integration of mind and body, light in the darkness, overcoming their separation.

In all the struggles, battles, competitions and games, the instructors placed great attention to distinguish whether each child's screams were of anger, stress or aggression; or of pain and fear in which case they were punished. If a boy complained to his father that he had been hit by another child, his father gave him a beating for snitching and failing to seek life: 'Complaining is of no use at all: it is something that comes from weakness'. And that weakness, in a Spartan, was unacceptable. As said, all citizens had the right to

reprimand the children, so that parents had authority over their own children and those of others. Thus, each parent treated other children as he wanted others to treat his, as Xenophon observed. If a child, then, complained to his father that a citizen had given him lashes, the father whipped him even more. In Sparta all was this rotund, blunt, brutal and simple. Indeed, every Spartan child called 'father' any adult male, similar to when today we respectfully call 'old man' an elderly stranger. This habit of calling 'father' the grown-ups also was suggested by Plato in his *Republic*, a book that looks like a carbon-copy of Sparta. It is through the conquests, victories and defeats that the warrior does know himself and the enemy—in the case of Sparta, his fellows. And when a man knows himself, his neighbours and the enemy, wisdom of life is accomplished. Thus he acquires security, prudence, intuition and high confidence. Each Spartan knew his brother because surely he had fought against him, or seen him fight, or had played with him in this rough rugby, or otherwise had suffered together. His whole life was a civil war. They fought against themselves and each other, which did not mean they were no longer together: quite the opposite. This system was a useful outlet for the anger of the race, which was elsewhere tragic in fratricidal conflict, and Sparta almost harmlessly vented such aggression in competitions.

All aspects of the Spartan child's life were regulated to increase his insensitivity to suffering and aggression. You will be put under a ruthless discipline that requires you to learn to control pain, hunger, thirst, cold, heat, fear, fatigue, disgust, discomfort and lack of sleep. You will be taught survival skills in the field including tracking, guidance, hunting, water extraction and knowledge of edible plants. This will reduce your dependence on civilisation and you will be put in touch with the tradition of our hunter-gatherer ancestors of more primitive times. To achieve all this, the strict and unscrupulous instructors used any means possible to their reach. Wear situations imposed on the young were so intense that they would probably come to a state very close to dementia, with the presence of hallucinations induced by lack of sleep and food. The *mastigophora* (carriers of the whip) were charged to brutally beat and even torture anyone who failed, complained or moaned in pain, so that the tasks came up perfect.

Sometimes children were whipped for no reason, only to harden them, and the Spartan boys would rather die than groan and ask why they were whipped. Spartan philosophy coincided with Nietzsche's when they thought 'Blessed is what hardens us!' There

even were competitions to see who could hold the most numerous and intense lashes without shouting. This was known as *diamastigosis*. Sometimes the priestess of Artemis ordered that, in her presence and before an image of the goddess, some children were chosen by her to be whipped. If the ceremony-torture was not liked by the priestess she ordered the whipping intensified. These children not only had the obligation not to show pain, but to show joy. The macabre winner of the competition was he who endured longer without complaint. It happened that some died without groaning. It would be said that this is sadomasochistic nonsense, but we cannot judge an ancient custom with the modern mentality. Surely the event inculcated in the victims the notion of sacrifice for the archetype of their homeland (Artemis) and taught them to master suffering with that divinity in mind. Meanwhile, in the rest of Greece athletes underwent voluntarily lashes sessions since it helped tighten their skin and body, and purging the impurities. And Sparta was, undeniably, an athletic state. (He who has been in countries where lashes are still used as punishment will have noticed how much the unfortunate victim transpires, leaving a huge puddle on the floor at the end of the execution.)

Nietzsche described the lack of pity towards the promising candidates: 'I spare you not, I love you from my very heart, my brethren in war!' And in words that seem aimed at an instructor, a manufacturer of overmen, he says: 'To thee one law—be pure and bright!' Compassion was the worst poison for Sparta, because it preserved and prolonged the life of all weak and dying whether it was compassion towards themselves, their peers or the enemies. In the *Song of the Lord*, the monumental Indo-Iranian *Bhagavad-Gita*, it is written that 'the truly wise mourn neither for the living nor for the dead'. To suffer and endure pain without complaining was part of the Spartan idiosyncrasy. Boys were proud of the amount of pain they could endure through clenched teeth, and remember that Nietzsche also said that the degree of suffering to which a man is able to tolerate determines his hierarchical place. It is understandable that this kind of stoicism is interpreted as a masochistic cult of suffering, but we must avoid falling into this error of interpretation. In Sparta the suffering was a means to awaken the fighter's instincts of a man and to liaise with his body and with Earth itself. Suffering was not meekly accepted with the head down: it was struggled to dominate it, and everything was intended to achieve indifference to suffering—unlike the masochistic cults, as are some variants of modern Christianity or

the modern 'humanitarian' atheist which produces sentimental and tender beings even for the pain of others.

Loyalty was a very important part of Spartan training. According to Seneca, 'Loyalty is the holiest good in the human heart', and according to Goethe, 'it is the effort of a noble soul to match a bigger soul than his'. Loyalty conducted the children towards higher forms and served to make them greater. Spartan boys were inculcated into unswerving loyalty to themselves, their peers and their Order—the Spartan state. 'My honour is called loyalty' said the SS, and it could have also been a good motto for the Spartans. For them, loyalty was an asceticism that led them down the road of the right order, the morality of honour (*aidos* and *timê*) and compliance with the sacred duty.

As mentioned, obedience was also paramount in the instruction, but to what extent was such obedience fulfilled? The answer is: it had no bounds. It was put to the test every day. A Spartan boy could be ordered to kill a Helot child or provoke a fight with a partner and it was assumed he would not ask questions but obey quietly and efficiently. He could be given seemingly absurd or unworkable orders to test him but the important thing was that, without hesitation, he blindly and unquestioned sought the obedience of such order. Obeying was sacred and basic, because the higher knows something the subordinate does not know. In the Army it is said, 'He who obeys is never wrong'. Young Spartans were constantly tested. If a Spartan boy were told to jump off a cliff, he probably would not have hesitated and would throw himself without blinking and furious conviction. All this, to profane eyes, all of it may seem exaggerated and outrageous, but the profane still does not understand what it means. When the individual is sure to belong to 'something', of being directly in the service of the divine, the orders are not questioned because they come from Above, from somewhere they cannot understand—for now. Serving a similar but higher individual is self-serving, because that control is the community of which the individual is a part. When all the pieces of a gear assume their role with conviction it gives a general sense of calm, confidence, and order that allows men to perform the most dangerous and heroic deeds naturally. Adolf Hitler said: 'the conviction that obeying the voice of duty works for the conservation of the species helps the most serious decisions'. If something unjust is ordered it was for the greater good, and in any case questions were never asked. They were obeyed for the sake of obedience, as part of a military-monastic discipline. Obeying

an order was obeying oneself and the clan, because the chief was an embodiment of the will of the clan. Nietzsche himself advised: 'So live your life of obedience and war!' This magic of loyalty, duty and obedience is what leads the great men to the path of glory.

The instruction was outdoors. The Spartan boys were always immersed in Nature: in nature's sounds, vibrations, landscapes, animals, trees, changes, cycles and nature's will. They learned to join their homeland; know it, love it and consider it a home. They were forced always to walk barefoot and directly touch the earth: feeling it, understanding it, connecting directly to it as trees. The masseuses know that the feet are the 'remote control' of the bodily organs. Having your feet directly in contact with the earth is, undoubtedly, an important massaging effect on the whole body—a destroyed effect today with soles and heels that rumple the natural shape of the foot at work. And not only that: walking bare feet hardened the feet as wood, and eventually the young Spartans moved more lightly on the land than those who had softened their feet with shoes, as feet are designed for that, and if presently this does not work is because we did not develop them, nor tanned them as would be natural. In winter, Spartan children had to take baths in the icy river Eurotas. They dressed alike in winter than in summer, and slept outdoors on hard reeds torn by the river and cut by hand. The manoeuvres and marches they carried out were exhausting, and would kill almost any man of our day—in fact some Spartan boys died of exhaustion. Gradually, the bodies of the boys grew accustomed to cold and heat, developing their defence mechanisms. Gradually, they became increasingly harder, stronger and more resistant.

As to nutrition, they were deliberately assigned an insufficient ration, which included the harsh and bitter Spartan black bread and the famous Spartan *melas zomos* (black soup), which was downright inedible for any non-Spartan. (The bitter black bread was also common in the German military of World War II.) It is said it contained, among other things, blood and pig entrails, salt and vinegar (think of the ingredients of the sausage or black pudding). Probably the ingestion of such concoction was itself a practice of self-control that helped to harden the mouth, stomach and digestive tract. Spartan food, generally, was considered by other Greeks as very strong, if not disgusting. (The development of very strong 'delicacies' whose mere ingestion shows courage and resistance is a common military motif. Think of a concoction called 'panther's milk' including condensed

milk and gin, popular in the Spanish Legion who sometimes even added gunpowder.)

Moreover, rough and scanty food rations moved the Spartan boys to seek their own food by hunting and gathering or theft, which they themselves cooked. If discovered in the act of stealing food they would expect brutal beating or whipping and deprivation of food for several days, and not for stealing the food which could be stolen from the Helots—but for having been caught. Somehow, this reminded the tradition of ‘right of prey’ of the ancient Indo-European hordes. Ancient armies usually lacked any campaigns of logistics and survived thanks to taking it from Nature or by plundering their enemies and indigenous populations. Sparta wanted to teach people to obtain food on their own and getting them used to this; thus adapting them to a lifestyle of uncertainty and deprivation. They lived in a perpetual state of war, and they wanted the right mentalising. Already Xenophon said, ‘A hunter, accustomed to fatigue, makes a good soldier and a good citizen’. On the other hand, Sparta greatly respected the animals and like the Dorians even retained archaic cult divinities with animal parts (like the Apollo Karneios with ram’s horns), which symbolises the condensation of the totemic qualities associated to the animal in question. Spartan boys who lived in the open should have felt identified with many of the animals around them, forging certain complicity with them.

We know the story of the Spartan boy who, having captured a fox as food, hid it under his cloak to hide from a group of approaching soldiers. The fox, desperate, began using his teeth and claws to attack the child’s body, but he endured it without shouting. When the blood flowed, the fox became more aggressive and began to rip pieces of flesh of the child, literally eating him alive. And the boy endured the pain without screaming. When the fox had come to his gut, gnawing the organs, the small Spartan fell dead and silent in a discrete pool of blood, without leaving out a moan or even having shown signs of pain. It was not fear that made him hide his hunting, for surely that slow and painful death was worse than a lot of lashes. It was his honour, his discipline, the capacity for suffering; the will, strength and toughness—qualities that in his short life he had developed more than any adult in the present. The macabre anecdote, related by Plutarch, is not intended as an apology (after all, Sparta lost in this child an excellent soldier), but an example of Spartan stoicism, which sometimes reached delirious extremes.

With measures of food shortages they wanted to encourage the body by being deprived of growth in the width, to have more strength and stature. (Xenophon described Spartans as higher than the other Greeks, although heredity played an important role in this.) They favoured the emergence of higher, compact, robust, flexible, slender, hard, agile, strong and athletic bodies; taking a maximized advantage of it with a concentrated, trimmed and fibrous-to-the-end muscles, not prone to injury and with great endurance to pain, fatigue, hunger, thirst, heat, cold, disease, shock, tremendous efforts or prolonged and terrible wounds. Those were not bodies with overdeveloped muscles, requiring an immense diet and constant and impractical maintenance. Bodies were concentrated, whole and proportionate, designed to survive with the minimum: perfect biological machines which could be studied at a glance in every vein, every tendon, every ligament, every muscle and muscle fibre at the skin's surface. Their strength should have been awesome, otherwise they would not have been able to live, march and fight with the full force of weapons, armour and shield. Plutarch said that the bodies of the Spartans were 'hard and dry'. Xenophon, on his part, stated that 'it is easy to see that these measures could only produce an outstanding race of strength and building. It would be difficult to find a people more healthy and efficient than the Spartans'.

This was the most appropriate body for the fighter. Plato in his *Republic* made it clear that the careful diet and regimen of specific exercises that the athletes practiced made them not to surrender when suddenly they were deprived of their routines—during a military campaign for example—, as their bodies were too used to have such amount of nutrients and rely on them. In extreme situations, such bodies reacted instinctively by reducing muscle mass and producing exhaustion, weakness and malaise. At the Battle of Stalingrad many German fighters inexplicably dropped dead. It was later learned that it was a combination of both hunger, cold and exhaustion. The most affected by this death were precisely the burly and massive men; that is, those requiring more maintenance in terms of food and rest. Wrestlers of all ages were able to understand this, among them the Roman legionaries who looked for hard, strong and concentrated bodies; and the SS, who exercised without pause, eating a poor diet that included the famous porridge oats: a porridge that so much influenced physiologically the proverbial impassivity of both the English and the Swedes. (We know that oats also influences the tranquillity of racehorses, and the athletic diets usually incorporate it.)

The Spartans were certainly muscular, but not overdone as far as volume is concerned. They were not massive like the body-builder monsters of today, and to be sure of what we say it is enough to see the nutritional deprivation they suffered, and the exercise regimen they had, so abundant and intense in aerobic efforts. Their level of definition and muscle tone, however, must have been awesome.

Spartan boys were taught to observe, to listen, to learn, to be discreet, not to ask questions and assimilate into silence. They were taught that withdrawal or surrender in battle was a disgrace, that all combat should end in victory or death and that, as Xenophon said, 'A death with honour is preferable to a life without honour'. Or in the words of Nietzsche, 'To die proudly when it is no longer possible to live proudly'. The Spartans, like the Celtic Druids and the perfect Cathars and Templars were forbidden to do heavy manual work: their job was war. However, when giving up manual labour they also renounced the fruits of such work. They were imbued with austerity, simplicity and asceticism in all aspects of life, eliminating anything that might soften or weaken them. Their gestures were measured, reduced, and righteous, and their manners solemn and respectful. Their houses lacked any decoration and had a rustic and rough look, of stone and wood. The aim was to increase the lack of need for each Spartan, his self-sufficiency.

They were not even allowed the luxury of the language, so they spoke the right words: dryly, directly, firmly and martially. A Spartan child should remain silent in public, and if you spoke to him he had to respond as soon as possible, with elegance and conciseness; military-style. The Spartan language was like the Spartan village: scanty but of high quality. It was a language of voice, command and obedience. It was infinitely more unpleasant in sound, more mechanical, hard and rough even than the legionnaire Latin or the most martial German. The rough Dorian dialect spoken in Sparta, the 'laconic', has become synonymous with dryness and simplicity of speech. The simplicity of speech is essential for higher spirituality. Lao Tzu, the legendary messenger of Taoism, said: 'To speak little is natural'. There are numerous and illustrative examples of Spartan brevity. This is a good one: On one occasion in which a Spartan garrison was about to be surrounded and attacked by surprise, the Spartan government simply sent them the message: 'Warning'. That was enough for men spending a lifetime in military exercising. 'To a good listener, few words' (are enough) says Spanish proverb.

The Spartan laconic manners are the direct opposite to the vulgar quackery of today when many opinionated, hysterical voices blend miserably without harmony, destroying silence with nonsensical words: a silence that would be infinitely preferable to that hustle. Speech is far more important than what is accepted today. It condenses communication between people, decisively influencing the way that the individual perceives those around him, particularly his fellow-men. The individual learns to know himself better through knowledge of their fellows, and the concept he has of their peers will have an echo in his self-esteem. Nietzsche himself, a scholar of philology, attached great importance to speech dedicating lengthy paragraphs to it.

To learn about politics, solemn manners, respect for the elders and government affairs, Spartan children were taken to the Army guilds or *Syssitias* (which I will describe later), where young and old men philosophised, talked, and discussed the affairs of the day. Plutarch said that for the very young attendance at these circles was like a 'school of temperance' where they learned to behave like men and 'trick' an adversary. They were taught to make fun of others with style, and face teasing. Should it be bad a joke, they should declare themselves offended and the offender immediately ceased. The grown-ups tried to test children to know them better and identify their strengths, and the children should manage to make a good impression and look good during those congregations of attentive veterans, responding with greater ingenuity and promptly to the most twisted, malicious and gimmick questions. In the *Syssitias* children also learned the aristocratic and ironic humour typical of the Spartans, learning to joke with elegance and humorously. It is not strange at all that a people like the Spartans, aristocratic, solemn and martial, accorded great importance to humour and laughter—the Spartans had to be especially masters of black humour. Although the Helots probably found fascinating the seriousness of the Spartans and would consider them repressed, the Spartans among themselves were like brothers. On order by the very Lycurgus, a statue of the god of laughter decorated the *Syssitias*. Laughter was certainly of great therapeutic importance. We can imagine the joy, the emotions and laughter that were heard in the sporting competitions, matches and tournaments of Sparta, as in the hour of playing and competing the most solemn and trained men become children.

Education, courtesy and manners were greatly appreciated in Sparta. Why was this so important? Simply because when members of

a group follow exemplary behaviour, respect prevails; and you want to do well to maintain the honour and gain the respect of your comrades. Further, when members of a group indulge in deplorable attitudes or decadent diversions, respect diminishes, and the prestige within the group disappears. Why earning the respect of the unworthy through sacrifice if they do not even respect the spirit of excellence? The result is plain to see when those renounce to act exemplarily: one is left to soak in the degenerated atmosphere and imitates what he sees. The Spartans sensed this, and established a strict code of conduct and solemn manner at all times to start a virtuous circle.

Spartan instructors often caught the Helots and forced them to get drunk; dress ridiculously, dance grotesque dances and sing stupid songs (they were not allowed to recite poems or sing songs of the 'free men'). Thus adorned they were presented to the children themselves as an example of the damage caused by alcohol, and the undesirability of drinking too much or drinking at all. Let us imagine the psychological impact of a proud, hard tanned Spartan boy contemplating an inferior ridiculously dressed, dancing awkwardly and singing incoherently. All the staging served for the Spartan boy to experience a good deal of disgust towards his enemies, who were taught to despise. In Sparta there was no vice of alcoholism, as a drunkard would have been fanatically pulp-beaten to the death as soon as spotted. It was Lycurgus himself who had ordered to weed the grapevines outside Sparta, and overall alcohol was something considered with the utmost caution, distrust and control.

The lifestyle of the Spartan children would kill in less than a day the vast majority of adults of today. How did they endure? Simply because they had been bred for it. From an early age they were taught to be tough and strong, tanning in nature and neglecting the comforts of civilisation. And the children's bodies and spirits learned quickly and adapted easily to any situation, developing the qualities they needed to survive. Moreover, they were not allowed any contact with something that might soften them in the least, and thus grow uncorrupted and uncontaminated. As they grew, children discipline became tougher: puberty approached. Such transit in society as close to its tribal roots as the Spartan must necessarily be accompanied by some kind of initiation ritual, probably in the brotherhoods to which they belonged. It is in adolescence when young people are initiated in their incipient masculinity, and in Sparta they were prepared so that the advent of the male forces did not catch their innocent instincts by surprise. They were learning to become men without the chaotic

physiological and mental imbalances currently rigged at the arrival of adolescence.

The education of adolescents

We know with certainty that, at the gates of puberty, there was a brutal initiation ritual of the physical and psychological type to be overcome to continue with the instruction. During the festival of the goddess Artemis, the altar was filled with tasty cheese. Aspiring lads had to steal as many cheeses as they could, but this must outwit a phalanx of armed lads with whips, instructed to use them unscrupulously in the task of protecting the altar. To achieve their objective, the boys must learn to coordinate and demonstrate a spirit of sacrifice and selflessness. Everyone received terrible wounds, but it was necessary to endure the pain as they stole the pieces. Sometimes a boy died. In Sparta there were many tests of this type, whose goal was to bring applicants to the limit to harden them up, also discarding the weak. Those who, covered in blood, bore the 'ceremony' with no moan, cry pain or scream were awarded crowns of leaves and hailed as heroes for their people, acclaimed by their elders, young girls and the younger siblings, who found the triumph inspiring. Thus, the victorious became *eirenes* or *irenes* (ephebes). Following the festival of Artemis, a transformation operated in the instruction of the boys who had passed the test. They received a simple *himation* (woollen clothing) each year, being forbidden the *chiton* (common tunic). Discipline became stricter.

According to Xenophon, Lycurgus realised that, from adolescence, self-will is rooted in the mind of the boy. It looms in his conduct a subtle trend of insolence which marks the beginning of a selfish appetite and individualistic pleasure. Also, the stage that separates the fearful and innocent child from the wise veteran is a thin red line of imprudence and recklessness, typical of adolescence and those who, having learned a lot but not enough, tend to overestimate themselves and commit dangerous blunders. That is the most difficult step in any learning: when you think you know enough. To counter this potential pride, Spartan ephebes had to walk through the streets in silence, with their head bowed and their hands hidden, without looking around but fixing their eyes on the ground, taking a walk of monks, as centuries later would walk the perfect Manichean. Boys who otherwise would be the loudest and annoying were converted into gray and ghostly silhouettes. This, of course, was not permanent

but temporary and contributed to strengthening the humility and modesty of the young Spartans; and to raise the pride of those who, after concluding their instruction, were allowed to walk with their heads held high. It also helped in the meantime that the citizens would not feel offended by the presumption of the candidates, since there is nothing to offend more a seasoned veteran than an arrogant and cocky 'newbie' too proud of his achievements.

But on the other hand, the ephebes were first taught to read and write, and were taught music, dance, mythology and poetry. And, for the first time since they were seven years old, long hair was permitted: in which case they would rush, gradually getting spotless manes and feel pride of them, since the hair was 'the cheapest ornament' and, according to Lycurgus, 'adds beauty to a beautiful face, and terror to an ugly face'. Wearing long hair was an ancient Greek custom that somehow recalled the barbarian origins of the race. Many have given long hair, especially in the case of women, the importance of signs of fertility: nervous system extensions and tuners of spiritual capacities. Archetypically, it is the manifestation of the spiritual bell that comes from the top head of the consummate practitioner of inner alchemy. On the formation of long hair operate factors such as nutrition, health, exposure to sun and air and exercise. Thus the mane should be something like a banner of individuality, a personal identification sign denoting the health and habits of the individual. What is clear is that for some young people who had been, since age seven, with a shaved head, a grown hair should have represented a sign of psychological improvement and convey the sense of a new, more spiritual stage, less helpless and raw, less brutal. After the painful stage in which children sacrificed their hair, they had conquered the beauty and individuality allowed to their perfect ancestors. Both the shaved head as the achievement of long hair were, for the Spartans, two stages of an archetypal transformation process, internal and external.

The most important new material of this period was the music, which was oriented to religious, patriotic and war hymns. Songs and singing together is something that helps the united cultivation of the spirit and strengthen the cohesion of the collective unconscious. Each alliance of warriors always has had its songs. In Sparta there were numerous choirs, and every Spartan child should learn to sing in a chorus. In many ceremonies three groups were organized: one of the old people, other of young males and another for children. When elders began singing 'In the past we were young

and brave and strong’, the young men continued ‘and so are we now, come and check it out’, the kids responded ‘but soon we will be the stronger’. A nation that prides itself always seeks that each generation is better than the previous as time goes on, like a wolf pack: the younger vigorous and impulsive generations replace the older in positions through direct action.

Great emphasis was placed on the cultivation of memory, and the young Spartans memorized ballads of the poet Tyrtaeus, who had helped them so much in the second Messenian war. As an example of the poetry of Tyrtaeus, forgive the following snippet:

Let’s advance by locking a concave wall of shields, marching in rows of Pamphyli, Hylleis, Dymanes [the three originating Dorian tribes], and waving in the murderer’s hands the spears. Thus entrusting us to the Eternal Gods, without delay we comply with the orders of the captains, and we all right away go to the rude fray, firmly raising in front of those spearmen. Tremendous will be the crash when both armies collide their round shields and resonate when abutting each other... Well, it’s a beautiful die if you fall on that vanguard like a brave warrior who fights for his country... with courage fight for the homeland and the children, and dies without begrudging now our lives...

Those who dare, in a closed row, to fight melee and advance in the vanguard in fewer number die, and save those who follow them. Those who are left with nothing tremble without honour... Go into melee combat, with long spear or sword smite and finish the fierce enemy. Putting foot by foot, squeezing shield to shield, plume with plume and helmet to helmet, chest to chest fight against the other, handling the hilt of the sword or the long spear... Go forward, children of the citizens of Sparta, the city of the brave warriors! With the left hold firm your shield, and the spear brandish boldly, without worrying to save your life: that is not the custom of Sparta. Make the spirit of your heart strong and courageous, and do not fall in love with life when you are fighting men.

The Spartan ephebes assiduously studied Homer, whose many verses could recite. But of course, the military-physical training did not stop ever, and was always the main subject. As they were getting older some boys were placed in front of the gangs of younger children either as *paidonomos* or *mastigophora*. The desire of the veteran to make the rookie suffer to perfect him and cure him, teaching him

everything he had learned—and that occurs in any army—, was taken to squeeze the new generations and to excel the foregoing.

We have seen that all instruction was intended to cultivate Spartan abilities as will to power, decision-making, the pleasure of responsibility, valour, courage, bravery, stoicism, patriotism, the martial, the ability of leadership, sobriety, self-control, asceticism, austerity, sacrifice and suffering, courage, physical and moral toughness, the sense of duty and honour, fortitude, wisdom, psychological and spiritual balance; the quick wit, sharp and cold and chivalry education, character building, solemnity, respect, brevity, iron discipline, efficiency, holy obedience and aggression—a wide range of important and basic qualities, today endangered. But all these qualities would be useless if they were not used for something; if they had no objective, a single goal. Nietzsche wrote, ‘It is inexcusable that, having power, you do not want to dominate’. Any discipline, asceticism, self-control, the terrible pain, the fear, the danger, the risk, rivalry, hunger, thirst, sleepiness, exhaustion, cold, heat, discomfort, the hideous cruelty, the suffering and fighting, the beating, whipping, insults, blood splashing everywhere and the omnipresence of deeper death and higher life leading to a prodigious tension of life, were a wonderful and magnificent expression of how a whole lineage wanted to be: furious. And, at all costs, the absolute masters of their collective will be enthroned on Earth and mercilessly crush any enemy that arose. Are these bad feelings? Or, conversely, are the highest and most admirable sentiments sacred impulses that prompt to live, to fight, to destroy, to create, to renew and translate into some eternal memory? These were qualities and feelings that Indo-European humanity has lost and must be recovered.

What was the result of these qualities and feelings? What was the result of such an education, this discipline of great suffering? The result was a man of a superior type, with a cool head and insensitive to pain, suffering and discomfort, who used to think quickly in times of great danger and stress. A soldier well versed in all the arts of war who used to fight to achieve his goals, a martial man bred and trained to rule. A fearless and fearsome man, that despised his own life for the sake of his people; despised more the others, so he was hard and ruthless. A mighty stoic man also despised all material trifles of worldly life, and his only dedication was his brothers in combat, his loyalty to his country, and his devotion to his family and wishes of divinity for his race. A man accustomed to outdoor life forged an unbreakable bond with his land regarded as a sacred legacy, a

responsibility. A gymnast with impressive physical form, a true athlete. A warrior used to earn things by himself. Nothing done to him would break him: he was able to endure the most terrible pains and deepest spiritual tragedies as calmly as accepting the joys and triumphs. After having demonstrated the ability to obey, he earned the right to command.

Think of how Spartan children suffered the pain, fear, stress and exhaustion. What happened when they emerged from childhood? Into what they turned when growing and becoming men? How would the body of an adult Spartan look like? We can only imagine, but at his side the young athletes of the Athenian sculptures may seem harmless angels. The Spartan body was immediately distinguished for being very willowy, slender, dark-skinned not for race but exposure to the sun, air, moisture; to dry, fresh and saltwater, the skewers of vegetation, to stinging insects, dust, land, rock, snow, rain, hail and, ultimately, all kinds of weather. This would make the Spartan skin so stranded and hard as wood.

The relief of his body would be highlighted. The type of physical training had favoured the development of muscle mass concentration, hardness, strength, extreme flexibility and the purging of all grease and impurities. Thus, the Spartan would be fibrous and bulky at once, and would look lean and sharp. Vascular fat and softness would shine by their absence; blood vessels, ligaments, fibres, muscles, nerves and tendons would stand almost grotesquely and ultimately, everything would appear to be a rough, twisted, tense and compact mass of roots, branches, wires, tubes, cutting, marking and stones with the colour of the wood. Besides, we can figure out that their body would be entirely crossed by many scars. The marks of the lashes would be remarkable in many areas of the skin, but especially on the back. Each Spartan should be a differential map, with different types of signs of violence. Many would lack teeth, have a broken nose and scars on the skull and face: a legacy of melee combats and brutal ball games. The height of the Spartan, considering what their contemporaries have told us (remember Xenophon, though he lived in an already decadent stage of Sparta), must have been high. In Thebes skeletons have been discovered belonging to a Spartan garrison, of which 180 centimetres must be a normal height among them. Spartan's hair was long, usually blond. They were allowed to grow beards and took pride in their care, because for them the beard was a symbol of a free and accomplished man who chooses his life.

Their faces had a hard look, a strong expression highlighted by the intensely of the blue eyes bequeathed by their Dorian ancestors.

The animals are remarkable for their hardness, their instinct, their resistance to pain and hunger, bad weather, and for their ferocity. The Spartans, thanks to the energy that only comes with experience, motivation and a fanatical and methodical training, were able to beat them. Through self-sacrifice and the risk posed by blindly lunging the unknown and the extreme, they were able to answer the question of where the limits of man lay, and what man is capable when a supernatural will dwells within and takes firm roots throughout his being. We cannot even imagine how were the men of ancient times for their ferocity, determination and toughness. Well, of them all, the Spartan was the hardest and well-made, the most perfected and stronger. The instruction of the Spartans was brutal, but in one way or another, instructors have always unconsciously intuited that that is the best way to form good warriors.

On a much smaller scale, modern armies also employ brutality toward the recruits. The insults, shouting, offences, humiliation, beatings and hazing—modern initiations—help the novice to be ashamed of his former self, to get rid of it, forget it and change it to a personality that is coupled with that of his comrades: another piece of the puzzle that will become his unit. Often they are not called by names but by nicknames (“war names”) or numbers. Exhaustive exercises, inconvenience, discomfort, suffering, fear, stress, disgust and more serve to sustain and promote the recruit and his humility and respect before what excels him. Only when the applicant has *delivered himself* as a sacrifice, voluntarily touching bottom in strenuous suffering, he may start from scratch again in a new way, with a transformed personality purged of its blemishes and tempered in the fire and the hammer of an ideal; firm, fanatic, sublime and sacred. Today only the vaguest trace of all this stoicism has reached us.

Public punishments, extremely difficult testing, the victory of each gang and good sports scores helped to reinforce the prestige of the Spartan community. A community not only has prestige for those who do not belong to it, but its members feel that same prestige internally. This morality, this *esprit de corps*, increased the pride of belonging to such a community. The sacrifices that Sparta members underwent made everyone feel pride and honour. Every time a lad calmly endured a whipping session, every time another one beat a sport record, each time that, with his face torn and bleeding hands, the victorious fighter triumphed over himself and over probability,

the will of each member of the community was persuaded: *Such acts demonstrate the greatness of my community. I am proud to be with these men and will continue perfecting to reach their height.* Pride and elitism swelled as with fire. When called 'equals' to each other, they felt mutually proud. And when a weak fell from exhaustion during a march, when another was punished for moaning in a fight or under the lashes, when another fainted of pain, when another did not return from the forest or mountain, when another died in a career or of hunger, the same iron will read these happenings: *Such acts show that not everyone has the honour of belonging to our community, but that it must be won. I want to win this honour and I am on track. And I want the weak to surrender, leave or be removed from our community for the sake of it.*

They dismissed those who might besmirch the honour of the word 'equal' and such removal was a sacrifice that kept alive the flame of pride. This group is to the amorphous collectivity what the pack is for the flock.

Adult life

'To breed, to bleed, to lead'. —The
law of the English aristocracy of old.

At age twenty, after thirteen years of an atrocious training that tanned their bodies for the rest of their lives, with scarred skin and crossed backs for the whipping, young Spartans reached the critical point in their lives. They were destined for a solemn ceremony in which the diverse military communities called Syssitias (which could be defined as communal meals, guilds or Army clubs) formed to recruit members among the recently promoted. The Syssitias had from fifteen to twenty members. Some had more prestige than others, and they tried to keep up their fame by recruiting the new 'promotion'. While evaluating a candidate, his reputation, his toughness, his skill with weapons, his courage, his audacity, his presence, fitness and intelligence were considered.

The candidate presented himself in the table of the Syssitia he aspired to join. Syssitia members then deposited small pieces of bread in an urn. The contents of the urn were inspected, and if only one of the pieces had been deliberately flattened by one of the members, the candidate was rejected. Often it was the case that the best young, the most promising and famous, were disputed by several prestigious Syssitias, while the less remarkable were incorporated into the less demanding. In any case, it was rare that a young Spartan was denied

entry to any Syssitia. But in the unlikely event of being rejected by all, the young man in question became *hypomeion* (inferior). An outcast who ate alone because of being rejected even by the most mediocre Syssitias implied that the candidate was undesirable for his comrades. He had the option to clean his honour through courageous deeds, or to fall in battle. Joining a Syssitia meant that the member happened to be accepted by their peers as a Spartiate with all obligations, but would not acquire full citizenship rights until age thirty. That is, after thirteen years of training and after entering the Army, there were still ten years of probation which coincided with the period of greatest biological flourishing. Note that the criterion of the age of majority at twenty, and that other issues such as purity in matters of sex, was shared by the Germans. Julius Caesar said about them in *Gallic Wars*:

From childhood they devote themselves to fatigue and hardships. Those who have remained chaste for the longest time receive the greatest commendation among their people. They think that, by doing this, growth is promoted... And to have had knowledge [sex] of a woman before the twentieth year they reckon among the most disgraceful acts. However, there is some hypocrisy in them in body issues, since men and women bath naked together in rivers; and in their dresses so much of the body remains naked.

What is said here is exactly valid also for the Spartans who, as Indo-Europeans of tradition, drank from the same sources as the Germans. From an early age there was suffering, stimuli, glory and camaraderie to clear the path to manhood when it arrived, following *aidos* morale ('modesty', 'decency'). And even when maturity had arrived sexual abstinence was maintained until the young man was spiritually able to take control of his instincts. The end of all the preparatory stages was to accumulate energy and testosterone to grow; to complete without interference the biological alchemy that takes place in the male body during this stage.

In each Syssitia the member was required to provide food in the form of barley, wine, cheese, flour, figs, quinces and other fruits. If the member failed repeatedly to provide rations he was expelled from the Syssitia and degraded to *Perioeci* or *hypomeion*. It was easy to get rations: they came from the parcel of land (*kleros*) that each soldier was assigned, a plot of land that he seldom saw; worked by Helots and managed by his wife. Throughout all the state Sparta had 10,000 parcels of which about 6,000 were in the territories of conquered Messenia.

At the age of twenty, therefore, after having entered these military Syssitias, young soldiers were incorporated in the Spartan phalanx. They would be part of it, if they survived, until their sixty years: gradually ascending the ladder of command, merit and experience. They would spend most of their lives committed to the Army, although their operational period would be ten years, between twenty and thirty. From thirty they were allowed to live at home with their wives and perform public tasks to become citizens and enter the Assembly. Until then, they lived in military barracks and made all their meals with their Syssitia fellows. When they had free time they supervised the instruction of the younger generation and tried to teach them useful things, encourage them for the fights to discover the capabilities of each young man, and maybe even learn something from them occasionally. Other times they were given to the company of their elders to learn from them something useful, or to hear their stories and their reflections.

The Syssitias were very important institutions in Sparta, for when the men were not waging war they were training for warring better. And if not, they socialized with their comrades in these clubs. Only as a fourth place were family relationships ranked. The Syssitias were presided over by a statue of the god of laughter, introduced by the same Lycurgus. There the Spartan developed his humour and his sharp and terse conversations. There, men of every age and condition mingled. It was impossible, thus, the emergence of the 'generation gap' since all generations shared their experiences and concerns. There were no distinctions of wealth, only of valour itself, and the experience was taken into account when assessing a man. They were united by the fact of having passed the instruction, having had similar hardships, and being male Spartans. They were proud to be joining the phalanx alongside those who had amply demonstrated their toughness, bravery and righteousness. That was what made them brothers.

It was of immense importance that each Spartan contracted marriage and had many children, and in fact they imposed fines and penalties for late marriage and there was even a tax of bachelorhood. As for celibacy, it was a clear crime in Sparta and it was not even conceived. They were occasions of groups of girls beating up wandering bachelor men of an already certain age. Other witnesses recounted how in winter single males and females and even couples without children were stripped naked and forced to march through the city centre singing a song about how fair it was their humiliation,

because they had failed to fulfil the law. Being single at a certain age—around twenty-five—was a disgrace comparable to cowardice in battle, since Spartan femininity was completely healthy, pure and trained to provide exemplary wives and proud mothers. These women were perfectly at the height of a Spartan. Under this natural viewpoint it was a crime that existing perfectly healthy girls a lad deprived the race of offspring. Plutarch tells a revealing anecdote. A famous and respected Spartan general called Dercyllidas came at a meeting and one of the young Spartans refused to relinquish his seat, as he should, ‘because you do not leave a child that would relinquish the seat to me’. The young man was not reprimanded or punished, because he was right. High rates of birth were favoured through incentives and awards to large families, plus the releasing of communal pay of those who had more than four healthy children. This, along with the practical obligation to marry, was aimed at encouraging the multiplication of the race.

The same occurred in the Nazi SS, where we can see how they tried by all means to multiply the progeny. Like the Spartans, the SS favoured the high birth rate among its members, punishing those who did not reproduce. Some single officers were even threatened with expulsion, and were given a year to get married. In other cases, when a fighter of the SS had lost all his brothers, he was often allowed a leave period to ensure a large family before returning to the front. The alleged reason was that the State was interested that his blood would not be lost for the future. This policy healed the previous genocide of countless chaste, good men in medieval Europe: particularly the members of military-religious orders such as the Templars. Both the Spartans and the SS were a *sippenorden*, a racial order or religious-military order: racial clans who wanted to be eternal on earth, materially eternalized through their children and their descendants. We gather, in any case, that the Spartan population growth should not be as great as many imagine, because despite its abundant children many died in eugenic selection and childrearing, and others during the instruction or infectious diseases expected by natural selection. Concerning the superfluous, the Spartan philosophy was: ‘If it is not essential, it is a hindrance’. Everything that was not necessary for survival was banished with disdain. The jewels, ornaments, extravagant designs, garish colours and other burdens and distractions, were excised from Sparta. The luxury and decor were nonexistent. To the Spartans it was strictly forbidden to trade with

gold or silver, and the possession of it was severely punished, as well as the use as ornaments or jewellery.

The Spartan state itself refused to make coins of any kind. As a tool for exchange of goods (that is, money), iron bars were used (Laconia had important iron mines). They were so big, ugly and heavy that few people wanted to accumulate them, hide them, or possess them (we could add also to count them, pet them and watch over them with curiosity as did the greedy with the beautiful gold coins). Moreover, the bars were not accepted outside of Sparta. Plutarch says, referring to the Spartan 'currency' that 'no one could buy with it foreign effects, nor it entered the trading ports, nor reached Laconia any wordy sophist, greeter or swindler, or man of bad traffic of women or artificer of gold and silver' (*Life of Lycurgus*, IX). In short, it was not easy to fiddle with this money; nor deal, bribe, steal, smuggle or enter into contracts with foreigners; nor could vices appear such as gambling or prostitution. The greedy was exposed, as it needed a barn to store his entire fortune. And if someone happened to cut the handlebars and hide them, the manufacturers of these—when it was red-hot—dipped in vinegar, which made it lose ductility and could not be worked or moulded. I cannot resist noting that the use of iron as money in Sparta is archetypal and symbolic. While other states abandoned themselves to gold, Sparta adopted the rough metal. While other, softer states often aimed at recreating the Golden Age in its nostalgic narcosis, Sparta adapted itself to the hard times of the Iron Age. Sparta really was a true daughter of the Iron Age: a jewel among ferments of decomposition of the autumn evening light. It was in Sparta where the understanding of a type of superior wisdom was kept: not the golden and regressed and senile wisdom, but the new wisdom of iron. Thanks to all the measures of sobriety, coarseness and austerity, Sparta escaped the cosmopolitan, false soothsayers, jewellers, merchants, liars, drug dealers and other eastern specimens, who refused to go through a state where there was virtually no money; the little that existed was an unwanted burden to his owner, and its inhabitants were all proud, xenophobic and incorruptible soldiers.

Plutarch said that for the Spartans 'money lacked interest or appreciation'. Both the contempt of material and fleeting pleasures like money itself points to an ascetic, anti-materialist and anti-hedonistic society. Nietzsche repeated, like other Eastern teachers: 'Whoever has little is in no danger that he will be owned. Praise that simple poverty!' The Spartans were taught that civilisation itself, with

its luxuries, comforts, riches, its effeminacy, lust and complacency, was a dilutional factor: something countless times certificated by Schopenhauer and Nietzsche, who admired the ascendant and uncontaminated world of the barbarians, of which the Spartans were the ultimate, more refined and perfected expression. Sparta did not have to be contaminated by this dangerous Eastern influence: first, because it had the abundant labour of the Helots and, for racial reasons, it did not allow immigration and the slave trade. Sparta saw itself as the repository of ancient Hellas, and especially Dorian customs and thus they also saw the other people of Greece—except Athens.

From age twenty-five Spartans were allowed to eat with their wives, occasionally. From age thirty (the age at which the growth hormone decays) Spartan discipline relaxed, especially on the communal aspects. The Spartan left, then, the military barracks and went to live in his home with his wife and children (though by now probably some of his sons would be suffering under state supervision and instruction). They joined the Assembly, a popular organism to be discussed later, performing any duty of the state, a responsibility assigned to him: like army commanders, *harmost* (military governors) among the Perioeci and envoys from Sparta abroad. They passed, then, to be citizens with all the rights and all the duties.

At sixty years old, if he came to that age and if he had the honour of being selected, the Spartan became part of the Senate. Being a senator was for life. Spartan old age enjoyed immeasurable respect from the countrymen, who unconditionally revered their elders as repositories of wisdom and experience, and as a link connecting the past with the present, just as the youth is the bond that unites the present with the future. The Spartans revered the elders even if they were not Spartans. As an example of the latter we have a story that happened in the theatre of Athens while some Spartan ambassadors were inside. An old man entered the theatre and no Athenian rose to cede the seat, acting as if they didn't know. However, upon arrival at their place of honour all the Spartan ambassadors rose in unison to cede the place. And then the Athenian audience applauded the noble gesture. 'All Greeks know good manners', said one of the ambassadors, 'but only the Spartans behave following them' (*Life of Lyscurgus*, IX).

‘Man shall be trained for war, and woman for the recreation of the warrior: all else is folly’. —Nietzsche

So far we have examined in detail the Spartan man. It is time to consider the woman and to direct our attention towards her. The Spartans were perhaps the clearest representation of women of honour in the Iron Age, raised under a system that brought out their best qualities. It is a paradox that, under resounding patriarchy, women enjoyed freedoms; and it may sound odd that in a military state where women should have nothing to do with the state, they had more rights than women in any other Greek city. The German ideologue Alfred Rosenberg wrote:

Sparta offered the example of a well-disciplined state and was devoid of any female influence. The kings and the ephors formed the absolute power, the essence of which was the maintenance and expansion of this power through the increase of the Dorian upper stratum with its disciplined outlook.

The Indo-Europeans were strongly patriarchal nations, whose most representative word was precisely the ‘fatherland’, in Latin *patria* (father). In Germanic languages—German *Vaterland* and *fatherland* in English—the words mean ‘land of the fathers’. Sparta itself was patriarchal to the core, but as we shall see, the Spartans were not in any way unfair or oppressive to their wives. Women have enjoyed an impossible freedom in the effeminate societies where everything is focused on materialism and enjoyment of earthly, temporary pleasures where the woman becomes a *betaera*: a passive object of enjoyment and distorted worship.

Sparta, a state so hard and so manly, was the fairest of Hellas in everything concerning their women, and not for mollicodding, spoiling or flattering them. Sparta was the only Greek state which instituted a policy of female education, outside the knowledge of the home and children that every woman should own. Sparta was also the state with the highest literacy rate of all Hellas, because Spartan girls were taught to read like their brothers, unlike the rest of Greece where women were illiterate.

In the rest of Greece, sometimes newborn girls (remember the myth of Atalanta), even if they were perfectly healthy (just like in China today) were exposed to death. Many parents almost considered

a disgrace the birth of a girl, and finally all that was achieved was to produce an imbalance in the demographic distribution of the sexes. But Sparta had more women than men, because their exposure of girls was not as severe; because girls did not pass the brutalities of male instruction, because they did not fall in battle, and because men were often on the campaign. Spartans who felt at home should, therefore, always thought in terms of mothers, sisters, wives and daughters: the Homeland, the sacred ideal, had a female character; and protecting it amounted to protect their women. Men did not protect themselves: they were the remote shell of the heart, the sacred heart, and sacrificed themselves in honour of that heart. In Sparta more than anywhere else, females made up the inner circle, while males represented the protective outer wall.

Spartan girls received food in the same amount and quality of their brothers, which did not happen in the democratic states of Greece, where the best food pieces were for boys. Spartan girls were placed under an education system similar to the boys that favoured their skills of strength, health, agility and toughness in outdoor classes, but were trained by women. And they were not educated in that blind fanaticism inculcated to excel, sacrifice and desire—that feeling that among boys brushed the desire for self-destruction. For girls, on the other hand, the emphasis was put in the domain and control of emotions and feelings and the cultivation of the maternal instinct. It favoured that youths of both sexes trained athletically together, as it was expected that the lads would encourage the fair sex to excel in physical exertion.

The hardness, severity and discipline of female education were, in any case, much lower than those of the Agoge, and there was much less emphasis on the domain of the suffering and pain as well as aggression. Punishment for Spartan girls was not even remotely as cruel as the punishment for boys, nor were torn out from their family homes at seven. After seeing the almost supernatural prowess that meant male instruction, the education of girls, despite being exemplary, is not impressive.

But why was all this about, apart from the fact that all men were active in the military and therefore needed more self-control and discipline? Simply put, the man is a ticking time bomb. In his insides it ferments and burns all kinds of energies and essences that, if not channelled, are negative when poured out as these forces come from the 'dark side', which first inclination is chaos and destruction. The aggressiveness of man, his instinct to kill, his tendency to subdue

others, his sexual boost, greatest strength, courage, power, will, strength and toughness, make that he has to be subjected to a special discipline that cultivates and channels those energies in order to achieve great things, especially when it comes to young healthy men with powerful instincts—under penalty of which his spirits suffer a huge risk. Asceticism itself (as a sacrifice) is much more typical of a man than a woman. In fact, the Indo-European woman was never subjected to disciplinary systems as severe as those of the ancient armies. She was considered by the men of old as a more ‘magical’ creature because she was not hindered by the roars of the beast within. For all these reasons, it was fair that male education was more severe and rigorous than the female: that is how you train the beast. ‘It is better to educate men’ Nietzsche put in the words of a wise man who suggested disciplining women.

The main thing in the female rearing was physical and a ‘socialist’ education to devote their lives to their country. In this sense it was similar to men’s education, only that in their case the duty was not shedding her blood on the battlefield, but to keep herself alive the home, providing a strong and healthy offspring to her race and raise them with wisdom and care. Giving birth is the fruit of the female instinct that renews the race: that was the mission inculcated in the girls of Sparta.

Spartan women ran, boxed and wrestled in addition to using javelin and disc. They swam, did gymnastics and danced. Although they did participate in sports tournaments, women were barred from the Olympics because of the rejection of the other Hellenic peoples, infected with the mentality whereby a lady should rot within four walls. We see that, while Greek sculptures represent well the ideal of male beauty (think of the *Discobolus* by Myron), they did not in the least approach the ideal of Aryan female beauty: all women in female statues represented amorphous, not very natural, non-athletic bodies albeit with perfect facial features. Had the Spartans left sculptures of women, they would have represented better the ideal of beauty because they, unlike the other Greeks, had a clearly defined feminine ideal. It was clear what a woman had to be. As for female austerity, it was pronounced (though not as much as the one that men practiced), especially compared with the behaviour of the other Greek women, so fond of the colours, superficiality, decorations, objects, and with a hint of ‘consumerism’ typical of civilised societies. Spartan women did not even know the extravagant hairstyles from the East and they wore, as a sign of their discipline, their hair up with simplicity:

probably the most practical style for a life of intense sports and activity. Also, all kinds of makeup, decorations, jewellery and perfumes were unknown and unnecessary for Spartan women, which proudly banished all that southern paraphernalia. Seneca said that 'virtue does not need ornaments; it has in itself its highest ornaments'.

One purpose of raising healthy and agile women was that Spartan babies, growing within solid bodies, were born as promising products. According to Plutarch, Lycurgus 'made the maidens exercise their bodies in running, wrestling, casting the discus, and hurling the javelin in order that the fruit of their wombs might have vigorous root in vigorous bodies and come to better maturity, and that they might come with vigour to the fullness of their times, and struggle successfully and easily with the pangs of childbirth' (*Life of Lycurgus*, XIV).

Spartan women were prepared, since childhood, to childbirth and to the stage where they would be mothers, teaching them the right way to raise the little one to become a true Spartan. During this training, Spartan women were often babysitters, acquiring experience for times when they would receive the initiation of motherhood. They married from age twenty, and did not marry men who surpassed them greatly in age (as in the rest of Greece), but with men their age or five years older or younger at most. Age difference between the members of a couple was poorly viewed, as it sabotaged the duration of the couple's fertile phase. The aberration of marrying girls of fifteen with men of thirty was not even remotely allowed: something that did happen in other Hellenic states where parents came to force unions whose age difference was of a generation. Nor was allowed in Sparta another abomination, which consisted of marrying girls with their uncles or cousins to keep inherited wealth within the family: an altogether oriental, non-Indo-European and unnatural mentality. Other practices, such as prostitution or rape, were not even conceived. Or adultery. One Geradas, a Spartan of very ancient type, who, on being asked by a stranger what the punishment for adulterers was among them, answered: 'Stranger, there is no adulterer among us'. 'Suppose, then', replied the stranger, 'there should be one'. 'A bull', said Geradas, 'would be his forfeit, a bull so large that it could stretch over Mount Taygetus and drink from the river Eurotas'. Then the stranger was astonished and said: 'But how could there be a bull so large?' To which Geradas replied, with a smile: 'But how could there be an adulterer in Sparta?'

Such, then, are the accounts we find of their marriages.

In other Greek states, male nudity was common in religious and sports activities, and this was a sign of their arrogance and pride. Female nudity, however, was banned as the very presence of women in such acts. But in the processions, religious ceremonies, parties and sports activities of Sparta, girls were as naked as the young. Every year during the Gymnopaedia, which lasted ten days, the Spartan youth of both sexes competed in sports tournaments and danced naked. (This was another suggestion of Plato in his *Republic* as well as one of the observations made by Caesar on the Germans.) It was felt that, attending sporting events, the young Spartan would be able to select a well-built husband. Today nudist activities of this type would be ridiculous because people's nudity is shameful; modern bodies are flabby and lack normal forms. The modern individual tends to see an athletic body as an outstanding body, when an athletic body is a normal and natural body; it is non-exercised types which are abnormal. Recall Nietzsche's reflection: 'A naked man is generally regarded as a shameful spectacle'. However, at that time, witnessing such a display of health, agility, strength, beauty, muscle and good constitutions should inspire genuine respect and pride of race.

The Hellenes of the democratic states argued at the time that the presence of female nudity could cause leering looks, but the fact is that the Spartans took it all with ease and pagan nonchalance. Moreover, young Spartan women that identified an awestruck voyeur used a clever string of jokes that made him a fool in front of the entire stadium, full of solemn authorities and attentive people.

In some ceremonies, the girls sang about boys who had done great deeds or dishonoured that had led to bad. They were, in some way, the demanding voice of the Spartan collective unconscious, which ensures the courage and conduct of men. Not only in the songs appeared the pouring of their opinions, but in public life: they did not overlook a single one; they were not gentle, but were always criticising or praising the brave and coward. For men of honour, opinions on the value and manhood were more important if they came from female voices worthy of respect: the criticisms were sharper and praise more restorative. According to Plutarch, the Spartan woman 'engendered in young people a laudable ambition and emulation'. That is why relationships with women not softened them, but hardened them even more, as they preferred to be brave and conquer their worship.

And what was the result of the patriarchal education on the young girls? They were a caste of women on the verge of perfection:

severe, discreet and proud. Spartan femininity took the appearance of young athletic, happy and free, yet serious and sombre. They were, as the Valkyries, perfect companion of the warriors. Trophy-women insofar as they aspired for the best man, but physically active and bold; very far, then, from the ideal of 'woman-object'.

In all Hellas, Spartan women were known for their great beauty and respected for their serenity and maturity. The poet Alcman of Sparta (7th century BCE) dedicated a poem to a woman champion competing in chariot races, praising her for her 'golden hair and silver face'. Two centuries later, another poet, Bacchylides, wrote about the 'blonde Lacedaemonians', describing her 'golden hair'. Given that the dyes in Sparta were banned, we can deduce that racism, and the Apartheid instinct of the Spartans for aboriginal Greeks, was strong enough so that no more and no less than seven centuries after the Dorian invasion, blond hair still predominated among the citizenry of the country.

In a comedy called *Lysistrata*, written by the Athenian playwright Aristophanes (444-385 BCE), there is a scene where a crowd of admiring Athenian women surround a young Spartan named Lampito. 'What a splendid creature!' they said. 'What a skin, so healthy, what a body, so firm!' Another added: 'I've never seen a chest like that'. Homer called Sparta *Kalligynaika*, meaning 'land of beautiful women'. On the other hand, do not forget that the legendary Helen of Troy, the most beautiful woman in the world, was originally Helen of Sparta: an ideal that was stolen by the East and that not only Sparta, but the whole Greece recovered through fighting and conquest. (The very image of Helen of Sparta has to be purified. Far from the common vision that Hollywood has shown us: her disordered spirit by the outburst of Aphrodite.) Spartan women were superior in all respects to the other women of their time and, of course, today's women. Even in physical virtues, courage and toughness they would outstrip most modern men. Their severity was the best company to their husbands and the best raising for their children, and she demanded the greatest sacrifices. An anecdote recounts how a Spartan mother killed his own son when she saw he was the sole survivor of the battle and that returned home with a back injury, that is, he had fled rather than fulfil his sacred duty: immolation. Another Spartan mother, seeing her son fled the combat, lifted her robe and asked in the most merciless crudeness if his intention was to, terrified, return from where he came. While other mothers would have said 'poor

thing!' and stretched their arms open, Spartan mothers did not forgive.

Tacitus wrote that the mothers and wives of the Germans (whose mentality was not too different from the Spartan) used to count the scars of their warriors, and that they even required them to return with wounds to show their readiness of sacrifice for them. The Spartans believed that in their wives lived a divine gift, so these women sought to maintain the high standard of the devotion their men professed. Furthermore, women were convinced that in their men lived the nobility, courage, honesty, power and righteousness typical of the male, along with the notion of duty, honour and the willingness to sacrifice; and men also sought to keep up with such an ideal. Again, we find that the ancient woman did not soften the man, but helped to improve and perfect him because the man felt the need to maintain integrity before such women. Thus, women remained alert and they did the same with them, having in their minds that they themselves were ideals for which their men were willing to sacrifice themselves. Thus, a virtuous circle was created. The woman was a motif not to give up the fight, but precisely a reason to fight with even more fanaticism.

Other Greeks were outraged because the Spartan women were not afraid to speak in public; because they had opinions and, what is more, their husbands listened. (The same indignation the Romans experienced about the greater freedom of Germanic women.) Moreover, since their men were in constant military camp life, Spartan women, like the Vikings, were responsible for the farm and home. They managed the home resources, economy and self-sufficiency of the family, so that the Spartans relied on their wives to provide the stipulated food rations for their *Syssitias*. Spartan women—again, like Germanic women—could inherit property and pass it, unlike the other Greek women. All this female domestic administration was, as we see, similar in Germanic law, where women boasted the home-key as a sign of sovereignty over the holy and impregnable family house, and faithfulness to the breadwinner. Home is the smallest temple that may have the smallest unit of blood, the cell on which the whole race is based: the family. And the bearer of the key had to be forcibly the mother.

A society at war is doomed if the home, if the female rear, is not with the male vanguard. All the sacrifices of the warriors are just a glorious waste, aimless and meaningless if in the country no women are willing to keep the home running, providing support and spiritual

encouragement to the men on the field and, ultimately, giving birth to new warriors.



A soldier far from home, without a country, an ideal or a feminine image of reference—a model of perfection, an axis of divinity—immediately degenerates into a villain without honour. Conversely, if he can internalise an inner mystique and a feminine symbolism that balances the brutality he witnesses day after day, his spirit will be strengthened and his character ennobled. Sparta had no problems in this regard; Spartan women were the perfect counterpart of a good warrior.

Even marriage was tinged with violence. During the ceremony, the man, armed and naked, grabbed her arm firmly and brought the girl 'by force' as she lowered her head. (According to Nietzsche, 'The distinctive character of a man is will; and in a woman, submission': in Spartan marriage this was truer than anywhere else.) This should not be interpreted in a literal sense of rapture, but in a metaphorical sense and ritual: a staging of Indo-European mythologies are numerous with references of robbery, abduction and the subsequent liberation of something holy that is necessary to win, earn the right to own it. The fire from the gods, the golden fleece, the apples of the Hesperides, the grail of Celtic and Germanic traditions and the sleeping Valkyrie are examples of such sacred images. Cherished ideals not to be delivered free but conquered by force and courage after overcoming difficult obstacles, and thus ensured that only the most courageous were able to snatch it and own it, while the weak and timid were disqualified in the fight. On the other hand, can

we not find a similarity between the Spartan marriage ritual and the Indo-Iranian *sveyamvara* marriage by abduction allowed to warriors, and in the case of the Sabine abducted by Latins in the origins of Rome, and the same type of marriage allowed to the old Cossacks? In the Indo-Aryan writing, the *Mahabharata*, we read how the hero Arjuna abducted Subhadra ‘as do the warriors’, marrying her. Again, it was not a literal rapture but rather the conquest of the sacred through respect and strength what rendered the sacred fall before the hero.

In Spartan marriage, then, we see how the Spartan woman was elevated to the status of a divine ideal and not given by her parents to a man chosen by them (as in other rituals of marriage, which makes the bride an object of barter), but the brave man had to earn her. In fact, in Sparta it was not allowed that parents had anything to do with the marital affairs of their offspring; it was the couple that decided their marriage, allowing that preferences and the healthy instincts of the youths would be unhindered, making it clear that to possess a woman of the category of the Spartan it was not enough wealth, parental consent, marriage arrangements, dialectics, seduction or false words. It was necessary to make an overwhelming impression: be robust and noble and genetically worthy.

The Spartan marriage ceremony—dark and almost sinister in its direct crudeness—is the height of the patriarchal warrior society, and one of the most eloquent expressions of patriarchy that governed in Sparta. Lycurgus sought to establish military paranoia and a perpetual environment of war even in marriage. Just as children had to procure their food by hunting and pretending to be in the enemy zone, an adult man should also win his chosen one by pretending to be in hostile territory by ‘abducting her’ in remembrance of a dangerous time that was not kind for romance and lovers. This again made evident how little parents were involved in a plot like this: in ancient times, if they refused to consent to the marriage, the young man performed a daring raid and, with the complicity of his fiancée, ‘abducted her’.

With the Spartan marriage system it was also subtly implied that, as Nature teaches, not everyone was entitled to a female. To be eligible for this right it was necessary for a man to pass a test: eugenics, childrearing, education, entry into the Army Syssitias and the mutual fidelity of a young female belonging to the same call-up year, which in turn he gained through observation and knowledge at sporting events, popular and religious, and a long loving friendship whose latent purpose should remain hidden from the rest of society.

Throughout all these phases the man conquered his beloved girl. The unconquered woman had to prove nothing. She chose her fiancé and had the say as to accept her future husband. Ultimately, it was she who willingly indulged in complicity, leaving herself to be ritually 'kidnapped' by the man of her choice.

After the ritual, the bride was taken to the house of her in-laws. There they shaved her head and made her wear clothing like a man. Then she was left in a dark room, waiting for the arrival of the groom. All this is extremely difficult to understand for a modern Western mind and it is not from our point of view that we should try to understand it, but putting ourselves at the time keeping in mind that both Spartan man and woman belonged to an Order. This last—totally sordid—phase served to impress upon the newlyweds the notion that the secrecy and discretion of their relationship were not over, and that they had not yet earned the right to enjoy a normal marriage. For the woman it implied initiation, sacrifice and a new stage. She was stripped of her seduction skills and her awareness of being attractive. For the man, it was beneficial to make him appreciate what mattered to his wife: not clothes, hair or ornaments but her body; her face and character.

Consuming an act in these gloomy conditions and absolutely hostile to romance and sexual arousal was for both the man and the woman the least imaginable stimulating, so that gradually they became accustomed to the physical sensations arising from the sexual act, but without the additional psychological stimuli such as a more feminine look in the woman and a gentler environment—stimuli that tend to boycott male stamina, moving him to abandon himself to pleasure and rest on his laurels. Therefore, this staging was not much inspiring sexually in short term, but instead was very stimulating in long-term in a subtle way: slowly, it was blown into the hearts of the lovers the longing for that which was not still allowed. So, by the time a woman had re-grown abundant hair, and the pseudo-clandestineness of the relationship was dissipated over time, both male and female were well-experienced adults who knew what they wanted and, despite it, had not suffered any loss in sexual desire but rather were more than ever prepared to appreciate and enjoy what meant a free physical relationship.

Lycurgus established that a man should be ashamed to be seen with his wife in loving attitudes so that the meeting took place in private and with greater intimacy and passion, and that the surrounding secrecy and hostility favoured the magic of the union: the

feeling of complicity and the true romance, which always has to have some secrets. (Plato said that holding hands and fondling should be the maximum carnal love shown in public.) The objective of this measure, too, was to promote mutual thirst for true knowledge, fascination, mystery, magic: the sacred short-circuit between man and woman, and—let's say it—the curiosity of the forbidden, so that their relationship had no public at all, but a private matter, to encourage that a man and a woman would not get tired of one another. The Spartan couple should have, then, powerful sexuality that oozed from healthy bodies and pure spirits, resulting in a clean eroticism and a positive lust necessary for the preservation of the race. In the words of Xenophon:

He [Lycurgus] noticed, too, that, during the time immediately succeeding marriage, it was usual elsewhere for the husband to have unlimited intercourse with his wife. The rule that he adopted was the opposite of this: for he laid it down that the husband should be ashamed to be seen entering his wife's room or leaving it. With this restriction on intercourse the desire of the one for the other must necessarily be increased, and their offspring was bound to be more vigorous than if they were surfeited with one another (*Constitution of the Lacedaemonians*, 1).

How, then, did the Spartans manage to be with their wives? In the *Syssitias*, a man stood quietly and left the room, ensuring that nobody saw him. (At night it was forbidden to walk with the lighting of any kind to promote the ability to move in the dark without fear and safely.) He entered his home, where he found his wife and where happened what had to happen. The man then returned to the *Syssitia* with his comrades in arms, wrapped in secrecy that almost touched the squalor. Nobody noticed anything. The sexuality of the couple was strictly private, even furtive and pseudo-clandestine so that no person would interfere with it and make the relationship stronger and, to quote again Plutarch, that their minds were always 'recent in love, to leave in both the flame of desire and complacency'.

Were Spartan relations normal, natural or desirable? No. Quite the opposite. They created a most unpleasant milieu, far from corresponding to some sort of 'ideal'. No sane person would want such a relationship as a way of seeking pleasure. For the Spartans, however, as a result of their peculiar idiosyncrasies, it worked. And yet, we see that boredom, repetition, lack of curiosity and monotony, the real demons in modern couples (and not an infrequent cause of dissatisfaction, infidelity, breakups or perversions that emerge when

breaking the routine) were uncommon in Spartan marriages. Spartan privacy and discretion were, in fact, the opposite of the relations of our days: pure appearance and social desirability with a public, not private basis. Spartans understood this important issue and lived in conformity with it. They favoured the meeting of men and women in popular events, but kept loving relationships strictly private. (Millennia later, the SS also understood it and on their tablets of values they firmly stamped: 'Maintain the mysterious appearance of love!') The strength of their love came from themselves, unlike the infantile current relationships whose fuel is the external world outside the couple, without which the couple is empty and cannot function. Spartan Romanticism was the epitome of love in the Iron Age: love in a hostile area and in difficult times. Marriage relationships were designed for the exchange to be beneficial. Today, the marriage almost invariably castrates the man, making him fat, cowardly, lazy, and turning the woman into a manipulative, hedonistic, whimsical and poisonous individual.

There was another controversial Spartan measure that had to do with the need to procreate. If a man began to grow old and knew a young man whose qualities admired, he could present him to his wife to beget robust offspring. The woman could cohabit with another man who accepted her, if he was of greater genetic value than her husband (i.e., if he was a better man). This was not considered adultery but a service to the race. Also, if a woman was barren or began to decline biologically, the husband was entitled to take a fertile woman who loved him, and he was not considered an adulterer. In Viking society, the kind of society that came from the ancient Dorians, if a woman was unfaithful with a man manifestly better than her husband, it was not considered adultery. All this may seem sordid and primitive, an annulment of the individual and 'reduce a man to the status of cattle'. But with the strong desire of offspring in Sparta they cared little about selfish or individual desires. To the forces of Nature and race, personal whims are unimportant: what matters is that the offspring are healthy and robust, and that the torrent of children is never extinguished. These peculiar measures, that in an undisciplined people would have provoked chaos, in the Spartans, used to discretion and order, did not cause any problems. On the other hand, we must avoid falling into the trap of thinking that all couples 'got laid'. In the majority of cases both partners were healthy and fertile and did not need any 'assistance'.

What was considered the birth in Sparta in the context of this natural mindset? A good way to explain it is quoting an Italian Fascist slogan, 'War is to the male what childbearing is to the female'. The duty of man was sacrificing his strength from day to day and shed his blood on the battlefield; the duty of a woman, to struggle to give birth and raise healthy children. Since their childhood that was the sacred duty they had been taught.

In this environment, a Spartan woman who refused to give birth would have been as unpopular as a Spartan man who refused to fight, for the woman who refuses to give birth sabotaged the sacrifice of the young warrior just as the man who refuses to defend home sabotaged the efforts of the young mother who gives birth. It would have been more than a sacrilege: a betrayal. Artemis, the most revered female deity in Sparta, was, among other things, the goddess of childbirth and was invoked when the young women were giving birth. In any case, labour for Spartan women should not have been traumatic, first because since their childhood their bodies were hardened and they exercised the muscles that would help them give birth; secondly because they conceived their children while they were still young and strong, and thirdly because they gave birth under a happy and proud motivation of duty, aided by a knowledge and a natural medicine confirmed by many generations of mothers and Spartan nurses.

The great freedom of women in Sparta did not imply that women were handed over leadership or positions of power. The woman was not on the driving wheel but on the inspiring, generating and conservative force. She did not dominate but subtly influenced, strangely reaffirming the character of men. A woman could be a priestess or a queen, but not meddled in the affairs of political and warrior leadership, because that meant taking a role associated with the masculine side. The woman was a pure ideal that must at all costs be kept away from the dirty side of politics and war command, but always present in society and the thought of the warrior, because that was where resided her mysterious power. It was in the mind of men where the woman became a conductive force, love memory or inspiration.

To Gorgo, queen of Sparta, wife of King Leonidas, a foreign woman once said that only Spartan women kept any real influence over men, and the queen answered, 'because we are the only ones who give birth to real men'. Again, they had influence over men, but not power. In ancient Scandinavian meetings, as an example of the

value of the feminine influence, only married men were allowed to vote. The man was the one who made the decisions, but it was assumed that he was not complete until he had at his side a complementary, feminine spirit, a Woman who could transmit certain magic every day, and inspired him with her reflections. Only then he was allowed to vote. In practice, every marriage was a single vote. In the other Hellenic states the female presence was banished, thus unbalancing the mentality and behaviour of the warrior, and finally facilitating the emergence of pederast homosexuality. The whole issue of Spartan femininity was inconceivable in the rest of Greece.

The Athenians called the Spartan women *fainomérides* ('those that show the thighs') as a reproach of their freedom of dress. This was because the Spartans were still using the old Dorian *peplos*, which was open in the waist side. It was part of women's fashion, more comfortable and lighter than the female clothing in the rest of Greece: where fashions flourished of extravagant hairstyles, makeup, jewellery or perfumes. It was a fashion for healthy Spartan women.



But the rest of Hellas, as far as women are concerned, was already infected with Eastern customs: which kept them permanently locked up at home, where their bodies weakened and their sick minds developed. The Athenian poet Euripides (480-406 BCE) was shocked at the fact that the 'daughters of the Spartans... leave home' and 'mingle with men showing their thighs'.

The government

Xenophon, in his *Constitution of the Lacedaemonians*, wrote:

Now once it had struck me that Sparta, despite having one of the lowest populations, had nonetheless clearly become the most powerful and most famous in Greece, I wondered how this had ever happened. But I stopped wondering once I had

pondered the Spartiate institutions, for they have achieved success by obeying the laws laid down for them by Lycurgus.

The Spartan power was not a cold bureaucratic machine in the dark about passions and impulses. It was a spiritual being that had taken root in the soul of every Spartan that was alive and had a will. Spartan leaders measured their quality in that they were able to be worthy of being receptacles and transmitters of such will, which was precisely the aim of their training and their discipline: to become the tools by which the Spartan state, intangible but irresistible, materialized on Earth and expressed its will. The whole organisation of Sparta was such a unique and exemplary power that we must focus now on its various political institutions after having addressed nurture, education, the military and marriage, which were themselves institutions.

A) *The diarchy.* The Spartan government was headed by two kings who ruled together. Being heads of the political, military and religious power, they carried out the jobs of chief priests and leaders of the Army. This curious sign of two-headed power came out not only because this way a king controlled the authority of the other, but as a symbolic stroke (remember Romulus and Remus) of the ancient, mythical kings. In the case of Sparta, both kings were symbolically related in religious worship with the mythical twins Castor and Pollux, supernatural giants endowed with overdeveloped senses, sons of Zeus and members of the *männerbund* of the Argonauts that, mythologically, were the first diarchs of the country. Each king chose two representatives to the oracle of Delphi. In wartime, only one of the kings was with the army, while the other remained to rule in the city. The belligerent king was obliged to be the first to go to war and the last to return. In combat, he also stood in the place of greatest risk—in the first row on the far right of the phalanx. In the first row of the phalanx, composed exclusively of officers, the shields formed a wall. As the shields were wielded with the left arm and the weapons with the right, the shield protected the wearer's left side and the right of the adjacent comrade. It was a great symbol of fellowship, for the protection of the right side depending on the adjacent comrade. However, the warrior who was on the extreme right of the shield lacked a partner to protect his right side, so he should be especially bold: it was the royal post.

It was the tradition that the king and the commanders who made war surround themselves with an elite guard of 300 selected men, the *Hippeis*. It is said that a Spartan aspired to this body and,

inexplicably, was glad when he was informed that he had not been admitted. A foreigner, unaccustomed to the Spartan ways, asked why he rejoiced and the Spartan answered, with the utmost sincerity, that he was glad that his country was well protected if you had three hundred men better than himself.

In the elite guard there always was at least one Spartan that had been crowned victor in the Olympic games, and certainly there was no lack of champions in Sparta, as in the various Olympic games from 720 BCE to 576 BCE of eighty-one known winners, forty-six—more than half—were Spartans; and of thirty-six winners of foot races, twenty-one were Spartans. And Sparta was the least populous state in Greece and its men were not ‘professional’ athletes specialising in a particular discipline, but full-time soldiers for which overall athleticism was a mere hobby. There was a Spartan wrestler who someone attempted to bribe to lose in a competition during the Olympic games. Having refused the bribe and winning the fight, he was asked: ‘Spartan, what good has earned your victory?’ He responded with a smile from ear to ear: ‘I will fight against the enemy next to my king’. The victors in the Olympic games were regarded as touched by the gods.

The first kings of Sparta had been the twin sons of King Aristodemus; henceforth, every king came from an ancient and legendary Spartan family, that of Eurysthenes and Procles, both claiming descent from Heracles, although Eurysthenes was more revered by his greater antiquity. Strange as it might seem, in all Hellas Spartan diarchy was regarded as the oldest in the world: a very remote descendant of a line going back to the very gods and the ancient, ‘among the snow’ Hyperborean homeland of the distant ancestors of the Hellenes. The princes were not educated in the standard *Agoge* like the other Spartan children. Their education strongly emphasised military skill and strategy, but added the notions of diplomacy and political thought. In addition, the princes were allowed to double food rations. In short, the diarchy of Sparta had a mystical and sacred character that permeated their subjects and inspired self-improvement. The kings were regarded as the embodiment of all that Spartan people had as divine.

B) *The Ephorate*. Under the kings, although in practice even more powerful, was a five *ephoroi* cabinet (ephors, or ‘guards’) called Ephorate. Originally they were the high priests of each of the five villages, districts or military garrisons that formed archaic Sparta, but their power gradually escalated once Lycurgus disappeared; they

somehow replaced him. The Ephorate was the most powerful institution of Sparta. It ran eugenics, parenting, education, the military and foreign policy, and also had the power to veto any decision from the Senate or the Assembly. They served as supreme judges and presided the diplomatic meetings and assemblies. Two ephors always accompanied the king in season, and had the power to call the kings to their presence to seek explanations for their behaviour if they acted wrong. They even had the power to arrest or depose them if necessary if an offence was committed, but they needed divine authorisation through an oracle. The ephors, who were elderly veterans selected for their prestige and wisdom, did not even stand up in the presence of kings, and it could be said they were their 'overseers', ensuring that no king was asleep in the laurels or fell into tyranny.

C) *The Senate.* Under the ephors was the *Gerousia*, the senate or council of thirty-lifetime *gerontes*, including the two kings and twenty-eight other citizens who have passed the age of sixty, selected among the volunteers from prestigious and old Spartan families. The Spartan senate tradition came from the thirty military chiefs who swore allegiance to Lycurgus during his coup.

D) *The assembly.* Called *Apella* or *Ecclesia*, this assembly was a popular body that included all Spartan males over thirty years, who elected the members of the Senate and the Ephorate. Sometimes they could approve or veto the decisions of the Senate, although they had no right to question the decisions of the ephors.

E) *On the elections.* It has been mentioned the existence of elections to choose leaders. These elections had nothing to do with the current elections, where the fashionable whim of a sheepish majority imposes an anonymous, and therefore cowardly vote lacking responsibility and maturity. In Sparta the ratings were made by acclamation: the candidate who received the most overwhelming cheers and the most tumultuous applause triumphed (Schiller wrote: 'the votes should be weighed, not counted'). Contrary to what it may seem, this method is smarter than the incumbent democratic, insofar as it empowered the candidate who always had the loyalty of the citizens, or at least its most determined mass, which is what matters. Do not forget that this citizenship had nothing of a mob since it was made up only of the Spartan males of more than thirty years whose loyalty, righteousness and strength were more than proven over twenty-three years of enormous sacrifices and privations. In case of doubt, they resorted to a simple method: supporters stood to one

side, and the other to the other side. So the vote was direct and those responsible could be called into account, in case of a wrong decision.

F) *Nomocracy*: the kings obeying the law. All these institutions and methods were certainly unique arrangements. Plato, speaking of the Spartan power wrote:

Megillus: And yet, Stranger, I perceive that I cannot say, without more thought, what I should call the government of Lacedaemon, for it seems to me to be like a tyranny—the power of our Ephors is marvellously tyrannical; and sometimes it appears to me to be of all cities the most democratical; and who can reasonably deny that it is an aristocracy? We have also a monarchy which is held for life, and is said by all mankind, and not by ourselves only, to be the most ancient of all monarchies; and, therefore, when asked on a sudden, I cannot precisely say which form of government the Spartan is (*Laws*, IV, 712).

The Spartans didn't split hairs and called their form of government *Ennomia*, that is, good order. They also called their system *Cosmos* as it was everything they knew: it was the world in which they moved and was unique concerning all other systems.

King Archidamus II of Sparta, the son of king Zeuxidamus, when asked who was in charge of Sparta, responded: 'The laws, and the judges according to the laws'. But these laws were not written down at all, but in the blood and the scars of the children of Sparta. They dwelt within men after a long process of training and internalisation that made them suitable depositories. Those were not girded dogmas blinded to the exceptions but perfectly flexible and adaptable rules to various cases. The kings voluntarily submitted to the laws, as they were considered a gift that the gods themselves had done to Sparta through the Lycurgus mediation.

In conclusion, in Sparta the laws of Lycurgus governed, a sort of nomocracy (as formerly in Brahmanic India or as Judaism to this day), so they made sure that Lycurgus in Sparta continued to rule even centuries after his death.

The Spartan religious feeling

In the dialogue *Protagoras* by Plato we can read:

And in Lacedaemon and Crete not only men but also women have a pride in their high cultivation. And hereby you may know that I am right in attributing to the Lacedaemonians this excellence in philosophy and speculation: If a man converses

with the most ordinary Lacedaemonian, he will find him seldom good for much in general conversation, but at any point in the discourse he will be darting out some notable saying, terse and full of meaning, with unerring aim; and the person with whom he is talking seems to be like a child in his hands.

Religion in Sparta played a major role, far above any other Greek state. Spartan supremacy was not only physical, but spiritual. This apparent contradiction is explained by the Hellenic religion, drinking directly from the original Indo-European religion: *a religion of the strong*, not a religion of self-pity and worship of the sick, the weak, the downtrodden and unhappy. In Sparta, also, that religion had been placed at the service of a shield specifically designed to withstand the rigors of the Iron Age. Hellenic polytheism was something deeply natural and vital, and is inextricably woven to the memory of the blood, as 'divinity consists precisely in that there are Gods and not one god'. Our ancestors made of their Gods spiritual monuments containing all those qualities peculiar to them that had made them thrive and succeed. They deposited in them higher feelings with which they gave way and perfected together a being who existed before in a fuzzy and dormant state. The creation of Gods is something capital when valuing a people, for the Gods are the personification of the highest ideals and values of that people. One can say that the Gods created the race, and the race their Gods. Through the Gods we can know the people who worshiped them, the same way that through the people—ourselves, our ancestors, our history and our brothers—we meet the Gods.

The peoples had their Gods and the Gods had their villages. Sparta worshiped typical Hellenic deities, although two among them acquired singularly relevant and important roles and became the most worshiped deities, even by the time of the Dorian invasion: Apollo and Artemis. They were twin brothers, reconfirming the cult of 'sacred twins'. Their father was Zeus, the heavenly father; and their mother was Leto, daughter of Titans, who to escape the jealousy of Hera (Zeus' heavenly wife) had to become a she-wolf and run away to the country of the Hyperboreans. Note here the presence of an important symbolic constant, the heavenly principle (Zeus, eagle, lightning) together with the earthly principle (Leto, wolf, Titan).

Apollo was the son of Zeus and brother of Artemis, the god of beauty, of poetry (he was called 'blond archpoet'), music, bow and arrow, youth, the sun, the day; of manhood, light and pride. He could predict the future and each year returned from Hyperborea in a

chariot drawn by swans. (As Lohengrin, the king of the Grail, with his boat, and like other medieval myths about the 'Swan Knight' as Helias: obviously a version of the Roman Helios in France.) Apollo presided over the chorus of the nine muses, deities that inspired artists, and lived on Mount Helicon. He was conceived as a young, blond and blue-eyed man, holding a lyre, harp or bow, and possessor of a manly, clean, youthful and pure beauty—'Apollonian' beauty. The mythology explained that in his childhood he killed the serpent Python (in other versions a dragon) setting in its place, with the help of the Hyperboreans, the sanctuary of Delphi. Heracles also killed a snake when he was a newborn. Such legends represent the struggle that initially led the Indo-European invaders against the telluric Gods of the pre-Indo-European peoples. Apollo received several titles including Phoebus ('radiant'), Aegletes ('light of the sun') and Lyceus ('born of wolf', as in some way were Romulus and Remus). As equivalents Gods of Apollo in other peoples we have Apollo Phoebus (Roman), Abellio or Belenus (Celtic), Baldur (German), Byelobog (Slavs), Lucifer (medieval heretics), Baal (Phoenician), the Beelzebub demonized by the Church and Belial: another demon of Christianity. Apollo was worshiped in the most important festival of Sparta, the Carneia. There they paid homage to the under-god in the figure of the ram. To carry out the rituals the priests chose five unmarried men who for four years should continue a vow of chastity.

Artemis was the sister of Apollo, daughter of Zeus, goddess of night, moon, bow and arrow; of forests, hunting and virginity, but also of labour and male fertility. Artemis was usually depicted armed with bow and silver arrows, wearing a short and light tunic or skins of wild animals, carrying her hair up and accompanied by a pack of hunting dogs. Her car was pulled by deer, the animal most associated with her, and in fact she is sometimes depicted with horns of deer, reminiscent of the most primitive paganism. She was chaste and virgin in perpetuity, and virgin were her priestesses, Melissa ('bees', another symbol of Artemis). She was harsh, stern, proud, sharp, wild, silent and cold: the result of a patriarchal work: the only model of female divinity able to command respect and devotion to such an ascetic and leathery virility as the Spartan. The Dorian Artemis equalled the Celtic Artio, the Roman Diana, and the Slavic Dievana, but she had nothing to do with the Artemis worshiped by a eunuch priests in the temple of Ephesus (Asia Minor, now modern Turkey): a Goddess of 'fertility' often depicted with black skin, multiple breasts, whimsical hairstyles, a body adornment and other oriental distortions. Dievana was

conceived by the ancient Slavs as a virgin Goddess associated with hunting and the moon. For the Poles, she was a young virgin who hunted in the forests. South Slavs imagined her running through the forests of the Carpathians, and other Slavic peoples imagined her accompanied by bears or a pack of dogs. All these configurations correspond clearly to the Greek Artemis or Roman Diana.

In Greek mythology Artemis was a mentor to the young Atalanta, who became the best runner of Hellas, and no one, not even a God, was closer to conquer her than the mortal hero Orion. Apollo and Artemis were, finally, the sacred twin couple; day and night, sun and moon, gold and silver. They were the juvenile archetypes of Spartan masculinity and femininity, respectively.

Sparta venerated the heroes of the *Iliad*, especially Achilles, but also Menelaus and Helen, kings of Sparta in Homer's mythology. Heracles was practically a Spartan national hero (remember that, according to tradition, he was the patriarch that founded the royal lineages of Sparta), and his figure was hugely popular among young men.

The city of Sparta had forty-three temples dedicated to various Gods and twenty-two temples dedicated to the heroes (including those of the *Iliad*), whose deeds inspired the flourishing generations; more than fifteen statues of Gods, four altars and numerous funerary tombs. There was also a temple dedicated to Lycurgus, worshiped as a god. In a city the size of Sparta, the number of religious buildings was very noticeable.

In religious ceremonies, men and women—particularly those in the age of dating—attended, entirely naked as they did during the processions, the tournaments, the beauty contests and the dances. This already implies that the Spartans were not ashamed of their bodies, but that proudly displayed them whenever they could because they were robust, well-formed and harmonious. These events were festivals of beauty, Dionysian ceremonies in which the body was worshiped and beautified by effort and sacrifice. According to Plato, a beautiful body promises a beautiful soul and 'beauty is the splendour of truth'.

The athletic custom of shaving the body hair and smear oneself with oil before a competition was of Spartan origin, although the Celts were given to body shave before battles. They sought thereby to extol the body; give relief, volume, detail, brightness and 'life' to the muscles, thus proudly displaying the result of years and years of gruelling physical training and strenuous efforts, probably to

find the best partner and/or gain prestige. The guilt and sense of sin that Christianity tried to impose in the field of body pride, made a man ashamed of the very things he was proudest. Judeo-Christian morality, by condemning hygiene, care, training and the preparation of the body as 'sinful', 'sensual' and 'pagan' gradually achieved that the European population—converted into an amorphous herd whose attitude to any hint of divine perfection was met with resentment and mistrust—forgot that their bodies also were a creation and a gift from the Gods.

For young people of both sexes such festivals served to become familiar with each other, because we think that Sparta was a city with few inhabitants; where, thanks to public ceremonies, everyone knew everybody by sight and was integrated into the popular. It was at these events where you watched and choose your future spouse. The competition also served to establish hierarchies of beauty, courage, strength, agility, hardness, endurance, courage, skill and speed; and the best men would join the best women, as might be the case for the coronation of a king and a queen in a contest, or a champion and a championess in a competition. In his *Republic* Plato said that it is necessary that the best men join the best women most of the time, and that the worst men join the worst women; and that you have to raise the children of the first, not those of the second. Thanks to this and the facilities and even obligations of marriage, the young Spartans married men and women between twenty and twenty-five years.

Let us imagine all those pagan cults of sacrifice, struggle, union and that glorification of the collective existence of a great people. That is pride, and socialist joy or nationalism: a cult for effort and struggle through which the Spartans themselves nourished themselves, as the warriors' deeds made that the youngest would want to match them and beat them, they longed for their opportunity to demonstrate their flowering qualities. Moreover, knowledge of the deeds of the society helped Spartans to know themselves; to be proud of their homeland, and to become aware of its grandeur and superiority. Everything was wisely designed for the burning of Spartan pride to last.

What would ritualism in such a 'socialist' country be? It was simple and austere, and the Spartans took it with fanatical solemnity, for all rituals were perfect and the result flawless. The rites had to be carried out at whatever cost.

It is known that before the battles the Spartans celebrated a sacrifice, usually a male goat: a fertility sign, and under no circumstances they fought before the ritual was consummated. There is the story of how this was practiced to an extreme once the enemy appeared during the ritual. The Spartans did not move from their positions until the ending of the ceremonial, even when the first enemy arrows started the killing and wounding others. When the ritual ended they fought and won the battle. Such kind of feelings, orbiting around rites in which they reproduced symbolic events, kept them in contact with the beyond: where the force of the fallen and the ancient fathers dwelt.

All these elements contributed to form a highly spiritual feeling: the Spartan felt himself as the summit of the creation, the favourite of the Gods: a privileged, magnificent, splendid, arrogant and godlike creature; a member of a holy seed, a holy race and a lucky 'link in the eternal racial chain', a protagonist of an unparalleled feat of an extremely profound mystical experience that he was convinced would end up leading him directly to the immortality of Olympus, as the semi-divine heroes he worshiped. He was proud of being a Spartiate because precisely the fact that to become one of them it was necessary to overcome the hardest ordeals made him feel a holder of the privilege. Nietzsche said, 'For a tree to reach Heaven with its branches, it must first touch Hell with its roots', and it is said that Odin went down to the huts before ascending to the palaces. This implies that only after passing the most terrible tests the warrior has earned the right to access to higher states. No pain or suffering leads to the drunken arrogance of the one who has not hardened and is unable to take the pleasure, power and luxury with respect, care, gentleness, veneration, humility and an almost apprehensive appreciation. The Spartans had reached the bottom, sinking into the whole tragedy of their atrocious instruction, and also had passed through all the manly sensations of fullness, health, vigour, strength, power, force, dominion, glory, victory, joy, camaraderie, reward and triumph. Having covered the whole emotional range that goes from pain to pleasure made them possessors of a wisdom exclusive for the heroes and the fallen, and surely no one could appreciate more the significance and importance of pleasures than the Spartans.

It existed in Sparta, as in other places, an initiating circle of priests and priestesses. Little is known about them except that they were selected men and women, initiated at specific sites in secret ceremonies called 'mysteries', which made them the repositories of

ancient wisdom and esoteric mystical orientation. In Greece, the mysteries represented what could not be explained rationally with words, but that was necessary to see and live it. The mysteries (of Delphi, Eleusis, Delos, Samothrace, Orpheus) became prestigious initiation schools, with important people attending from all Hellas with the intent of awakening the spirit. Much of what we know of them is related to a decadent age which had betrayed the secret, so the ritual was monstrously disfigured and the true mysteries went gone.

Mount Taygetos, a symbol of pride and elitism of Sparta, was also called Mount Dionysius because it was there where the Spartans worshiped this God in a mystery of elaborate ritual ceremonies, the mysteries of Dionysus. Dionysus is a kind of Hellenic Shiva (in Hinduism, Shiva is said to meditate on the top of Mount Meru): a divine, destructive and dancing archetype. Much confusion has arisen around Dionysus, so we will try to clean up the image of this God. The mythology explained that Dionysus was the son of Zeus (a masculine and heavenly principle) and of some earthly Goddess (an earthly, feminine principle) that, according to some versions, is Demeter, Persephone and Semele. Dionysius had been torn (like the Egyptian Osiris and the Vedic Purusha) and eaten by the Titans (chthonic entities) but, as the Titans ended up breeding men, all men have within them a spark of Dionysus. Zeus could save the heart of Dionysus and, planting it in the womb of his mother (in other versions, in Zeus' thigh), Dionysus was reborn and rose to the rank of 'twice-born'. Dionysus was the God of the strong instincts, of the fullness of life, spiritual abundance, the joy of life, transparent pleasure, gratitude; the joyful and furious frenzy of happiness that, wanting earthly eternity, needs the children. It was the God of the healthy and strong: of that popular pagan joy that overflows and creates in its abundant happiness—or destroys in its unbridled rage—; the God of the instincts that make one feel alive and rise the race above its material limitations or from everyday pettiness.

Over time, as Hellas was losing its purity, the cult of Dionysus was perverted (being a God of bodily, material and 'dark' impulses) and became a fat god of orgies: a noisy god of amusements, alcohol, promiscuity and insane hysteria. The Romans adopted this deformed god as Bacchus, and his followers (mostly cowardly, decadent, perverted, morbid and boring women of good families) made the cult degenerate into orgies including blood sacrifices, promiscuous sex and alcohol poisoning. The scandal around the Bacchanalia was such that

in 186 BCE the Senate of Rome forbade it and exterminated its followers in a great slaughter.

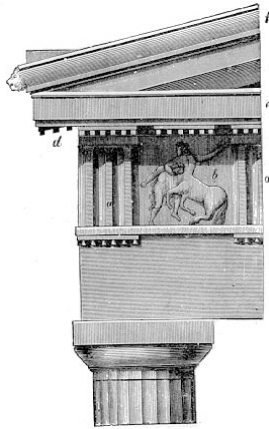
The supremacy over Athens

At this point, we must address the issue that will certainly be around the heads of many readers: the comparison Sparta-Athens. What city was better? Often we are told that Athens represented the artistic and spiritual summit of Greece and Sparta the physical and warrior evolution. It's not as easy as that. We must start from the basis that it is a great mistake to judge the development of a society for its commercial or material advancement. This would lead us to conclude that the illiterate Charlemagne was lower than anybody else present, or Dubai the home of the world's most exalted civilisation.

It is necessary to better assess the spirituality, health, individual quality and the genetic background of which a society is depository. This could take us into unusual lands, for instance, that the Cro-Magnon culture was highest that has stepped on the planet. As already mentioned, not without reason it has been said that the whole Spartan state was an order, a union of warrior-monks, as the Spartans zealously cultivated a discipline and ancient wisdom that most Greek states had lost. Many have noticed that the harsh Spartan discipline practices have a distinctive touch of a warrior yoga, meaning that any ascetic yoga practice would help the physical, mental and spiritual improvement. In Sparta everything worked within the mystique and the uttermost devotion of the people of Greece, and it is a huge mistake to believe that the only polished Spartan instruction was the body.

Thus we come to the important subject of art. It usually happens that it is a common argument to vilify Sparta. The Spartans used to say that they carved monuments in the flesh, which implied that their art was a living one: literally them, and the individuals that composed their homeland. But Sparta also had conventional art as understood in the present. It was famous throughout Greece for its music and dance (of which nothing has survived), as well as its highly prized poetry that has come to us fragmented. Its architects and sculptors were employed in such prestigious places as Delphi and Olympia, and imposed a stamp of straight simplicity and crystal clarity in their works. The best example of this is the sober Doric style, a direct heritage of Sparta that became a model not only for countless temples throughout Greece, as the Parthenon in Athens itself, but

also for the classic taste of later Europe that has endeavoured to continue the legacy of Greece and Rome.



The Greeks, and particularly the Spartans, studied ‘physiognomy’ to interpret the character, personality, and ultimately the soul of an individual based on physical features, especially of the face to the point that ugliness in certain Greek states was practically a curse. It was also believed that beauty and a willingness of the features should be an expression of noble qualities necessary for a beautiful body bearer, if only dormant. The creators of the Greek statues made them with that knowledge of the human face and the perfect proportions in mind, and therefore represented not only a beautiful body but also a beautiful body carrying a beautiful soul. The blind rage with which the Christians destroyed most Greek statues indicates that they greatly feared what they represented, because in them the Hellenes fixed and settled, once and for all, as a goal and template, and ideal: the human type that Christianity would never be able to produce.

Many other Greek states suffered from a taste for the exotic and the cosmopolitan in which all empires fall when they neglect their attention, authenticity and identity. Gobineau called Athens the most Phoenician of the Greek cities (*Essay on the Inequality of Human Races*, Book IV, Chapter IV). Athens, with the plutocracy of Piraeus, with its mob of merchants, charlatans, noisy slaves, acrobats, pseudo-intellectuals, pundits, soothsayers and false Egyptian magicians; sumptuous clothes, rich food, spices, incense, colours, flavours, perfumes, obscene riches, deformed mystery cults, orgiastic ceremonies, prostitution, alcoholism, dirt, disease, and finally rampant decay in demagoguery including cosmopolitanism, hedonism,

homosexuality, multiculturalism and miscegenation, was farther from the European ideal than Sparta, which did not embrace this filth (only when it was not Sparta anymore). Spartiates remained essentially rustic, rough and authentic. In Athens there emerged countless philosophical schools (some of them, as the sophists and cynics, reflecting a decadent spirit) which attests the chaos and contradictions within the Athenian citizenship and the national body itself. Demagoguery and the sagacity of the slave, the shopkeeper, the merchant, the Phoenician dealer, and the nomad of the desert began to leave a mark. And this is acclaimed by historians of philosophy (Julius Evola pointed out the pleasure with which modern civilisation sees in Athens the origin of democracy). In Sparta people did not ramble or speculated because its inhabitants knew the laws of the land, the sky and the species; and lived in agreement with them with no hustle, speculation, or absurd discussions.

The Athenians despised them because they considered the Spartans brutal and simple. The Spartans despised Athenians because they considered them soft and effeminate even though the Athenians, as Greeks, were also great athletes—though never to the level of the Spartans. It is said that a Spartan who contemplated a painting depicting victorious Athenians was asked: ‘Are those Athenians brave?’ He replied: ‘Yes, in the painting’.

There was a latent rivalry between the Ionian people of an Athens influenced by Asia Minor, and the Dorian people of Sparta directly influenced by their Nordic heritage, who never stopped being governed by anything but their ancestral tradition and their popular consciousness. Except for Athens, which saw herself as the best, all other Hellenic states reserved their admiration for Sparta, seeing it as a shrine of wisdom and justice: the true repository of primitive Hellenic tradition. Sparta was always the most famous and respected city among the Greeks. They always resorted to her to arbitrate interstate disputes, and most of the times they not even had to resort to force: Sparta sent an ambassador to which everyone would voluntarily submit, like a divine envoy.

Spartan racism: the crypteia

‘Self-sacrifice enables us to sacrifice other people without blushing’. —George Bernard Shaw, *Man and Superman*

The Spartans kept themselves segregated from non-Spartans to keep their valuable essence undisturbed. Not only racism and aloofness, but the lack of mercy towards their slaves were for the Spartiate a vital necessity that soothed his paranoia in the short-term and also renewed it the long-term. Let us turn our attention, then, to the outcome of the acute racism among the Spartans.

The situation of caste stratification in Sparta was unique, because the life of the aristocracy was much tougher than the life of the people. That did not happen in other civilisations, where the common people wanted to take over the way of life of the dominant caste. The Helots did not want, in the least, to submit themselves to the ruthless discipline of the Spartan life. Compared to it, the cultivation of the soil was simple, smooth and painless.

It was the ephors who, each year, with the greatest solemnity declared war on the Helots; that is, they authorized to kill freely without it being considered murder. Once a year, the Helots were beaten in public for no reason; each Helot should be beaten a number of times every year just to remember that he was still a slave. And when the government thought they had bred too much or suspected they planned uprisings, the *crypteia* or *krypteia* took place. *Crypteia* is a word that means ‘hidden’, ‘occult’ or even ‘secret’ and ‘underground’ (words with the particle *crypto* derive from this), taking the name from a test of the deep symbolism that many Spartan boys of instruction age had to submit. Alone, barefoot, without warm clothes and provided only with a knife, the chosen Spartan lad was thrown into inhabited Helot lands. He remained a long time hiding in the daylight hours, obtaining his food from nature and living outdoors. During the dark hours, stealthy he stalked Helots and entered into their roads and their properties quietly and silently: killing as many of them that he could, stealing food and probably removing some bloody trophy that demonstrated the success of his hunt. Thousands of Helots fell this way throughout the history of Sparta and probably many young Spartans as well.

This ordeal has been considered a military exercise or a baptism of blood and a warrior initiation ritual. Some have even

elevated the importance of the *crypteia* institution to the level of initiation: a kind of secret service composed of the most fanatical cubs of promising Spartans, designed specifically to contain the growth of the Helots and keep them psychologically subjugated, and revitalise the tension between the two ends of the scale that made the Laconia State.

The young Spartan, after years of living in nature, had become accustomed to it. The long days of loneliness made his senses sharpen; get used to sniff the air, and feel like a real predator. At night he descended the mountain to fall upon his victims with all the ferocity that his racism endowed together with his training and his natural disposition to sacrifice and death; hiding afterwards. After completing the mission he returned victorious to his home. This was the culmination of the guerrilla training, confirming that the Spartans were not herding animals but also lone wolves: great fighters in droves (not herd because the herd is hierarchical), and able to manage by themselves when needed: excellent collective soldiers in open warfare but also fearsome individual fighters in that elusive, dark, and dirty war so characteristic of the Iron Age.

This guerrilla training could have originated since the first Messenian war, in which the military formations were destroyed and they had to resort to hand strikes; ambushes and assassinations taking advantage of what the field (forest, mountains, towns) could offer; the tactical situation (unprotected, unarmed, distracted or careless enemy) and the environmental conditions (night, darkness, fog). This mode of combat was also devised as a way of preparing to resist if Sparta fell under his enemies and suffered a military occupation. In the event of such a catastrophe, every Spartan male was ready to flee to the woods or forest with nothing; survive on his own, and run selective attacks and ambushes on the enemy. It was, therefore, a form of leaderless resistance. Another event taken into account was a Messenian rebellion in which the rebels withdrew to the fields; Sparta being embroiled in a nasty guerrilla war to hunt them down and exterminate them slowly. This, as we shall see, duly took place.

Another example that describes the lack of scruples of the Spartans with their inferiors is provided by the following incident, which occurred in 424 BCE. The Spartan government had reason to believe that the Helots were going to rebel. After a battle in which the Spartans hired recruits, they liberated 2,000 of those Helots who had distinguished themselves for valour in combat. After having organised a banquet to celebrate it and placed laurels on their heads, the ephors

ordered to kill them all. Those 2,000 men disappeared in the woods without a trace and no more was heard of them. And as the bravest Helots had been eliminated in this immense *crypteia* Helot population, bereft of leaders, did not rebel. We can imagine the psychological effect that the massacre had on their compatriots. This story made evident how far the Spartans abandoned all chivalry, code of honour or moral behaviour when they thought they were defending the existence of their people.

Another Spartan law with racist connotations was to prohibit hair dyes. In the rest of Greece dyes were common, as were blonde wigs, the methods of hair bleaching and the elaborate and extravagant hairstyles like those of Babylon or Etruria (and later in decadent Rome). At one stage of the devolution, when the original native breed in Greece was being diluted by miscegenation, the dyes and the concoctions for hair bleaching were highly prized, especially among women. The same would happen in decadent Rome: Roman wigs were made with the golden hair taken from female German prisoners. In Sparta the influx of foreigners was jealously limited. It was only possible to visit Sparta for pressing reasons. Similarly, the very Spartans were rarely allowed to travel abroad, and even the slave trade was banned. This was motivated by the interest of the elite that its core would not be corrupted by the softness of foreign customs. The Spartans undoubtedly were great xenophobes.

War

War for the Spartans was a real party. During wars they relaxed the cruder aspects of the controls and solid discipline. They permitted that the soldiers beautified their weapons, armour, clothes and hair. They softened the harshness of the exercises and allowed a less severe disciplinary regime in general, plus larger and complete meals. Consequently, for them 'the war was a break from the preparing for war' as Plutarch wrote, and this made them subconsciously prefer war to peace. Each Spartan was a hoplite (a word that comes from *hoplon*, shield): a formidable war machine, a weapon of mass destruction, an elite soldier infantry: well trained, armed and equipped with the best of his time, a weight of approximately seventy pounds. The Spartan soldier wore:

- A two-meter spear (which also had a tip at its lower end to finish off the fallen).

- A shield (*hoplon* or *aspis*) of ninety centimetres in diameter, weighing nine kilos and lined with bronze. In the centre of the shield

a bee of natural size was painted (remember that the bee was an attribute of the Goddess Artemis). They were always told that the optimum distance for the attack was that where the bee could be distinguished.

- A dagger.
- An armour made of metal plates that allowed some mobility.
- A helmet designed to cover the entire head and the face with holes for the eyes, nose and mouth. It probably evolved from a more primitive model, as used by the Germans, which usually consisted of a cap that protected the face and skull; a bump down the brow to protect the nose, and two bumps on the sides covering the ears or cheeks, whose purpose was to protect the winged attacks to the head.
- Greaves that protected the shins and knees.
- A sword called *xypbos* which hung on the left thigh, and was particularly short to be controlled from compact rows where the hindrance of a long sword was not welcome. The Athenians made fun of the short length of the Spartan swords and the Spartans answered, 'He who is not afraid to approach the enemy does not require long swords'.



Above, an illustration of a Spartan hoplite. The arms show that the Spartan is muscularly and roasted by the sun and air, since he has been permanently exposed throughout his life. The illustration has some flaws, however. The sword, which should be holstered on the left side of the hip, is absent or not visible. The bronze helmet, shield and greaves on the legs should be shiny as gold, not worn off as the Spartans beautified and polished their weapons and armour, which were clean at the time of combat. There are also extra sandals in the

illustration as the Spartans were always barefoot. And the hair colour is too dark. The Spartan Hoplite also wore a coat. It was red to disguise the colour of blood. The visible colours were, then: the red coat, the golden bronze, and the white and black crest, in some places of checkerboard design, like a dualistic sign. (The custom of wearing red textile with the specific goal of disguising the blood also occurred with the Roman legionaries and the imperial British military, the 'Redcoats'.)

The Spartan hoplites were barefoot during battle because their feet were so tanned that their skin was tougher than any footwear. With them they could climb rocks and stomp on rough snow or spines without even noticing. Their shield—a most important tool and a symbol of camaraderie whose loss was a disgrace (as for the Germans, according to Tacitus)—showed off the Greek letter lambda, the equivalent to the Rune Laf, representing the sound 'L' as initial of Laconia, Lacedaemonia and Lycurgus; although the rune *Ur* (sometimes represented exactly like the lambda and symbolizing virility) may be a more appropriate 'translation'. The phrase associated with this rune was: 'Know yourself and know everything'. At the oracle of Delphi it was written, 'Know thyself' on a temple, so that the rune *Ur* again fits perfectly in the Spartan context.

Let us now turn our attention to the Spartan warriors. How were the clashes? The captains harangued their men with a traditional formula, 'Go ahead, armed sons of Sparta, come into the dance of Ares'. In battle they marched in tightly-closed ranks; with calm, discipline and gravity, relying on the immeasurable strength of all their instruction, to the sound of a flute and singing the solemn song of marches known as the Paean, a hymn to Apollo. It was a type of flute traversière which sound is closely associated with the infantry, especially in the eighteenth century. The sound conveyed trust, safety, lightness and serene joy. This close formation was called the phalanx, of which the Spartans were the greatest teachers of leading tactics that other Greek strategists considered extremely complicated. Shields formed an impenetrable wall from which soldiers, in serried ranks, side by side, shoulder to shoulder and shield to shield, stabbed and cut with spears and swords. The Macedonians and the Romans (even, in their way, the Spanish troops and the armies of the eighteenth and nineteenth centuries) inherited this form of combat that emphasises the close order. John Keegan, in his *History of Warfare*, explains it well:

Crossing a no man's land perhaps 150 yards wide at a clumsy run, under a weight of armour and weapons of seventy

pounds, the ranks drove straight into each other. Each individual would have chosen another as his target at the moment of contact, thrusting his spear point at some gap between shield and shield, and seeking to hit a patch of flesh not covered by armour—throat, armpit or groin. The chance was fleeting. As the second and subsequent ranks were brought up short by the stop in front, the phalanx concertinaed, throwing the weight of seven men on to the back of the warriors engaged with the enemy. Under this impact some men inevitably went down at once, dead, wounded, or overborne from the rear.

That might create a breach in the shield wall. Those in the second or third ranks strove to open it wider with their spears, thrusting and jabbing from their relatively protected position at whoever they could reach. If it widened, there followed the *othismos*, ‘push with shield’, to widen it further and to win a room in which swords, the hoplite’s secondary weapon, might be drawn and used to slash at an enemy’s legs. The *othismos* was the most certain method, however: it could lead to the *pararrexis* or ‘breaking’, when the most heavily beset by the enemy’s pressure began to feel the impulse to flight, and either broke from the rear ranks or, more shamefully, struggled backward from the point of killing to infect their comrades with panic also.

It was a kind of war requiring very good preparation; a methodical fighting type that contrasted with the previous ‘barbarian’ combat: more open, freer, individualistic and furious. The evolution of war marked the evolution of the people. They had discovered that they were stronger together and well coordinated, as if they were a single entity, a god. All the changes of direction or attack were communicated by the music of the fifes. Today, in the military close order, orders can be given with a bugle, each melody is a determined order. The closed order of modern armies is simply a legacy of the spirit of the Spartan phalanx: socialist institutions to the core. Although close order is no longer the key to success in combat, it is undeniable that it reinforces collective coordination, camaraderie, pride, the *esprit de corps* and ceremonial rituals that so matter in our day, and the difference that converting a set of men into a unit can make.

The battles were bloody and cruel. The fighting was hand to hand and the attacks made by cutting or piercing through the body with sharp edges or tips of extremely sharp metal blades, which

caused terrible injuries and mutilations. As a result, many suffered war wounds or were maimed. What did these crippled do in a state like Sparta? They just turned up in the battle with the greatest fanaticism to accelerate their destruction and the arrival of glory. It was normal to see mutilated veterans (remember Miguel de Cervantes), blind, lame or maimed in the ranks of Spartan combatants. A stranger asked a blind hoplite why he would fight in such a state. The blind man said that 'at least I'll chip the sword of the enemy'.

The Spartans marching into battle always received the shield from their mothers, who delivered them with the severe words, 'With it or on it': back with the shield or on the shield, victory or death; because if someone fell in battle the comrades carried the body, and then his ashes, on the shield. (The Spartans, like all Indo-Europeans from Scandinavia to India, practiced cremation burial ritual.) The shield was thus a lunar symbol equivalent to the cup, which collects the solar essence of a fallen hero and, as a cup, related to the archetype of the woman. A woman delivering the shield is a fairly common archetypal motif in European art of all eras. The shield had, as a talisman, the power to protect not only ourselves but the comrades in arms, so it should be considered almost magical.

The doctrine of loyalty, war, and resurrection of the hero allowed the Spartans to march to the fiercest fighting with calm serenity and joy that nowadays few would understand and many repudiate. Knowing that they would be unable to do such a thing what is left is vilifying the one who, for self-worth and inner will, was capable of doing it. Before the fighting, tranquillity was obvious among them: some combed, cleaned or carefully tended their hair. Others brightened their breastplates and helmets; cleaned and sharpened their weapons, made athletic exercises or measured each other in boxing or wrestling. Even before the legendary battle of Thermopylae, the Persian observers reported an astonished Xerxes that the Spartans were fighting among themselves and combing the hair.

Camaraderie, forged in difficult situations, even in the face of death, was an important part of Spartan society, as it reinforced the union and mutual confidence. The cult of strength, competition and manhood made the comrades in arms to exceed and protect each other. Often an adult man took under his wing a young person or child, although in this case the relationship was like that of the master and pupil, as was the relationship between Achilles (the young, temerarious and vigorous hero) and Patroclus (his prudent and wise

mentor, older than him): a relationship that without any justification has been classified simply as homosexual by certain media groups. Something similar to the defaming process of the Achilles-Patroclus relationship has occurred regarding lesbianism. The way that our current society averts healthy people from the Greek ideal, the Indo-European ideal, is to ridicule it and claim that homosexuality was normal in Greece through pulling out from the sleeve sodomite and lesbian relationships from any reference of fellowship, mastership, devotion and friendship. And this is where modern historiography, clearly serving the interests of social engineering, has gotten his big nose.

The pace of life that the Spartan male bore was of intensity to kill a herd of rhinos, and not even the women of Sparta would have been able to stand it. Thus the world of the Spartan military was a universe in itself—a universe of men. On the other hand, the intense emotional relationship, the cult of virility and the camaraderie that existed between teacher and student, in phalanx combat and throughout society, has served to fuel these days the myth of homosexuality. On this, Xenophon wrote:

The customs instituted by Lycurgus were opposed to all of these [what other Greek states did, nominally Athens and Corinth]. If someone, being himself an honest man, admired a boy's soul and tried to make of him an ideal friend without reproach and to associate with him, he approved, and believed in the excellence of this kind of training. But if it was clear that the attraction lay in the boy's outward beauty, he banned the connexion as an abomination; and thus he caused lovers to abstain from boys no less than parents abstain from sexual intercourse with their children and brothers and sisters with each other. [*Constitution of the Lacedaemonians*, 2].

The relationship between man and teenager in Sparta was that of teacher-student, based on respect and admiration: a workout, a way of learning, instruction in their way. The sacredness of the teacher-student or instructor-aspirant institution has been challenged by our society, just as the *männerbund*. Yet, both types of relationships are the foundation of the unity of the armies. Today, children grow up in the shadow of the feminine influence of the female teachers, even through adolescence. It is difficult to know to what extent the lack of male influence limits their wills and ambitions, making them gentle beings, malleable and controllable: what is good for the globalist system.

Others spoke about the Spartan institution of love between master and disciple, but always made it clear that this love was 'chaste'. The Roman Aelian said that if two Spartan men 'succumbed to temptation and indulged in carnal relations, they would have to redeem the affront to the honour of Sparta by either going into exile or taking their own lives' (at the time exile was considered worse than death). It is noteworthy that if homosexuality was indeed so natural to the original Hellenes as it was for the Greeks of decadent states, Hellenic mythology would be infested with explicit references to such relationships, which is not, as homosexuality was a plague outside the Hellenic spirit that appeared when Greece was already declining. By the time of Plato, for example, homosexuality was beginning to be tolerated in Athens itself. However, ancient and even some modern authors make it clear that Sparta did not fall in this filth.

The Battle of Thermopylae

'A desperate fight remains for all time a shining example. Let us remember Leonidas and his three hundred Spartans!' —*The Testament of Adolf Hitler* (1945)

This is one of the most famous battles in history. It decided the future of Europe and in it the Spartans showed the world their immense quality. The Battle of Thermopylae came framed within the context of the Greco-Persian Wars, which catalyst was the expansion of the Greek presence in Asia Minor with the extension of the Greek colonies to the east. During the Greco-Persian Wars emperor Darius of Persia had been defeated in the famous battle of Marathon (490 BCE), after which Sparta and Athens signed a military pact aimed at the defence of Greece against the Persians. Darius was succeeded on his death in 485 BCE by the very ambitious Xerxes, who craved to take over large parts of Europe.

Persia was a vast reign ruled by an Iranian aristocracy, the descendants of the Medes, who along with the Persians before them and after the Parthians monopolised, during their existence, the domain of the empire—the largest in the world—, stretching from Turkey to Afghanistan. Persia was a united and centralised state with vast crowds, massive and specialised armies and endless tracts of land. Its existence was already a feat worthy of those who made it possible. Although the background of this empire was Indo-European it had become an abyss of miscegenation, as it held sway over a wide variety of non-Indo-European peoples, including Jews and the descendants

of the ancient Mesopotamian civilisations. The Punics of Carthage (in what today is Tunisia) in alliance with Persia were ready to strike the Greek dominions in Italy and Sicily. Europe faced foreign hordes, geopolitical meddling and a flood of the eastern blood of magnitude not seen since the Neolithic.

Greece, on the other hand, besides being infinitely smaller, was not even a state but covered a balkanized collection of city-states or *poleis* that often warred with each other. There was no empire—that would come with the Macedonians. The ethnic heritage was, on the whole, more Indo-European in Greece than in Persia, and the strong political personality of the Hellenic polis made of Greece the only major obstacle of the Persian conquest of the Balkans and the Danube.

In the year 481 BCE, before invading Greece, Persia sent two ambassadors to Sparta offering the possibility of surrender. King Leonidas made them be directly thrown into a well. This impulsive act, little diplomatic and highly condemnable, has an explanation. Leonidas had not been raised exactly as a Spartan prince because in the first place the throne did not correspond to him. There was a king, but had poor health and did not survive. His succession fell on the following fellow in line, which had been brought up as a prince in anticipation of the health problems of the previous king. This one, however, fell in battle and suddenly Leonidas found himself on the throne of Sparta, having been raised as a common Spartan boy without the diplomatic finesse imparted in princely education. Leonidas was a soldier: blunt, simple and to the point.

It is clear, in any case, that the Ephorate did not consider just the murder of the ambassadors, as it sent two Spartan volunteers to go to Persia, submitted to Xerxes and offered as a sacrifice to atone for the injustice that Leonidas committed against the ambassadors. Xerxes rejected the offer and let them go. He did not make a similar mistake, or get his hands dirty with blood or being found guilty of dishonour. The Athenians were more sensible: when the Persian ambassadors made their bids, they simply declined. That same year, Xerxes sent emissaries to all the Greek cities except Sparta and Athens, requesting their submission. Many, terrified of his power, subjected while others, prudently, remained neutral although their sympathies lie with Greece. Sparta and Athens, seeing that an anti-Hellenic alliance was emerging, called for the other cities to ally against Persia. Few responded. Persia was the new superpower, the

new star. Its sweeping advance was a fact and its ultimate triumph, almost a given.

Persia began shipping its army, the largest in the world, and moved to Europe to conquer Greece. According to Herodotus, the Persian army consisted of 2 million men. Today, some have reduced this figure to 250,000 or even 175,000 men (including 80,000 cavalries), but it is still a massive army: a crushing and brutal numerical entity, especially compared with the tiny Greek force. As the Persian tide moved, all the villages it passed submitted without a fight.

The Hellenic allies then met in Corinth. Envoys from Sparta, Athens, Corinth, Thebes, Plataea, Thespieae, Phocis, Thessaly, Aegina and others, parleyed on the strategy. They formed the Peloponnesian League, confirming the Hellenic alliance to boldly resist Persia. All Peloponnesian *poleis* (excluding Argos, a traditional and stubborn enemy of Sparta) joined the alliance. The league was put in command by Sparta; Leonidas was made commander in chief of the troops of the league. The leagues were common occurrences in Greece, and they expressed the more 'federalist' trends that somehow sought unification and a proper Pan-Hellenic nation. Some leagues were created only to face a common enemy, dissolving themselves afterwards and other leagues lingered, always pursuing political goals and long-term business. The Peloponnesian League was one of these ephemeral emergency leagues.

An army of 10,000 was formed of Peloponnesian Greeks under the command of Sparta. Since they had agreed to defend the passage of Tempe, they were stationed on the slopes of Mount Olympus, in north-eastern Greece. However, King Alexander I of Macedon, who had good relations with Persia but felt sympathy for the Greeks and especially for Sparta, warned the Spartan commanders that the position was vulnerable by the presence of several pathways, and they decided to abandon it in favour of another more defensible position. At that time the Thessalians, considering themselves lost, submitted to Persia.

The definitive site for the defence of Greece was established in the pass of Thermopylae, the 'Hot Gates'. According to legend, Heracles had rushed into the water to appease the inner fire that tormented him, turning it instead in thermal waters. The area was a narrow passage between the steep mountain and the sea. At its narrowest the gorge was fifteen meters wide. This meant that although the Greeks were numerically lower, at least the fighters

would face a funnel that balanced the scale, as only a certain number of warriors from each side could fight at once. And yet it was a desperate move, as the Greeks would soon tire while the Persians always counted with waves of fresh troops.

According to Herodotus, after coming to the sanctuary of Delphi, the Spartans received from the oracle the following prophecy:

For you, inhabitants of wide-wayed Sparta, either your great and glorious city must be wasted by Persian men, Or if not that, then the bound of Lacedaemon must mourn a dead king, from Heracles' line.

The might of bulls or lions will not restrain him with opposing strength; for he has the might of Zeus.

I declare that he will not be restrained until he utterly tears apart one of these.

Or a king of Sparta died, or Sparta fell. Consider how this prophecy could have influenced Leonidas. Suddenly, a heavy burden of responsibility on his shoulders had been downloaded. This monstrous doom, that would kill by shock most and make them sweat and shake, was received by the king with dignity and sense of royal duty. The mission of any Spartan was sacrificing his life for his country if needed. It was natural and joyful for them.

In the summer of 480 BCE, the Peloponnesian troops reached Thermopylae and camped up there. There were about eighty men of Mycenae, 200 of Phlius, 400 of Corinth, 400 of Thebes, 500 of Mantinea, 500 of Tegea, 700 of Thespieae, 1,000 of Phocis, 1,120 of Arcadia and all the men of Locris. The Athenians were absent because they had put their hoplites and commitment to the naval fleet, which also was ridiculous compared to the Persian navy. But the gang that should have received cheers and applause, the formation whose mere presence instilled courage and confidence to all military build-up, was the group that showed only 300 Spartans for battle. No more Spartans came because their city was celebrating a religious holiday, which prohibited Army mobilisation. And for the Spartans, the first and most important was to make peace with the Gods and not violate the ritual order of existence.

So the Greeks were together about 7,000—seven thousand Greeks against 250,000 Persians (175,000 according to other modern historians). Imagine the variety of the colourful congregation: the brightness of the bronze, the solemn atmosphere, the commentaries on the diverse gangs, the emblems on the shields, the typical rivalry gossip in the military, the feeling of togetherness, respect and a

common destiny. The entire camp had to be surrounded by an aura of manliness and heroism. These Greeks, mostly hoplites, were well instructed. Since their younger days they were used to handling weapons and exercise the body. However, the only professional army was the Spartan, because in other places the hoplites lived with their families, trained on their own and were only called in case of war; while in Sparta they were permanently militarized since childhood under the terrible discipline that characterised them, and never stopped the training.

Among the Persians, however, the situation was very different. Although they had the numerical advantage and equipment, most were young men who had been conscripted and had little military training, though they had highly specialised units. Unlike the Greeks, who, conditioned by their land, had stubbornly perfected the infantry level, the Persians had a formidable cavalry, chariots and excellent archers. In the vast plains, plateaus and steppes of Asia, to dominate this type of highly mobile forms of warfare was essential. The Persian Empire also had 'the immortals', a famous elite unit composed of ten thousand chosen among the Persian and Median aristocracy that, under General Hydarnes, formed the royal guard of Xerxes. The officers also consisted of Persian members of the aristocracy.

Xerxes camped his troops at the entrance, in Trachis. Leonidas, as soon he reached Thermopylae, rebuilt the ancient wall of two meters in the narrowest part of the pass, quartering the troops behind him. Having been informed that there was a path around the pass that led to the other side, he sent a thousand Phocaeans to defend it. Xerxes, who could not conceive that the Greeks were obstinate in fighting, sent an emissary to parley with Leonidas, encouraging him to put his arms aside. The soldier's laconic reply was 'Come and catch them'. That night, when a Locris hoplite of defeatist tone commented that the cloud of Persian archers' arrows would darken the sky and turn the day into night, Leonidas answered: 'Then we'll fight in the shade'.

The next morning, the troops appeared in ranks of the formation. The Persians had gathered thousands of Medes and Kysios (Iranian peoples) and stationed at the entrance of the pass. At first, their orders were to capture alive the Greeks, as the Emperor thought he could place chains on them and display them in Persia as trophies, the style of the later Roman triumphs. Leonidas, meanwhile, made the Greeks form in the narrow gorge, and took his royal position at the right end of the phalanx. He decided not to mix the different peoples

of his contingent. In his experience the soldiers preferred that well-known comrades died beside them, and it was more difficult than they fled in combat if those who they abandoned were lifetime family and friends. Leonidas put his Spartans to the front of the formation, as a spearhead. They would be the first to engage.

Ominously the Persians advanced and entered the gorge. The Spartans sang the paean with religious solemnity. When the Persians began raiding with terrifying shouting, the relentless meat grinder of the Spartan phalanx began to operate silently. The Persians crashed into the wall of shields with a deafening roar, waving their arms and finally skewering into the Spartan spears. Imagine the sight of that.

The blood that had run, the orders at the top of lungs, the cries of war and pain, the cuts and stabbings, the reddened spears in and out rhythmically as sinister spikes from the shield of chest-plates splashed with blood, attacking accurately the weaknesses of poorly protected enemy bodies; the shocks and bumps, the terrible wounds, the bodies of the fallen and the Spartans maintaining calm and silence in the midst of the confusion and the terrible din of battle; the Persians, brave but ineffective, immolating themselves in a glorious feat. The Spartans seemed to be everywhere, and there they were, inspiring the other Greeks to imitate them, pointing out that victory was possible and stirring the moral. By their conduct they were proving that their socialism of union and sacrifice was superior to any other political system, and that they were better prepared to face the Iron Age.

Unlike Leonidas, Xerxes did not fight. Sitting on his throne of gold, located in a suitable place, he watched with horror what was happening: his troops were being slaughtered catastrophically. The Persians had much lighter and ineffective armour than the heavy Greek cuirass, as the type of Persian fight was based on mobility, speed, fluidity and flexibility of large crowds, while the Greek was organized resistance, accuracy, coordination, diamond hardness and willingness to stand together as one compact rock before the onslaught of the ocean waves. Furthermore, the Persian spears were shorter and less stout, and could not reach the Spartans with ease. They fell by the hundreds, while the Spartans were barely injured. The best Persian officers fell when, going by the head of their troops, tried to inspire them and were wounded by the Hellenic weapons. When Leonidas ordered to relieve the Spartans, passing other units into combat, the situation continued: the Persians fell massacred. It is said that three times Xerxes jumped from his throne to see what was going

on, perhaps as a football coach sees his team thrashed. Leonidas would only say, 'the Persians have many men, but no warrior'.

General Hidarnes removed the contingent of Kysios and Medes, discovering a floor mangled with corpses. Then he made enter his immortals in combat, convinced that they would change the course of the battle. Leonidas ordered his Spartans to be on the forefront again. The immortals advanced impassively on the bodies of their fallen compatriots and furiously rammed the phalanx. The Spartans suffered some casualties, but their formation did not break. For their part, the immortals were pierced by long spears and fell by the dozens, wounded and dead. Many fell into the waters of the Gulf of Malis, where many, for not knowing how to swim, or sunk by the weight of their weapons and armour, were carried by ocean currents and drowned.

The Spartans implemented their more tested and complicated tactics, demonstrating the perfect instruction they alone possessed. They opened gaps where unsuspecting enemies penetrated, only to be shut down and massacred by rapid spears poking from all sites. Other times they simulated panic and retreated in disarray, after which the Persians emboldened, pursued in disarray. But the Spartans, displaying their mastery in close order, turned quickly returning to phalanx form, each taking place at the last moment and reaping the Persian ranks, sowing the ground with corpses and watering it with their blood. So passed a whole day. When evening came, the fighters retreated and had their rest. It was considered bad luck fighting at night (it was more difficult than the dead found their way to the afterlife). The Greeks were exhausted but in high spirits. The Persians, on the other hand, were fresher but their morale hit rock bottom. They must have wondered if they were as bad or if it was the Greeks who were so good.

The next morning the fight resumed. Xerxes commanded fresh Persians, hoping that maybe they made a dent in the exhausted Greek defenders. Nothing was further from reality: wave after wave, the Greeks massacred the enemy again. The terror began to spread among the Persians. Many times they tried to escape the Spartans, and the officers lashed them with whips to force them to combat. At that point, Xerxes had to be amazed and desperate at the same time. Its fleet had failed to defeat the Greek fleet at Cape Artemision, and he could not outflank Thermopylae by sea.

Then came the betrayal, the heroes' curse.

A local shepherd named Ephialtes asked to speak to Xerxes and, in exchange for a hefty sum of money, he revealed the existence of the road that skirted the ravine, in a process archetypally similar to what happened many centuries later in the fortress of Montségur of the Cathars. General Hidarnes, in command of the immortals, crossed the road guided by Ephialtes. When he saw at the distance a few Greeks ready for the fight, he hesitated and asked Ephialtes if they were Spartan. He told him they were Phocis, and Hidarnes continued. Since then, the die was cast: the Greeks were doomed. They were going to lose the battle to the death.

Leonidas, meanwhile, received messengers (probably repentant Thessalians fighting under the Persians) who informed him how they would be surrounded by the enemy. The Greeks took counsel immediately. Leonidas knew already that he would lose the battle. He ordered all the Greeks to retire except his Spartans and the Thebans. The Thespians, led by Demophilus, decided to remain on their own will, and so they did, covering their small town with glory. When only Spartans, Thebans and Thespians remained (1,400 men at first, less than the casualties suffered during the fighting), the troops breakfasted. Leonidas told his men: "This is our last meal among the living. Prepare well friends, because tonight we will dine in Hades!"

The Greeks formed, this time together, the phalanx. Before them, the vast army; and the immortals to their rear. Instead of attacking the immortals to perhaps defeat them and fight their way to the withdrawal (which would be useless because it would open the Greek doors to the Persians), Leonidas ordered to attack the bulk of the Persian army, in a magnificent display of heroism and courage, with the goal of maintaining the fight for as long as possible and give time to Greece to prepare. They knew they were going to die in any case, so they chose to die heroically, showing immense greatness. The Greeks were aware that this was no longer a resistance with hope, but a struggle of sacrifice in which the goal was a passionate and furious rush into the arms of glory; inflicting the enemy the greater damage in the process and delaying the invasion.

In the middle of combat, and having killed countless Persians, Leonidas fell. Around his body, a hellish turmoil was formed while Greeks and Persians fought for its possession. Several times he fell into enemy hands and several times he was recovered by the Greeks. Eventually the body was secured by the Spartans that, constantly fighting, retreated to the Phocaeen wall.

At one point, the Thebans separated from the bulk of the Greek phalanx. For long instants they fought valiantly, but in the end, exhausted, crazed and looking lost, threw their weapons and spread their hands in supplication to surrender to the Persians who, in the adrenaline rush, even killed a few more. The rest of Thebes was captured. After the battle, the Persians would mark them on the forehead with hot irons and sell them as slaves. What helped them to surrender? What did they get? Life? A life of slavery and humiliation? Would it not have been better and more dignified to die in battle, fighting to the end?

The Spartans and Thespians, meanwhile, continued to struggle beside the Phocaeen wall. Under pressure and shock loads the wall collapsed, crushing warriors of the two armies. Fighting continued, deaf and ruthless. Many fell exhausted and could not raise again. Others died pierced by the enemy metal. When finally Hidarnes appeared in front of the immortals, the few Greeks who remained, almost all Spartans, climbed a small hill to defend themselves more easily. They put their backs against a wall to avoid being completely unprotected. There were less than a hundred Greeks against at least 100,000 Persians (some say 150,000 and others speak of figures far higher). There, every Greek was facing more than a thousand Persians.

The time of final resistance witnessed the most flaming heroism of history. The last fight on the hill of Thermopylae has been the inspiration for countless works of art over centuries. Probably only Spartans were left. Almost all of them were wounded and bleeding from several wounds. Their spears were broken and their shields shattered, so they resorted to the sword. Those who were unarmed after breaking or losing the sword used rocks to hit the enemy, or fanatically rushed upon him to kill him with their hands or teeth, fist, choking, breaking, hitting, crunching, tearing and biting with superhuman ferocity, in a vicious and bloody melee. Were not these men possessed by the legendary holy wrath, that of the Berserkers and the inspired warriors? They well could have asked: 'Why do you fight, if you will lose? You are shattered, on the brink of death and closer to the other world than to Earth. Why do ye keep fighting?' But those were improper thoughts for heroes. Their behaviour far exceeded anything in this world. Reason had been trampled under the feet of the Hellenic will, which squeezed at the maximum the forces from those heroes. It was a rage that came from

the above. It was blind fanaticism: an invincible, visceral, red and instinctive feeling. It was a fight to the end.

The Persians failed to reduce those brave and, totally demoralised, retreated. Then their archers advanced, and loosed successive rains of arrows that finished off the resistant. A massive, imperial army of hundreds of thousands fighting dozens (probably around a hundred) of crazed Greeks, and still they had to beat them from afar because in melee they could never win!

When the last Spartan—exhausted, delirious and bleeding, with his mind focused on his wife, his children, his country and the sky—fell riddled with arrows shot from a distance, the battle of Thermopylae ended. The Greeks had lost and the Persians won. The fallen had furiously slain themselves to the last man, gentlemanly consummating their oath of honour and eternal fidelity and ascended the steps of immortal glory. In a single battle those fallen men achieved a higher luminance than what a thousand priests and philosophers have achieved in lifetimes of dedication.

To imagine the fear that this slaughter of Persians injected into the heart of Xerxes, suffice it to say that he ordered the corpse of Leonidas to be beheaded and crucified. (Similarly, William the Conqueror viciously ordered to mutilate the body of King Harold after the Battle of Hastings against the Anglo-Saxons, who also defended themselves at a high point). This is much more revealing than it seems, since the Persians had the tradition to honour a brave, dead enemy. But Leonidas had shown him something too far above his respect, something terrifying that turned upside down all he took for granted and knew about the Great West. Other Greek corpses were thrown into a mass grave. Xerxes asked, beside himself in his trauma, if in Greece there were more men like those 300 Spartans. We can well imagine what he felt when he was informed that there were 8,000 Spartiates in Sparta, brave and trained as the 300 fallen.

Let us now do a little count of the battle of Thermopylae: 7,000 Greeks against (say) 250,000 Persians. The Greek side had 4,000 dead, including Leonidas, his 300 Spartans and 700 Thespians. But the Persian side had no more and no less than 20,000 people dead, including two brothers of Xerxes: Abrocomes and Hyperanthes. That is, an army thirty times smaller than the enemy inflicts losses five times greater than what themselves suffered. Proportionally this means a triumph of 150 to 1. A comment is superfluous although we know that, after all, the cold numerical figures understand nothing of heroism and will.

What happened after the battle? Was the sacrifice in vain? What did the fallen get? Buying time for the naval fleet and the Greek counter-offensive. The Persians continued their march to Athens, finding it empty because its inhabitants had been evacuated during the fighting at Thermopylae. The Persians sacked and burned what they could. In the battle of Salamis in the same year of 480 BCE, the Greek fleet defeated the Persian in glorious combat. Xerxes had to retire with an important part of his army, for without the fleet, logistics and supply were precarious. He, therefore, left 80,000 Persians (some say 300,000) under the command of his brother, General Mardonius, to continue with the campaign.

A few months later, at the Battle of Plataea in 479 BCE, 5,000 Spartans along with their allies, under the leadership of King Pausanias of Sparta, decisively defeated the Persians and General Mardonius fell in combat. Persia was defeated. Greece won the Second Greco-Persian War. The sacrifice of Thermopylae, therefore, was not in vain.

The poet Simonides wrote a poem in honour of the fallen Spartans at Plataea. Below, an elegiac couplet:

O Stranger, send the news home to the people of Sparta that here we are laid to rest: the commands they gave us have been obeyed.

What was the catastrophic possibility that Leonidas prevented? Had he withdrawn from the fight, the Persian cavalry would have attacked in mass and the open, closing from behind and from the sides. Persia would have conquered all of Greece and probably a significant portion of Eastern Europe; perhaps even beyond the Balkans and the Danube. (At that time there was no Vienna that would stop it.) This would have been a disaster for all posterity of ethnic Europeans.

Before Leonidas parted for the fight his wife, Queen Gorgo, asked: 'What should I do if you don't come back?' The short answer was: 'Marry one worthy of me and have strong sons to serve Sparta'. In the perpetuation of the race there is no acceptable pause. The road is inexorable and the mystery of the blood is transmitted to the new heirs.

The Battle of Thermopylae was archetypal. Leonidas, a Heracleid descendant ancestor of the Spartan kings, fell on the spot where, according to tradition, Heracles had rushed to the waters to calm his inner fire. There a statue of a lion was placed: an animal whose skin Heracles put on and contained in it the same name of

Leonidas. There is a simple inscription on a plate, 'Go tell the Spartans, stranger passing by, that here, obedient to their laws, we lie'.

The lesson of Sparta

The rivalry between Sparta and Athens eventually culminated in the Peloponnesian War (431-404 BCE). This war had a certain spiritual-ideological character: the Athenians saw Sparta as a state of brutality, oppression of the individual and uncompromising stiffness while, for the Spartans, Athens was a hotbed of decadence and effeminacy that threatened to contaminate all Hellas. In 415 BCE Spartan emissaries came to the sanctuary of Delphi. The Oracle gave them a grim omen: soon the Spartans would see the walls of their worst enemy reduced to rubble, but they themselves would soon succumb to a bitter defeat. This was perhaps the first warning about the coming decline of Sparta.

Lysander, head of the Spartan fleet, effectively defeated the Athenian Alcibiades in 404 BCE, and awarded the victory to his homeland. After long and painful years of siege, hardships, and battles against Athens, when finally Sparta triumphed Lysander simply wrote in his memoirs, in another sign of brevity: 'Athens has fallen'. Lysander was a *mothax* (bastard or mestizo), for his father was a Spartan and his mother a Helot. During his childhood he was accepted for some reason in the brutal training system of the Agoge. Lysander was, however, a soldier turned politician and conspirator, and stroked ideas about a new revolution in Spartan laws. The mere fact that an individual like Lysander had reached such a high position implied that something was starting to smell rotten in Sparta.

The racial miscegenation and the fratricidal war with Athens had greatly weakened many Greek city-states, so they fell prey to the Indo-European new star: the Macedonians of Philip II (382-336 BCE), a Greek village that had remained on the periphery of Greece living in semi-barbarian state, retaining the hardness of its origins and purity of blood. By the end of the fourth century BCE Sparta was surrounded by defensive walls, breaking her tradition and revealing the world that had lost confidence in herself. In 230 BCE only 700 Spartans were left: divided, confused and aimless. The differentiation of castes and racial barriers had collapsed. The plots of land were in the hands of women who managed them greedily, and of Helots who owned their land. Plutarch wrote: 'Thus there were left of the old Spartan families not more than seven hundred...' In 146 BCE Sparta

was conquered by the Roman legions. Under Roman rule, some Spartan customs survived, but stripped of their essence. Today, Sparta is a set of simple, rough and not showy ruins. In the words of Thucydides:

Suppose the city of Sparta to be deserted, and nothing left but the temples and the ground-plan. Distant ages would be very unwilling to believe that the power of the Lacedaemonians was at all equal to their fame... Whereas, if the same fate befell the Athenians, the ruins of Athens would strike the eye, and we should infer their power to have been twice as great as it really is.

A nation as exceptional as Sparta, which ravaged its enemies in an era when man was infinitely harder than now; a nation that was feared in 'an age that everything grinds and splashes of blood', had an exceptional mission: to point out a path to us, the children of the West and, therefore, heirs of Sparta. That was the purpose of Lycurgus, and the Delphic Sibyl grasped it as soon as she saw these peoples, sanctifying their mission.

But Sparta also signalled to us the only weakness of such a civilisation, so that its decline may be a lesson for us, so that the great pain of Spartan discipline and military asceticism had not been in vain. What happened to Sparta has happened to every civilisation: it succumbed to the multiracial curse, the gold of the traders, the corruption of women, the softness of men, the relaxation, the luxuries and the fratricidal wars; although the laws of Lycurgus extended their glory and agony. The best and bravest men in Greece were finished. Then its body was trampled by purer and more vigorous and youthful peoples. But what is the moral of the story? That the awakening of European humanity, as once the awakening of Sparta, can occur only after the advent of a terrible racial trauma that acts as an initiation of the sort of a 'mystical death'. Who will give Europe the dreaded initiation?

Sparta also teaches us something that we cannot afford something we should avoid at all costs, that quality man dies without leaving abundant offspring: pure, protected and cultivated; procreated with congeners of identical racial quality. To cultivate the best blood is the solution. Having a garden perfectly ordered and distributed is the solution. And Sparta was successful for a long time, but ended up failing. And it fell gnawed at its roots from the inside.

Let us compare today's Europeans with the Spartans. We feel panic when encountering such physical, mental and spiritual degeneration; such stultification. European man, who used to be the

hardest and most courageous of Earth, has become a weakling rag and degenerated biologically as a result of comfort. His mind is weak; his spirit fragile, and on top of that he considers himself the summit of the creation. But that man, just because of the blood he carries, has enormous potential. The rules on which Sparta was seated were eternal and natural, as valid today as yesterday, but today the dualistic *mens sana in corpore sano* has been forgotten: the physical form has been abandoned producing soft, puny and deformed monsters; and the mental poisoning has produced similar abominations in the realm of the spirit. The modern European knows no pain, no honour, no blood, no war, no sacrifice, no camaraderie, no respect or combat; and thus he does not know the ancient and gentle Goddesses known as Gloria or Victoria.



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HOLY WRATH

by Eduardo Velasco



'Furor teutonicus' —a phrase by Roman chroniclers about the push of the Germans in combat.

'A furore Normannorum libera nos, Domine' —'From the fury of the Northmen deliver us, O Lord', medieval prayer.

The history of the Indo-European peoples teaches us that every great work comes, in its first wave, from the 'authentic' and uncontaminated barbarian and from the alliances of warriors or Männerbunden, who are the only ones capable of changing the world and time through direct action. This essay deals with the most remarkable representatives of the Indo-European barbarian and the alliances of warriors.

The sacred rage in the Indo-European tradition

Where did the legendary and furious force of those ancient Indo-Europeans, our ancestors, come from—so united with their Gods and to Nature? In ancient times, there are numerous references to that force, which is described as a kind of fury, frenzy or rage. The divine wrath is a whole archetype: the Iranians called it *aeschma* and the Indo-Iranians, *ishmin*. In India, the *mada* was also described—the divine drunkenness produced by the mystical soma drink. In Greece we find the *menon* or *menis*, the passionate anger that only Achilles, the greatest warrior of all times, possessed. Also from Greece comes the 'divine fury of Dionysus', which at first had to do with the

glorification of the instincts related to the cult of ascending life. The *mania*, that is to say the outburst of the Dionysian fury, was said to take in a flight the possessed soul towards the Thracian Mountains, which represented a primitive, ancestral and barbaric Hellas. In the Celtic world we find the Irish hero Cú Chulainn from whom the *warp spasm* ('spasm that deforms', or spasm of fury) took over in moments of war, giving it a supernatural thrust. This, in short, tells us that the sacred anger was not exclusive Germanic patrimony, but comes from an even older source, and that in all the Indo-European peoples there were male circles that cultivated the strength given by the fury of combat.

The Germans, an Indo-European people from southern Scandinavia, were perhaps the last Europeans to openly cultivate the sacred anger in a tribal way. The divine wrath was not then a novel concept, nor something that has disappeared. When something sacred, a song, a landscape, a ceremony, a passion, a person, a situation, remind us of an inner instinct, what emerges is a very special type of feeling: the union of fury and joy, the feeling that makes the warriors of all times raise their arms to heaven and throw their screams to the wind; the Dionysian feeling that lies in music and songs, that makes us feel more alive and more powerful; the glorious feeling of honour, pride and contact with the Eternal, which accelerates our pulse and frightens the hell out from us; the feeling that we know that nobody but a European man can feel.

'Burning souls' Leon Degrelle called them. 'Fire in the blood' we could call it, as when sometimes we talk and our 'blood boils'. It is the spiritual flame that opposes the advance of materialist and nihilistic ice, the 'warlike ardour' of which even today is sung in the anthem of the Infantry.

The role of the Berserkers in the Germanic world

The Berserkers are associated with Germanity, that is, the set of Germanic tribes. These include Scandinavians, Anglo-Saxons, Dutch and Germans. Those were times when the pre-Christian Vikings terrified a Europe castrated by Christianity, and in which the Roman Empire had disappeared. Generally, the Viking despised the Christian and the Christians feared the Viking. On one occasion the Vikings kidnapped a bishop. When they did not get a ransom for him they killed him by hitting him with animal skulls. Those were souls

still wild and uncontaminated, possessed by that brutal and forceful mentality so typical of Nature.

Among all these barbarians, the most faithful guardians of the sacred fury were the *Berserkers*. This word survived in the vocabulary of the nations that knew these men: in England, the word still designates a person of wild or untamed character, or a state of irrational anger. Berserk can be translated as 'bear shirt' or 'shirtless'. It comes from the fact that the Berserkers fought dressed in bearskins, and sometimes half-naked or naked. Among the ancients, every man was a warrior. He was not warring during all his life, but was called to it on turbulent occasions, while in peace he dedicated himself to his trade. So it was throughout the ancient world except for Egypt, Sparta, Rome, the Byzantine Empire and some other exceptions, which had professional armies. In Germany, however, there existed a curious caste, the artists of war, considered touched by the Divine.

Selected warriors lived in small communities, isolated from population centres and led by a priest of the cult of Odin / Woden / Wotan according to the region, a *skald* (bard), a *gotbi* (druid), a *vikti* (master of the runes) or another type of shaman, wizard or tribal magician. They formed authentic sects in the Germanic world, part of the tradition of the *männerbunden*: the unions of men, alliances of warriors, military brotherhoods or, as the Romanian Mircea Eliade called them, 'secret societies of men'. In the families of the Germanic aristocracy, there was a tradition similar to that of the oracles in Greece: at the birth of the child, a priest performed a ritual through which one could glimpse his fate. We can assume that some of the most promising babies were offered by their parents to be raised in a military community of this type. This would not take place right away, but at a slightly later age. At that age, the corresponding shaman would appear to take the child to his new life in the woods, where he would learn to acquire the instincts of the predator.

From childhood, the Berserkers used on the neck an iron ring that is related to the Celtic torques and that would not be removed until killing their first victim. The type of instruction given to them is not completely known, but basically it would be a kind of military and ascetic camp in the Spartan style, in which they were taught how to handle themselves with weapons, in close combat and life in Nature, in addition to acquiring hardness and resistance against all kinds of deprivation, within the framework of a hunter-gatherer life. They also learned tribal techniques and dances designed to generate large

amounts of adrenaline. Over the years, they were building the body of the warrior, accustomed to fatigue, deprivation and suffering. All this conjugated with some unknown form of yoga. One of the skills they achieved through their mysterious asceticism was sitting on the snow during a snowstorm or blizzard, melting with their inner heat the snow that fell on them. This advanced test takes place, even today, among some Tibetan lamas (the respiratory exercise they use to generate heat is called *tumo* or 'fire in the belly'). And in the Celtic legends, one of the qualities attributed to the great heroes was to melt snow a hundred feet away (30 m) with their body heat.

An interesting case, dating from Ireland in 700 BCE, is that of folk hero Cú Chulainn. Legend has it that, after a battle, this warrior returned to his village still in a frenzy of combat. His compatriots, fearing that he would kill the whole town, threw themselves on him and put him in a barrel of cold water. By the ardour of the hero the water broke the wooden plates and the metal straps, and exploded the barrel into a thousand pieces, 'like a nut breaks'. In the second barrel of cold water Cú Chulainn produced large bubbles like fists. And in the third, he produced a boiling phenomenon where some men could bear to dip their hands but others not. This inevitably reminds us of the Greek Heracles, who had to rush to the waters of Thermopylae to quench an attack of internal fire, turning the waters of the place into thermal springs.

Very young Berserkers received initiation in a cult that could be called the mysteries of Odin, the patron of these warriors. Berserkers were often called 'men of Odin' or 'wolves of Odin' for their predominant cult of this deity, called 'father of all' or 'the strong one of above'. The Berserkers could therefore be described as sects of elite warriors, severely trained from childhood in the arts of struggle and inner alchemy and initiated into a cult of Odin by some kind of extremely violent ritual. Mircea Eliade specified that one did not get to be 'berserk' only by bravery, physical strength or hardness but also after a magic-religious experience that radically modified the young warrior's way of being. He had to transmute his humanity through access to aggressive and terrifying fury, which he assimilated from the enraged predators. He warmed up, continues Eliade, to an extreme degree transported by a mysterious, inhuman and irresistible force: his combative impulse thus emerged from the depths of his being. In combat, the Berserkers presented a terrifying aspect to their enemies. Dressed in bear or wolf skins (in which case they were called *ulfbednar* or *ulfsark*, 'wolfskin'), naked or painted black, they threw themselves

into the battle always in groups of twelve²⁹, shouting as if possessed, throwing foam by the mouth and being immune to the most terrible wounds. In the sixth chapter of the *Ynglinga Saga* people talk about them:

His [Odin's] men rushed forwards without armour, were as mad as dogs or wolves, bit their shields, and were strong as bears or wild bulls, and killed people at a blow, but neither fire nor iron told upon themselves. These were called Berserker.

In the *Hrafnsmál*, the skaldic Torbjörn Hornklove describes them in combat:

There the Berserkers shouted—the battle was unleashed—, wolf skins howled wildly, spears whistled... wolf skins, they were called. You see them act, the shields bloodied. The swords roared when they reached combat. The wise king in combat is protected by tough heroes who raise their shields.

Incidentally, the fantasy of horned helmets comes from a European black legend. It was the Celts (and many medieval knights) who wore helmets with horns, and often more as ceremonial ornaments than as combat helmets.

The 'berserkerang' or possession

Before combat, the Berserkers entered together in a trance called *berserksangr* or *berserkerang*. This trance was the process of possession, for which not everyone was prepared, because their energy could destroy the body of the profane. According to the Scandinavian tradition, such a state of ecstasy began with a sinister chill that ran through the body of the possessed and made his hair rise on end and produce Goosebumps. This was followed by contraction of the muscles, a premonitory tremor, increased blood pressure and

²⁹ The group of twelve men (plus the leader or *protégé*, the thirteenth) is a constant not only in various Indo-European mythologies but in the daily life of the Germans, and represents the select circle. Twelve were the men who were normally required to carry out a sacred mission. Twelve were the representatives of the Council among the Nordic peoples. Twelve were the sworn witnesses who appeared in certain cases of justice. Twelve were the representatives of a large group that were invited to a party. Twelve were the select gentlemen of the Arthurian round table, as well as twelve are the rays that depart from the central point in the archetypal symbol of the black sun. And, as we all know, twelve were the apostles of the Jewish plagiarism in the gospel story.

tension, and a series of nervous tics in the face and neck. Body temperature began to rise. The nasal fins dilated. The jaw tightened and the mouth contracted in a psychotic grimace revealing the teeth. Then came disturbing gnashing of teeth. The face inflated and changed colour, ending in a purple tone. They began to foam through the mouth,³⁰ to growl, to shake, to roar and scream like wild animals, to bite the edges of their shields, to beat their helmets and shields with their weapons and to tear their clothes, invaded by a fever that took possession of them and turned them into a beast, their blind instrument. Witnessing such a transformation must have been something alarming and anguishing, reminiscent of the most urgent panic. It was a full-fledged initiation transformation, and some have seen in it the origin of the legends of werewolves.

After this process, the Berserkers received the *Od* or *Odr* (called *Wut* in Germania and *Wod* in England), the inspiration that Odin granted to some warriors, initiates and poets, touching them with the tip of his spear Gugnir ('shuddering'). With it they became a furious whirlwind of blood and metal. The physical strength of the 'inspired' by *Od* fever increased in a superhuman and inexplicable way, and also increased their resistance, aggressiveness and combative fanaticism. The pain, the fear or the fatigue disappeared, and what replaced them was an intoxicating sensation of will, unstoppable power and desire to destroy, devastate, kill, annihilate and overthrow.

A good reference to the Celtic version of the berserker gang can be found in *Táin Bó Cúailnge*, which describes the transformation of the hero Cú Chulainn before the battles:

Then contortion seized him. You would have thought that it was a hammering wherewith each little hair had been driven into his head, with the arising with which he arose. You would have thought there was a spark of fire on every single hair. He shut one of his eyes so that it was no wider than the eye of a needle. He opened the other so that it was as large as the mouth of a meadcup. He laid bare from his jawbone to his ear; he opened his mouth to his jaw so that his gullet was visible.

³⁰ Foaming at the mouth may be related to the rage that possesses the fanatical fighter transformed into battle. Interestingly, in certain battles during the Spanish Civil War many members of the Spanish Legion, visibly fanaticised and altered by the brutality of the fighting and by their own pseudo-mystical indoctrination, foamed at the mouth.

The Berserkers went on to fight furiously without caring at all about their own lives or physical safety. Many preferred to carry a sword and an axe instead of a single weapon with the shield.³¹ In groups of twelve they charged savagely against the enemy regardless of their numerical inferiority, and wounds that would kill anyone did not change them in the least. In cases of defence against overwhelming crowds, they formed an impenetrable circle from which they fought until the death of the last man.

If we imagine the appearance of those men laden with muscles, veins, nerves and tendons, with their face twitching under the skin of the beast, the fanatical clear eyes opened like plates and shining with that *acies oculorum* that Julius Caesar and Tacitus noticed among the German warriors; the teeth clenched with fury and foaming, splashed with enemy blood, we will instantly understand that those warriors had nothing to do with modern Western man. These Berserkers were of the same blood as many modern Europeans, but they were men who lived for war, while the middle Westerner of today is a soft effeminate who lives for peace and, in his nearsightedness, persists in believing that he knows everything about the world and life.

The *Wut*, *Wod*, *Od* or berserkergang was a terribly intense and violent trance, in which one completely lost control and reason, and in which the beast freed itself of its iron chains to vent its claustrophobia and to ride in glorious and unbridled freedom through the dark and blurred forest, without responsibilities, without ties, without limits and without laws. It was not just about letting the inner beast emerge, but letting itself be possessed by the absolute, external divinity. The body of the warrior, in the hands of these tempestuous forces, and totally disconnected from the rational mind, was a simple puppet that could barely cope with so much anger. Those affected could be fighting for hours most furiously and fiercely without pausing a single moment. In fact, thanks to their brutal contribution, often the battles ended too soon and the Berserkers could not stop fighting, needing to vent their fury, running without stop to scream and unload their weapons against trees, rocks, animals or people, even coming to attack members of their own army (although apparently the

³¹ The latter-day Almogavars of the Kingdom of Aragon also had this custom.

Berserkers never attacked each other), since in such states they did not distinguish between friends and enemies.

However, when the berserkergang passed, they fell into a state of total weakness, in which they were unable to defend themselves or even stand. This hangover lasted several days, in which the warrior should stay in bed. According to the Scandinavian sagas, often their enemies took advantage to kill them at that time. Some Berserkers, without receiving any injury, fell dead after the battle for their superhuman effort: their bodies were not prepared to be instruments of divine fury—at least for such a long time. Life expectancy was probably shortened for many years after each ‘session’ of berserkergang.

Another quality that was attributed to the berserkergang possessed was the ‘disable the arms of the adversary’, which probably implied that the Berserkers were so fast, so invulnerable and inspired such terror in their enemies that they seemed to be paralysed with fear or that their blows were not effective. Also, it is very likely that the aura of anger from a charging group of Berserkers was ‘felt’ at a great distance by enemy soldiers as if it was an expansive wave, as the Roman historian Tacitus wrote while speaking of a Germanic männerbund whose members were called Harii, a word that, among Iranians and Indo-Iranians, meant ‘blondes’ and which is related to the *einherjar* of Valhalla:

It will be enough to mention the most powerful, which are the Harii, the Helvecones, the Manimi, the Helisii and the Nahanarvali... The Harii, besides being superior in strength to the tribes just enumerated, savage as they are, make the most of their natural ferocity by the help of art and opportunity. Their shields are black, their bodies dyed. They chose dark nights for battle, and, by the dread and gloomy aspect of their death-like host, strike terror into the foe, who can never confront their strange and almost infernal appearance. For in all battles it is the eye which is first vanquished.³²

We observe here the importance of the symbolism about the dark among these men. The night is essential in this symbolism because it symbolises the dark age, this dark winter in which we were born for good or bad. The day, with the rays of the sun, the gold, is propitious for the will, for the courage, for the conscious struggle, to

³² *Germania and Agricola*. Two books of Tacitus translated by Alfred J. Church (UK: Ostara Publications, 2016), page 17.

drive the spear into the enemy, to plunge the sword into the earth; in a word, to possess, to take over. The day represents the right hand; the order, the ritual and the 'dry way'. The night, on the other hand, with its darkness, moon, stars, water and silver is more propitious to magic, to a certain chaos, to be allowed to be possessed, to raise arms to heaven instead of sinking them into the earth and therefore it is more related to the left hand and the 'wet way'.

Since man is no longer a god he must strive to become, at least, a blind instrument of the Gods. For this, he must be emptied of all egocentric individuality to allow the divine outburst, that is, 'to propitiate Odin to touch him with the tip of his spear'. And the first way to achieve this was through the establishment of severe discipline, asceticism and organisation. Let us remember, concerning the importance of the night, that Adolf Hitler himself spoke in *Mein Kampf* about the difference of the effect of his speeches among the crowds in the morning and at night. For him, the afternoons, and especially the evenings, were the ideal moment to give a speech and to assert his magnetism. Let us also note that, in the SS, the predominant colours in the uniforms and their symbolism were black and silver. Symbolically, they were covered by night with darkness, with thunder and with lunar and star light.

Whoever had once been possessed by the berserker gang was already marked with a lifetime sign. From then on, the trance not only came to be invoked before the fight, but could also fall on him suddenly in moments of peace and tranquillity, transforming him in a matter of seconds into a ball of hate, adrenaline and subhuman cries striving for destruction. Thus, *Egil's Saga* describes how Egil's father, a Berserker, suddenly suffered possession of the berserker gang while peacefully playing a ball game with his son and another small one. The warrior, horribly agitated and roaring like an animal, grabbed his son's friend, lifted him into the air and slammed him to the ground with such force that he died instantly with all the bones of his body broken. Then he went to his own son, but he was saved by a maid who, in turn, fell dead before the possessed. In the sagas, the stories of Berserkers are dotted with tragedies in which the uncontrolled berserker gang turns against those closest to the possessed. If we had to find a Greek equivalent, we would have it in the figure of Hercules, who during an attack of anger killed his own wife Megara and the two children he had with her, which motivated his twelve tasks as penance to expiate his sin.

In the field of mythology we have many examples of the fury of the Berserkers. The *Saga of King Hrólfr Kraki* speaks of the hero Berserker Bjarki, who fought for the king and who, in a battle, was transformed into a bear. This bear killed more enemies than the five select king champions. Arrows and weapons bounced off him, and he tore down men and horses from the forces of the enemy King Hjorvard; tore apart with his teeth and claws anything that stood in his way so that panic seized the enemy's army, disintegrating their ranks chaotically. This legend, which is still a legend, represents the fame that the Berserkers of the North had acquired as small groups: through their bravery they were capable of deciding the outcome of a great battle.



Interpretations of the holy wrath

What is the explanation for these events, which far exceed the normal? How should we interpret the berserker-gang? In our days, those who always look with resentful distrust at any manifestation of strength and health are inclined to degrade it. For many of them the Berserkers were simply communities of epileptics, schizophrenics and other mentally ill people.

This ridiculous explanation is altogether unsatisfactory, as epilepsy and schizophrenia are pathologies whose effects cannot be 'programmed' for a battle as the Berserkers did, and under epileptic or psychotic episodes it is impossible to perform valiant actions or show warlike heroism. An epileptic does more damage to himself by biting his tongue and falling to the ground than destroying the ranks of a large enemy army, and can be reduced by a single person. Others have

suggested that, as in the movies, the Berserkers were alliances of individuals who had undergone genetic mutations, or the survivors of an old disappeared Germanic lineage, organised in the form of sectarian communities. Others even take into account the shamanic explanation, according to which Berserkers were possessed by the totem spirit of a bear or a wolf.

Explanations are as varied as the opinionated characters that advance such theories. The best-known explanation, however, is that these men fought drugged. According to this theory, the Berserkers ingested a fungus called *amanita muscaria* (a white-stem mushroom with a red cap and white spots, which abounds in the birch forests of northern Europe), or some concoction prepared with that mushroom. This has a high toxicity thanks to an alkaloid called muscarine, which completely alters consciousness and perception. Currently it has been classified as poisonous, given that in high doses it is deadly. The theory of the *amanita muscaria* was elaborated in 1784 by the Swedish professor Samuel Ödman (who learned about the use of the mushroom by Siberian shamans). It was considered plausible to a certain extent because the Germanic mythology explained that, from the mouth of Sleipnir—Odin's horse, with eight legs—, it dripped a red foam that, when reaching the ground, became the mushroom. Other drug theories suggest beer with black henbane or bread or beer contaminated with rye ergot.

The theory of drugs is unconvincing, and the two previous facts (Siberian shamans and Odin's horse) are the only data we have that could be used as 'circumstantial evidence' for this thesis. On the other hand, the simple ingestion of a drug does not guarantee by itself an outburst of devastation and warlike frenzy like that experienced by the Berserkers. If they actually ingested a drug, it would have been after a long and harsh ascetic and warlike preparation that would have made them resist the possession of the *Od*, with doses carefully thought for by true connoisseurs of their effects, and with rites designed to enhance and channel certain aspects related to the substance. Equally unlikely is the theory that the berserker gang was triggered by a kind of hypnotic programmer order that was stored in the subconscious through a violent and traumatic ritual initiation, automatically activated by listening the noise of the weapons, the battle cries and the chants that invoked Odin's fury; giving rise to the irresistible longing to be at the centre of the battle, where the fight was fiercer and the wrath more concentrated.

It is most likely that the berserker's attainment techniques were psychological through hypnotic processes catalysed by powerful rituals, and surely amplified through tribal dances, movements, techniques and breathings capable of generating huge amounts of adrenaline in a short time. And if the drugs were really present, it would have been to facilitate possession, but in no case were they directly responsible for the incredible combative performance that was unleashed with it.

Substances released by drugs can be stimulated in the body through purification practices. In the initiatory traditions, when the man gets absolute control over his body, he can stimulate his organs and glands at will, releasing the substances he wants and causing the effects he wants, just knowing how to materialise the thought. Ideally, the drugs that are used come from our own interior, because they are already inside us—such as testosterone, adrenaline, dopamine, pheromones and endorphins. They only need a stimulus to free themselves. The religious use of drugs appeared at a time when most people were no longer able to go into a trance naturally. And in any case the ingestion of drugs for religious purposes was carried out under strict control and ritualism, and on individuals physically, mentally and spiritually prepared to withstand their effects; everything watched over by the wise of the natural sciences, plants, animals and the Earth. During situations of great stress and violence, the body is disturbed. The pulse increases, the breathing accelerates and the adrenaline rises like a flame. A series of physiological responses take place that in themselves are neither good nor bad, but their nature will depend on the use made of them and the output that is given to them.

The conventional, chivalrous warriors tried to dominate the torrent of reactions and sensations that caused the combat so that, keeping their will above them, retained their cold blood and consciousness intact. The Berserkers, on the other hand, seemed to do the opposite: they let themselves be carried away by the physical reactions to the fight, so that they took possession of them and ended up into beasts that 'saw everything red'. Out of them came a totally independent will of consciousness. Only the best were tough enough to really let themselves be carried away by the torrent of ferocity to release their impulses savagely, to lose control, to break all ties in order to allow the beast to ride free, to savour the deep and primitive pleasure of the butchery, bloodletting, slaughter, domination, possession and destruction; submerging all their being in absolute chaos and surviving to be able to tell about it—although it is very

probable that afterwards they did not even clearly remember what happened.

Is all this a wild barbarism? Yes, but it is part of human nature, whether you like it or not. Turning our backs on those issues only serves to catch us off guard later. To ignore that we have an animal side is like mutilating the spirit and sabotaging the body. Conversely, to accept this and to master it is to reconcile ourselves with ourselves.

As for the clothing of symbolic animal skins, it obeys a shamanic, totemic and pagan tradition to the core, and we pay attention to this because it expresses a very important idea.

The wolf and the bear are signs of free masculinity—pure, wild, fertile and unrestrained. The skin of the bear or the wolf was achieved by fighting the animal in body-to-body combat and killing it. An initiatory test of the Berserkers as well as among some Celts was killing a boar. The Berserkers were thus suggested that they seized the totemic qualities inherent in the animal in question—bear or wolf—acquiring their strength and ferocity, possessing their qualities as if they had conquered for themselves, and adopting the skin of the vanquished beast as a symbol of this transformation. As a sign of prestige, many Berserkers added the word *björn* (bear) to their names, resulting in names such as Arinbjörn, Esbjörn, Gerbjörn, Gunbjörn or Thorbjörn. The wolf (proto-Germanic *ulf*) resulted in names like Adolf, Rudolf, Hrolf or Ingolf. Mircea Eliade said regarding the appropriation of animal skins that the man became a Berserker after an initiation that specifically involved warrior tests. Thus, for example, among the Chatti, Tacitus tells us, the applicant did not cut his hair or his beard before killing an enemy. Among the Taifali, the young man had to shoot down a boar or a bear and among the Heruli it was necessary to fight without weapons. Through these tests, the applicant appropriated the form of being of the beast: he became a fearsome warrior insofar as he behaved like a beast of prey. He transformed himself into an overman because he managed to assimilate the magical-religious force shared by the predators.

Once again, this will be seen as primitive and barbaric, but the Romans did it as well, as we can see in the standard-bearers of the legions, which were covered with skins of wolves, bears or wild cats. (As a Barbarian Indo-European people, the ancient peoples of the Italian peninsula, ancestors of Latins, should have had their own version of the ‘possessed warrior’.) Also the Greek hero Heracles, after fighting a monstrous lion and killing him with his bare hands, put on his skin. The Irish Cú Chulainn killed a monstrous mastiff and

took his place as guardian of Ulster. Siegfried, the hero of Germanism, bathed in the blood of the dragon Fafnir, killed by him, and with it he became almost invincible. In the mysteries of Mithras, a restricted military cult only for men and practiced by the legions of Rome, the initiates were covered in the blood of the sacrificed bull in a ceremony of high suggestive power. In the same line of related examples, we have other cases that refer to 'second skins' and hardening baths: Achilles was bathed by his mother in the waters of the dark Styx River, which made him invulnerable. The Celtic goddess Ceridwen possessed a magical cauldron that gave health, strength and wisdom to all who bathed in it. Spartan mothers bathed their newborns in the wine, because they thought that it hardened the hard and finished off the soft. The waters of the Ganges, even today, are considered healthy for the Hindus. The idea behind all these myths was that exposing oneself to destructive, telluric and dark forces would help to harden the 'envelope' of the initiate and protect him in the future against similar experiences in the field of death and suffering. All this symbolised, in addition, the struggle of the spirit to take control of the telluric beast, after which it was covered with the conquered; it entered the empty shell, possessed it, transformed it in its image and likeness and, at the same time, changed his personality for a different one, entering a new phase and also symbolising the transition to a new way of perceiving the environment and seeing things—a new skin, a new shell, a new shield—; the perception of the world through the senses of the beast; to take possession of matter and, from within, transform it into the image and likeness of the spirit.

This philosophy of possession is a characteristic feature of all initiatory warrior societies. As reminiscent of all these issues in the middle of the 19th century, the Imperial Hussars of the II Reich, heirs of the elite warrior units of Germanism, sang: 'We dressed in black / blood we bathed / with the *Totenkopf* on the helmet / Heil! / We are invincible!'

Those Berserkers who fought naked were related to the behaviour of the early Celts, who also did it (in fact, the figure of the 'possessed warrior' was also recurrent among the Celts). Their bodies, tanned from childhood, did not feel cold even if they were naked on the snow. As we have said, some of them also painted themselves in black, vindicating the dark and fiery side, typical of the ages in which light is harassed. We have already seen how the Roman Tacitus described the Harii who, painted and with black shields, launched

themselves into combat with superhuman ferocity. For the ancient Indo-Iranians, the god Vishnu in the dark ages was dressed in dark armour to fight the demons, hiding to the world his luminous appearance. But at the dawn of the new golden age, he would strip off his black breastplate and the world would know his luminous inner aspect. In Iran, the männerbund of the Mairya wore black armour and carried black flags. Symbolically, it was said that they killed the dragon, and usually they acted at night. The Cathars were dressed in long black robes, and their religious banners were black (some with a white Celtic cross inside). Also the SS dressed in black and wore black flags, in addition to the macabre *Totenkopf* which symbolised the domain of the darkness; of what belongs to the left hand, to the sinister side, fear, death and horror.

To dominate and to know the enemy is to dominate and know the bear, the wolf, the dragon, the bull or the totemic animal that the fighting man discovers in himself. To cover oneself with black is to cover oneself with the skin of the enemy beast, because the darkness is the enemy—until it is dominated.

The expansion of northern fury

At a certain time in the High Middle Ages, at the end of the 8th century, the Scandinavian peoples embarked on a series of prolific expeditions. Some argue that this sudden *blitzkrieg* of the Vikings was due to overpopulation motivated by polygamy in a little fertile land. Others, such as Varg Vikernes, maintain that the Viking raids were a revenge against the Christian world after Bishop Boniface cut, in Saxony in the year 772, sacred forests and, particularly, the oak that the Saxons had consecrated to Donnar Oak—an ancient tree venerated by all the Germanic peoples of the world, considered the terrestrial version of the Irminsul, the Axis of the World.

The image that folklore and Christian propaganda has given us of the Vikings must be corrected. The Church demonised the Vikings, depicting them as dirty barbarians with horns on their helmets, when, according to *Chronica Joannis Wallingford* authored by a monk, ‘The Danes, thanks to their habit of combing their hair every day, of bathing every Saturday and regularly changing their clothes, were able to undermine the virtue of married women and even seduce the daughters of nobles to be their mistresses’. We are talking about a time when Christianity had stigmatised hygiene as something sensual and ‘pagan’. The Arab historian Ibn Fadlan, ambassador of Baghdad

to the Bulgarians of the Volga, says of the Vikings: 'I have never seen physical specimens so perfect, tall as palm trees, blond and ruddy-skinned'. He adds that often they wore tattoos of vegetable designs from foot to neck, and that they were always armed with an axe, a sword and a knife. The Vikings ended up being famous throughout Christendom, in the non-Christian East and much of the Islamic world. The Arabs called them *Mayus* and the Khazars *Rus* (hence 'Russia'). In most of Western Europe they were known as Normans: that is, men of the North.

Generally their way of acting was to set sail in large fleets, sack the coastal towns, establish coastal 'operations centres' to plan other incursions and navigate the great rivers to reach other inland cities (such as Pamplona, Seville or Paris). Their many feats are known, from the colonisation of Iceland, Greenland and America to the takeover of Seville from the Moors (year 844), its looting and residence for a whole week, including the founding of Russian cities such as Novgorod (862) and Kiev (864), as well as the first Russian state (Kievan Rus) and the site of Paris in 885. The year 911 the Danish Rollo received, from the French king Charles the Simple, the Duchy of Normandy to appease the Viking pillage, to which the whole of northern France was being subjected. (The Danish name of the king was *Gang Hrolf*, or 'Ralph the Wayfarer', as it was said to be too big for a horse to carry its weight.) In a solemn act of homage to King Charles, Rollo was informed that he should bow before him and kiss his feet. Scandalised and offended in his pride, he refused to humiliate himself in such a way, saying that 'I will never bow down to anyone and I will never kiss anyone's foot'. The adulatory bishops, however, insisted that 'whoever receives such a gift has to kiss the king's foot'. Thus cornered, Rollo ordered one of his warriors to carry out the act. He took the king's foot and, standing erect, brought it to his mouth and kissed it, causing the king to fall backward, so that the whole present court laughed loudly. This anecdote shows the arrogant and proud side of the Vikings, still innocent and uncontaminated men by the servile mentality of civilised society.

But eventually these Vikings from Normandy were Christianised. They took root in France and ended up forgetting their Scandinavian heritage. Their subsequent expansion took them to England, the Mediterranean, southern Italy (the Norman kingdom of Sicily) and even the East during the Crusades. Many Normans played an important role in the cavalry orders. For a time, the Vikings made England a Danish kingdom. The Anglo-Saxons under King Alfred the

Great, Germanics like the Vikings, engaged with them in a war in which the Vikings were confined to the north of England, in a kingdom called *Danelaw* ('Danish law'), where Nordic paganism ruled and where there was a wide colonisation by Viking families, to such an extent that they left many words in the English vocabulary. Some historians have called it the 'other England' parallel, the 'Scandinavian England'. Here, the Vikings established a capital in Jorvik (York) and devoted themselves to rooting rather than looting, establishing farms, fields and trading centres.

Both the Vikings and the Normans fought over England. The war broke out when King Harold of England, Anglo-Saxon, had to face first with King Harald of Norway and then King William the Conqueror of Normandy, who fought for the throne. The Anglo-Saxons of Harold confronted the Norwegians of Harald Hardrada (the last Viking king 'of the old school') at the Battle of the Stamford Bridge. Having defeated Harald, the battered Anglo-Saxon troops of Harold moved some 360 kilometres from Yorkshire (north of England) to Sussex (south of England), where William awaited them with fresh Norman troops. Exhausted Anglo-Saxon troops clashed with the Normans in the famous Battle of Hastings (1066). For the lack of a good cavalry and because many left the security of the wall of shields and spears to persecute the Norman knights who retired to reload, the Anglo-Saxons lost. Harold died with his skull pierced by an arrow that entered his eye. It was a tragedy for England.

The 'Normans' (really Frenchified Danish) imported the French language, polluting the Anglo-Saxon and stripping it of its most Germanic resonances. French became the language of the new Norman court, and the Anglo-Saxon—that is, Old English—the language of the commoners and the dispossessed aristocracy. England was also infected with the Eastern mentality. Its focus of attention and cultural relations went from Denmark, northern Germany and Scandinavia, to France and the Vatican, and in this sense there is no doubt that even a Viking triumph would have been better. The Normans imported, in addition, a feudal serfdom of Christian type (that made sense in places where the Germans constituted a minority aristocracy, but not in England, where most of the population was of Germanic origin), sweeping the old Saxon law, so hated by the Church, and that only remained in the county of Kent, which had been the place where the first Anglo-Saxons landed (specifically the Jutes, from Denmark) in the 5th century, and where the Anglo-Saxon Germanic tradition was perhaps stronger and more rooted. However,

the Normans undoubtedly brought beneficial innovations: large stone castles with moats and the spirit of the new cavalry. The Anglo-Saxons, in any case, were not going to resign themselves to that situation, and many of their aristocrats, leading their people, took part in a hidden resistance against the 'Norman invasion', which was nothing but a French invasion. The very legend of Robin Hood refers to the struggle between Anglo-Saxons and Normans, in which an Anglo-Saxon *männerbund*, headed by a Saxon nobleman, retires to the forest and carries out 'guerrilla warfare' against the occupation.

The Viking expansion was so immense that Buddha statuettes have been found in Scandinavian tombs. Not without well-founded reasons, some authors, such as the Frenchman Jacques de Mahieu, have placed the Vikings at the base of aristocracies in places as distant as Peru and Mexico, and hence the strange cases such as Quetzalcoatl, Kukulkan, Ullman or Viracocha, pre-Columbian gods with European features (such as the beard, white skin, light hair or blue eyes).

Of the Scandinavian nationalities, the Norwegians tended to explore Iceland, Greenland and America; the Danes were concentrated in England, Scotland, Germany, France and Ireland, and the Swedes devoted themselves above all to their adventures in the East, including Finland, Russia, wars against Khazars and Tartars and their exploits in the Islamic and Byzantine world.

Non-Vikings considered the Berserkers as the ultimate expression of the northern rage that spread like wildfire across Europe. The same archetypal image of the bloodthirsty Viking that fights half-naked and kills indiscriminately corresponds more to the Berserker than to the ordinary Viking warrior. The fame and prestige of the Berserkers in the North were enormous. They were bodyguards in many royal courts, including that of King Harald 'Beautiful Hair' of Norway. King Hrolf Kaki of Denmark sent his twelve Berserkers to Adils of Sweden to help him in his war against Norway. After the Viking military campaigns, when casualties were counted, the military captains did not even bother to count the Berserkers, since they assumed they were invincible after uttering spells that made them invulnerable to iron and fire, or that they were capable to disable the enemy's weapons with their eyes. Such fame came to the East, in such a way that the Emperor Constantine of Byzantium—a powerful man with many means, and who wanted the best—hired a select personal guard that was composed exclusively of Swedish Berserkers. They were known as the 'Varangian Guard'. (Over time, the guard would

be so full of Anglo-Saxon warriors that it would become known as 'English guard'.) As Constantine wrote, these men sometimes performed the 'Gothic dance', dressed in animal skins and totemic masks.

Scandinavian paganism had preserved healthy shamanism, deeply related to Nature and Asgard, the heaven of the Gods. According to Germanic mythology, fallen Berserkers formed in the Valhalla Odin's honour guard, so in their earthly life they tried to reflect and train that vocation by protecting numerous kings whose power figure was associated with Odin. The Varangian Guard became famous in a series of campaigns against the Muslims, in one of which the Varangians destroyed nothing more and nothing less than eighty cities. In each Viking army, the Berserkers formed a group of twelve men. The other warriors had great respect and fear, and tried to stay well away from them, because they saw them as dangerous, unstable and unpredictable. The Berserkers themselves were kept separate from the rest of the corresponding army, cultivating the 'pathos of distance'.

The twilight of the Berserkers

The Berserkers, like all paganism, ended up falling into decay. At a given moment, probably with the advent of Christianity, the esoteric religious leadership of Scandinavia received the *coup de grace*: it disappeared and submerged itself in the dominant culture. All the Germanic religiosity and its external traditions fell without impulse or direction, divided and weak, functioning only by inertia.

Since then, we have tried to distinguish between two types of Berserkers: the heroic Berserker, a brave and loyal elite warrior in the service of a great king and the decadent Berserker, a wandering bandit given to theft, pillage, indiscriminate killings and rapes. This latter figure corresponds to gangs of criminals in Scandinavia, and its signs denote what happens when male impulses—which originate on the dark side and tend, in principle, to destruction—fall outside the control granted by discipline, asceticism and will. This type of 'Berserkers' was described as terribly ugly, with deformed features, with only one eyebrow, dark eyes and black hair, having manic and psychopathic tendencies. Such criminals, coming from the lowest social strata of Scandinavia, wandered through the villages challenging little men to a duel. Since by rejecting the duel they would be considered cowards, the peasants accepted for honour and self-love,

and generally fell dead under the arms of the bandit. He who was not a combatant of honour or a soldier was left with the lands of the unfortunate, his possessions, his house and his wife. In the sagas, often a noble warrior ended up killing the impostor, freeing the woman and marrying her. In the 11th century the duels and Berserkers were placed outside the law. In 1015, King Erik I 'Bloody Axe' of Norway made them illegal. Gragas, the medieval code of Icelandic laws, also condemned them to ostracism. In the 12th century these decadent Berserkers disappeared. Henceforth the Church cultivated the belief that they were possessed by the devil.

A case worthy of study is that of King Harald Hardrada of Norway. It is an example of the Viking world and the importance of Berserkers in battles. Unfairly, Harald Hardrada usually appears in history only as a Norwegian king who failed to conquer England. Harald, a blond giant over 2.10 metres, lived at a time when the Scandinavian kings were polishing the political and court arts to match their European counterparts, but he was still more in tune with the free Viking warriors of previous centuries. To this day it seems a mystery to me why nobody has made a film about this man.

Harald Sigurdson was born in Norway in 1015. With fifteen years he participated in favour of King Olaf II in the battle of Stiklestad, against King Canute of Denmark (later also King of England and Norway). In this battle, which coincided with a solar eclipse, Olaf's army lost. Wounded, Harald managed to escape from Norway with warriors loyal to his lineage and, in exile, formed a gang of loyalists who had escaped from Norway after Olaf's death. A year later, having Harald sixteen years old, he and his Norwegians crossed Finland and entered Russia, where they served the great Prince Yaroslav I the Wise as stormtroopers, and Harald was made general of Yaroslav's armies. Two years later the young Viking general was maintaining a loving relationship with Elisif (Isabel), the daughter of Yaroslav. When the prince, enraged, surprised the couple, Harald was forced to escape from Russia with his loyal gang, according to gossips, even raising his pants on the road.

With his men, Harald crossed Ukraine and the Black Sea and arrived at Constantinople, the capital of the Byzantine Empire, where he enlisted in the Varangian Guard—the elite mercenary unit composed exclusively of Scandinavians. He became famous throughout the Mediterranean, earned the nickname *Bolgara brennir* ('Bulgar-burner'); triumphed in North Africa, Syria, Palestine, Jerusalem and Sicily, and amassed an immense personal fortune from

looted booty. Over time, Harald was made the head of the Varangian Guard, admiral of the Byzantine fleet (the most powerful of the Mediterranean) and was given great autonomy to independently carry out attacks against the enemies of Byzantium. Far from his native Norway, Harald and his men had become the spoiled children of a great Mediterranean empire. In his day, the Byzantine chronicles referred to Harald as ‘son of a Varangian emperor’. He was in the service of the Byzantines until 1042, that is, until his twenty-seven years.

Harald left the Byzantine Empire with the promptness that had been usual in his travels. Crossing the Black Sea and Ukraine, he again passed through the Kiev court and took away his old love, the daughter of Yaroslav, with whom he married as they travelled north through Russia. In 1045, having thirty years, Harald, supported by his experienced warriors and as a military-political veteran with impressive wealth and an extensive network of contacts, re-conquered the Norwegian throne as Harald III Sigurdson, reigning it for twenty years and earning the nickname of Hardrada (‘tough sovereign’).

However, it seems that all this life of great deeds had not satisfied the Viking. In 1066 Harald set his sights on England, the land that had been the fate of numerous Nordic migrations since the 5th century. He claimed the English throne, taking advantage of the fact that a Danish-English-Norwegian kingdom had existed in the past, and brought together 300 longships to face the Anglo-Saxon troops of King Harold. It was in this framework that the battle of the Stamford Bridge, in the north of England, took place. Harald died with his throat pierced by an arrow. When one of his men asked him if he was seriously injured, he replied, ‘It’s just a small arrow, but it’s doing its job’. He was fifty-one years old. Only ten percent of Norwegian soldiers survived the Battle of Stamford Bridge. The Anglo-Saxons allowed the last Vikings to set sail in their longships and return to Norway. The year of Harald’s death in 1066 coincides with the advent of Christianity in the North, and is considered the end date of the Viking Age.

Sprouts of sacred fury

It cannot be said that the fire of the Nordic blood disappeared. The same century that the Berserkers disappeared began the rise of the cavalry orders: the new *männerbunden* of Europe. The great moments of glory enjoyed by Europe during the Middle Ages

are due to them. Think of the Holy Empire, the Eastern Crusades, the Occitan civilisation, the Spanish Reconquest, the Templars and the legends of the Grail. It could be said, however, that the most visible and obvious example of pagan fury disappeared. But in fact it did not disappear completely; only submerged itself within the dominant culture. And from the dormant collective unconscious in European blood it managed numerous groups that were about to overthrow the power of the Church (remember the Catharism, the Templars and the Ghibellines).

The Holy Germanic-Roman Empire (the I Reich) was a great depository of the ancestral tradition. Their emperors (like the famous Frederick Barbarossa, or his grandson Frederick II), many of them educated from their childhood by orders of cavalry, were considered heretics, antipopes and antichrists by the Church, since the majority were directly involved in unchristian activities including looting of the Vatican, pacts with orders of cavalry on the margins of the Church and dealings with Islam. Emperor Charles V (King of Spain and the Holy Roman-Germanic Empire, and lord of half Europe, as well as vast territories overseas) also plundered the Vatican like his Visigoth ancestors more than a thousand years before, terrorizing the Pope as if he was a vulgar outlaw. So perhaps we should ask ourselves how these men understood the Christian religion and the loyalty that they supposedly owed to the Church.

After the disastrous Thirty Years' War (1618-1648) the Holy Roman Empire fell definitively, being replaced by small and ridiculous bourgeois states, dedicated to the virulent persecution of heretics, burning and hanging the largest number of 'witches' in all of Europe, while the Turks overwhelmed the Balkans at will. Entire regions of Germany were depopulated by this paranoia. From this time also come the legends of werewolves, and in Germany many men were accused of being lycanthropes. Thousands were tortured and executed for it. The fall of the Templars and the Holy Roman Empire marked a milestone: the mystical Middle Ages of castles and knights fell, and was replaced by the dirty era of famines, plagues, witch hunts, Puritanism, the Bible and religious fundamentalism. Also, the Infantry relieved the Cavalry as the dominant body in the battlefields, as is evident in the conquests of the Tercios (so similar in their organisation and mentality to the legions of Rome). Of the orders of chivalry, of medieval mysticism, of the feeling of dharma and the traditional social order, there remained the Rosicrucians and the Masons. And both ended, in turn, infiltrated by the rise of the new

commercial-financial caste, the bourgeoisie, as is especially clear in modern masonry.

In the 19th century, the religiosity of Germanism began to awaken again. Europe had discovered the wisdom of the East and many sacred texts had been translated, especially from Iran and India. German archaeologists unearthed Greek cities, temples and statues. Prussia appeared, bearer of a new imperialist idea. So the Second Reich appeared and paganising mystic groups emerged. And in the middle of the 20th century the Renaissance exploded and manifested itself in the Third Reich. Adolf Hitler, whose very name means 'noble wolf', played in Europe a role similar to that which Lycurgus (whose name means 'conductor of wolves') played in Sparta. In the last days of the Third Reich, fanatical units of young guerrilla insurgents called *werewolf* (wolfmen) staged the last sacrifice to resist the occupation of Germany after the Second World War.

Germanism and the advent of Ragnarök

According to the concept of the ancient German pagans, the final storm, at the apex of the Ragnarök, will be a hunt against the forces of evil. Odin, brandishing his spear and riding his eight-legged horse, will descend on Earth. Thor, wielding his war hammer and mounted on his chariot pulled by goats, will appear in the sky roaring furiously and surrounded by lightning, causing an overwhelming roar. The *Wildes Heer* (furious horde), the *Oskorei* (army of thunder), the army of the fallen, will overwhelm the enemies of the Gods, making the ground rumble with the hooves of their horses and the air with their battle cries. The shadowy Valkyries will ride serenely, paying attention to the development of the battles to choose the new-fallen. The crows of Odin, their wolves and all kinds of supernatural beings, will proliferate in the thick of the sorcerous storm, shaking the forces of materialistic slavery, agonisingly shaking the souls of the enemies of the Gods, and ominously collapsing the walls that separate the Earth from the Hereafter. All that was a metaphorical, symbolic and poetic explanation of the end of an era, when heaven finally becomes enraged and falls on Earth, and the apocalyptic combat of the superior against the inferior, the good against evil, is freed.

Perhaps one day the forgetful apostles of financial civilisation and usury will once again know with horror the thirst for battle of European man, the foaming and anguished rage of the inspired warrior, the instinct of the worker, the conqueror, the pioneer, the

explorer, the artist, the soldier, the lord and the destroyer that Europe carries in itself, and whose last example was perhaps, in distant days, the Scandinavian Berserker. These are the words of Heinrich Heine:

Christianity—and this is its fairest service—has to a certain degree moderated that brutal lust of battle, such as we find it among the ancient Germanic races, who fought, not to destroy, not yet to conquer, but merely from a fierce, demoniac love of battle itself; but it could not altogether eradicate it. And when once that restraining talisman, the cross, is broken, then the smouldering ferocity of those ancient warriors will again blaze up; then will again be heard the deadly clang of that frantic Berserkir wrath, of which the Norse poets say and sing so much.

The talisman is rotten with decay, and the day will surely come when it will crumble and fall. Then the ancient stone gods will arise from out the ashes of dismantled ruins, and rub the dust of a thousand years from their eyes; and finally Thor, with his colossal hammer, will leap up, and with it shatter into fragments the Gothic Cathedrals. And when ye hear the rumbling and the crumbling, take heed, ye neighbours of France, and meddle not with what we do in Germany. It might bring harm on you. Take heed not to kindle the fire; take heed not to quench it. Ye might easily burn your fingers in the flame.

Smile not at my advice as the counsel of a visionary warning you against Kantians, Fichteans, and natural philosophers. Scoff not at the dreamer who expects in the material world a revolution similar to that which has already taken place in the domains of thought. The thought goes before the deed, as the lightning precedes the thunder. German thunder is certainly German, and is rather awkward, and it comes rolling along tardily; but come it surely will, and when ye once hear a crash the like of which in the world's history was never heard before, then know that the German thunderbolt has reached its mark.

At this crash the eagles will fall dead in mid-air, and the lions in Afric's most distant deserts will cower and sneak into their royal dens. A drama will be enacted in Germany in comparison with which the French Revolution will appear a harmless idyll. To be sure, matters are at present rather quiet, and if occasionally this one or the other rants and gesticulates somewhat violently, do not believe that these are the real actors. These are only little puppies, that run around in the empty arena,

barking and snarling at one another, until the hour shall arrive when appear the gladiators, who are to battle unto death.

And that hour *will* come. ³³

EDITOR'S INTERIM REPORT

The above article was translated from 'Soldados de la bestia: los bersekers y la expansión vikinga', *Europa Soberana*, 4 May 2013. Most of the images from the original essay have been omitted.

I called this section 'Failed masculine cultures'. Why?

Just compare the brutal child-rearing methods described in these essays with my eleven-book autobiographical study of child abuse, *De Jesús a Hitler*, excerpted in my *Day of Wrath* or *DOW* (see *The West's Darkest Hour* for links to the PDF).

That said, the child abuse Eduardo Velasco recounts is not the kind of abuse I had researched before I became racially aware. Those who understand the trauma model of mental disorders know that even the most horrific wars don't produce the kind of inner injury that causes insanity (cf. *DOW*). If the abuse affects the community, as was the case with the Spartan boys, the psychological toll is of an entirely different nature.

However, the ways of child-rearing in Sparta and among the Vikings induced 'unnecessary suffering' (cf. my eleventh book). What the West needs today is a kind of balance between the eternal masculine—Sparta, the origins of Rome, the Vikings—and the eternal feminine or the 'Empire of *yin*' that is currently engulfing the male psyche throughout the West.

The Third Reich incorporated and eliminated—like the Hegelian *aufheben*—the contradictions of the extreme *yin* that the West

³³ Cited in *Heine's Prose Writings* (Walter Scott, London, 1887).

suffers today with its Jesus archetype, and the extreme *Yang* of the Spartans or berserkers. To save the white race from the extinction that is already on the horizon, the model to follow is National Socialist Germany, the golden mean between the polar opposites.

National Socialist Germany was a highly cultured society, as well as a tough military state, as we shall see in the following pages. Unlike Greece, Rome and the Vikings, Hitler's National Socialism didn't fail. It was assassinated by Anglo-American Christians and Marxist Soviets who represented two branches of the same tree: the egalitarian ideals that led to the French Revolution. In one of the articles in this collection we will see that Hitler said that Bolshevism was axiologically derived from Christianity. That those close to the Führer were awakened to the Christian question is only one reason why the death of National Socialist Germany is so tragic.

Hellstorm: The Death of Nazi Germany, 1944-1947, is a book written by Thomas Goodrich and published in 2010. Goodrich's book tells of a Holocaust committed by the Allies on the Germans, even after the end of the war, as we shall see.

Part VI:

National Socialism was murdered

In almost any war one side can be dishonestly demonized even by a truthful enumeration of its crimes, if the crimes of its adversaries are suppressed.

—Irmin Vinson

LETTER FROM SPAIN

Dear César:

I have been reading the articles related to the anniversary of Hitler that have been posted, and they made me think about my critical attitude concerning Hitler.

In this time of defeat, this interregnum as you put it somewhere, in this night we all suffer, it is not prudent nor wise to throw from our ranks the slightest criticism of the Nazi period (we cannot give weapons to the enemy). Moreover, it is the only relevant event of our people in the last thousands of years, I would say.

Certainly this anniversary, the articles, but also your words have made me rethink this whole period. In this period the Aryan people are identified and recognised for the first time in the history of the peoples. For the first time our people became conscious of itself, about its origin and its nature. Since the rise of our people (that primitive nucleus) six or seven thousand years ago, there was nothing like it. It was dawn, a new dawn. They were sublime moments.

This birth has to do with the emergence of Indo-European studies, and studies of evolution and genetics of that time. They spread new knowledge about our bio-cultural being, about our race, and our languages and cultures. It was a recognition. It was like looking for the first time in a mirror. We were there in those texts: in the hymns of the *Rig Veda*, in the *Iliad*, the *Aeneid*, the *Edda*, the *Mabinogion*... It was us, our blood, our genius, our race which had generated those texts, those cultures, those worlds.

The swastika, our banner, was not only raised against liberalism and communism. Just today we begin to understand the greatness and scope of its mission, and our mission. To situate it accurately we can make ours these words of Saint-Loup, the first aphorism of *Quotations*: Hitler was 'the man who had thrown to the world this extraordinary challenge: to attack at the same time Anglo-Saxon capitalism, Red Bolshevism, Jewish racism, international

Freemasonry, the Catholic Church, pauperism and social iniquities, the Treaty of Versailles, colonialism, the French mess, and the Home Fleet'. And the list is not complete.

It was not just Hitler, but Germany as a whole: the entire German people. It was a collective 'enterprise'. Born armed, like Athena, the German community was the first Aryan community to wake up, or being reborn. And She does it to fight those who have sought Her harm; against an entire counter-cultural environment which negates Her being. Spiritually alienated She has to fight against the Jewish-messianic delusion, the 'Christian millennium'. And it was not the only Jewish monster that had to face this newborn Aryan nation: communism also thrived, ravaging the population, and others. The Jewish hydra had multiplied, had branched, had too many faces, too many heads.

It seems that we have had but one enemy through history, the Semitic peoples and their speeches (Jews, Judeo-Messianics, and Muslims). They dominate us spiritually. It is the multiple alienations we suffer at the hands of Semites or Semitic ideologies (religious, political, economic, anthropological, sociological, psychological...). Our enemy possesses us one way or the other. The frightening Jewish hydra. Typhon. Evil. Our evil.

Was it an awakening, a premature birth? Too young was this community to face this millenary Monster. As a young Hero he failed in his first attempt to defeat it. Too old and cunning was such monstrosity. It gobbled up the boy, and the young Aryan community, in a few years.

It was the first attempt, nothing more: the first real combat. Until then we had been suffering its impositions and strategies without even realising that we were being attacked. They had thousands of years depriving us of our things, denying our ancestral being, vituperating our ancestors, defiling our sacred places, dividing us, sowing discord among us. It should be noted in the Judeo-Messianic dualism (Manichaeism) of their holy book (Old Testament and New Testament), but also in Marxism or psychoanalysis. The spread of these ideologies is part of their domination strategy.

We are a young people, a young race. We lack experience. This interregnum must serve to strengthen us spiritually and culturally. You say, in a comment on the Greg Johnson article, that the 'revisionism' of Hitler and the Nazi period is essential. I absolutely agree. The Nazi period as a whole (from birth until its fall) has to be reclaimed for several reasons. It is essential for our history, the history of the Aryan

peoples. This is our new birth, our first encounter with the ancient Enemy, and our first loss. Nothing more or less. This episode has to have absolute pre-eminence among us. It must occupy the highest place in our memory, in our thoughts, in our hearts. We have to rescue the memory of this period and raise it to the top with pride. We must be proud of that period. We were beaten, but not defeated. We are still alive and active. If we do not defeat it in the next battle, we will win the next one. We will overcome them at last. I know that.

The birth of our people is conceived in the years before Hitler came to power. The Aryan consciousness of a whole people then saw the light, and received his 'baptism' publicly. An entire people recognised itself. 1933 is the year of their birth: the first Aryan community recognised as such. Their loss occurs in 1945. We are, therefore, on the 80th anniversary of their birth, the birth of the first Aryan nation, of the Aryan nation itself. That period is a milestone unmatched in our short history. The first appearance of our people in History. Now we are a people: the Aryan nation.

Hitler symbolises our first period, our first battle, and our first loss. His struggle was our struggle. His loss was our loss. But this defeat has not conquered us during our first open confrontation against evil, against our evil. We were defeated, so what? It was huge the thing against which they fought. Too many hydra tentacles. It could not be. The war has just begun.

These anniversaries of Hitler and the birth of our people have been for me as a small renaissance too. Let's say I see more light, I see clearer. I have a presentiment of the next battle—that there will be a next battle. And this time we will have space from which to advance, a bulwark, a solid footing: the Aryan nation itself. We shall re-conquer our people. We have many great spiritual warriors and well armed with knowledge and truth. In the end, we will win.

This is my spirit now. We're already a people.

César, I feel that I owed you this letter and all those I upset with my previous words about Hitler and the Nazi period.

Regards,

Manu

Letter by Manu Rodríguez, April
of 2013, translated from Spanish.

Hellstorm

by J. A. Sexton

What is hell? I've often pondered what the concept "hell" entailed; what it means to be living in the absence of "God," the supreme creative force behind all life. After reading Thomas Goodrich's breathtaking and physically nauseating analytical narrative of the burnt offering—Holocaust—of Germany I now know what hell looks like and how its inhabitants live and behave.

Relentless, reckless, and senseless hate of a magnitude so profound, so immense, that I am still unable to understand it. And then the irony of it all: that former inhabitants of *Europe*—*Europeans*—were responsible for inculcating hell in their own *Heimat* (homeland).

Who but the Devil itself could make a *family* turn on itself, causing it to tear itself apart in such a murderous, inhuman fashion that the victims are left unrecognizable after all the torture, abuse, burning, systematic rape, and beatings subsides?

Who or what could inspire such madness? Thomas Goodrich answers this question silently, subtly, but matter-of-factly—the Jews in Communist Russia (the former USSR) and Capitalist America and Britain.

Hellstorm is the type of book that changes lives. Goodrich is the type of author who literally puts you, the reader, there in the midst of hell. And what is this hell that he forces you to experience page after page, torture after torture, and rape after rape? One that has been all but forgotten; the only hell the modern age really knows:

The Allied Holocaust of National Socialist Germany

Goodrich describes the Allied-induced inferno in more detail than most need to know to gain an understanding of the depths of Allied criminality and hatred, but the detail is necessary. Without the detail no one will really know what hell is. Here's a taste of it.

A German woman has her jaws forced open by the filthy brutish hands of a Soviet serial rapist. He literally spits into her mouth and forces her to swallow his salivary filth as he rams her body again... and again... and again—until he's satisfied fulfilling his oath to Stalin and his chief Holocaust propagandist, Ilya Ehrenburg. Stalin officially sanctioned the systematic rape of German women. Ilya Ehrenburg, for his part as the lascivious advocator of rape of German women, helped the Red Army perpetrate the largest gynocide and mass rape in recorded history.

Commissar Ehrenburg's pamphlet—distributed in the millions among Red Army troops on the front lines of battle who were already intoxicated with hate and vengefulness as a result of over two decades of Bolshevik oppression, mass murder of their families and mass collectivization—urged Soviet troops to plunder, rape and kill. The final paragraph of his pamphlet entitled “Kill” reads:

The Germans are not human beings. From now on, the word “German” is the most horrible curse. From now on, the word “German” strikes us to the quick. We have nothing to discuss. We will not get excited. We will *kill*. If you have not *killed* at least one German a day, you have wasted that day... If you cannot *kill* a German with a bullet, then *kill* him with your bayonet. If your part of the front is quiet and there is no fighting, then *kill* a German in the meantime... If you have already *killed* a German, then *kill* another one—there is nothing more amusing to us than a heap of German corpses. Don't count the days, don't count the kilometers. Count only one thing: the number of Germans you have *killed*. *Kill* the Germans! *Kill* the Germans! *Kill!*

And in another leaflet:

The Germans must be *killed*. One must *kill* them... Do you feel sick? Do you feel a nightmare in your breast?... *Kill* a German! If you are a righteous and conscientious man—*kill* a German! *Kill!*

Ehrenburg, like any skilled propagandist with a penchant for revenge and training in human psychology, appealed to the basest instincts of his men, urging them to rape and wantonly slaughter other human beings at will. There would be no penalties for this injustice as it was all officially sanctioned. Ehrenburg:

Kill! Kill! In the German race there is nothing but evil; not one among the living, not one among the yet unborn but is evil! Follow the precepts of Comrade Stalin. Stamp out the

fascist beast once and for all in its lair! *Use force and break the racial pride of these German women.* Take them as your lawful booty. *Kill!* As you storm onward, *kill*, you gallant soldiers of the Red Army.

The Gynocide

I went into Goodrich's book expecting to read little more than I already knew about the worst gynocide and mass rape of womankind in recorded history, but I was in for a shock. As an individual who looks out for women's interests, I was repeatedly overcome with emotion while reading of the indescribable genital mutilations, deliberate and systematic terrorism, gang-rape and wanton mass murder of women. Goodrich:

From eight to eighty, healthy or ill, indoors or out, in fields, on sidewalks, against walls, the spiritual massacre of German women continued unabated. When even violated corpses could no longer be of use, sticks, iron bars, and telephone receivers were commonly rammed up their vaginas. [p. 155]

Brazilian German Leonora Cavao:

“Suddenly I heard loud screams, and immediately two Red Army soldiers brought in five girls. The Commissar ordered them to undress. When they refused out of modesty, he ordered me to do it to them, and for all of us to follow him. We crossed the yard to the former works kitchen, which had been completely cleared out except for a few tables on the window side. It was terribly cold, and the poor girls shivered. In the large, tiled room some Russians were waiting for us, making remarks that must have been very obscene, judging from how everything they said drew gales of laughter. The Commissar told me to watch and learn how to turn the Master Race into whimpering bits of misery.”

The horror that ensued nearly defies written description, as no written description can actually make a reader of either sex feel and genuinely know the pain and suffering inflicted in this never-ending horror show. The victims' pain and suffering must have seemed like hours and hours... an entire lifetime... I can't imagine. I try not to imagine it because about 2,000 women in the Nemmersdorf area alone suffered a similar fate.

“Now two Poles came in, dressed only in their trousers, and the girls cried out at their sight. They quickly grabbed the

first of the girls, and bent her backwards over the edge of the table until her joints cracked. I was close to passing out as one of them took his knife and, before the very eyes of the other girls, cut off her right breast. He paused for a moment, then cut off the other side. I have never heard anyone scream as desperately as that girl. After this operation he drove his knife into her abdomen several times, which again was accompanied by the cheers of the Russians.”

Stop. Picture it. Imagine it. Live it.

Force yourself to see your own body mutilated in similar fashion; force yourself to picture a knife plunging into your abdomen again... and again... your short lifetime come to this end: you know you are about to die. You are being murdered; your body brutally tortured by a mob of brutal sadists. Try to imagine the horror and the helplessness you would feel as your person was mutilated and your very life bleeding away on a table.

Can a human being really suffer a worse injustice than this?

Now... step back out of the scene and analyze this needless, inhuman horror with the gift of hindsight. This victim was not just the victim of these Red Army men, reduced to base animal instinct and mentality, but she was also the victim of an ideology inspired by Judaism and a Jewish propagandist named Ilya Ehrenburg. Leonora:

The next girl cried for mercy, but in vain—it even seemed that the gruesome deed was done particularly slowly because she was especially pretty. The other three had collapsed, they cried for their mothers and begged for a quick death, but the same fate awaited them as well. The last of them was still almost a child, with barely developed breasts. They literally tore the flesh off her ribs until the white bones showed.

Loud howls of approval began when someone brought a saw from a tool chest. This was used to tear up the breasts of the other girls, which soon caused the floor to be awash in blood. The Russians were in a blood frenzy. More girls were being brought in continually.

I saw these grisly proceedings as through a red haze.

Leonora tried to dissociate from the situation, which is one of the brain's foremost methods for dealing with psychological and physical trauma. But to no avail, the Russian and Polish “soldiers” disallowed it.

Over and over again I heard the terrible screams when the breasts were tortured, and the loud groans at the mutilation

of the genitals... It was always the same, the begging for mercy, the high-pitched scream when the breasts were cut and the groans when the genitals were mutilated. The slaughter was interrupted several times to sweep the blood out of the room and clear away the bodies... When my knees buckled I was forced onto a chair. The Commissar always made sure that I was watching, and when I had to throw up they even paused in their tortures. One girl had not undressed completely, she may also have been a little older than the others, who were around seventeen years of age. They soaked her bra with oil and set it on fire, and while she screamed, a thin iron rod was shoved into her vagina... until it came out her navel.

In the yard entire groups of girls were clubbed to death after the prettiest of them had been selected for this torture. The air was filled with the death cries of many hundred girls (pp. 156–57). And this is where I have to stop transcribing.

The Holocaust

The thought of being burned alive is horrific, but the thought of being burned alive because you are trapped in melted asphalt and literally stuck by your own disfigured hands and knees and screaming—in either agony or for salvation from passers-by, or perhaps both—is worse; perhaps even worse than that is being boiled alive in the air raid shelters designed to keep you safe because steam pipes have burst open, unleashing their scorching wrath upon you—just one of millions of victims of Allied “morale bombing”: Victims of your own White racial brethren driven to absolute base madness and inhumanity by Jewish propagandists in the “liberal democracies.”

What did you do to be burned or boiled alive? What was your crime?

You supported Adolf Hitler, the man who dared to stand up to international finance and the Jewish system of systematic international monetary and spiritual enslavement.

That was your “crime” and the “crime” of millions of other “statistics” in Germany and Europe who were incinerated, melted, tortured, strafed, raped or blown into body parts by their own racial and cultural kindred in the USSR, Britain and America.

The core of the firestorms often reached 3,000 degrees Fahrenheit; the flames 1,300 to 1,800 degrees Fahrenheit. A Holocaust in the truest sense of the word: a burnt offering of the Germanic race—women, children, refugees, POWs, the elderly, and

even animals at the Berlin Zoo—to the Christian-Jewish “god” Jahve. The truth is that this was the single largest burnt offering of human flesh to the Devil in recorded history. And for what? For what did hundreds of thousands of German victims suffer: international finance Capitalism.

So that a few people, mostly ethnic Jews, could continue to make money from money; so that a handful of international “bankers” could continue to enslave and exploit hundreds of millions of human beings.

Western man literally burnt and buried his collective spirit, soul and value system in Germany. Germany became the tomb of the West.

The Viricide

Systematic murder of German women and female Axis collaborators was not the only European gendercide from 1944 to 1950. German men and their Cossack and Slavic collaborators became deliberate targets of Anglo-Soviet viricide in the postwar years. German men and boys were reduced to corpses or skeletons by the millions in Eisenhower’s *Holodomor* (death by famine). Eisenhower’s camps were designed with one purpose in mind: mass death. Millions of German men and boys died from starvation, disease, exposure, heat exhaustion, thirst, and of course torture, slave labor, random massacre, and systematic execution. After having served in the worst war in Western history, and one of the worst in *world* history, German men came “home” to nothing more than rubble. Their wives, girlfriends, and children were dead, enslaved, mutilated, driven to madness, missing, lost, or had gone with the enemy to survive and prevent further systematic rape by Polish, Russian, and Mongolian “men.” There were very few “homes” to return to, so thousands of men ended their lives in despair. They had survived six years of horror and warfare only to end it all in the street rubble once called “Germany.”

Why? Because their own blood kindred in America, Britain, the British Commonwealth, and even much of Europe had betrayed them: had turned on them to please their Jewish overlords.

The Spiritual Slaughter

Soviet tanks drive right over German refugees who have survived hell and come so close to salvation, or so they think, in the

Allied occupation zone—more aptly described as the Allied destruction zone. The refugees are now just bloodied pulps in the snow, flattened like dough by the tank treks. The Soviet tanks trudge on without even so much as a pause. A German refugee ship capsizes after it is hit by a Soviet torpedo or bombed in an American air strike. All aboard scream and struggle to stay alive; they've made it so far, but the vast majority are forced to call the sea their final resting place. Bodies are everywhere in the water. There are literally thousands. Mothers, brothers, sisters, cousins, POWs, and even tiny infants who have just transitioned to life outside the womb and have breathed air for the first time—all dead in a matter of minutes. Some drowned. Many were crushed or torn apart by the rudders. Others froze to death. The sea was awash in human blood and body parts after each and every one of these attacks on refugee ships. No German was innocent. Not one.

This happened to *numerous* refugee ships. Many aboard were Allied POWs and Jewish camp refugees who had been protected by the fleeing German SS and *Wehrmacht* men—murdered by their own nation; murdered by their own race.

American pilots swoop down on exposed civilians and refugees in the vast clearing below. They open fire. They actually shoot individual human beings as though they are hunting wild horses or wolves in order to cull them. Machine gun bullets rip into the backs of civilians who had just barely escaped with their lives from the fiery Holocaust that was the city. The holes are the size of baseballs. Hundreds are mowed down instantly or are injured by the fire and debris—nearly all are left to die slow, agonizing deaths in that clearing. All the while Churchill and Roosevelt assure their self-absorbed, apathetic, hedonistic publics, *We do not shoot civilians. We do not target civilians.*

An older German woman is approached by filthy Soviet soldiers. She knows what awaits her because Goebbels did not lie. She tries to talk them out of it. She has children with her. They dispose of the children rapidly, viciously: their heads are rammed into the side of the building. The woman is gang-raped. What does she recall... the rape? No. The sound of a child's skull when it is crushed against a wall. She'll never forget that sound. Nor will I because I too can hear it. I too witnessed it. I witnessed it through Goodrich.

And then there were the death camps where over a million German men perished because Eisenhower hated Germans: "God I hate the Germans," he said. His racism and hate became official

policy, a policy of genocide—an American orchestrated *Holodomor*. Countless thousands of German men were shipped off to Britain and Siberia to serve as slave laborers for the “victors.” Victors of what? Total destruction. They aren’t paid and most die.

Most white American GIs rob the Germans, starve the Germans, plunder and destroy what remains of the German people’s homes, gang-rape German women, and beat and kill German children and honorable SS men. In the meantime most African GIs act kindly and distribute candy and food to German women and children. It is a bitterly confusing and deplorable world when the alleged “monsters” are the kind ones, and the members of your own race—*your own blood brethren*—act like deplorable beasts with no conscience. And yet this was the reality of Germany after 1945: an unpredictable dichotomy; an alien world.

While this horror is unfolding, Roosevelt (and later Truman) and Churchill cheerily offer Stalin half of Europe. They are more than happy to accommodate nearly every demand drafted up by this “Man of Steel.” The result of these Anglo accommodations nearly defies description: the greatest mass expulsion and deportation in history (upwards of 13 million); the mass murder of millions of Germans and their allies in Russian, French, Jewish, and Polish retribution camps and prisons dotted all throughout Europe and the USSR; the systematic mass rape and murder of German and collaborator women (an estimated two million); and the deliberate secret starvation of the Germanic race as spelled out by the Jewish advisor to Roosevelt and Truman, Henry Morgenthau.

The Toll

Between 20 and 25 million Germans and collaborators perished in the years *after* the war had officially ended. It is a crime that will never be forgotten, and it is a crime that will forever stain the hands and national consciences of the former USSR, the United States of America, Great Britain and her Commonwealth nations, and perhaps more pointedly the Anglo and Slavic races of the White supra-race.

A little German boy holds a lantern as he sits in a wagon en route to the Allied lines in the bitter winter snow. He’s with his mother. She’s bleeding profusely; she’s dying. The German doctor who the little boy was lucky enough to hunt down is doing his best to perform a tamponade (a blockage) of her uterus. She was brutally, viciously raped. Did she survive? Goodrich doesn’t say, but the

prognosis and tone suggests she didn't make it. She was a German. She supported Hitler. She was a Nazi. She deserved it. She deserved it.

So said the Allies in the years following the war: Germany merely got what she deserved. The "morally superior" White nations of the globe had smashed ultimate evil: the Nazis; the German race.

Never has a greater lie been told. Never has so much hatred and vengeance been poured forth onto one people and one nation that had chosen not to abide by the laws of international bankers and financiers who wish only to enslave, plunder, steal and when necessary, kill. And most of the White races of the world were more than willing and eager to take up the flag of international Jewish money power and to smash the one White race that opposed it with such honor, valor and sheer might—so much so that it took all the best brain- and material-power of the *entire* White supra-race and all the monetary power of its Jewish financiers and overlords to break its back. And yet... and yet... it *still* was not broken. Goodrich ends the book with a tone of hope.

Beyond Hell

When all had been destroyed, when all seemed to have been lost forever in *Year Zero*, the Germans proved once again that such was just not the case. Brick by brick and hour by hour they rebuilt upon the ruins of God's Empire a new Germany. No Holocaust by fire, no gynocide, no viricide, no famine, and no other inhuman atrocities could obliterate or subdue the Germanic element of the White race of humankind.

Even though Germany today is still an occupied nation with a hurting people, she still possesses that flicker of life and spirituality that the other White races and nations lost long ago when they sold their souls to Judaism and the Jewish "god" of hatred and revenge, Jahve. "Unbowed, unbent, unbroken." Such are the words of an album released by a European band named *Hammerfall*. And such are the words that describe the German people, the German folk, and the German race. The only ones who bear the burden of bloodstain and guilt are the Allies. No crimes in recorded human history surpass those inflicted against Germany and Europe by the United States, Great Britain and the former United Soviet Socialist Republics—all with Jewish spiritual, media and financial backing and support.

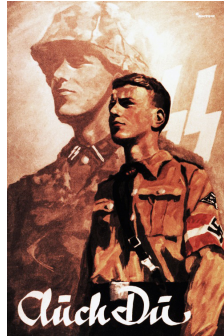
The death of National Socialist Germany was the death of Western man and everything he once stood for.

I must thank Thomas Goodrich. *Hellstorm* has changed my life.

Counter-Currents Publishing, January 2011.

For the Hitler Youth

by Helmut Stellrecht



You carry in your blood the holy inheritance of your fathers and forefathers. You do not know those who have vanished in endless ranks into the darkness of the past. But they all live in you and walk in your blood upon the earth that consumed them in battle and toil and in which their bodies have long decayed.

§ Your blood is therefore something holy. In it your parents gave you not only a body, but your nature.

§ To deny your blood is to deny yourself. No one can change it. But each decides to grow the good that one has inherited and suppress the bad. Each is also given will and courage.

§ You do not have only the right, but also the duty to pass your blood on to your children, for you are a member of the chain of generations that reaches from the past into eternity, and this link of the chain that you represent must do its part so that the chain is never broken.

§ But if your blood has traits that will make your children unhappy and burdens to the state, *then you have the heroic duty to be the last* [Editor's emphasis].

§ The blood is the carrier of life. You carry in it the secret of creation itself. Your blood is holy, for in it God's will lives.

Faith and Action, chapter 'Blood' (1938).

NATIONAL SOCIALIST WORLDVIEW
(SS PAMPHLET)

The development of German culture has not followed a steadily rising course. Decades of no growth are followed by periods of slow but steady progress, then new ideas suddenly appear that transform our culture in fundamental ways. A new view of the world opens up, giving us entirely new ideas of our nature and our environment that can only gradually be investigated. They give our people the opportunity for new growth, new flowering, new possibilities.

The 15th and 16th centuries during the Middle Ages were a period when the Nordic spirit found characteristic expression in the Copernicus' teaching that the earth revolved around the sun. The earth, which formerly was thought to be the center of the universe, became a small planet that was just as subject to the harmony of eternal laws as the course of the stars. The former world of appearances collapsed, and the Nordic spirit opened the door to a new scientific worldview. As a result of his revolutionary discovery, the worldview the Medieval Church had so successfully built to control people's minds gradually fell apart over the following centuries. Today's scientifically-based worldview freed us from the spiritual domination of the priesthood. We owe to it our great advances in technology, the sciences, and economics.

Today we are in the middle of another revolutionary epoch. Revolutionary scientific understandings of genetics and race have found political expression in the National Socialist world view. Once again a world of appearances collapsed, which had concealed from our eyes the true nature of humanity and the connections between body, soul, and spirit.

The foundation of the Christian worldview is the doctrine of the separation of body and soul; the soul and spirit belong to a world independent of the physical, free of natural laws, and they are even to a certain degree able to free the human body from its natural setting.

It is a major shift when racial theory recognizes the unity of body, soul and spirit and sees them as a whole that follows the eternal laws of nature.

A new epoch is coming, one perhaps even more revolutionary than that resulting from Copernicus's work. Ideas about humanity and peoples that have endured for millennia are collapsing. The Nordic spirit is struggling to free itself from the chains that the Church and the Jews have imposed on Germandom. And it is not only a spiritual battle, for it finds expression in National Socialism's struggle for power, as well as in today's battlefields to the east and west. The coming victory will bring a fundamental change in our view of the world, and opens the way for Nordic mankind to a new and greater future.

The enemies of the NS worldview and their doctrine of the equality of humanity

The Churches. The Christian Church taught the equality of humanity from the beginning, and realised it in the areas it dominated. The Jew Paul was above all responsible for the idea, despite his pride in his pure Jewish ancestry. He won the inhabitants of the Roman Empire for the new faith.

The Roman Empire experienced considerable racial mixing, which encouraged the rapid spread of the doctrine of racial equality. Anyone could become a Christian, whether Roman, Greek, Jew, Negro, etc. As Christians they were all the same, for the important thing was that they belonged to the Church and accepted its teachings. The only differences that counted were those between believers and unbelievers, and between priests and the laity within the Church. Since all men were created in God's image, all needed to be won for the Church. The goal is a unified humanity united in an all-encompassing Church led by the priests. The clearest expression of this comes in Pope Pius IX's statement on 29 July 1938: "One forgets today that the human race is a single, large and catholic race."

This religious doctrine did not come from the native religion of a race or of a racially pure people. It developed in the Orient during a period of racial chaos from the most varied cultures and found its final form under Byzantine influence.

Being absorbed into the Christian community and receiving Christian education did nothing to change or improve the nature or life styles of the various peoples, however. They were only rendered uncertain of their true nature, meaning that foreign influences

interfered in areas where only blood should speak, for example the relations between men and women, spousal selection, the relationship between family and people, indeed in relations to foreign customs and life styles.



(The caption says: Does the same soul dwell in these differing bodies?) In over a thousand years, Christianity has not succeeded in raising the cultural level of Negroes or South American Indians. But the Church has built walls where none should exist, for example those between Germans of varying confessions. And it has torn down walls that nature established by blessing marriages between Aryans and Jews, Negroes and Mongols. It took millions of valuable people from their god-ordained roles in the people's community and put them in monasteries or the priesthood. Its doctrines are responsible for the fall of races, peoples and cultures.

The healthy instincts of the German peoples resisted its foreign teaching from the beginning, or tried to give it its own stamp. Nordic people fought against it for centuries. Meister Elkhart said over 600 years ago: "The divine is in me, I am a part of it; I can recognize God's will without the help of priests." Luther told Christians to listen to themselves and act according to their consciences. But the tragedy of the Reformation is that it began as a German revolution, but ended in a battle over dogmas, and Luther finally bound the conscience to the Jewish teachings of the Bible.

Copernicus, Kepler, Galileo and many other scientists began the battle between modern science and Church dogma. The Nordic scientific spirit can only accept as true what is in accord with science and experience. Today even the once immovable Church is asking questions about the equality of humanity. The National Socialist worldview, based on the knowledge of the laws of inheritance and the inequality of the races, will succeed in overcoming this ancient false teaching and return the German people to its native worldview.

Liberalism. The French Revolution (1789) introduced Europe to a new guiding idea, summarized in the phrase “Freedom, Equality, Brotherhood.”

It was an uprising of racially inferior elements who took over ideas that in part had entirely different racial origins, and could only be perverted by them. The Jews had a decisive influence.

Like the Church, liberalism taught that all people were equal; that there were no value differences between the races; that external differences (e.g., body type, skin colour) were unimportant. Each person, regardless of race, might be a hero or a coward, an idealist or a materialist, creative or useless to society, militarily able, scientifically able, artistically gifted. The environment and education were the important elements that made men good and valuable. If one provided the proper environment and freed people from their chains, the peoples would join to develop their abilities in a unified humanity, and eternal peace would result. Therefore liberalism demanded equality for all, the same opportunities for everyone, in particular the Jews, equality and freedom in the economic sphere, etc.

We Germans have seen where such doctrines lead. Liberalism tore down the structures that held races and peoples together, releasing the destructive drives. The result was economic chaos that led to millions of unemployed on the one side and the senseless luxury of economic jackals on the other. Liberalism destroyed the people’s economic foundations, allowing the triumph of sub-humans. They won the leading role in the political parties, the economy, the sciences, arts and press, hollowing out the nation from inside. The equality of all citizens, regardless of race, led to the mixing of Europeans with Jews, Negro, Mongols, and so on, resulting in the decay and decline of the Aryan race.

All that Nordic civilisation had won from the powers of darkness in the areas of culture, science, and freedom was threatened at the instant when the Jews and other inferior elements gained power. European domination of the world collapsed as the result of the World War, and the best of the Germanic peoples, the Germans, faced the danger of decline. Adolf Hitler alone rescued Germany and all of Europe from this fate.

Marxism. The most dangerous opponent of our worldview at present is Marxism, and its offspring Bolshevism. It is a product of the destructive Jewish spirit, and it is primarily Jews who have transformed this destructive idea into reality. Marxism teaches that there are only two classes: the owners and the property-less. Each

must be destroyed and all differences between people must be abolished; a single human soup must result. That which formerly was holy is held in contempt. Every connection to family, clan and people was dissolved. Marxism appeals to humanity's basest drives; it is an appeal to sub-humans.

We have seen firsthand where Marxism leads people, in Germany from 1919 to 1932, in Spain and above all in Russia. The people corrupted by Liberalism are not able to defend themselves against this Jewish-Marxist poison. If Adolf Hitler had not won the battle for the soul of his people and destroyed Marxism, Europe would have sunk into Bolshevist chaos. The war in the East will lead to the final elimination of Bolshevism; the victory of the National Socialist worldview is the victory of Aryan culture over the spirit of destruction, the victory of life over death.

The Jew. The Jews were behind the teachings of equality by the Church, Liberalism and Marxism. They were the first and most fanatic proponents of the idea. The Jew Paul spread the Christian doctrine of equality. Freemasonry dominated the intellectual world of the French Revolution, and Liberalism grew out of Freemasonry. The Portuguese Jew Ricardo, the "father of classical national economics," is the prophet of the liberal economic theory of free trade and economic piracy. The foundation of Marxism and Bolshevism is *Das Kapital*, by the Jew Mardochai (Marx).

How did the Jew gain this destructive power over the European peoples? The Jews are a mixed race. The essential characteristic that separates them from all other races and peoples is the instinct for parasitism.

The Jews themselves are most clear about this. Karl Marx, the author of *Das Kapital* says:

What is the essential trait of Jewry? Practicality, self-interest.

What is the culture of the Jew? Haggling.

What is his God? Money.

The Jewish philosopher Spinoza said: "What we require is simple: that we control everything necessary for our own good."

The parasitic nature of the Jews is clear in its ability to adjust to the host peoples. A characteristic example is the relationship of the Jew to language: Even before our era the Jewish people had changed its language several times. Wherever they went, they took on the host

language, though they were generally unable to conceal their racial additions.

Yet the Jews are one of the most racially conscious peoples. The laws of the Old Testament and the Talmud strongly prohibit marriage with non-Jews. Leading Jews have always stressed the importance of race and racial purity. Even the Soviet Union, otherwise opposed to race, had passed measures to protect Jewish blood.

The most familiar statement comes from the Jew Benjamin Disraeli (originally d'Israeli, later Lord Beaconsfield), the longtime British prime minister:

No one may be indifferent to the racial principle, the racial question. It is the key to world history. History is often confusing because it is written by people who did not understand the racial question and the aspects relevant to it... Race is everything, and every race that does not keep its blood from being mixed will perish... Language and religion do not determine a race—blood determines it.

His parasitic nature led the Jew to hold his own race pure, and to strike other races at the core of their being, their racial nature. Only when a people's racial purity has been destroyed is the Jew able to develop freely and without restraint.

Disraeli's political policies prove that many Jews consciously work to destroy racial purity. He made Queen Elizabeth Empress of India, creating an opening in England for oriental life styles. He misled the English people with the notion of an Oriental Empire, thereby dulling and falsifying English racial instincts. The Jew also betrayed the peoples of Russia with images of heaven on earth, leading to race mixing to a vast degree, greatly speeding up a process of decay already in progress.

The Jew could realise his plans for world domination only when Russia had become weak, without instincts, without culture. That is how we understand Mommsen's description of the Jewish people as the "ferment of decomposition." As a result, there can never be peace, but only combat, between the Jew and racially aware peoples. Europe will have defeated this threat only when the last Jew has left our part of the planet. The Führer's words at the beginning of the war will be fulfilled: The German people will not be destroyed in this war, but rather the Jew.

The racial question as the decisive question for our people

Whenever the existence of a people is threatened, the foundation of their development and rise becomes important. The history of every great nation shows a clear idea of its uniqueness and a rejection of foreign races. This attitude is as innate in people as it is in animals. This becomes problematic only when peoples disobey god-ordained laws, when the destructive ideas of equality destroy their instincts, when racial mixing develops. It is then usually too late to turn around, and the decline of the peoples can no longer be stopped. Warning voices were raised in the 18th and 19th centuries when Liberalism began to destroy the peoples of Europe. Gobineau recognized with sure perceptiveness the danger of race mixing. H. St. Chamberlain followed him, as did many others, above all F. K. Günter, who wrote *The Racial Nature of the German People*.

We owe these Nordic scientists this revolutionary knowledge: Humanity is not equal. Just as plants and animals are of different types, so, too, are people. Each of these types inherits certain characteristics, which distinguish it from all other types, from all other races. Racial differences are physical, spiritual, and intellectual. The most important differences are in the spiritual and intellectual areas, in life styles. Racial science is further supported by advances in genetics. Nordic scientists probed ever deeper into the secrets of life and nature. Gregor Mendel was the first to discover the laws of genetics, opening the way to understanding one of God's greatest secrets, the nature and continuation of life.

Genetics tells us that characteristics are passed unaltered from generation to generation, and that spiritual and other characteristics are inherited along with physical ones. The environment can only influence what is already present in the genes. Unlike animals, a person does not have a single environment, but also lives in the cultural world of his race and people. This too determines the development of his inherited traits. His culture comes from his inheritance. Therefore, the race to which we belong determines the life we are born into, and the life we pass on.

Racial differences. Races differ not only in their natures, but also in their values. Some races have great creative gifts; others over the centuries never raise themselves above the most primitive level. Think of the fruitful plains of the Ukraine, and imagine what German

industry and German ability could have done with them! Compare them with the sandy soil of Mark Brandenburg. The smallest village there displays a culture that towers over Bolshevism's model cities and collective farms.



(The caption says: A Russian Village in the fertile Ukraine, a German farm on land wrested from the sea. The environment does not form people; people form the environment.) The accomplishments of the Nordic race are the highest of any race in Europe. This is shown in many splendid cultural monuments, not only on European soil, but also deep in Asia and Africa. The investigations are at an early stage, but we already know that there is hardly a nation in North Africa, the Near East, Iran, India and as far as Turkistan that does not show wonderful evidence of Nordic cultures. It must fill us with pride that in our own homeland, in Germany, culture has bloomed in unbroken lines for more than 5000 years, created by people of our blood, our nature, our ancestry.

Race is the decisive force in the life of the peoples

Race is the decisive and molding force in the life of the nations. Language, culture, customs, piety, traditions, life style, but also laws, governmental forms and economies, the whole variety of life is racially determined.

Only racially higher peoples are creators and bearers of a high culture. Only they determine the course of events. Inferior races have no history. They lack the necessary ability, the ability to master their own fate. Only racially advanced peoples have this ability; races that do not have the courage to make history have no history. The life of a people does not develop mechanically, nor does it develop steadily. It is a constant struggle with nature and the environment, and above all with other peoples. It is an eternal battle, an eternal struggle. There is no unified, gradual development of all peoples to a common goal.

Cultures rise and fall and peoples vanish without others being able to build on their foundation. Each people have unique racial elements that determine its life style and culture, elements that only it can develop and fill with new life.

Peoples are creative and significant only as long as they preserve and keep pure their racial inheritance. The decline of a people's culture is always the result of race mixing and a decline in racial quality. Any change in the racial makeup of a people leads to a change in its nature and its culture. If the race that gave a people its nature is debased by mixing with foreign and inferior races, the people's culture will perish and can never again be restored to full life.

A philosophy that assumes human equality and teaches that all of humanity is part of a common, step-by-step process of development is an error or else a conscious lie. There is no common development of all of humanity. The results of all serious investigations provide evidence against this viewpoint.

It is equally false to think that cultures, like individual organisms, follow the laws of growth and decline—that every culture must eventually perish. History provides many examples of peoples that endure for millennia, reaching ever new levels, as long as they maintain their racial purity. Only those peoples perish that ignore their culture—those who act against the law of blood, those that do not maintain the purity of the leading and guiding race.

Since the rise or fall of a people's culture depends above all on the maintenance, care, and purity of its valuable racial inheritance, every responsible statesman must be concerned with racial policy, and do everything possible to maintain the purity of the racial inheritance for the future. Adolf Hitler was the first statesman in history to recognize this and base his policies on it. The world-spanning war that the German people are waging under his leadership is the battle of the Nordic Race against the forces of chaos and racial decay. It is decisive for the future of our Germanic culture, for the purity of the racial elements that make our culture, and for the fate of Europe as a whole.

The triumph of racial thinking

When National Socialism took power in Germany, most citizens did not understand the revolutionary significance of racial science and genetics. The victory of racial thinking in so short a time is astonishing. Scientific knowledge often requires decades, even centuries, to enter a people's thinking. The worldview Adolf Hitler

developed, based on these incontrovertible scientific results, enabled the greater part of our people to be persuaded of the correctness and decisive significance of racial thinking.

Even in other parts of the Germanic world where the influence of Liberalism has been the strongest and most persistent (e.g. Sweden) people are realising the historical significance and value of common Nordic blood and the importance of keeping it pure. They recognize that even today the North Germanic peoples are endangered.

Each of Europe's peoples must return to the source of its existence and affirm its racial uniqueness if it is to be renewed in the way the German people has been under National Socialism.

In recent years, most European peoples have found the will to protect their racial purity against mixing. The Jews are increasingly excluded from economic life, and marriages with Jews are forbidden. Examples are Slovakia, Rumania, Hungary, Croatia, and Bulgaria.

Adolf Hitler introduced a new era in the history of Europe and the world. A new world is rising. The barriers of centuries are falling. Empires are declining and a new order under the leadership of young people is rising. The spiritual revolution of our age is just as significant. The spiritual and political boundaries have probably never been clearer than they are today. The lines are clear everywhere.

The Second World War is a struggle between two worldviews and two ways of life. Our enemy hates us because we have recognized that the single raw material that cannot be replaced is the raw material that the German people have more of than any other people on earth, our good blood, which is our Nordic inheritance. They hate us because they know that we hold the key to victory, to our future, and to the eternal Reich of all Germans.

Source: Der Reichsführer SS/SS-
Hauptamt Rassenpolitik (Berlin, 1937).

ANTI-CHRISTIAN TABLE TALKS

by Adolf Hitler



Ellipsis omitted between unquoted passages:

July of 1941

When National Socialism has ruled long enough, it will no longer be possible to conceive of a form of life different from ours. In the long run, National Socialism and religion will no longer be able to exist together.

(On a question from C. S., whether this antagonism might mean a war, the Führer continued:)

No, it does not mean a war. The ideal solution would be to leave the religions to devour themselves, without persecutions. But in that case we must not replace the Church by something equivalent. That would be terrifying! It goes without saying that the whole thing needs a lot of thought. Everything will occur in due time. It is a simple question of honesty, that's what it will finally boil down to.

The German people's especial quality is patience; and it's the only one of the peoples capable of undertaking a revolution in this sphere. It could do it, if only for the reason that only the German people have made moral law the governing principle of action.

The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are

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

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

Let it not be said that Christianity brought man the life of the soul, for that evolution was in the natural order of things. The result of the collapse of the Roman Empire was a night that lasted for centuries.

The Romans had no dislike of the Germans. This is shown by the mere fact that blond hair was fashionable with them. Amongst the Goths there were many men with dark hair.

23rd September 1941, evening

To make death easier for people, the Church holds out to them the bait of a better world. We, for our part, confine ourselves to asking man to fashion his life worthily. For this, it is sufficient for him to conform to the laws of nature. Let's seek inspiration in these principles, and in the long run we'll triumph over religion.

10th October 1941, midday

Christianity is a rebellion against natural law, a protest against nature. Taken to its logical extreme, Christianity would mean the systematic cultivation of the human failure.

14th October 1941, midday

(Special guest: Reichsfuehrer Himmler)

It may be asked whether concluding a concordat with the churches wouldn't facilitate our exercise of power.

On this subject one may make the following remarks: Firstly, in this way the authority of the State would be vitiated by the fact of the intervention of a third power concerning which it is impossible to say how long it would remain reliable. In the case of the Anglican

Church, this objection does not arise, for England knows she can depend on her Church. But what about the Catholic Church?

I'm convinced that any pact with the Church can offer only a provisional benefit, for sooner or later the scientific spirit will disclose the harmful character of such a compromise. Thus the State will have based its existence on a foundation that one day will collapse.

An educated man retains the sense of the mysteries of nature and bows before the unknowable. An uneducated man, on the other hand, runs the risk of going over to atheism (which is a return to the state of the animal) as soon as he perceives that the State, in sheer opportunism, is making use of false ideas in the matter of religion, whilst in other fields it bases everything on pure science.

That's why I've always kept the Party aloof from religious questions. I've thus prevented my Catholic and Protestant supporters from forming groups against one another, and inadvertently knocking each other out with the Bible and the sprinkler. So we never became involved with these Churches' forms of worship. And if that has momentarily made my task a little more difficult, at least I've never run the risk of carrying grist to my opponents' mill. The help we would have provisionally obtained from a concordat would have quickly become a burden on us. In any case, the main thing is to be clever in this matter and not to look for a struggle where it can be avoided.

Being weighed down by a superstitious past, men are afraid of things that can't, or can't yet, be explained—that is to say, of the unknown. If anyone has needs of a metaphysical nature, I can't satisfy them with the Party's programme. Time will go by until the moment when science can answer all the questions.

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

Nobody has the right to deprive simple people of their childish certainties until they've acquired others that are more reasonable. Indeed, it's most important that the higher belief should be well established in them before the lower belief has been removed. We must finally achieve this. But it would serve no purpose to replace an old belief by a new one that would merely fill the place left vacant by its predecessor.

* * *

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

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

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

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

19th October 1941, night

The reason why the ancient world was so pure, light and serene was that it knew nothing of the two great scourges: the pox and Christianity.

Christianity is a prototype of Bolshevism: the mobilisation by the Jew of the masses of slaves with the object of undermining society. Thus one understands that the healthy elements of the Roman world were proof against this doctrine.

Yet Rome to-day allows itself to reproach Bolshevism with having destroyed the Christian churches. As if Christianity hadn't behaved in the same way towards the pagan temples!

21st October 1941, midday

When one thinks of the opinions held concerning Christianity by our best minds a hundred, two hundred years ago, one is ashamed

to realise how little we have since evolved. I didn't know that Julian the Apostate had passed judgment with such clear-sightedness on Christianity and Christians. You should read what he says on the subject.

Originally, Christianity was merely an incarnation of Bolshevism the destroyer. Nevertheless, the Galilean, who later was called the Christ, intended something quite different. He must be regarded as a popular leader who took up his position against Jewry. Galilee was a colony where the Romans had probably installed Gallic legionaries, and it's certain that Jesus was not a Jew. The Jews, by the way, regarded him as the son of a whore—of a whore and a Roman soldier.

The decisive falsification of Jesus' doctrine was the work of St. Paul. He gave himself to this work with subtlety and for purposes of personal exploitation. For the Galilean's object was to liberate his country from Jewish oppression.

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

Nobody was more tolerant than the Romans. Every man could pray to the god of his choice, and a place was even reserved in the temples for the unknown god. Moreover, every man prayed as he chose, and had the right to proclaim his preferences.

St. Paul knew how to exploit this state of affairs in order to conduct his struggle against the Roman State. Nothing has changed; the method has remained sound.

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

It's since St. Paul's time that the Jews have manifested themselves as a religious community, for until then they were only a racial community. St. Paul was the first man to take account of the possible advantages of using a religion as a means of propaganda. If the Jew has succeeded in destroying the Roman Empire, that's because St. Paul transformed a local movement of Aryan opposition

to Jewry into a supra-temporal religion, which postulates the equality of all men amongst themselves, and their obedience to an only god. This is what caused the death of the Roman Empire.

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

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

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

25th October 1941, evening

(Special guests: Reichsfuehrer SS Himmler and SS General Oberguppenfuehrer Heydrich)

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

The book that contains the reflections of the Emperor Julian should be circulated in millions. What wonderful intelligence, what discernment, all the wisdom of antiquity! It's extraordinary.

With what clairvoyance the authors of the eighteenth, and especially those of the past, century criticised Christianity and passed judgment on the evolution of the Churches!

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

There exists a history of the world, compiled by Rotteck, a liberal of the 'forties, in which facts are considered from the point of view of the period; antiquity is resolutely neglected. We, too, shall re-write history, from the racial point of view. Starting with isolated examples, we shall proceed to a complete revision. It will be a question, not only of studying the sources, but of giving facts a logical link. There are certain facts that can't be satisfactorily explained by the usual methods. So we must take another attitude as our point of departure. As long as students of biology believed in spontaneous generation, it was impossible to explain the presence of microbes.

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

Christianity set itself systematically to destroy ancient culture. What came to us was passed down by chance, or else it was a product of Roman liberal writers. Perhaps we are entirely ignorant of humanity's most precious spiritual treasures. Who can know what was there?

The Papacy was faithful to these tactics even during recorded history. How did people behave, during the age of the great explorations, towards the spiritual riches of Central America?

In our parts of the world, the Jews would have immediately eliminated Schopenhauer, Nietzsche and Kant. If the Bolsheviks had dominion over us for two hundred years, what works of our past would be handed on to posterity? Our great men would fall into oblivion, or else they'd be presented to future generations as criminals and bandits.

I don't believe at all in the truth of certain mental pictures that many people have of the Roman emperors. I'm sure that Nero didn't set fire to Rome. It was the Christian-Bolsheviks who did that, just as the Commune set fire to Paris in 1871 and the Communists set fire to the Reichstag in 1932.

5th November 1941, evening

(Special guests: SS Colonel Standartenfuehrer Blaschke and Dr. Richter)

The great trick of Jewry was to insinuate itself fraudulently amongst the religions with a religion like Judaism, which in reality is not a religion. Simply, the Jew has put a religious camouflage over his racial doctrine. Everything he undertakes is built on this lie.

The Jew can take the credit for having corrupted the Graeco-Roman world. We can live without the Jews, but they couldn't live without us. When the Europeans realise that, they'll all become simultaneously aware of the solidarity that binds them together. The Jew prevents this solidarity. He owes his livelihood to the fact that this solidarity does not exist.

Night of 1st December 1941

I'm convinced that there are Jews in Germany who've behaved correctly—in the sense that they've invariably refrained from doing injury to the German idea. It's difficult to estimate how many of them there are, but what I also know is that none of them has entered into conflict with his co-racialists in order to defend the German idea against them.

Probably many Jews are not aware of the destructive power they represent. Now, he who destroys life is himself risking death. That's the secret of what is happening to the Jews. Whose fault is it when a cat devours a mouse? The fault of the mouse, who has never done any harm to a cat?

This destructive rôle of the Jew has in a way a providential explanation. If nature wanted the Jew to be the ferment that causes peoples to decay, thus providing these peoples with an opportunity for a healthy reaction, in that case people like St. Paul and Trotsky are, from our point of view, the most valuable. By the fact of their presence, they provoke the defensive reaction of the attacked organism. Dietrich Eckart once told me that in all his life he had known just one good Jew: Otto Weininger, who killed himself on the day when he realised that the Jew lives upon the decay of peoples.

It is remarkable that the half-caste Jew, to the second or third generation, has a tendency to start flirting again with pure Jews. But from the seventh generation onwards, it seems the purity of the Aryan blood is restored. In the long run nature eliminates the noxious elements.

13th December 1941, midday

(Special guests: Ribbentrop, Rosenberg, Goebbels, Terboven and Reichsleiter Boubler)

The war will be over one day. I shall then consider that my life's final task will be to solve the religious problem. Only then will the life of the German native be guaranteed once and for all. I don't

interfere in matters of belief. Therefore I can't allow churchmen to interfere with temporal affairs. The organised lie must be smashed. The State must remain the absolute master.

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

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

14th December 1941, midday

(Special guests: Rosenberg, Boubler, Himmler)

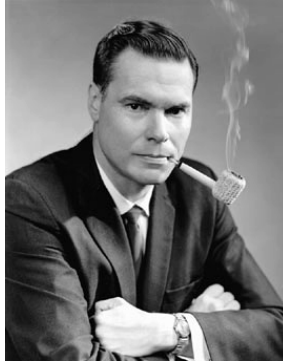
Kerrl, with the noblest of intentions, wanted to attempt a synthesis between National Socialism and Christianity. I don't believe the thing's possible, and I see the obstacle in Christianity itself.

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

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

Rockwell: A National Socialist life

by William Pierce



George Lincoln Rockwell was born on March 9, 1918, in Bloomington, a small coal-mining and farming town in central Illinois. Both his parents were theatrical performers. His father, George Lovejoy Rockwell, was a twenty-eight-year-old vaudeville comedian of English and Scotch ancestry. His mother, born Claire Schade, was a young German-French toe-dancer, part of a family dance team. His parents were divorced when he was six years old, and he and a younger brother and sister lived alternately with their mother and their father during the next few years.

The young Rockwell passed the greater part of his boyhood days in Maine, Rhode Island, and New Jersey. His father settled in a small coastal town in Maine, and Rockwell spent his summers there; attending school in Atlantic City and, later, in Providence during the winters. Some of his fondest memories in later years were of summer days spent on the Maine beaches, or hiking in the Maine woods, or exploring the coves and inlets of the Maine coast in his sailboat, which he built himself, starting from an old skiff. Rockwell acquired what was to be a lifelong love of sailing and the sea during those early years spent with his father in Maine.

Aside from a bit more traveling about than the average child, it is difficult to find anything extraordinary in his childhood

environment. He lived in the midst neither great poverty nor great wealth; he had an affectionate relationship with both his parents, despite their divorce; he was a sound and healthy child, and there seems to be no evidence of prolonged unhappiness or turmoil in his childhood. If he later recalled with greater pleasure the times spent with his father than those spent with his mother, this can be attributed either to the greater opportunities to satisfy his youthful longing for adventure that life on the Maine coast offered relative to that in the city, or to the fact that his mother lived with a domineering sister of whom young Rockwell was not fond.

And yet, even as a boy he displayed those qualities of character which were later to set him off from the common run of men. His most remarkable quality was his responsiveness to challenge. To tell the boy Rockwell that a thing was impossible, that it simply could not be done, was to awaken in him the irresistible determination to do it. He has described an experience he had at the age of ten which illustrates this aspect of his character.

A juvenile gang of some of the tougher elements at the grammar school he was attending in an Atlantic City coastal suburb had singled him out for hazing. He was informed that he was to be given a cold dunking in the ocean, and that he should relax and submit gracefully, as resistance would be futile. Instead of submitting, he ferociously fought off the entire gang of his attackers on the beach, wildly striking out with his fists and feet, clawing, biting, and gouging until the other boys finally abandoned their aim of throwing him in the water and retire to nurse their wounds.

Later, as a teenager, he found that the challenge of a stormy sea affected him in much the same way as had the challenge of the juvenile gang. When other boys brought their boats into dock because the water was too rough, young Rockwell found his greatest pleasure in sailing. He loved nothing better than to pit his strength and his skill against the wild elements. As the wind and the waves rose so did his spirits Wrestling with tiller and rigging in a tossing boat, drenched with spray and blasted by fierce gusts, he would howl back at the wind in sheer animal joy.

This peculiar stubbornness of his nature—call it a combative spirit, if you will—coupled with an absolute physical fearlessness, which led him into many a dangerous and harebrained escapade as a boy, gave him the willpower as a man to undertake without hesitation ventures at which ordinary men quailed; throughout his life it led him to choose the course of action which his reason and his sensibility

told him to be the right course regardless of the course those about him were taking; ultimately it provided the driving force which led him to issue a challenge and stand alone against a whole world, when it became apparent to him that that world was on the wrong course. This trait provides the key to the man.

Two other characteristics he displayed as a boy were an omnivorous curiosity and a stark objectivity. He attributed his curiosity, as well as the artistic talents which he early displayed, to his father, who also exhibited these traits, but the source of his rebellious spirit and his indomitable will is harder to assign. They seem to have been the product of a rare and fortuitous combination of genes, giving rise to a nature markedly different from that of his immediate forebears.

He entered Brown University in the fall of 1938, as a freshman. His major course of study was philosophy, but he was also very interested in the sciences. He used the opportunity of staff work on student periodicals to exercise his talents in drawing and creative writing. In addition to his curricular, journalistic, and artistic activities, he also found time for a substantial amount of skirt chasing and other collegiate sports, including skiing and fencing; he became a member of the Brown University fencing team.

While at Brown he had his first head-on encounter with modern liberalism. He enrolled in a sociology course with the naive expectation that, just as in his geology and psychology courses he would learn the scientific principles underlying those two areas of human knowledge, so in sociology would he learn some of the basic principles underlying human social behavior.

He was disappointed and confused, however, when it gradually became apparent to him that there was a profound difference in the attitudes of sociologists and, say, geologists toward their subjects. Whereas the authors of his geology textbooks were careful to point out there were many things about the history and the structure of the earth which were as yet unknown, or only imperfectly known, it was clear that there were indeed fundamental ideas and well-established facts upon which the science was based and that both his geology professor and the authors of geology textbooks were sincerely interested in presenting these ideas and facts to the student in an orderly manner, with the hope that he would thereby gain a better understanding of the nature of the planet on which he lived.

In sociology, he found the basic principles far more elusive. What was particularly disturbing to him, though, was not so much the

complexity of the concepts as the gnawing suspicion the waters had been deliberately muddied. He redoubled his efforts to get to the roots of the subject or, at least, to understand where the hints, innuendoes, and roundabout promptings led: "I buried myself in my sociology books, absolutely determined to find why I was missing the kernel of the thing."

The equalitarian idea that the manifest differences between the capabilities of individuals and between the evolutionary development of various races can be accounted for almost wholly by contemporary environmental effects—that there really are no inborn differences in quality worth mentioning among human beings—was certainly one of the places his sociology textbooks were leading:

I was bold enough to ask Professor Bucklin if this were the idea, and he turned red in anger. I was told it was impossible to make any generalizations, although all I was asking for was the fundamental idea, if any, of sociology. I began to see that sociology was different from any other course I had ever taken. Certain ideas produced apoplexy in the teacher, particularly the suggestion that perhaps some people were no-good biological slobes from the day they were born. Certain other ideas, although they were never formulated and stated frankly, were fostered and encouraged—and these were always ideas revolving around the total power of environment.

Although he did not clearly recognize it for what it was at that time, young Rockwell had partially uncovered one of the most widely used tactics of the modern liberals. When the clever liberal has as his goal miscegenation, say, he certainly does not just blurt this right out. Instead he will write novels, produce television shows, and film motion pictures which, subtly at first and then more and more boldly, suggest that those who engage in sexual affairs with Negroes are braver, better, more attractive people than those who don't; and that opposition to miscegenation is a vulgar and loutish perversion, certain evidence of being a ridiculous square at best and a drooling, violent redneck at worst. But if one tries to pin him down and asks him why he is in favor of miscegenation, he will reply in a huff that that is not what he is aiming at all, but only "justice, or fairness," or "better understanding between the races."

And so when Rockwell naively went right to the heart of the matter in Professor Bucklin's sociology class, he got an angry reprimand. The racial equalitarians have gotten much bolder in the last thirty years, but at that time Rockwell was merely aware that they

wanted him to accept certain ideas without actually those ideas out into the open arena of free discussion where they would be subject to attack:

I still knew little or nothing about communism or its pimpling little sister, liberalism, but I could not avoid the steady pressure, everywhere in the University, to accept the ideas of massive human equality and the supremacy of environment.

Typically, this pressure resulted not in acquiescence but in his determination to stand up for what seemed to him to be reasonable and natural. He satirized the equalitarian point of view, not only in his column in the student newspaper, but also in one of his sociology examination papers! The nearly catastrophic consequences of this bit of insolence taught him the prudence of holding his tongue under certain circumstances.

As he began his junior year at Brown, the alien conspiracy to use America as a tool to make the world safe for Jewry was shifting its propaganda machine into high gear. National Socialist Germany was portrayed as a nation of depraved criminals whose goal was the enslavement of the world—including America. Hollywood, the big newspapers, and his liberal professors—always the most noisily vocal faction at any university—all pushed the same line, unabashedly appealing to the naive idealism of their audience: “Hitler must be stopped!”

And, like millions of other American patriots, Lincoln Rockwell fell for the smooth lies and the clever swindle, backed as they were by the authority of the head of the American government. Neither he nor his millions of compatriots realized that the conspiracy had reached into the White House, and that its occupant had sold his services to the conspirators:

It is typical of my political naivete of that time that when the propaganda about Hitler began to be pushed upon us in large doses, I swallowed it all, unable even to suspect that somebody might have an interest in all this, and that it might not be the interest of the United States or our people... It became obvious that we would have to get into the war to stop this “horrible ogre” who planned to conquer America so we were told, and so I believed.

Thus, in March, 1941, convinced that America was in mortal danger from “the Nazi aggressors,” Rockwell left his comfortable life at the university and offered his services to his country’s armed forces. Shortly after enlisting in the United States Navy, he received an

appointment as an Aviation Cadet and began flight training at Squantum, Massachusetts. He received his first naval commission, as an ensign, on December 9, 1941—two days after the Pearl Harbor attack. He served as a naval aviator throughout World War II, advancing from the rank of ensign to lieutenant and winning several decorations. He commanded the naval air support during the American invasion of Guam, in July and August, 1944. He was promoted to lieutenant commander in October, 1945, and shortly thereafter returned to civilian life, where he hoped to make a career for himself as an artist.

While still in the navy, he had married a girl he had known as a student at Brown University. The marriage was not a particularly happy one, although it was destined to last more than ten years.

The first five years after leaving the navy were spent as an art student, a commercial photographer, a painter, an advertising executive, and a publisher, in Maine and in New York. Then in 1950, with the outbreak of war in Korea, Lieutenant Commander Rockwell returned to active duty with the United States Navy and was assigned to train fighter pilots in southern California. There almost by chance, the political education of thirty-two-year-old Lincoln Rockwell began.

It was in 1950 that Senator Joseph McCarthy's investigations into subversive activities and treasonous behavior on the part of a number of United States government employees and officials began to receive wide public notice. Rockwell, like every honest citizen, was horrified and angered by these disclosures of treachery. But he was puzzled as much as he was shocked by the violent, hysterical, and vicious reaction to these disclosures which came from a certain segment of the population. Why were so many persons—and, especially, so many in the public-opinion-forming media—frantically determined to silence McCarthy and, failing that, to smear and discredit him?

McCarthy was an American with a distinguished record. A war hero, like Rockwell he had entered his country's armed forces as an enlisted man and emerged as a much-decorated officer. He had won the Distinguished Flying Cross for his combat performance in World War II. Now that he was flushing from cover the rats who had sold out the vital interests of the country for which he had fought, Rockwell could not understand why any responsible and loyal citizen should seek to defame the man or block his courageous efforts:

I began to pay attention, in my spare time, to what it was all about. I read McCarthy speeches and pamphlets and found

them factual, instead of the wild nonsense which the papers charged was his stock-in-trade. I became aware of a terrific slant in all the papers against Joe McCarthy, although I still couldn't imagine why.

At this time an acquaintance gave Rockwell some anti-Communist tracts to read. One of the things he immediately noticed about them was their strongly anti-Semitic tone. Although manifest public evidence obliged him to agree with some of the charges made by the authors of these tracts—for example, that there were extraordinarily disproportionate numbers of Jews both among McCarthy's attackers and among the subversives his investigations were unearthing—he found many of their claims too far-fetched to be credible. In particular, the charge that communism was a Jewish, not a Russian, movement seemed ridiculous when Rockwell considered the fact that Jews were so firmly entrenched in capitalistic enterprises and always had been; capitalism, supposedly the deadly enemy of communism, was the traditional Jewish sphere of influence.

One anti-Communist tabloid went so far as to cite various items of documentary evidence in support of its seemingly wild claims, and Rockwell decided to call its bluff by looking into this "evidence" for himself. On his next off-duty day he went to the public library in San Diego, and what he found there changed the course of his life—and will yet change the course of world history. In his own words: "Down there in the dark stacks of the San Diego Public Library, I got my awakening from thirty years of stupid political sleep..."

Rockwell was staggered by the evidence he uncovered in the library; it left no doubt, for instance, that what had been described in his school textbooks as the "Russian" Revolution was instead a Jewish orgy of genocide against the Russian people. He even found that in their own books and periodicals the Jews boasted more-or-less openly of the fact! In a Jewish biographical reference work entitled *Who's Who in American Jewry* he found a number of prominent Bolsheviks proudly listed, although by no stretch of the imagination could they be considered Americans. Among them were Lazar Kaganovitch, the Butcher of the Ukraine, and Leon Trotsky (Lev Bronstein), the bloodthirsty Commissar of the Red Army, who was given credit in the book for liquidating "counter-revolutionary forces" in Russia.

Another book, written by a prominent "English" Jew, boasted that "the Jews to a greater degree than... any other ethnic group... have been the artisans of the Revolution of 1917." An estimate was

given in the book that “80% of the revolutionaries in Russia were Jews.”

Musty back issues of Jewish newspapers told the same story, and they were backed up by official U.S. government records. One volume of such records, which had been published twenty years previously, contained ministerial reports from Russia of brutal frankness. Typical of the material in these records was the following sentence written by the Dutch diplomatic official, Oudendyk, in a 1918 report to his government from Russia:

I consider that the immediate suppression of Bolshevism is the greatest issue now before the World, not even excluding the war which is still raging, and unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality; and whose one object is to destroy for their own ends the existing order of things.

Shocking as were these revelations, Rockwell was even more disturbed by the fact that the general public was oblivious to them. Why were these things not in school history text? Why was he told over and over again by the radio and newspapers and magazines of Adolf Hitler’s “awful crime” in killing so many Jews, but never told that the Jews in Russia were responsible for the murder of a vastly larger number of Gentiles?

Other questions presented themselves. He had been told that England’s attack on Germany was justified by Hitler’s attack on Poland. But what of the Soviet Union, which had invaded Poland at the same time? Why no English declaration of war against the Soviet Union? Could it be because the government there was in Jewish hands? Who was responsible for the conspiracy of silence on these and other questions? He grimly resolved to find out. And, later, as the facts gradually fitted into place and the whole, sordid picture began to emerge, he saw before him an inescapable obligation.

An honest man, when he becomes aware that some dirty work is afoot in his community, will speak out against it and attempt to rouse his neighbors into doing the same. What if he finds, though, that most of his neighbors do not want to be bothered; that many of his neighbors are already aware of what is afoot but prefer to ignore it because to oppose it might jeopardize their private affairs; that some of his neighbors—some of his wealthiest and most influential neighbors, the leaders of the community—are themselves engaged in

the dirty work? If he is an ordinary man, he may grumble for a while about such a sorry state of affairs, but he will adapt himself as best he can to it. He will soon see there is nothing to be gained by sticking his neck out, and he will go on about his business.

Human nature being what it is, he will very likely ease his conscience by trying to forget as rapidly as possible what he has learned; perhaps he will even convince himself eventually that there is really nothing wrong after all, that his initial judgment was in error, and that the dirty work was really not dirty work but merely “progress.” If, on the other hand, he is an extraordinary man with a particularly strong sense of duty, he will continue to oppose what he knows to be wrong and bound to work evil for the community in the long run. He may continue to point out to his neighbors, even after they have made it clear that they are not interested, that the dirty work should be stopped; he may write pamphlets and deliver speeches; he may even run for public office on a “reform” ticket.

But even so, being a reasonable man and no “extremist,” he will feel himself obliged to give the malefactors the benefit of the doubt which must surely exist as to their motives. And perhaps their position is, indeed, not wholly wrong? Surely, some sort of reasonable compromise which will be fair to all concerned is the best solution. If the evildoer had been working alone when discovered, hanging would, of course, be the only admissible solution to the problem: a fitting and total repudiation by the community of his evil deeds. But when so many criminals, with so many accomplices, have been engaged for so long in such an extensive undertaking and have already done such profound damage, surely the most reasonable solution must be just to admonish the criminals—if, indeed, it is fair to call them criminals—, try to install a few safeguards against their renewed activity—safeguards which, to be sure, would not be too grossly inconsistent with the “progress” (or was it damage?) already wrought—and then, letting bygones be bygones, try to live with things as they are.

But, it is only one man out of tens of millions—the rare and lonely world-historical figure—who has, first, the objectivity to evaluate such a situation in terms of absolute and timeless standards and, unswayed by popular and contemporary considerations of “reasonableness,” to draw the ultimate conclusions which those standards dictate; and who then has the strength of will and character to insist that there must be no compromise with evil, that it must be rooted out and utterly destroyed, that right and health and sanity must

again prevail, regardless of the commotion and temporary unpleasantness involved in restoring them.

Rockwell had seen the facts. To him, it was unthinkable to attempt to wriggle away from the conclusion they implied. And, as he realized the frightening magnitude of the task before him, instead of attempting to excuse himself from the responsibility which his new knowledge carried with it, he felt rising within him his characteristic response to a seemingly impossible challenge.

It was a straightforward sense of commitment which had led him to volunteer for military service in March, 1941, as soon as he had been tricked into believing that Adolf Hitler was a threat to his country, instead of waiting for Pearl Harbor. And in early 1951, when he began to understand that he had been tricked in 1941 and when he began to see who had tricked him and what they were up to and the terrible damage they had done to his people and were yet planning to do, that same sense of commitment left only one course open to him, namely, to fight! He did not stop to ask whether others were also willing to shoulder their responsibility; his own was perfectly clear to him.

But how to fight? Where to begin? What to do? The name of one man who had done something naturally came to his mind: Adolf Hitler. Rockwell has described what happened next:

I hunted around the San Diego bookshops and finally found a copy of *Mein Kampf* hidden away in the rear. I bought it, took it home, and sat down to read. And that was the end of one Lincoln Rockwell... and the beginning of an entirely different person.

He had not, of course, spent nearly thirty-three years completely oblivious to world events. Many things had bothered him deeply, and he had spent years of frustrating effort trying to fathom the apparently meaningless chaos into which the world seemed to be descending. It seemed to him that there must be some logical relationship between the events of the preceding few decades, but he could not find the key to the puzzle:

I simply suffered from the vague, unhappy feeling that things were wrong—I didn't know exactly how—and that there must be a way of diagnosing the disease and its causes and making intelligent, organized efforts to correct that something wrong.

Adolf Hitler's message in *Mein Kampf* gave him the key he had been seeking, and more:

In *Mein Kampf* I found abundant mental sunshine, which bathed all the gray world suddenly in the clear light of reason and understanding. Word after word, sentence after sentence stabbed into the darkness like thunderclaps and lightning bolts of revelation, tearing and ripping away the cobwebs of more than thirty years of darkness, brilliantly illuminating the mysteries of the heretofore impenetrable murk in a world gone mad.

I was transfixed, hypnotized. I could not lay the book down without agonies of impatience to get back to it. I read it walking to the squadron; I took it into the air and read it lying on the chart board while I automatically gave the instructions to the other planes circling over the desert. I read it crossing the Coronado ferry. I read it into the night and the next morning. When I had finished I started again and reread every word, underlining and marking especially magnificent passages. I studied it; I thought about it; I wondered at the utter, indescribable genius of it...

I reread and studied it some more. Slowly, bit by bit, I began to understand. I realized that National Socialism, the iconoclastic world view of Adolf Hitler; was the doctrine of scientific racial idealism—actually a new religion...

And thus Lincoln Rockwell became a National Socialist. But his conversion to the new religion still did not answer his question, "What can be done?" Eight long years of struggle and defeat lay ahead of him before he would gain the knowledge he needed to effectively translate his new faith into action and begin to carry on Adolf Hitler's great work once again. While he still lacked the wisdom that could only come in the years ahead, he lacked nothing in energy and determination. For a year he continued to explore the ramifications of the new world view he had adopted and also continued his self-education in several other areas, including the Jewish question.

Then, in November, 1952, the Navy assigned him to a year of duty at the American base at Keflavik in Iceland, where he was executive officer and, later, commanding officer of the Fleet Aircraft Service Squadron there, "Fasron" 107. His promotion to commander came in October, 1953, after he had requested an extension of his Icelandic assignment for another year. He also met and fell in love with an Icelandic girl, who became his second wife in the same month he was promoted. This marriage was far happier than his first. The

relative isolation and solitude he enjoyed in Iceland gave him a further opportunity to consolidate his thoughts and to plan a campaign of political action based on his National Socialist philosophy. Feeling that his most urgent need was some medium for the dissemination of his political message, he considered various ways in which he might enter the publishing business. He needed to establish a bridgehead in this industry which would provide him with operational funds and living expenses as well as give him a vehicle for political expression.

He finally decided to begin his career with the publication of a monthly magazine for the wives of American servicemen, primarily because the complete absence of any competing publication in the field seemed to offer an excellent business advantage. He felt that he could not only capture this market, thus assuring himself a steady income, but that service families would provide a particularly receptive audience for his political ideas. His idea was to employ the utmost subtlety, disguising his propaganda so carefully that he would not jeopardize any Jewish advertising accounts the magazine might acquire. He naively thought that he would deceive the Jews and move the hearts and minds of his readers in the desired direction simultaneously.

Rough plans had been laid by the time his service in Iceland was over. His return to civilian life came on December 15, 1954. Nine months of more planning, hard work, fund-raising, and promotion led to the realization of his ideas with the publication of his new magazine, for which he chose the name *U.S. Lady*, in Washington, in September, 1955.

At the same time he was getting his magazine underway, he began making personal contacts in right-wing circles in the Washington area. He attended the meetings of various groups and then began to organize meetings of his own. Before he could put his magazine to use as a medium for disguised propaganda, however, he found himself in serious financial difficulties, due to his lack of capital, and he was forced to sell the magazine in order to avoid bankruptcy.

With undiminished enthusiasm, he continued his organizing efforts among the right wing. Making the same mistake that nearly every other beginner makes, he assumed that the proper way to proceed lay in coordinating the numerous right-wing and conservative organizations and individuals—bringing them together into a right-wing superstructure where they could work effectively for their common goals. He felt that such a coordination could make an almost

miraculous transformation in the strength of the right-wing position in America.

To this end he bought radio advertisements, spoke at dozens of meetings, wrote numberless letters, and devoted every waking hour to the promotion of his plan for unity. He created a paper organization, the American Federation of Conservative Organizations, and continued his tireless efforts to inspire and mobilize even a few of the hundreds of right-wing groups and individuals with whom he had established contact, but to no avail: “Our meetings were better and better attended, but there was no result at all—nothing accomplished.”

He sadly learned that all the right-wing groups had one weakness in common: their members loved to talk but were incapable of action. A substantial portion of them were hobbyists—escapists obsessed with various pet projects and absolutely invulnerable to reason, or masochists who delighted in moaning endlessly about treason and decay but who were shocked at the suggestion that they should help put an end to it. Many were so neurotic that the idea of engaging them in any prolonged cooperative effort was untenable. Some were simply insane. Virtually all were cowards. Years of inaction or ineffectiveness had drained the ranks of the right-wing of the type of human material essential for any serious undertaking. Very little was left but the sort of dregs with which nothing could be done.

Unfortunately, he had failed to heed the Leader’s warning that eight cripples who join arms do not yield even one gladiator as a result:

And if there were indeed one healthy man among the cripples, he would expend all his strength just keeping the others on their feet and in this way become a cripple himself.

By the formation of a federation, weak organizations are never transformed into strong ones, but a strong organization can and often will be weakened. The opinion that strength must result from the association of weak groups is incorrect...

Great, truly world-shaking revolutions of a spiritual nature are not even conceivable and realizable except as the titanic struggles of individual formations, never as the undertakings of coalitions.

It has been said that experience keeps a dear school, and in Rockwell’s case it was dear indeed. He had exhausted all the money left from the sale of *U.S. Lady* by the time the last meeting of his American Federation of Conservative Organizations, on July 4, 1956,

failed to produce any concrete results. He had to find a new source of income and considered himself fortunate to obtain a temporary position as a television scriptwriter.

This lasted only a few months, however, and then he took a position on the staff of the New York-based conservative magazine, *American Mercury*, as assistant to the publisher. He had learned the futility of trying to achieve effective cooperation between the various right-wing groups and had resigned himself to forming a new organization.

Rockwell still had two bitter lessons to learn in the school of experience, however—lessons which the Leader had set forth clearly in his immortal book, but which Rockwell, for all his careful study, had failed to take to heart, just as with the admonition against hoping to gain strength by uniting weaknesses. He still believed that the enemies of our people could be fought effectively by the “respectable” means to which conservatives have always restricted themselves. He thought to avoid the “stigma” of anti-Semitism by working silently and indirectly against treason and racial subversion. This method had the great advantage of not provoking the enemy, so that one could proceed peacefully and safely with one’s “silent” work.

Thus, while working at *American Mercury* he began to formulate plans for an underground, “hard-core” National Socialist organization, with a right-wing front and financing by wealthy conservatives. Since the organization was to be, in effect, National Socialist, with National Socialists at the helm and carrying out the significant activities, and the conservative front only a disguise, he happily thought he had a plan which would not be subject to all the flaws of those of his conservative efforts of the past.

His new project rapidly foundered on the shoals of reality, however. First he found that wealthy conservatives suffered from most of the character defects that he had already observed in not-so-wealthy conservatives. Money could be gotten from them for “pet” projects—but not for any serious effort which smacked of danger, particularly danger of exposure. A more fundamental weakness of the “secret” approach, however, lay in the fact that it is the surface disguise, the front—not the hidden core—which determines the quality of the personnel attracted to an organization. Thus, when his anticipated source of funds balked and his one National Socialist recruit became discouraged and left, Rockwell was faced with the prospect of scrapping his new idea and starting again from nothing.

Sadly he re-read the words the Leader had written more than thirty years previously: “A man who knows a thing, recognizes a given danger, and sees with his own eyes the possibility of a remedy, damned well has the duty and the obligation not to work ‘silently’, but to stand up openly against the evil and for its cure. If he does not do so then he is a faithless, miserable weakling who fails either from cowardice or from laziness and incompetence... Every last agitator who possesses the courage to defend his opinions with manly forthrightness, standing on a tavern table among his adversaries, accomplishes more than a thousand of these lying, treacherous sneaks.”

It had taken two years of repeated discouragements and failures to bring this lesson home to him, but now he understood it. He had finally seen the fallacy underlying the conservative premise. In his own words:

Although it is made to appear so, the battle between the conservatives and liberals is not a battle of ideas or even of Political organizations. It is a battle of terror, and power. The Jews and their accomplices and dupes are not running our country and its people because of the excellence of their ideas or the merit of their work or the genuine majority of people behind them. They are in power in spite of the lack of these things, and only because they have driven their way into power by daring minority tactics. They can stay in power only because people are afraid to oppose them—afraid they will be socially ostracized, afraid they will be smeared in the press, afraid they will lose their jobs, afraid they will not be able to run their businesses, afraid they will lose political offices. It is fear and fear alone, which keeps these filthy left-wing sneaks in power—not ignorance on the part of the American people, as the conservatives keep telling each other.

Beyond this however, he was coming to an even more fundamental conclusion: Not only were conservatives wrong in their evaluation of the nature of the conflict between themselves and liberals and wrong in their choice of tactics, but their motives were also wrong; at least, he was beginning to see that their motives differed fundamentally from his own. Basically, the conservatives are aracial. Their primary concerns are economic: taxes, government spending, fiscal responsibility; and social: law and order, honest government, morality. At worst, their sole interest is the protection of their standard of living from the encroachments of the welfare state;

at best, they are genuinely concerned about the general decay of standards and the trend toward mobocracy and chaos. But, as a whole, they show very little concern for the biological problem of which all these other problems are only manifestations.

Certainly the right wing was preferable to the left wing in this respect. At least conservatives tended to have a healthy anti-Semitic instinct. But as long as their inner orientation was economic-materialistic rather than racial-idealistic, they would remain primarily interested in the defense of a system rather than a race, they would continue to look for easy and superficial solutions rather than fundamental ones, and they would continue to lack that spirit of selfless idealism essential to ultimate victory. Thus, as the year 1956 drew to a close, Rockwell was certain of one thing: Conservatives would never, by any stretch of the imagination, be able to offer any effective opposition to the forces of degeneration and death. As he wrote later, anyone, when he first discovers what is going on, might be forgiven a certain period of nourishing the delusion and hope that there is a safe, easy, and “nice” solution to the problem. But to pursue the same fruitless tactics year after year is evidence of something else:

Conservatives are the world’s champion ostriches, muttering to each other down under the sand “in secret,” while their plumed bottoms wave in the breeze for the Jews to kick at their leisure. They are fooling nobody but themselves.

The answer would have to be found elsewhere—but where, how?

The years 1957 and 1958 were difficult ones. As a representative of a New York management-consultant firm, he spent most of 1957 traveling in New York, New Jersey, and Pennsylvania, writing and consolidating his thoughts whenever he could find time. The winter of 1957–58 saw a brief interlude in Atlanta, where he sold advertising.

During this period, Rockwell had an experience about which he has never written and which he related to only a few people. Always a skeptic where the supernatural was concerned, he was certainly not a man to be easily influenced by omens. Yet there can be no doubt that he attached special significance to a series of dreams that he had then. The dreams—actually all variations of a single dream—occurred nearly every night for a period of several weeks and were of such intensity that he could recall them vividly upon waking. In each dream he saw himself in some everyday situation: sitting in a

crowded theater, eating at a counter in a diner, walking through the busy lobby of an office building, or inspecting the airplanes of his squadron at an airfield hangar.

And in each dream a man would approach him—usher, diner cook, office clerk, or mechanic—and say something to the effect, “Mr. Rockwell, there is someone to see you.” And then he would be led off to some back room or side office in the building or hangar, as the case may have been. He would open the door and find waiting for him inside, always alone—Adolf Hitler. Then the dream would end.

One can most easily interpret these dreams as a case of autosuggestion, but in the light of later developments Rockwell considered them as a symbolic summons, a beckoning onto the path for which he was then still groping, whether that beckoning was the consequence of an internal or an external stimulus.

Early in 1958 he returned to Virginia. His first effort there was in Newport News, where he produced political cartoons in collaboration with the publisher of a small racist magazine which shortly went bankrupt. In Newport News, however, he met a man who was to play a critical role in changing the course of his political career: Harold N. Arrowsmith, Jr.

Arrowsmith was a wealthy conservative with a “pet” project—but he was not like any other wealthy conservative Rockwell had met. Independently wealthy as the result of an inheritance, he had formerly been a physical anthropologist. He had stumbled into politics rather by accident when a friend on the research staff of a Congressional investigating committee had asked him for some help with some library research connected with a case under investigation. In the course of this work he had, to his surprise, come upon some of the documentary material that had so startled Rockwell a few years earlier in San Diego.

Being a trained scholar, a linguist with a dozen languages at his disposal, having access to all the major libraries and archives of the Western world—and with unlimited time and money—he was able to follow up his initial discoveries and soon had unearthed literally thousands of items of evidence. The story they told was a shocking and frightening one: world wars and revolutions, famines and massacres—not the caprices of history, but the results of deliberate and cold-blooded scheming.

Although he had filing cabinets bulging with military intelligence reports, court records, photostats of diplomatic

correspondence, and other material, he had not been able to publicize any of his finds. Scholarly journals returned his carefully written and documented papers with rejection slips, and it soon became apparent that no publisher of general periodicals would accept them either. He approached Rockwell with the proposition of printing, publishing, and distributing some of his documentary material, with full financial backing.

They formed the “National Committee to Free America from Jewish Domination,” and Rockwell moved to Arlington, Virginia, where Arrowsmith provided him with a house and printing equipment.

Rockwell had already reached the conclusion that if any progress were to be made, it was necessary to break out of the right-wing milieu into fresh territory. Right-wingers had been exchanging and reading one another’s pamphlets for years, with no noticeable results. They always used the same mailing lists and sent their propaganda to people who, for the most part, had already heard at least a dozen variations on the same theme. What was needed was mass publicity, so that some fresh blood could be attracted into the Movement.

As the normal channels of mass propaganda were closed to most right-wingers—and certainly to anyone whose propaganda might prove distressing to Jews—Rockwell had decided that radical means must be used to force open those channels. He placed this objective before all others. For, he reasoned, if one is to mobilize men into an organization—secret or otherwise—for the purpose of gaining political power, one must first let those men know of one’s existence and communicate to them at least a bare outline of one’s program. Until a mass of new raw material—potential recruits—could be stirred up by making a really significant impact on the public consciousness, there was simply no sense in proceeding further; he had already spent too much time doing things the old way. He was, in fact, prepared to take the next-to-last step in his progress from just another *goy* to the heir to Adolf Hitler’s mighty legacy. He decided on public agitation of the most provocative sort—agitation of such a blatant and revolutionary sort that the mass media could not ignore it.

In May, 1958, Eisenhower had sent U.S. marines to Lebanon to help maintain the government of President Chamoun in power, against the wishes of the Arab citizens of that country. The Lebanese Arabs desired closer cooperation with the other Arab states, but Chamoun, much to the pleasure of the Jews, did not. The threat of

the overthrow of Chamoun and of a pro-Arab government coming into power in Lebanon, thus adding another member to the Arab bloc opposing the illegal Jewish occupation of Palestine, led U.S. Jews to press the course of U.S. intervention upon Eisenhower, always their willing tool. The issue was much in the public eye during the summer of 1958, and Rockwell decided to use it as the basis of his first public demonstration—a picket of the White House. Calling on many of the contacts he had made around the country during the past few years, he was able to arrange for a busload of young demonstrators to come to Washington and also to organize protest groups in both Atlanta, Georgia, and Louisville, Kentucky.

Then on Sunday morning, July 29, 1958, Rockwell led his group of pickets to the White House, while the groups in Atlanta and Louisville began their demonstrations simultaneously. Carrying large signs which Rockwell had designed and printed himself, these three groups made the first public protest against Jewish control of the U.S. government since the Jews had silenced their critics in 1941. It was indeed a momentous occasion: not yet an open National Socialist demonstration, but a vigorous slap in the face for the enemy—a slap which could not be ignored, as all the “secret” right-wing activity had been for years.

Ten weeks later, on October 12, a synagogue in Atlanta was mysteriously blown up. Police immediately swooped on Rockwell’s men in Atlanta who had demonstrated in July. Newspapers around the world carried front-page stories implicating Rockwell and Arrowsmith in the bombing. Arrowsmith, who felt he was getting more involved in politics than was comfortable, retrieved his printing equipment and withdrew Rockwell’s financial support. For the first time, Rockwell began to get a taste of the difficult times which lay ahead. Hoodlums, instigated by the newspaper publicity, attacked his home. Windows were broken, and stones and firecrackers were thrown at his house late at night. Both by day and by night he and his wife received obscene and threatening telephone calls. Finally, for the sake of their safety, he felt obliged to send his family to Iceland.

With its financial backing gone, the “National Committee to Free America from Jewish Control” was no more. The last of Rockwell’s conservative friends evaporated in the harsh glare of newspaper hate propaganda which was heaped upon him. As the new year, 1959, came in, he found himself alone in an empty house, without friends or money or prospects for the future. He had dared to seize the dragon by the tail and had survived. Yet, in the bleak, cold

days of January and February, 1959, this gave him little comfort as he faced an uncertain and unpromising future.

As I sat alone in that empty house or lay alone in that even emptier bed in the silent, hollow darkness, the full realization of what I was about bore in upon me with fearful urgency. I realized there was no turning back; as long as I lived I was marked with the stigma of anti-Jewishness... I could never again hope to earn a normal living. The Jews could not survive unless they made an example of me the rest of my life, else too many others might be tempted to follow my example. My Rubicon had been crossed, and it was fight and win—or die.

And then something happened which, in its way, was to be as decisive in his life as had been his finding Adolf Hitler's message in *Mein Kampf*, eight years before, in San Diego. Again, it was like a guiding hand reaching to him from the twilight of the past—from a charred, rubble-filled bunker in Berlin—and showing him the way. Waiting for him at the post office one morning at the beginning of March was a large carton. In it, carefully folded, was a huge swastika banner, which had been sent by a young admirer.

Deeply moved, he carried the banner home and hung it across one end of his living room, completely covering the wall. He found a small, bronze plaque with a relief bust of Adolf Hitler, which had been given to him earlier, and mounted it in the center of the swastika. Then he found three candles and candle holders, which he placed on a small book-case he had arranged just below the bronze plaque. He closed the blinds and lit the candles:

I stood there in the flickering candlelight, not a sound in the house, not a soul near me or aware of what I was doing—or caring.

On that cold, March morning, alone before the dimly lit altar, Lincoln Rockwell underwent an experience of a sort shared by few men in the long history of our race—an experience which comes seldom to this world but which may radically alter the course of that world when it does. Nearly fifty-three years before, a similar experience had befallen a man—that time on a cold, November night, on a hilltop overlooking the Austrian town of Linz.

It was a religious experience that was more than religious. As he stood there he felt an indescribable torrent of emotions surging through his being, reaching higher and higher in a crescendo with a peak of unbearable intensity. He felt the awe-inspiring awareness for a few moments, or a few minutes, of being more than himself, of being

in communion with that which is beyond description and beyond comprehension. Something with the cool, vast feeling of eternity and of infinity—of long ages spanning the birth and death of suns, and of immense, starry vistas—filled his soul to the bursting point. One may call that Something by different names—the Great Spirit, perhaps, or Destiny, or the Soul of the Universe, or God—but once it has brushed the soul of a man, that man can never again be wholly what he was before. It changes him spiritually in the same way that a mighty earthquake or a cataclysmic eruption, the subsidence of a continent or the bursting forth of a new mountain range, changes forever the face of the earth.

Slowly the storm subsided, and Lincoln Rockwell—a new Lincoln Rockwell—became aware once again of the room about him and of his own thoughts. He has described for us his feeling then:

Where before I had wanted to fight the forces of tyranny and regression, now I HAD to fight them. But even more, I felt within me the power to prevail—strength beyond my own strength—the ability to do the right thing even when I was personally overwhelmed by events. And that strength has not yet failed me. Nor will it fail... I knew with calm certainty exactly what to do, and I knew, in a hard-to-explain sense, what was ahead. It was something like looking at a road from the air after seeing only the curve ahead from the ground... Hitler had shown the way to survival. It would be my task on this earth to carry his ideas... to total, world-wide victory. I knew I would not live to see the victory which I would make possible. But I would not die before I had made that victory certain.

And just as Adolf Hitler had said of his experience on the Freinberg, “In that hour it began,” so in that hour it began for Lincoln Rockwell also. He did not realize it then, of course, but this climactic event had come almost exactly in the middle of his political life; he had run just half the course from that fall day in 1950, in the San Diego Public Library, to a martyr’s death in Arlington in the late summer of 1967.

Before, he had been a right-winger, a conservative, albeit a more and more openly anti-Jewish one; before, he had felt the need to keep his National Socialism concealed; before, while he had admired Adolf Hitler as the greatest thinker in the history of the race and *Mein Kampf* as the most important book ever written, they had not been wholly real to him—and this attitude had resulted in his failure so often to apply the Leader’s teachings to his own political efforts.

Now, however, he was no longer a conservative, but a National Socialist, and he would bear witness for his faith before the whole world; now, at last, he recognized in Adolf Hitler not just an extraordinarily great mind and spirit, but something immortal, transcendental, more than human; now he saw the Leader as an embodiment, in a way, of that Universal Soul with which he had briefly communed; now he was prepared to follow the Leader's teachings without reservation, in all things.

At the same time that these fundamental changes in his outlook took place, he saw the need for a fundamental change in his political tactics. He recalled the Leader's words:

Any man who is not attacked in the Jewish newspapers, not slandered and vilified, is no true National Socialist. The best measure of the value of his will is the hostility he receives from the mortal enemy of our people...

Every Jewish slander and every Jewish lie is a scar of honour on the body of our warriors.

The man they have most reviled stands closest to us, and the man they hate worst is our best friend.

Anyone who picks up a Jewish newspaper in the morning and does not see himself slandered in it has not made profitable use of the previous day; for if he had, he would be persecuted, reviled, slandered, abused, befouled. And only the man who combats this mortal enemy of our nation and of all Aryan humanity and culture most effectively may expect to see the slanders of this race and the efforts of this people directed against him.

And further:

It makes no difference whatever whether they laugh at us or revile us, whether they represent us as clowns or criminals; the main thing is that they mention us, that they concern themselves with us again and again, and that we gradually appear to be the only power that anyone reckons with at the moment. What we really are and what we really want, we will show the Jewish journalistic rabble when the day comes.

Rockwell had already recognized the need for gaining mass publicity by radical means, but he had flinched at the thought of the slander and vilification, the misrepresentation and ridicule which must inevitably accompany any publicity he received through the alien-dominated mass media. He had been living in the conservative dream world and had shared with other right-wingers the comfortable

illusion that one can keep the enemy fooled—even make him think one is his friend—and fight him effectively at the same time.

Even as he gradually became more forthright in his statements with respect to the Jewish question, he retained the feeling that to speak out openly for Adolf Hitler's National Socialist world view would be nothing short of suicide.

Thus he had fallen between two stools after his demonstration of July 29, 1958. He had been numbed by the virulence of the hatred unleashed against him, and at the same time found himself crippled by self-imposed limitations in his own campaign.

Now, however, he had decided that not only would he never again flinch under the torrent of abuse and slander which his activities were sure to bring down on him, but he would provoke such attacks by the enemy, looking upon each one as a “scar of honour” and also as another small step toward his eventual general recognition as the opponent of everything the enemy stood for, as “the only power with which [that enemy] reckoned.” And he saw that an open avowal of his National Socialism was not only the strongest irritant he could bring to bear against his enemy, but it was the only realistic basis for gathering around himself those elements of the population needed to build a viable and lasting movement with which eventually to destroy that enemy and restore his own race to the position of strength and health and honour from which it had abdicated.

Actually, he carried the Leader's counsel about the use of the enemy's own propaganda to its logical extreme. Looking at the task before him realistically for the first time, he saw that the problems he faced were so severe that, in order to make any progress against them, he would be obliged to concentrate all his energies upon one aspect of those problems at a time.

The first step was general recognition. His earlier conviction that that goal must be attained at the expense of every other consideration was now stronger than ever. Thus, instead of following the natural urge to dissociate National Socialism from the Hollywood image that Jewry had been building for it for more than three decades, he temporarily threw all hopes of “respectability”—even among other National Socialists—aside and set about turning to his own advantage all the Jews' previous efforts.

Toward this end he deliberately pinned on himself the label “Nazi” rather than “National Socialist,” using this bit of journalistic jargon which had been coined by the enemy during the early days of struggle in Germany, a term looked upon by National Socialists with

about the same feeling that convinced Marxists must look upon the designation “commie” or “pinko.” Behind this step—one which was to cause much misunderstanding and suspicion in days to come—was the cold-blooded realization that a strutting, shouting uniform-wearing, Hollywood-style “Nazi” was vastly more newsworthy, had vastly more “shock value,” than any mere National Socialist.

As he pondered over his soul-stirring experience and began to lay new plans for the future during the next few days, events began flowing in the new channel marked out for them by the finger of Destiny. Three men, a right-wing acquaintance and two other men who were strangers to Rockwell, dropped in to see him one evening. Initially shocked and repelled by the swastika banner in his living room, they were soon won over by his passionate exposition of the new cause. Two of the three remained to become his first disciples.

Then he opened the blinds on his windows, making his swastika banner visible from the street. He issued swastika armbands to his two recruits, and the three of them swaggered about the house wearing holstered pistols. Later he mounted an illuminated swastika on the roof.

The crowds came to laugh and jeer and throw rocks—but a few remained to listen. His “stormtroopers” grew in number from two, to four, to ten.

These March days in 1959, which witnessed the first genuine rebirth of National Socialist activity after nearly fourteen years of terror and total suppression, marked the beginning of the stormiest and most difficult times Rockwell faced. Harassed by the police with illegal searches and confiscation of his property and materials, assaulted by thugs and vandals whom the police made no efforts to apprehend, he and his small group of followers printed and distributed tens of thousands of leaflets and talked to throngs of curious and hostile visitors who came to see the “American Fuehrer,” as the newspapers laughingly called him. He first chose the name “American Party” for his embryonic organization, but soon changed the name to “American Nazi Party.”

Keeping his initial objective foremost in his mind, he concentrated the activities of his small group primarily on the distribution of inflammatory leaflets, on creating public incidents, on haranguing crowds under circumstances especially chosen to provoke violent opposition—anything and everything, in other words, to gain mass publicity, to become generally recognized as the opponent of the

Jews and everything they represented, from Marxism to unprincipled capitalism, from racial degeneration to cultural Bolshevism.

His first soapbox-style public address was delivered on the Mall, in Washington, on Sunday, April 3, 1960, and became a regular occurrence for some time thereafter. A letter he wrote to his mother during this early period of public speaking gives an idea of a few of the difficulties he faced:

7 July, 1960

Dear Mother:

Thank you for the letter and the help. It is much appreciated... Don't pay too much attention to what the papers say, Mother they lie unbelievably. Last week they tried to murder us again on the Mall here and almost killed Major Morgan, whom you met, when they dragged him out—ten of them—and stomped him and left him for dead. But we prevailed, and even though the police, much against their will, were forced to arrest us for “disorderly conduct” (for being attacked by a murderous mob!), the people are with us. This sort of thing is inevitable, and it will get worse. Now they have tried—yesterday—to have me heaved in an insane asylum to shut me up, but they were surprised, as I was relieved, when people rushed forward to offer the huge cash bond they set for me and I will have a psychiatrist of my own choosing deliver a report, instead of the two Jews they planned for me. Do not worry about all this. It is dangerous, painful, and bitter when our own people do not understand what we are doing and suffering for them, but I am sure that the Lord will not permit liars and villains to win in the end. You will yet be mighty proud...

Love,

Link

In May, 1960, the *National Socialist Bulletin* made its appearance as the first periodical published by the American Nazi Party. It evolved in to the *Stormtrooper* magazine after eight issues. Meanwhile, on February 5, 1960, the United States Navy, under pressure from Jewish groups, forced Rockwell to accept a discharge from the Naval Reserve.

Despite the news quarantine imposed on him, despite beatings and jailings, despite a chronic lack of funds, despite serious personnel problems, and despite a thousand other troubles and difficulties, his campaign to gain public recognition made steady progress. Newspapers found it impossible to completely avoid mentioning his

brash and daring exploits; editors and columnists found irresistible the temptation to denounce or “expose” him. Even radio and television emcees, ever on the prowl for sensation, yielded to temptation and defied the ban on publicity for Rockwell.

The image of George Lincoln Rockwell and the America Nazi Party created by the mass media for public consumption was, of course, a grossly distorted one. Rockwell had succeeded in forcing the media, more or less against their will, to give him publicity. Unfortunately, he could not force them to be impartial in their treatment, or even to be truthful. An interview with him published in the popular magazine, *Playboy*, was prefaced with such editorial remarks as: “Unlike controversial past interviewees Rockwell could not be called a spokesman for any socially or politically significant minority. But we felt that the very virulence of Rockwell’s messianic master-racism could transform a really searching conversation with the 48-year-old Fuehrer into a revealing portrait of both rampant racism and the pathology of fascism.”

Another commented: “The question of George Lincoln Rockwell boils down, then, to the question of how far can America let the hate-mongers go. Will an unsound branch on the tree of American democracy fall off or will it poison the organism?”

The really ambitious writers, editors, and reporters did not restrict themselves to such mildly prejudicial remarks but vied with one another in concocting outrageous lies about Rockwell. He was accused of cowardice, sadism, selfish gormandizing, kidnapping: “Like the late Adolf Schickelgruber, on whom he models himself, he believes in leading from behind—as far behind as possible.” In one magazine he was “quoted” as boasting that he had once castrated a heckler with his bare hands,” and another reported: “George Rockwell’s hysterical raving has already whipped up the lunatic fringe to the breaking point. Last summer three of his stormtroopers decided to please the Fuehrer by kidnapping a small Jewish child in Washington, D.C., and holding him at the Party Headquarters for several hours. How many more innocent citizens will be subjected to harassment before Robert F. Kennedy and the Justice Department move in?”

Topping them all was the story that “Like a true Nazi top dog, he avails himself of top-dog privileges and orders private meals served in his room. He partakes of such fancy fare as turtle soup, lobster, and steak while the men eat hash. Between meals he enjoys sucking kumquats.” This last flight of fancy is reminiscent of articles

published in the German press (before 1933) which portrayed Adolf Hitler as a drunken profligate (Hitler only drank once in his entire life: the night of his High School Graduation) and lecher who dissipated the contributions of his followers in high living, champagne parties, and whoring.

Rockwell accepted these lies and slanders philosophically, for the alternative to this Jew-designed public image even was no public image at all. As a matter of fact, the Jews—and non-Jewish publicists anxious to demonstrate their affection for the Jews—cannot be given all the blame for this poor image. Rockwell himself lent a conscious hand to its creation, as he admitted when he said, “When I have the rare opportunity to use some mass medium, as was recently the case when I gave an interview to *Playboy*, I am forced to walk a careful line between what I should like to say and what the enemy would like to hear me say. Unless I deliberately sound at least halfway like a raving illiterate with three loose screws, such an interview would never be printed.”

The price he paid for becoming generally recognized as “Mr. Nazi” was a high one indeed. Other men with sound racial instincts but without Rockwell’s understanding of political realities were, naturally enough, appalled by what seemed to be Rockwell’s ridiculous antics. Most people, even relatively sophisticated ones who talk knowingly about “managed news,” simply find incomprehensible the Jewish Big Lie technique.

These sound but simple citizens all too often jumped to the not-implausible conclusion that Rockwell was a kind of *agent provocateur*, a traitor hired by the enemy to discredit honest racists and patriots. His correspondence with some of them displays a mixture of impatience with their inability to perceive the essence of the real problems facing our race, and a sincere desire to evoke understanding. The following extracts from a letter to a member of a snobbish racist group calling itself the “European Liberation Front” are typical:

Dear Mr ____:

I realize that I am only a stupid, silly American, but I do love this country, in spite of your denunciation of it. What you hate about it is what the Jews have done to it, and you are like a man who permits his wife to be debauched by rapists and then tosses her in the garbage can for it. Shame on you! “American” influence on Europe is not American at all, and you damned sure should know it. The real American influence was Henry Ford, our West, and the like.

Europe is a tired old man—more like a tired old lady—and if Western culture is to be saved, it will be saved by the last Western barbarians, the American barbarians I love. Men like you, suave, polished, educated, supercilious, and “above” nasty physical violence, cannot save themselves, let alone a nation, a culture, or a race. You people with your “European Liberation Front” are going at it backwards. You can’t liberate Europe any more with Europeans. Hitler gave that effort every bit of holy genius within him, and he was mashed by the American barbarians. You and your egghead gang of dandies are in love with what is gone and insist on ignoring what is here. Rome is no more. You keep trying to resurrect it, and you can’t, because there are no more noble Romans over there, at least not enough to make a real fight of it. Europe is like one big France—all empty shell, fine words, pretty songs, and dead men. We helped kill Europe. If you did liberate it, like France was “liberated,” it would sink into degeneracy again in a century...

There are, of course, good, vigorous fighting men in Europe, but they are swamped by the human garbage left in the wreckage of two wars promoted by Jews and fought by Americans. I am building National Socialism here, by such expedients and methods as may be possible, and I am succeeding, in spite of your looking down your nose at me...

Whenever I can get some or the other of you to ditch the “We’re-the-real-National Socialists” game and start being National Socialists, I give strength to the cause to which I have given my life, my family, my comfort, and everything else I have to give, no matter what you may have been told...

Frankness, not diplomacy, was his strong point.

In order to allay hostility and suspicion as much as he could, he was soon obliged to divert some of his energies from agitation and publicity garnering to a more sober exposition of his ideas. His first major effort in that direction was the publication of his political autobiography, *This Time the World*. Written hastily in the fall of 1960 between speaking engagements, court appearances, street brawls, and desperate attempts to raise money to sustain his small group, he was not able to publish it until a year later. The printing and binding of the book were done entirely by his untrained stormtroopers, and their only machinery was a tiny, office-style duplicator. The absolute sincerity of its tone failed to convince few of its readers, but the

difficulties of distribution, due to the Jewish “quarantine,” limited its circulation to a few thousand copies.

In October, 1961, the first of his *Rockwell Reports* appeared. Varying in length from four to thirty-six pages, the *Rockwell Reports* appeared semi-monthly at first, then monthly, occasionally lapsing into bi-monthly publication during particularly difficult periods. The *Rockwell Reports* contained a lively mixture of National Socialist ideology, current political analysis, prognostication, political cartoons and drawings, reproductions of pertinent news clippings, and photographs of Party activities. They all bore his unique stamp and, more than any other one thing, were responsible for drawing to him the idealistic young men who formed the cadre of the growing movement.

From the beginning, Rockwell had understood the necessity for the National Socialist movement eventually to operate from a worldwide basis. For the ultimate political goal of the Movement was the establishment of an Aryan world order, a *pax Aryana*, as a prerequisite for the attainment of the long-term racial goals of the Movement. From the spring of 1959, this concept had existed on paper as the “World Union of Free-Enterprise National Socialists,” but until the summer of 1962 it was not implemented beyond an exchange of letters with individual National Socialists in Europe. In early August, 1962, Rockwell met with National Socialist representatives from four other nations in the Cotswold Hills, near Cotswold, England, and the World Union of National Socialists formally came into existence. On the fifth of August the protocol now known as the Cotswold Agreements was drawn up, pledging the National Socialist movements of the United States, Great Britain, France, Germany (including Austria), and Belgium to a common effort. Annual meetings of the World Union of National Socialists were originally envisaged, but Fate and circumstances prevented this. Rockwell was under increasing pressure in America during the next five years, as the situation there grew steadily more turbulent.

Rockwell’s original program was divided into three phases. The first phase, beginning in March, 1959, was to be a phase of provocative but essentially non-constructive activity, intended to generate publicity and build a public image, no matter how distorted. The second phase was to be a cadre-building phase, during which a strong, disciplined, effective, professional National Socialist organization was to be built and capabilities in propaganda and

organizing developed to a high degree. The third phase was to be one of mass organization.

Phase one was masterfully executed. Rockwell proved himself an outstanding tactician in the rough-and-tumble game of smashing through the Jewish blackout barrier. With cool objectivity, he watched the press heap bucket after bucket of lies and filth on his image, provoking them to renewed activity whenever they tired. With keen insight he analyzed the Jewish situation. He understood that though they occupied the key positions of control in the public-opinion-forming networks, they were constrained to a large extent by the fact that that control must remain hidden from the public.

Furthermore, he understood the fact that a very substantial portion of the reporters, editors, columnists, newscasters, and even many individual newspaper and broadcast-station owners are not Jews, and, barring direct and categorical orders to the contrary from the key Jews, these people can be counted upon to react in a more-or-less predictable way to a given stimulus. Thus, by taking a position and making statements which seemed extreme and even ridiculous to the “average citizen,” he could entice publicists to quote him widely, thinking thus to discredit both the man and the philosophy with these average citizens. What they failed to understand was that before the Movement could profit from any mass appeal, it had to appeal to a large number of very un-average citizens—fearless idealists who could form the National Socialist cadre.

And these men responded in a very different way to Rockwell’s message than did the liberal publicists or their average audience. They saw beyond the superficial “ridiculousness” of his message to the kernel of deep truth that it contained. While the average citizen, incapable of thinking beyond the immediate problems of the day, found Rockwell’s message “too extreme,” just as the publicists intended, those who could extrapolate in their minds the developments of the present to the consequences of tomorrow—and of a century hence—saw the compelling necessity of his demands. But such men are rather sparsely distributed throughout the population, and to reach them Rockwell needed to cast his net very wide; this the publicists helped him do while they thought to smear him. Rockwell also understood that the image of him being erected in the minds of the masses, while a liability now, had a value for the future, when conditions had ripened so that at least some of those masses were ready for an “extremist.”

Phase two—cadre building and organizational development—in a sense was co-extant with phase one, for from the very beginning Rockwell’s publicity began to attract a few of the idealists needed for phase two, and these men began to constitute the skeleton of the organizational structure which was later to be filled out. Even a bit of phase three entered the picture during the first phase, when Rockwell conducted a campaign to become governor of the state of Virginia in 1965.

This election campaign proved to be a period of extremely valuable training not only for Rockwell but for the leadership personnel of his entire Party. Realizing the eventual need to develop proficiency at mass campaigning, Rockwell decided to begin acquiring experience in that direction soon rather than late. As he later admitted, after winning less than 1.5% of the votes cast, the campaign also provided a more fundamental lesson and helped him to realistically re-evaluate the entire status of the Movement. Before, he had taken overly optimistic view that the Movement would begin to pick up substantial mass following as soon as it had gained sufficient publicity through his phase-one activities; that is, he believed that phases two and three would be largely concurrent.

After the Virginia campaign, having been reminded once again of the stupendous inertia of public opinion, he realized that phase two would be much longer than originally anticipated, and that the beginning of any substantial success from phase-three activity would have to await two things: a considerable internal strengthening of the Movement and a considerable worsening of the general racial-social-economic situation.

With this first thing in mind, he made the decision in 1966 to inaugurate a general activity. As mentioned before, the first two phases of Party activity overlapped to a large extent, and the transition between the two was marked primarily by a shift of emphasis. Phase one was the “Nazi” era of the Movement. Phase two is the beginning of the National Socialist era. In line with this re-emphasis, the American Nazi Party officially became the National Socialist White People’s Party on January 1, 1967, and that date can reasonably be considered to mark the transition. Six months earlier, the appearance of *National Socialist World* was a major step in this direction. And six months after that date—in June, 1967—a historic re-organizational conference of the Party leadership was held in Arlington. There Rockwell set the Movement on its new course, explaining the need for a total professionalization of every activity, from fund raising to

propaganda writing, in order to meet the severe demands to be expected during the long period of growth and struggle ahead.

He was now forty-nine years old. For the past eight years he had been working an average sixteen hours a day, seven days a week. The strain on his physical and spiritual resources had been severe. Usually he was obliged to concentrate on the several tasks simultaneously. There was always a demonstration to be planned, a speech to be prepared, propaganda to be written, a court case to be fought, money to be raised, and everything to be done under nearly impossible working conditions, with incessant interruptions. Only the immense vitality of his rugged, six-foot-four-inch frame and a deep reserve of spiritual strength had sustained him in the past.

The course that lay ahead would certainly be no easier; on the contrary, in addition to the old tasks connected with agitation and publicity, there would be many new problems to be faced as the Movement continued into its new phase of activity.

Other men—strong men—might have yielded to the temptation to remain with a prescription to which they had become accustomed and not venture from a beaten path into strange and difficult territory. The slightest trace of subjectivity would allow them to ring forth a hundred reasons for not changing a *modus operandi* which they had found successful in the past. And yet it was characteristic of Rockwell that he did not hesitate for an instant. When he saw that the time had come for the Movement to change its tactics and accept a different set of challenges, he set himself to the new task with the same determination that he had shown throughout the first phase.

Now it was necessary to build up a whole new public image for the Party, or, rather, gradually to transform the grossly distorted image he had induced the enemy to build for him to one closer to the truth. It was a demanding task, and he spent the summer of 1967 in laying plans for the future and in finishing his new book, *White Power*.

On the 25th of August, 1967, a Friday, at two minutes before noon, near his Arlington headquarters, an assassin's bullet struck him down.

Following a denial by the United States government of Commander Rockwell's right to burial in a national cemetery, his Party comrades had his body cremated, and a National Socialist memorial service was held in Arlington on the afternoon of August 30. His eulogy was short but moving:

The stunning suddenness of his departure and the ensuing turmoil of the last few days have kept us from yet assessing the magnitude of our loss.

He saw further than other men, and he fought harder...

And so long as that Movement remains and that idea continues to fill the hearts and minds of men, the spirit of Lincoln Rockwell lives on.

For it was he, Lincoln Rockwell, who again picked up the torch which fell to earth twenty-two years ago. Adolf Hitler founded our great Movement and will forever fill a unique position in the saga of our race; but had it not been for Lincoln Rockwell, Adolf Hitler's mighty work might well have been in vain. It was Lincoln Rockwell who set us once again on the upward path when we had faltered and wanted to go back again.

This slightly abridged essay written after Rockwell was assassinated is undated. In the 1960s William Pierce worked closely with George Lincoln Rockwell and served as editor of *National Socialist World*. The US judiciary system allowed the assassin John Patler to be paroled from prison after having served only eight years of his sentence.

Part VII:
White apocalypse

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.

—Internet commenter

WHY THE FAIR RACE WILL GO UNDER

by *William Pierce*



Big business, including those sectors of it relatively free of Jewish control, is in favor of continued non-White immigration as a means of maintaining a plentiful supply of relatively inexpensive labor.

As depressing as the situation is among the military rank and file, it is even worse among the higher military leaders. A weeding-out program during the past 30 years has virtually eliminated career officers above the rank of captain who are willing to express any disagreement with the racial program imposed on the U.S. armed services. Eliminated with them has been any realistic hope of a military solution to America's internal political and racial problems.

*Those who are working for the West's ruin know well the psychology of mass man; they know how tenaciously materialistic he is, how he will cling to his comforts and luxuries at the expense of his honor, his freedom, and even his life, deceiving himself all the while as to his own motives. Perhaps the very best example of this fatal weakness is provided by the behavior in recent years of the Whites of Rhodesia and South Africa, a subject treated elsewhere in this [1980] issue of *National Vanguard*.*

It is true that the world—including the rest of the West—ganged up on them; it is true that they are saddled with twice as many Jews, per capita, as the people of the United States; it is true that they were stabbed in the back by the Christian churches, in which they had foolishly placed their trust; it is true that their news media are controlled by the same gang which controls ours. But the fact remains

that the Whites of southern Africa have, with their eyes wide open, chosen prosperity over racial integrity. As a consequence, in the long run they shall have neither.

The same shopkeeper mentality which made them fear an economic boycott more than the mongrelizing of their posterity prevails throughout the West. It is the mentality of what historian Brooks Adams has called "economic man"; men of this type have wielded power in the West since the Industrial Revolution, and their values are shared as well by most of the powerless. The values and way of thinking of economic man may be tolerable for a while in an all-White world, but they are lethal in a world which also includes Jews. In the very near future they will be just as lethal for America and Europe as they have been for White Rhodesia.

In view of these trends—trends which transcend party politics and the short-term fluctuations of changing government administrations, trends which show every promise of remaining unchanged in the years ahead, indeed, of becoming increasingly worse—there can be little room for debate as to whether the West will go under. It has already passed the point of no return in its descent. The water is up to our necks, and the only question is, when will it reach our noses.

The ship, in other words, is going down, and it is going down not just because the captain doesn't know how to sail and because there is a gang of saboteurs aboard who have opened the sea cocks, but also because it has become irreparably unseaworthy.

Now, this is a very important conclusion. It separates the National Alliance from the right wingers, who believe there's still time to save the ship (or, if there isn't, all is lost and so there's no point in doing anything); from the liberals, who believe that the more water the ship takes on the better it will sail; and from the mass of voters, who, although they have a dark suspicion that something is seriously wrong and a nagging fear that the captain doesn't know what he's doing, are much more concerned that their feet are getting wet than that the ship is going down.

The most important distinction for the Alliance is the first one. The right wingers see the value of the West in its outward forms: its governments, its economic systems, its life-styles. When those are broken up—when the ship of state goes down—there is, for them, nothing left.

But the National Alliance sees the value of the West in its biological essence, in the human genetic material which was responsible for the building of Western civilization—and which has

the capability of building another civilization to replace it. When the ship goes down, there will be lots of passengers in the water, and they will drown. What is important is to make certain that some passengers—the right ones—are in lifeboats, with a compass, oars, and directions to the nearest land.

The events of recent years must be depressing in the extreme for intelligent conservatives and right wingers. Unless they are blind to what is happening in the world, they must feel utterly overwhelmed by the prospect of trying to patch the old tub up and keep it afloat. For those of them who are racially conscious, the realization that each passing year brings us a population that is more mongrelized, an electorate that is more degraded in its sensibilities, must be terribly discouraging. How can one salvage such a mess?

To be sure, after accepting the view that the mess can't be salvaged and that one shouldn't even try, the prospect is no less grim. The breakdown of order, the unleashing of anarchy, is destructive of true human progress even under the mildest of conditions. In the racially mixed urban jungle of America it will be indescribably terrible. There will be a grisly justice in that most Whites who have collaborated with the enemies of the West in sinking it will themselves be drowned. It is almost amusing to contemplate the fate of the White gun-control advocates in America's cities in the days to come, when they will be even more at the mercy of roving gangs of Black thugs than they are today.

And the rich White liberals in their exclusive suburbs—the fashionable writers, the ACLU lawyers, the pulpit prostitutes, the organizers of fund-raising dinners for trendy causes, the socially conscious coupon clippers who won't own stocks in corporations doing business in South Africa, the news editors who conscientiously excise any mention of race from crime stories, the school board members who pretend that all is well in the racially integrated hells they supervise, the overpaid bureaucrats, the coke-snorting sophisticates who party with the new non-White elite and plan to ride high while their race goes down—will fare no better when the pets they have so long boosted as the “equals” of working-class Whites come surging out of the cities in their multihued millions. The ravages of these pampered non-White hordes in the years ahead will make the sadistic butchery of the Manson gang of the last decade seem like good, clean fun in comparison.

Unfortunately, the innocent and the wholesome will perish along with the guilty and the degenerate; the racially conscious and the

racially valuable will go down with the deracinated egoists and the half-breeds. Nature's justice operates at the species and subspecies levels.

Nor will anyone evade the suffering ahead, neither those who perish by it nor those who survive it, neither the grasshoppers nor the ants. *It is said that suffering is good for the soul; if this is true, Westerners can look forward to a great deal of spiritual improvement.*

But whether the maxim is true or not, the suffering is necessary. As long as he is moderately comfortable, the average man will not change his ways. Only when existence becomes utterly intolerable and there is no alternative can he be persuaded to do what he should have done from foresight and through self-discipline at the beginning. That is his unalterable nature, and it is why democracy is such a catastrophe.

And who will survive to be the founders of a New Order? No one can say, on a person-by-person basis. But if one understands the nature of the tragedy that is upon us, one can state some general guidelines.

The first thing to understand about the going under of the West is that its more dramatic elements, the violence and the bloodshed, are not the really essential elements. The essential aspect of what is happening to the West is spiritual. It is decadence which has sealed the fate of the West, not the birthrate in the Third World. *It is the absence of a common purpose which has sapped the West's viability, not just the scheming of the Jews.* It is the loss of racial consciousness which has left the West defenseless, not the growing strength of our enemies.

What is important is that the corruption of the West's spirit will continue in the years ahead—perhaps for decades—while the increasing anarchy, the more frequent breakdowns of order and flareups of violence, the economic disintegration, will be only incidental. *There undoubtedly will come a great bloodletting, a time of mass throat-cutting and mass rape, when the West's internal enemies will have free rein for a while. But the West will already have sunk before then.*

And most of the inhabitants of the West will have sunk too, to the point where little of value will be left to be lost in the bloodletting. This is a point worth emphasizing again: the majority will perish with the civilization to which they are inseparably bound.

The problem is not to cull out the mongrels, the Judaized, the degenerates, the moral prostitutes from a healthy mass, so that the cull can be destroyed and the mass saved. The problem is to pick the few who embody the best of what the West once was and to take the

necessary measures to see that that which they embody does not perish with the mass.

Those who would survive—more correctly, those who would have a hand in determining which genes and which values survive, for the time scale of the West's sinking is such that no individual now alive can be sure of living to see the new age dawn—must have these qualities:

They must be both willing and able to fight for the right to determine the shape of the future; the meek and the disarmed will vanish without a trace.

They must be free of the superstitions and prejudices of this age; those who are mentally bound to this age will go down with it.

They must be pure in spirit and strong in will; this is the age of egoism and materialism, of self-indulgence and permissiveness, but the passage into the new age demands both selflessness and self-discipline.

They must be united in an organization which combines their strengths and focuses their wills; in this age of atomized individuals, where each person is submerged in the mass, without identity and without power, only those who are united can prevail.

They must be motivated by a single purpose, the overwhelming importance of which is always foremost in their minds; it has been the purposelessness of this age on which the West has foundered, but the new age will be illuminated and shaped by a common purpose transcending all other considerations: namely, the purpose of bringing forth a higher type of man and attaining thereby a higher level of consciousness in the universe.

Note of the Ed.: This is an abridged version of ‘Why the West Will Go Under’ published on *National Vanguard* (no. 74, 1980). Emphasis by italics have been added. Regarding the purpose of bringing forth a superior man to recover the West, see Pierce’s novel *The Turner Diaries*.

APPENDIX

The Sanskrit word for caste is *varna*, which literally means colour. The lighter the skin colour, the higher the caste.

The new racial classification

by Eduardo Velasco

Editor's Abstract: The European race is divided into three primordial races: the European Nordid White ('White Nordid' or WN), the Nordid Central Asian Redhead ('Red Nordid' or RN), and the Near Eastern Armenid. The white race is actually a mixture of two or more races. We cannot say, 'This person is a pure white' but 'This person has a mixture of A, B and C races in such proportions'. With terms like Aryan or White we designate a mixture between White Nordid and Red Nordid and its mild crossing with non-white 'Armenids' or 'Mongolids'—usually people of Germanic and Slavic origin. Therefore, while the ideal white is a White Nordid with a Red Nordid, we cannot say that those whites who have some Armenid or Mongolid genes are non-whites. However, we could say they are non-whites if they have substantial Armenid and/or Mongolid blood and especially Congid blood.

Someone who knows how to analyse facial traits can be almost as good on the genetic analysis or even more, as up to this date genetic analyses do not include detailed racial information.

Introduction

Physical anthropology became a solid discipline in the 19th century, along with the expansion of the European colonial empires, as part of the natural interest in understanding each race and the will to distinguish one from another, both physically as well as psychologically and socially. Physical anthropology reached its peak with Anglo-Saxon and German nordicists and eugenicists, especially during the Third Reich. After 1945, physical anthropology became a 'heretical' discipline. It was separated from social anthropology, which

was completely taken over by cultural Marxists. Presently, some bio-anthropologists ask for their discipline to be included again as part of the degree in anthropology, turning it into a shared specialty. It is a tricky business, as physical anthropology would end up touching social, psychological and genetic factors, which could take a very politically incorrect turn. For decades, following the criteria of German, English and American physical anthropologists, the division of the European sub-races was as follows:

Nordic: high stature, rosy skin, athletic build, straight nose, well-developed chin, dolichocephalic head, fair hair and light eyes.

Dalic or Falic: high stature, robust and heavily built, rosy skin, blond hair, light eyes (blue, grey or green), dolichocephalic or brachycephalic cranium, big mouth and thin lips.

Dinaric: high-medium stature, brown skin, slim build, aquiline nose, brachycephalic, dark hair and eyes.

Alpine: medium stature, fair skin, heavily built, brachycephalic, brown hair, brown or light eyes.

East Baltic: medium to low stature, fair skin, strong build, brachycephalic, light hair and eyes.

Mediterranean: low stature, brown skin, physical constitution varying from gracile to slender, straight nose, regular features, dolichocephalic, dark hair and eyes.

This classification is obsolete. Although those who made it were on the right track, it has been fully improved, as would be expected, after a century. The improvement has been made due to three factors:

(1) The globalisation and technological advances whereby we have easy access to high-quality colour photographs of persons from different ethnic backgrounds worldwide. This is a luxury that physical anthropologists at the beginning of the past century (who had to content themselves with a very limited and black-and-white photographic supply) could hardly dream of. Due to this free access to physiognomic features an update of the old racial classification was bound to occur sooner or later.

(2) The overwhelming advance in genetics in the past years, specifically in human lineages (paternal and maternal) research from ethnic groups worldwide, and their distribution in haplogroups. This research is still advancing steadily (e.g., X-chromosome haplogroups are in the process of being identified).

(3) The monumental investigation made by my contributor Valg in the field of physical anthropology, and its meticulous verification with scientific data provided by genetics (which has gone deeply into the origin of the different human ethnic communities), palaeoanthropology (which studies the physical features of prehistoric men), archaeology and history. Thanks to this ever-progressing work, Valg has been able to separate the current components in modern mixes, isolating the original features and finally going back to the lost primal races. Long before finding photographs of pure specimens, he already had in mind the features he was looking for. This search, which exceeds all previous ones and sets physical anthropology on a solid and new basis, has led him to discover that:

- What yesteryear was called ‘Nordic race’ is actually a mix of White and Red Nordids with some Armenid and, to a lesser extent, Mongolid influence.

- The ‘Mediterranean race’ is a mix of Red Nordids, Armenids, White Nordids, Congids in small proportion and sometimes Mongolids in a minimal proportion.

- The ‘Dinaric race’ is a mix of White Nordids and Armenids, usually with Red Nordid influence.

- The ‘Alpine race’ is a mix of Red Nordids, Mongolids and, to a lesser extent, White Nordids and Armenids.

- The ‘East Baltic race’ is a mix of White and Red Nordids, and Mongolids.

- The primal ‘European races’ are three: the White Nordid, the Red Nordid and the Armenid.

The vast majority of individuals are lacking in ethnical instincts while Western civilisation is undergoing an aggressive invasion and colonisation process that threatens to drown forever its valuable autochthonous genetic diversity. Therefore, I want to make it clear that if I think about these matters it is because I honestly believe they will contribute to strengthening our Western civilisation, our ‘white race’ and all mankind. This study is about the history of our blood. Those who think we are all equal or that all this is nonsense, are kindly invited not to read any further. We are not interested in convincing anyone, but in providing the facts whereby free-thinking individuals can convince themselves if they deem it appropriate. Let us now see the racial types that have taken part in the sculpting of what we understand today as the ‘white race’.

Central-Asian Red Nordid race
(henceforth, *Red Nordid race* or RN)



This ‘red-haired’ man, from Southern England, is a pure Red Nordid. Noticeable traits are orange hair, sparse eyebrows, very dark-blue eyes and reddish skin.³⁴

Nose with a low nasal bridge and a fleshy tip. Squared features, prone to gain body mass. Notice a harder, broader, more robust facial complexion than the White Nordid (described below). If the White Nordid inspires certain serenity, lightness and gracefulness, the RN inspires restlessness, impulsiveness, brutality, aggressiveness and explosive force, as well as a higher tendency to tyranny and abruptness. It is also a more passionate, less agile, less ethereal and denser race than the White Nordid, with a stronger character and temperament, as well as more muscular strength. Presumably higher testosterone levels and more attachment to Nature.

Stature: Medium-low.

³⁴ *Note of the editor:* The hard copy of this book lacks coloured photos. In the PDF of this book, available through *The West’s Darkest Hour*, the photographs are coloured.

Constitution: Massive and compact. Strong and broad bones. Prone to gain body mass (muscle or fat, depending on conditions). Short and powerful legs. Short, strong and wide neck.

Eyes: Wide. Dark navy blue, small pupils, middle distance between the eyes. Big sockets. Straight, horizontal, very sparse and almost white eyebrows. Less pronounced supraorbital arches than White Nordids.

Nose: Shorter, wider, more rounded and in general, fleshier than the White Nordid. The key of the Red Nordid nose is, in addition to its fleshy tip, that its 'root' is not located between the eyebrows but lower, so that it is 'deep set' between the eyes. The nose has thus a less vertical, lower, more compact, aggressive and forward-projected appearance when looked from the side.

Ears: Thinner and smaller than the White Nordid's.

Mouth: Extremely thin and narrow lips. Narrow philtrum. The outline of the lips is not clearly defined, nor differentiated from the rest of the skin, as in the White Nordid case. Big mouth.

Teeth: Lined-up set of teeth, smaller differences in height and shape than in the White Nordid. When interbreeding with Armenids (described below) the separation between teeth tends to increase. This can be due to the heredity of a big, spacious mouth which cannot be 'filled' by Armenid teeth. Probably C-shaped dental arch.

Hair: Orange, straight. Tends to stand up instead of falling.

Body hair: Medium-scarce, although in mixes with Armenids the hair turns very dense, especially if some conigisation is added to the mix. Bushy sideburns and goatee.

Skin: In pure RN, the MC1R gene is deactivated, so unlike pure White Nordids they are unable to produce melanin. Very high levels of pheomelanin. Red, rosy and bloody skin. When mixing with other races, the bloody appearance tends to retreat to the face, and on the face itself onto the cheeks, ears and under the eyes. People with a tendency to blush (be it of anger, heat or embarrassment) have RN contributions, as well as a higher risk of skin diseases when exposed to the Sun. This is because they descend from ancestors who rarely received sunlight exposition due to their necessity of protecting themselves from the cold with animal skins.

Skull: Brachycephalic, flattened occipital bone but prominent temporal bones. Larger cranial capacity and broader face than the White Nordid race. The RN has developed its cranial volume forwards (frontal bone) and sideward (temporal bones).

Pure Red Nordids have planoccipital cranium and this, in combination with the width of their temporal bones (temples) makes them the brachycephalic race *par excellence*, responsible for the cranial type previously known as 'Alpine'. They also usually have strong nuchal muscles and tend to accumulate fat around the cervical area.



Face profile: Very vertical, ultra-progressive and very straight (orthognathous, very open-obtuse facial angle), more than the White Nordid race.

Forehead: Very high, straight and vertical. Again, more than in White Nordids.

Jaw & chin: Strong, squared, broad and robust jaw. Prominent and sharp chin which seems to end in a fleshy ball.

Other features: Accelerated metabolism, very active blood circulation. Neoteny: very youthful look, whose freshness is even better preserved than in White Nordids. A tendency to perspiration and sweating.

Higher sensitivity to pain: Redheads usually need more anaesthesia (about 20 percent more, though this can also be due to a faster metabolism) than other races. This fits well with the idea that the RN lost skin pigmentation and toughness by protecting themselves with animal skins, which ended up making their skin tissues look like subcutaneous tissues, losing their hardness. Other studies suggest a higher sensitivity to thermal pain and lower sensitivity to electric pain. Higher lactose and alcohol tolerance than any other race, which would lead us to think that Red Nordids were the first ones to consume milk and alcoholic beverages, as well as cattle meat.

Freckles are not a Red Nordid inheritance, neither are they of any other pure race. They are common in Red Nordids mixed with Armenised White Nordids. We must remember that freckles (as well as spots) are little marks appearing due to higher eumelanin or pheomelanin concentrations. Fair-milky skin, unable to synthesize melanin, does not correspond with a pure racial type either, but with a mix of Red Nordid and White Nordid with a RN predominance.

Armenised RNs have their orange hair darkened, turning to red and then auburn. When mixed with White Nordids they have a sandy, somewhat flaming hair colour.

Green eyes are not an asset of any pure race either, but of mixes: green eyes are actually low-pigmentation brown eyes (the same applies to amber eyes) mixed with grey and blue eyes. Green corresponds to a little active OCA2 gene, while blue and especially grey, are the result of a deactivated OCA2.

Paternal lineages (Y-DNA): R (R1a, related to Slavs and Aryans, and R1b, the predominant haplogroup in Western Europe). R2 is also probably Red Nordid in origin. There is a possibility that all these lineages are Armenid. In such case, other possible candidates to paternal RN lineages are I2b1 and G.

The largest concentrations of R1a haplogroup occur in places like Poland, Ukraine, Belarus and Russia, considered the Urheimat of the Slavic peoples. There is an abrupt decrease in R1a concentration in Serbia and Bulgaria that, despite being of Slavic heritage, came into contact with other tribes (Illyrians, Byzantines, and others; while Thracians and Dacians were probably of I stock) and lived under the Ottoman Empire. The few R1a contributions in Spain may have come along with the Alans and the later Slavic mercenaries employed by the Córdoba Caliphate, as well as with Moors with Persian heritage, at least on their fathers' lines. Another interesting detail is the R1a frequency in countries like Syria or Iran, which were under Persian dominion and therefore received a significant Iranian flow.

Maternal lineages (mtDNA): HV, H, V. Probably not all HV descendants are Red Nordid; many of them can be Armenid. Radiating from Spain, this haplogroup vanishes as we move southwards and eastwards from the Iberian Peninsula.

Spirituality: Connected to Nature. Fire cult. Worship of the spirits of water, air, fire and Earth. Plenty of 'phallic' constructions related to heavenly bodies. This race seems more gifted for esoteric and magic issues than the White Nordid. Gods of the Earth, vegetation, waters, homes and families.

Psychology, idiosyncrasy and racial character: Love for Nature, patriotism, attachment to the homeland, intelligence, impulsiveness, unpredictable personality, prone to fits of fury and sudden uprisings, proclivity to excesses in violent matters but also overwhelming joy. Traditional Western medicine considered redheads as 'blood tempered' individuals, whereas the ancient Indian Ayurvedic medicine describes them as being Pitta types. (Associated with fire, this also proves that ginger hair was not unknown in India and that there were redheads during the Indo-Aryan migration.) Strength, roughness, fierceness—very developed character, individualism, strong temperament, good memory. This is doubtlessly the race of passion, fire, anger, extremism and even some cruelty.

A more noisy and Dionysian personality than the White Nordids, which is one of the reasons why Spaniards usually say that they fit better with the Irish (which have a great Red Nordid heritage) than with populations with a larger cultural and genetic White Nordic imprint that are more serious, like the Englishmen, Germans or Scandinavians. Based on the evidence in archaeological sites and mummies, as well as descriptions of Scottish Picts (which were probably of Red Nordid heritage), it seems this race was inclined toward tattoos (even on the face) and corporal paintings, utilising a blue pigment called woad in Scotland.

Distribution: This race has its purest stronghold in Scotland and Northern England. In Spain, from a physical-anthropological point of view, the purest R1b Red Nordid core is located in Navarre and sub-Pyrenean areas of Aragon. There is not a known pure R1a core as happens with R1b. As a matter of interest, the distribution and abundance of redheads could be vaguely related to blood types 0 and -Rh, frequent in Western Europe and decreasing the further eastwards we move.

Brief history: The Red Nordid race is probably around 50,000 to 30,000 years old. It seems clear that the R haplogroups stem from one or two Armenid lineages by mutation and evolution. Most likely, the glacial mountain ranges in Central Asia (e.g., Altai, Hindu Kush, Tien-Shan, Pamir, Kunlun or Sayan) acted as natural barriers, blocking reproductive communities who were escaping southwards from the cold, and thus imprisoning them in a confined geographic pocket with a tremendously hostile climatology albeit with excellent hunting game. From the Armenid P haplogroup the Q as well as the R haplogroups derived. Such lineages originated in Siberia and Central Asia, from where the Q headed eastwards until they crossed the Bering Strait and

colonised America. The R ones headed south and westwards and gave rise to the R1 and R2 haplogroups (around Afghanistan). R2 remained in India, while R1 split into R1a lineage (towards the steppes of Southern Russia) and the R1b (towards Mesopotamia).

We do not know whether it was the Red or White Nordids who played the predominant role in the Megalithic culture (Stonehenge, Carnac, etc.). What is clear is the decisive influence they had in France, Spain (in its Celtiberian element), Britain, Phoenicia and Palestine, North Africa and also, very mixed with Armenids, in ancient Egypt. We believe that the Basque culture and language, despite having possible Finno-Ugric contributions, is probably the last cultural vestige of the Red Nordid race. Mixed with White Nordids and Armenids, the Red Nordid blood was present in the formation of India, Persia, Greece and Rome. Its heritage is to be found in distant areas such as Eastern Siberia, Mongolia (Genghis Khan was a redhead with blue eyes; significant amounts of R1b and Red traits exist in present-day Mongolia), China (red-haired mummies, residual Red Nordid traits in many modern Chinese), North America (the Si-te-cah, previous to the arrival of the later 'mongoloids'), South America (red-haired mummies) and even the Easter Island (documented by Thor Heyerdahl).

Present context: The Red Nordid race corresponds to the hefty, short, brachycephalic and ruddy human type. They are known as daring people, with a strong temperament and prone to outbursts and impulses in general. The Red Nordid heritage is well known in Scotland, Ireland, Wales, England, United States, Canada, Norway, Australia and New Zealand. There is much Red Nordid blood in Spain, yet it is rather more diluted than in the previously mentioned places. However, cases of men with reddish shades in the beard are very common. The same happens in all the Middle East. It can be said that this race constitutes the foundations of the nations of Celtic heritage in Western Europe. The purest Red Nordid core is to be found in the British Isles, Norway, Iceland to a lesser extent and those countries (United States, Canada, Australia, New Zealand) which hosted people coming from these lands.

Reflections on the Red Nordid race

In present times a racially pure individual is always very striking, no matter which race he belongs to. However, the ones who stand out the most are the pure Red Nordids, with their orange hair,

bright red skin, corpulence and incandescent appearance. Significantly, the glacial ices gave rise to a fiery human type, so I will include some of my thoughts about this peculiar race.

The Nordic race par excellence. It is impossible to locate ourselves in the RN race context if we don't think about the environment they inhabited. We are talking about Central Asia (Southern Siberia or ex-Soviet republics) during the Würm Glaciation, that is, similar conditions to present day Greenland, yet with a strong continental environment as an aggravating factor.

Under these conditions, having the slightest patch of melanin was probably the worst of curses. In plain language, this race had a hard time with heat and sunlight. It must be emphasised that the Red Nordid race is more Nordic than the White Nordid. This variety either lived longer under Arctic conditions, or the conditions (probably Siberia, Central Asia) were tougher than those suffered by the White Nordid (Europe). Red Nordids represent cold adaptation taken to its extreme. Thus, the White Nordid race is in many aspects between Armenids and Red Nordids. For instance, the White Nordid has not developed such a prominent jaw, nor such a strong skeleton, nor such spare eyebrows, nor certainly such short stature, as the RN race. Also, White Nordids were in the process of eumelanin-depigmentation (they are still able to get a tan), but the RN is unable to directly produce melanin and, instead, they have extremely high levels of pheomelanin.

A reduced, decimated and isolated clan. An important idea about this race is that, in its origin, it must have been made up by an extremely reduced community, maybe about a few hundred individuals, highly bonded to each other, geographically concentrated, constantly hounded by the elements and therefore about to perish in many occasions, so that everyone had to pay the terrible toll imposed by the cold: some with the death of their lineage and some with a permanent biological adaptation to the new conditions.

Because of their current complexion, it is reasonable to think they spent most of the time inside shelter-caves (legends about subterranean cities or Shangri-La, found throughout Central Asia, like Shamballah or Agarathi, could come from this). They developed great muscular strength and a tradition of toughness, stubbornness and relentlessly facing the elements and all kinds of adverse conditions. Likewise, Red Nordids are well adapted to alpinism. The constant harassment by the environment must have sharpened their inventiveness to manipulate the means at their disposal, preparing

them for the advent of technology. It is also likely that, in tens of thousands of years, the first Red Nordid community did not mate with individuals of other ethnic groups. This contrasts with the Cro-Magnons, who came into contact with other racial communities by interbreeding and fighting, as they were more geographically scattered than Red Nordids.

The ills of the thaw. The deglaciation must have had a very remarkable effect on the Red Nordid race. It was not only the climate change, but also that many RN clans (especially R1b) started to settle on regions of the Middle East where the environmental conditions were radically different from those they were adapted to, in contrast with the White Nordid I1 branch that moved northwards. Due to their vulnerability to warmth and sun, we believe the Red Nordids to be the first ones who used clothes that covered their entire body, including their faces, as well as garments intended to protect them like turbans and veils. Similarly, milk and alcohol consumption and the subsequent introduction of cereals (an inferior food compared to the hunter-gatherer's) and the sudden rise in temperature (not only because of the deglaciation, but also due to the movement of these communities to southern regions) brought about obesity, a very common illness among Red Nordids, though this characteristic tends to get out of control with racial mixes. Cold consumes many calories and this race was adapted to a gelid environment, where the accumulation of a moderate amount of fat helped them to survive. When cold stopped all those calories remained unburnt. When we add to the equation starchy foods with a high glycemic index, alcohol and racial interbreeding (not to talk about the new sedentary lifestyle), obesity is the result. We have to bear in mind that the human being is made to obtain most of his energy from fat. This is particularly true in the North, where animal fat intake must have been through the roof. When starches substituted fat and natural sugars (e.g. honey, fruit or wild berries) as the main energy source, the immediate effect was that the body lost the capacity to burn fat. High insulin levels (at the expense of growth hormone, which promotes fat burning apart from skeletal and muscular consistency), insulin resistance (and other related ills, such as diabetes) and obesity, were the inevitable result of this bad step, particularly in those communities most adapted to burning fat as their primary energy source.

The psychological imbalance produced by subjecting these people to mild temperatures cannot be underestimated. They started protecting themselves from the cold, and ended protecting themselves

from the heat. They did well in occupying Europe, but this race will never achieve inner balance and harmony unless exposed again to strong Arctic conditions, where snow rarely disappears. Canada, Iceland, Greenland, Northern Scandinavia, and Siberia, as well as the extreme South American Cone, would be the most suitable regions for them—and even so, this is probably not even close to the Siberian conditions of the Würm Glaciation.

Medicine and body alchemy. Red Nordids are probably the main ancestors of yoga, magic, sexual metaphysics and inner cultivation systems. In India, these issues predate the Indo-Aryan invasion, which could mean they date back to the R2 lineage, which, together with the L lineage (probably Armenid or pseudo-white) led the development of the Indus civilisation before the arrival of the Aryans (who carried the R1a lineage, but already had significant White Nordid contributions, acquired in Eastern Europe). The original Red Nordids might have developed these methods (especially breathing control, breath retention and cellular respiration) to generate inner heat in that cold environment, as well as to prevent their body from stiffening up and atrophying due to joint damages and the lack of flexible and fluid movements. This tradition, gathered during millennia, is probably the origin of the detailed knowledge about the human body and spirit that certain Eastern religions (Taoism, Hinduism or Buddhism) display. Because of the deep body awareness and consciousness that this implied, Red Nordids could have acquired important medical knowledge and, at present, they seem to manifest an innate inclination towards this kind of discipline. The connection of Red Nordids with medicinal and ‘magic’ systems might have echoed in Medieval Europe, when redheaded women were considered more prone to witchcraft than the rest.

Neolithic civilisation. It seems evident that the journey of the R1b lineages throughout the Near East played a crucial role in the expansion of the Neolithic. The overlay of a Red Nordid social stratum over an older Armenid stratum (and Congid, Mongolid strata) could have been what gave rise to civilisation. A sign that hints in this direction is the Göbekli Tepe sanctuary, a complex built by a hunter-gatherer society in present-day Turkey 11,000 years ago, before the appearance of agriculture. Human representations found there (statues and statuettes) seem to depict an essentially Red Nordid tribe. That would confirm the presence of R1b lineages roving through the Middle East before entering Europe.



This statue found in Göbekli Tepe and sculpted about 11,000 years ago by hunter-gatherers has Red Nordid features, like planoccipitaly. A little Dea Mater (the well-known fat Mother-Goddess) statuette has also been found, that displays some Red Nordid traits. Although the Magna Mater or Great Mother is a religious archetype with roots in the Paleolithic times (including European Paleolithic), the RN race could have been particularly devoted to the Mother archetype.

The problem of the Red Nordid ancestors. In the same way that Cro-Magnon is related to the White Nordid race and the Eastern Neanderthal with the Armenids, it could be possible that the recently discovered Denisova hominin (South Siberia), or some other Central Asian hominid, could have something to do in the development of the RN race. Central Asia was inhabited by different hominid types (Denisova, Neanderthal, Sapiens). A certain degree of crossbreeding must have taken place. The problem of finding precursors of the RN race lies in the region: extremely vast and scarcely populated and explored. In densely populated Western Europe archaeological sites are frequently found (many of them, like Atapuerca, by sheer chance). However, Central Asia is an immense region, poorly communicated, barely populated, hardly civilised (and therefore hardly excavated) and overwhelmed with geopolitical instabilities and conflict threats. Moreover, we are talking about a race that probably lived strongly bonded to some places; the number of archaeological sites must be very reduced.

Because of this, the archaeological remains of the Red Nordid ancestors haven't yet been found, but if researchers direct their efforts towards Siberia and Central Asia (like the team that found the Denisovan in the Altai mountains) they will likely find these remains sooner or later. The Shangri-La or sites belonging to this race must be between the former polar caps limit and the northern face of mountain chains such as Altai, Hindu Kush, Tien-Shan, Pamir, Kunlun, Sayan and the so-called Kazakh Shield among others. This

yields territory belonging to Siberia, Kazakhstan, Mongolia, Xinjiang, Tajikistan, Kirghizstan and the sources of rivers like the Irtysh and the Ob. We could also consider the Sibirische Tasche (Paleolithic Siberian pocket) that anthropologist E.F. von Eickstedt wrote about. The Chinese region of Dzungaria (confined in mountain ranges and separated from Central Asian plains by a narrow passage, the Dzungarian Gate or Alatau Pass that must have been blocked during the glaciation) is another possibility. As in Europe, the mentioned mountain ranges would have acted as natural barriers, forcing the Red Nordids to remain and evolve in high latitudes.

Stockbreeding. The areas with most Red Nordid racial contributions (Ireland, Scotland, Wales, Basque Country) have high lactose tolerance frequencies, which fits well with the possibility of them being the first race to practice stockbreeding and pastoralism. In the Basque Country 92 percent of the population is lactase persistent (a mutation of the MCM6 gene) and in Ireland, the percentage is 96 percent. The European zones with lower rates of lactase persistence are Sardinia, Greece and Southern Italy. Red Nordids could have developed lactose tolerance after incorporating it into their diet for a long time, or maybe it was already part of their genetic pool for some other reason. We should remember that lactase persistence is a neoteny (youth conservation) trait, as digesting lactase is undoubtedly a childish trait and that Nordic races, especially the Red, fit well in this profile. It would be interesting to verify the symbolic role of the aurochs and, later, of the cow and the bull in Red Nordid cultures like some Near Eastern Neolithic societies (Çatal Hüyük), the Indos, Hindu civilisation, Persia and even Spain. In Central Asia (where herding probably originated) the yak is the main character of this tradition. In Asia (except in Central Asian steppes and in Tibet and Mongolia, where it is normal to drink the milk of mares, camels and yaks), the lactose intolerance rate is around 50 percent, amounting to 100 percent in some zones. Africa (with exceptions such as Saharawi and Masai), and the native populations of the Americas, have also very high lactose intolerance rates.

In the First Neolithic of the Near East, agriculture and pastoralism are never found together: agriculture appeared in Israel, and the origin of herding and pastoralist cultures in the Zagros Mountains and Upper Mesopotamia. Afterwards, it appeared in the first Mesopotamic civilisations. Stockbreeding was distinguished from agriculture and was related to predatory mountain-folk and leadership traditions. The kings saw themselves as shepherds of peoples and

tribes. This tradition is still perceived in the Jewish Talmud where cultivating the soil is seen as a lowly occupation.

Agriculture. Some disorders are a symptom of rejection to cereals, especially wheat. Not so frequent in Ireland (at least 1 percent). In Scotland it is so high that in the United States it is called 'Celtic disease'. After the Celtic regions, the highest levels of cereal-related intolerance are found in Scandinavia. The lowest levels are found in Greece, specifically in Thessaly, that hosted the first Neolithic cell of continental Europe (Sesklo-Dimini sites) and was the gateway for agriculture in our continent. At the same time, Greece and Southern Italy are the European regions with a higher occurrence of lactose intolerance. Celiac disease is related to the presence of some DQ genes, especially DQ2.5. This gene reaches its highest frequencies in the Basque Country and Ireland. Another interesting issue is that the capacity to process cereals seems to be related to the number of copies of the AMY1 gene. The highest number of AMY1 copies seems to culminate in Eastern Asian populations with a rice-based diet. These populations are also highly lactose intolerant.

At the beginning of the Neolithic, agriculture and stockbreeding never appear together; they were practised by different peoples. If RNs are lactose tolerant but cereal intolerant, regarding them as the first stockbreeders would automatically rule them out as the first agriculturalists. Celiac disease cases are the tip of the iceberg. The data suggest that a much large percentage of the population would improve their health if they eliminated the gluten out of their diets. The obesity trait in Red Nordids is a clear symptom of intolerance to the modern diet, strongly based in starches, hydrogenated fats and refined sugars. The idea of RN being the first in systematically cultivating and massively consuming cereals is in flagrant contradiction with them being the population with the highest levels of gluten intolerance and celiac disease in Eurasia and North and South America.

Other ideas. Red Nordids probably inhabited even colder regions than White Nordids, so they must have been even more dependant on hunting. They must have been perfectly adapted to processing large amounts of animal proteins and fats coming from the Central Asian megafauna such as mammoths and giant unicorns or Elasmotherium. The need for protecting their skin from the cold sabotaged their capacity for synthesizing Vitamin D, and also made their skin lose its functionality. To produce Vitamin D and obtain calories to generate heat they must have depended on dietary sources

rich in animal-origin saturated fats. The broadness of the RN skeleton bears witness to the success of this strategy.

The first evidence of alcohol production could date back to the Natufian culture (present-day Israel) where cereals were harvested, allegedly to feed cattle and brew beer rather than for direct human consumption. Nevertheless, it is plausible that alcohol was already produced during the Paleolithic by fermenting certain herbs, honey, fruits or wild berries. In such a case, Red Nordids must have been the greatest consumers, otherwise they wouldn't presently be the most tolerant race to alcohol.

*European White Nordid race
(henceforth, White Nordid race or WN)*



Above, a pure White Nordid. Notice his skin is neither pale, nor milky-white, nor rosy or ruddy. It is rather 'golden', in harmony with the hair, and seems suitable to get a moderate tan without getting burned when exposed to sunlight. The forehead is high but not completely vertical. Psychologically, this is a noble, harmonious, serene, serious, patient, well-balanced, martial, honourable, disciplined, efficient and racist race; but also somewhat naïve, too angelic and not very cunning in many ways.

Stature: Very high.

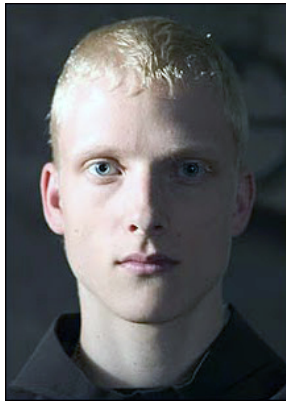
Physical constitution: Slender, athletic. Well-shaped, broad and straight shoulders. Long neck. Although it is a slender physical type, it

tends to develop musculature under proper conditions of diet and exercise.

Eyes: Ice-grey, very light, almost whitish. Sky-blue eyes are mixes between the light-grey shade of White Nordids and the dark blue of Red Nordids. This tone, very light grey and near the colour of ice, is the eye colour *par excellence* of a pure White Nordid.

The grey eye colour is most common in Finland, the Baltic countries, Belarus and the European part of Russia. These eyes have even lower levels of melanin than 'conventional' blue eyes, and the optical phenomenon that makes them look grey is the same that makes a cloudy sky look so. Elongated eye shape. Eyes deeply inserted in the face under eyebrows that are low, narrow, moderately bushy and bring a thoughtful and audacious expression and a penetrating, aquiline and intense stare. Large pupils, short-medium distance between eyes. Small eye sockets. Moderately prominent supraorbital arches.

Nose: Narrow, straight, not very fleshy, harmonious. The key of the White Nordid nose is that its 'root' lies very high, almost in the forehead, so that the space between the eyes does not look deeply-set like that of Red Nordids. The White Nordid nose corresponds to the well-known 'Greek profile' of classic statues, except that these present a slight armenisation, revealed by their forehead inclination and a slightly higher nasal bridge.



Ears: Thin, elongated.

Mouth: Thin and dark lips, with a clearly 'sketched' outline. The philtrum (the medial cleft extending from the nose to the upper lip, dividing the moustache in two, also known as infranasal depression) is broad and clearly marked in such a way that the central

tips of the upper lip look separated and confer a slight ‘fed-up’ expression, in the style of classic statues.

Below, the individual has his eyebrows slightly raised. When relaxed, the superciliary arches form a T with the nose. This imaginary T has its horizontal lines turned slightly downwards (something similar to the shape of an arrow pointing upwards).

Teeth: Lined-up set of teeth, hardly much difference between the shapes and heights of each tooth.

Hair: Platinum blonde, almost white, straight, thin and lank. When it grows, it tends to stick to the head.

Body hair: Same colour as hair, very thin and sparse.

Skin: Ivory-white, clean appearance. Pale when no suntan is involved. Low levels of eumelanin and pheomelanin, but the White Nordid race has the MC1R gene activated and the skin is thus able to synthesize melanin. Unlike the Red Nordids this race can get a tan. The White Nordid race is thus adapted to either letting the sunlight penetrate the deeper layers of the skin (winter, pale skin) or restrict its absorption (summer, suntanned) unlike the Red Nordid race, which has undergone a more severe Arctic selection (the real ‘ultra-Nordic’ race) and has permanently lost the ability to produce melanin.

Skull: Dolichocephalic (long seen from the side, little width, narrow temples) and curvoccipital (highly convex occipital and parietal bones). This race has developed cranial capacity backwards and forwards.



Face profile: Not totally vertical but nearly vertical (forehead and chin scarcely receding). Straight and progressive (orthognathous, straight facial angle). The above photo is not a perfectly caught profile. The individual is somewhat turned backwards and his face is looking slightly upwards; but it is very indicative. (Incidentally, he is

not Jewish. In the original article there are still other photographs of him wearing liturgical outfits from different religious confessions.)

Jaw & chin: Harmonious and well-developed jaw. The chin is between the prominent and massive type of the Red Nordids and the retracted one of the Armenids, but closer to the RN model.

Other features: Facial features transmitting kindness, benevolence and balance. Neoteny: a very youthful appearance, maintained until a very advanced age (although not as much as the Red Nordids). Pale and golden image. Abundance of athletic and active women, attractive and of great beauty which have resulted in a very high reproductive success of White Nordid maternal lineages. The distribution of White Nordids could be vaguely connected to the A blood type.

Paternal lineages (Y-DNA): I (I1, I1b, I2a, I2b, etc.). Valg believes that the I2 lineages could be Armenid and not White Nordid.

Maternal lineages (mtDNA): U, K. Not all U sub-lineages are White Nordid in origin. We believe many of them (particularly the oldest ones) to be Armenid.

Spirituality: Related to the sky. Worship of ancestors and those fallen in combat. Cults of war and virility. Gods of justice, honour, war and order. Esteem for a short and glorious life which ends with a *mors triumphalis*, 'triumphant death'.

Forehead: Straight, broad and almost vertical.

Psychology, idiosyncrasy and racial character: Love for honour, attachment to order, respect for authority and seniority; warlike and military vocation, courage, altruism, loyalty, racism, heroism, self-control, discipline. Intelligence, thoughtfulness. Highly developed willpower, leaning to sports training. Eagerness to explore.

Also innocent, unable to cheat and useless in diplomacy. This race lacks shrewdness not because it lacks intelligence but due to an 'angelical' way of understanding the world. This makes them vulnerable in a degraded and debased modern society, so that darker and more primitive racial types tend to take advantage of them. This race represents the myth of the unworried and trusting Siegfried and the 'stab in the back' archetype.

Distribution: The White Nordid race has its heartland in the Scandinavian countries, being Southern Sweden the purest core; and also in North America, Oceania, Great Britain, Netherlands, Germany and Poland. However, its heritage can be found in all Europe, North and South America, the Middle East, Southern Asia, Siberia and North Africa.

Brief history: We think this race arose approximately 40,000 years ago, when most of Northern Europe was covered by ice. In that period human groups gathered at geographical pockets of Southern Europe (especially in the Franco-Cantabrian region, the Balkans, and to a lesser extent Italy and Eastern Europe) which were ice-free. We call this race 'Nordid' because during the glaciations, temperatures were much colder on the entire planet. The Sahara was a fertile region, whereas Southern Europe was under pure Arctic conditions, very similar to present-day Northern Finland.

Haplogroups genetics indicates that White Nordids, associated with I haplogroups, mutated and therefore evolved from Armenid ancestors. The IJ lineage (that appeared 40,000 years ago) split into two parts, giving rise in the Near East to the J haplogroups ('Semitic') and in Europe to I haplogroups, which resulted from Arctic natural selection and are dated from 25 to 30,000 BP (Before Present). It is not exactly known which was the first Cro-Magnon culture, as many doubts linger as to whether the Gravettian culture belongs to Neanderthal man. The Aurignacian culture, on the contrary, does seem to be Cro-Magnon. Either way, we should not confer excessive importance to material cultures. The simple fact of using the same lithic technique to make spearheads (or later on, pottery decoration) doesn't make them all belong to the same people, but rather points to the spread of knowledge—cultural, not genetic, in nature. To consider all these people part of the same population based on inanimate stones would be the same mistake as assuming that, during the late 19th century, the English and the Japanese belonged to the same people just because they had adopted the industrial-technological system.

During the Last Glacial Maximum (approximately 23 to 17,000 years ago) there must have been a high mortality rate, many communities probably became extinct, and no trace was left of the Gravettian and Aurignacian cultures. The Solutrean culture would flourish during these harsh millennia. As proof of the devastating effect of cold, the Solutrean territory was reduced further to the South than its predecessors. The Solutrean-Clovis theory suggests that, during the Solutrean, the North-Eastern American coast was colonised by European Cro-Magnons who sailed along the border of marine ice that connected Europe with North America.

At the end of the Würm Glaciation (10,000 BC) the polar icecaps melted, retreating northwards and causing a sharp rise on the sea level which flooded some Cro-Magnon territories, especially in the

French Cantabrian regions that are now part of the coastal bed-continental platform. (Some references to floods found in ancient myths could come from this event.)

During this period of climatic change which marked the end of the Pleistocene and the beginning of the Holocene, the White Nordids in Northern Spain, Southern France, Belgium and Southern Germany, synonymous with the Magdalenian lithic culture and with Cro-Magnon man, migrated to the North (as hunters, chasing animal packs adapted to cold, but perhaps also fleeing from the floods), crossing France and gathering mainly in Holland, Denmark and the Scandinavian peninsula (which was united with the rest of the continent until at least 8,000 BC), the German-Polish Plain and the Baltic basin and gradually sweeping into modern Belarus, Ukraine and Russia.

Another land to be populated must have been Great Britain, which, unlike Ireland, remained joined to the European continent until after the Neolithic migrations. In these geographical spaces, the Mesolithic Maglemoisian culture thrived. It would be replaced over time by the Fosna-Hensbacka, Kongemose, Ertebøllian, Nøstvet-Lihult, Pitted Ware (still hunter-gatherers) and Funnelbeaker (Neolithic) cultures. These were societies with a clear seafaring vocation, dedicated mainly to navigation, fishing, hunting (especially marine mammals) and gathering. In many ways, they were precursors to the Viking societies that would flourish many millennia later. Some very convincing linguistic studies (such as *The Indo-Europeans* by Adriano Romualdi) prove that the mentioned territories should be regarded as the homeland or Urheimat of the Indo-European languages. Probably some communities remained in the ancestral Southern territories, being the main characters of Mesolithic (between Paleolithic and Neolithic) horizons like the Azilian, Asturian, Tardenoisian, Castelnovian or Sauveterian cultures. Something similar must have happened in the Balkans. It is not yet clear if the subsequent Megalithic culture is to be attributed to these residual White Nordic tribes or to the new Red Nordid invaders (who arrived around the Neolithic) or to both of them.

After some mix with Red Nordid and, to a lesser extent, Armenid elements during the Neolithic and the age of metals, the WN race would be present in the great Indo-European invasions and the expansion of patriarchal, aggressive, warlike, solar and 'Olympic' cultures. As a redoubt of the original European hunter-gatherer heritage, there remained a White Nordid pocket in Germania and

Scandinavia (not counting communities in other regions as the Balkans or the Canary Islands) wherein the Cro-Magnon human type stayed essentially unaltered until relatively recent times. We accept that the Germans of the Roman period, as described by Tacitus in *Germania*, were still pure or almost pure White Nordids, since according to the author:

For my part, I agree with those who think that the tribes of Germany are free from all taint of intermarriages with foreign nations, and that they appear as a distinct, unmixed race, like none but themselves. Hence, too, the same physical peculiarities appear throughout so vast a population. All have fierce blue eyes, fair hair, and huge frames, fit only for a sudden exertion. [*Germania*, IV]

Their descendants crossed with Red Nordids and Armenids (and to a minor extent also Mongolids and Congids), giving rise to the modern Germanic populations, mostly brown-haired. Nowadays there are no hundred percent pure White Nordid blood cores. The only option in this regard would be biopolitics, biosocial engineering, and a positive eugenics program to rescue the hereditary information that remains, hidden and badly combined, in the genetic pool of the modern 'white race'.

Present context. Among all original human races the WN is the one that has at present larger quantities of comparatively pure individuals, partly because it is probably the youngest race, and partly because historically it has displayed more racism than other races. Although it is extremely hard to find highly pure White Nordids (the photographs we use as examples are real jewels of physical anthropology), the purest individuals and the largest proportion of them are to be found in Southern Sweden and south-Eastern areas of Norway, which matches roughly the distribution of the I1 haplogroup. However, numerically, we find more White Nordid blood in the United States, Canada, Australia, New Zealand, Holland, Great Britain, Germany and some countries of Eastern Europe like Poland, Belarus, Russia, Lithuania, Ukraine and others. Such people descend almost always from relatively recent Germanic waves, as the Barbarians, Anglo-Saxons, Vikings and Normans.

Cro-Magnon man

Cro-Magnon is related to the White Nordid race and with ethnic groups like the blond Gouaches of the Canary Islands (mtDNA

U6b1), and is the oldest *Homo sapiens* of the European continent. Cro-Magnon appears in Europe about 40,000 years ago, during the period known by the Hindus as Krita Yuga or Satya Yuga, equivalent to the Greco-Roman 'Golden Age' concept. Its origin is at present clear. Today, no serious paleo-anthropologist asserts that Cro-Magnon comes from Africa. The African hypothesis has not a solid foundation because during a glaciation it makes no sense to migrate northwards, where the environmental conditions become harsher, but southwards. Keeping this in mind, Jean-François de Quatrefages believes the Cro-Magnons to have come from Siberia in pursuit of big mammals, like bisons and mammoths, while others believe Cro-Magnon's ancestors came from the Near East, entering Europe through the Danube corridor.

This last theory is consistent with Cro-Magnon's almost certain belonging to the IJ lineage, which at that time was located in the Near East, a region whose nomadic tribes have always tended to penetrate Europe through the 'geopolitical magnet' of the Balkans, just like the Red Nordids and Armenids would do later. It is also consistent with the high levels of I paternal lineages found nowadays in the Balkans (with record frequencies amongst the Croatian population of Bosnia). It also coincides with the fact that the first most likely *Homo sapiens* archaeological sites within our continent are precisely located in South-Eastern Europe (like Pesteră cu Oase in Romania, dated back to 41,000 years). But the entrance to Europe may not have taken place through the Danube corridor. Cro-Magnon's ancestors might have crossed the Caucasus going along the Black Sea and sweeping over Ukraine before they arrived in Romania. This theory would be supported by the Gravettian sites found in Moldova, and by some indications suggesting that some maternal U haplogroups could have crossed the Caucasus. Another possibility includes a migration coming from the Caucasus, crossing Southern Ukraine and Moldova, bumping into the Carpathian Mountains and then heading towards the South, which would eventually lead them into the Danubian corridor. Most Cro-Magnon archaeological sites are located in territories classified as steppes or tundra. Most likely, Cro-Magnons remained in these territories because the megafauna such as mammoths, bisons and aurochs was much better than in the Southern forests. Furthermore, the distribution of the hunter-gatherer sites of the European Paleolithic does not lead to a Southern origin at all.

The reason why Cro-Magnon can be related neither to the Red Nordid race nor to the R1b lineage is that during the period that Cro-Magnon appears in Europe, the K haplogroup (an early precursor of R), was to be found nothing less than in Central Asia. Although a genetic analysis of the Cro-Magnon Y-DNA hasn't been performed so far (Y-DNA decays faster over time than mtDNA), the scientific community accepts today that the only reasonable candidate for the Cro-Magnon paternal lineage and most of the hunter-gatherers of the European Upper Paleolithic is the IJ haplogroup, wherefrom the I haplogroup split off. It is then clear that the Cro-Magnons were an ethnic group of the White Nordid race, which evolved from Armenid ancestors. (As a remote possibility, from Khoisanid ancestors, as we are not sure whether the IJ was already Armenid or if the armenisation of the lineage took place later and only in the K haplogroup branch.) It is possible that some genetic contributions of the European Neanderthal race passed on to the White Nordid genetic pool, just like the Eastern Neanderthal race was present in the origins of the Armenid race.

The following image, a treasure of palaeoanthropology, is the skull of *Cro-Magnon 1*. If we look at it carefully we will essentially see White Nordid features: dolichocephalism, a not vertical forehead, squared jaw, sharp chin (a well-developed chin is a relatively recent evolutionary feature) and tall stature.



With regards to Cro-Magnon's broad face and the heftiness of this type when compared to modern White Nordids, there is a simple explanation: the Cro-Magnon nutrition consisted of fresh products obtained from hunting, fishing and gathering. In other words, he had a hunter-gatherer diet, or paleodiet, which is by far a complete form of nutrition. This diet, along with a more natural and healthy lifestyle, builds a stronger skeletal consistency, a higher muscular development

and a wider face than the later cereal-based diet imported from the Near East during the Neolithic, which tends to blur sexual dimorphism (the morphological difference between male and female). In his interesting study *Nutrition and Physical Degeneration* Weston A. Price shows that people with primitive diets develop perfect dental arches and, above all, have wide faces and a healthy appearance; whereas people feeding on modern processed food develop uneven teeth, narrow faces and general health deterioration. Below, the Cro-Magnon reconstruction in the American Museum of Natural History.



Aurignacian culture was pretty much like an empire. The lithic industry was identical from Eastern Europe to the Iberian Peninsula. The Solutrean was a lesser culture, for it took place during the Glacial Maximum which must have dramatically reduced the population, driving them southward. The Magdalenian was the last great hunter-gatherer culture of the European Paleolithic, and the tendency its communities would follow during the end of the ice age could already be foreseen: heading towards the Northeast, crossing France in the direction to Friesland, the German-Polish plain and Scandinavia.

Reflections on the White Nordid race

The White Nordid race, even before being identified as such, has been taken in many cases (the classical era, the Renaissance, neoclassicism, German Nazism) as a prototype and an ideal goal to achieve. Hence, it is not out of place to provide various reflections, some of which may also apply to the Red Nordid race.

The culture of predation and meat. Thriving in an environment similar to modern Finland, Cro-Magnon culture was, out of pure necessity, *the* hunter culture par excellence (spearheads, arrowheads, richly decorated spear throwers, harpoons, assegais, cave paintings filled with hunting scenes, whistles, horse head figures). For this reason, we should imagine them living a life of violent and constant physical activity outdoors. This developed them as an athletic, graceful, gymnastic human type, and when the climatic conditions turned milder this probably became more apparent. It is in the Cro-Magnon communities of Spain, France and the Balkans where we have to look for the origin of Greek athletic traditions like races, javelin throwing, hunting, fighting and archery. Because of the environment they inhabited, the gathering was reduced to its minimum, whereas hunting and fishing were preponderant together with a massive intake of animal fats and proteins. In turn, hunting pre-eminence is closely connected to predatory and masculine behaviour and psychology.

Ethnic conflicts. Undoubtedly, the White Nordid Cro-Magnon had territorial conflicts with reproductive communities of other races. The first race they came into conflict with was the Neanderthal, which had been around in the European continent for 200,000 years and had evolved from earlier populations, such as *Homo heidelbergensis*. The theory of extinction by climate change of the Neanderthal is very feeble. Neanderthals had already survived climate change—the Riss-Würm interglacial period—and they became extinct in the middle of the ice age, sixteen millennia before the deglaciation. Their sudden disappearance suggests that both races waged an arm-wrestle (something completely normal in Nature when two different groups compete for the same territory) in which finally the Cro-Magnon triumphed. Without doubt, some interbreeding must have taken place between both races in Europe (apart from the mixes in the Near East, which are already proven genetically), as hybrid craniums have been identified. In any case, it is possible that there was a minor European Neanderthal contribution to the development of the White Nordid race.

Below, two great human races that undertook a real duel of titans on European soil. The Neanderthal (left) had been in Europe for 200,000 years. He had overcome both glacial and interglacial periods successfully and occupied a territory spanning from Portugal to Central Asia.



Despite his fabulous environmental adaptation, when Cro-Magnon (right) showed up it took the Neanderthal only a few millennia to become extinct, suggesting that Cro-Magnon set very high standards in the territorial struggle. Nevertheless, the Cro-Magnon struggles did not end with the Neanderthal ‘disappearance’, as it has been proven by mtDNA traces that other races entered Europe, specifically the Khoisanid and the Congid. The statuettes of steatopygic Venuses (steatopygia is a very common deformation in certain African khoisanized ethnicities) bear witness of such a presence, as well as some cave paintings similar to those found in Khoisanid Africa. The Congid contribution to Europe is visible in some unmistakably Negroid skulls found in Italy and Southern France, like Grimaldi man. Despite the cases of race-mixing during the European Paleolithic, the fact that nowadays there are still some pure White Nordids means that there were entire clans free from foreign genetic influences. We have to keep in mind that the Paleolithic must have been the most racist and ethnocentric era in human history.

Very rapid acquisition of Nordid traits; possible causes of this evolution.

Geneticists believe that 850,000 years (!) of isolation and segregated selection to be necessary for the development of the extraordinary White Nordid phenotypic traits (and this also applies to the Red Nordids). There are several plausible explanations for this unprecedented case of accelerated evolution:

a) This 800,000-year distance was cut down and sped up in time because that strict conscious self-selection reigned among the White Nordid ancestors. This kind of selection intentionally tended to promote and increase only the genetic traits they wanted the future generations to carry. This race (as well as probably the Red Nordid) could have had leaders who watched over the quality of the stock and who submitted their people to a strict upwards evolutionary regime, similar to what a stockbreeder does with his flock. Also, the

community itself would have been strongly aware of their evolutionary role.

b) Sexual selection does not suffice to explain by itself the fast evolution of the Nordic races. Even so, it seems difficult that a race like the WN had arisen randomly and by chance: it seems to be the result of a 'directed evolution'.

c) The White Nordic ancestors acquired their traits due to a mix with an unknown race. The modern, pure WN may have part of the genetic contribution of a European Neanderthal race.

d) The existence of 'benign viruses' within the reproductive community. In evolution, viruses are an important means of horizontal gene transfer, which increases genetic diversity.

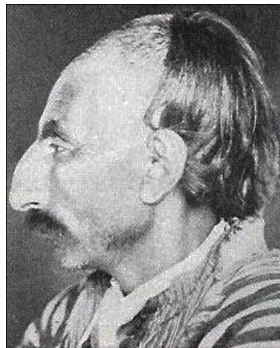
As to a/b, Ancient Sparta is the best example of sexual freedom combined with genetic taste. Parents had no say about their offspring's marriage and it was only the young couples who decided upon their union, on the grounds of attraction. Vikings are another example. This contrasts with peoples such as Jews, Gypsies or Arabs wherein unions are settled with parental consent. Such sexual freedom does not mean promiscuity but choosing whoever you want to have children with. Within the Germanic tribes having sexual intercourse before being twenty years old was frowned upon, and their women were regarded as sexually pure compared to the impure Roman women. It is also clear that greater sexual liberty has been used by the modern world to promote miscegenation and dysgenics among the white population. Within a healthy society with good instincts, sexual freedom is the ideal situation. Yet in a society dominated by the media, money, ceaseless images that give a distorted vision of the world, materialism, hedonism, comfort, convenience, aberrant fashions, socioeconomic interests and the apology of crossbreeding, sexual freedom is the worst of poisons. Only when people have pure racial instincts procreation issues can be left up to free-will.

Consequences of the deglaciation. The evolutionary effects of cold are treated in my article 'Los misterios del hielo: efectos evolutivos de la glaciación'. We know that 12,000 years ago the ice age ended, the Pleistocene gave way to the Holocene and the Paleolithic to the Mesolithic. Nevertheless, the thaw did not result only in the migration of the WN northwards: it also brought about a series of changes that somehow heralded the advent of civilisation. To begin with, climate change took the White Nordids out of the environment they were adapted to. Although they travelled towards Northern Europe, this would no longer be the land of steppes, tundra and frosty plains they

had known before, but densely wooded areas with milder temperatures. The fauna also changed: mammoths died out and the megafauna was replaced by more modest creatures with thinner layers of body fat. Furthermore, with the replacement of ice by boreal forests the supply of vegetable products increased enormously.

This entails that the gatherer role (associated with women) rose, while the prestige and dependence on the hunting role (associated with men) fell. The combination of climatic, nutritional and lifestyle variations must have had a pronounced metabolic and psychological change that brought the harsh Paleolithic world to an end, enhanced social feminisation and predisposed entire communities to the advent of civilisation and more crowded, herbivorous and populous ways of social life. Despite this process, hunting was kept until very recently as a tradition within the social elites. The subsequent historical record of Indo-European tribes (being the Vikings a very notable and recent case), as well as the presence of hunting deities, proves that predation was still deeply embedded in the psyche of these ethnic groups.

*Near East Armenid race
(henceforth, Armenid race)*



The individual of the below illustration, an ethnic Armenian from Syria, is a pure Armenid. The German anthropologist Hans F. K. Günther bequeathed us (*Rassenkunden Europas*) this exceptional photograph of a human type he called 'Armenoid' or 'Hither-Eastern' that Valg prefers to call 'pure Dinaric'. Wedged profile shape, receding forehead, huge nose with a very high nasal bridge (almost at the eyebrow's height), weak jaw, receding chin, dolichocephalic, high cranial vault, gracile physical constitution. This type is opportunistic,

astute, dreamer, nervous and calculating. In Europe, such pure types probably no longer exist (certain regions in the Balkans and Italy would be the purest European cores), but the great majority of us are 'Armenised' to some extent.

Stature: Medium-low.

Constitution: Slim, gracile. Resistant to scarcity. Extremely fibrous, lean and vascular.

Eyes: Brown, medium-sized pupil, short distance between eyes.

Nose: Big, tall, aquiline, narrow, sharp arch.

One theory is that natural selection shaped this race's nose to dampen the dry desert air before introducing it in the lungs, while another valid theory is that they developed larger nasal passages to increase oxygen intake in a mountainous environment with rarefied air. The latter is more probable since during the last glaciation the Near East was not a desert zone. We thus see that the big and aquiline nose is not exclusively Jewish or Semitic. Due to armenisation and independently of its origin, the typical Semitic 'hooked' nose is wider and fleshier due to RN and Congid influence. Were it not for the influence of the Armenid aquiline nose, many Mediterranean types of Southern Europe would have snub Congid-like noses.

Ears: Large. More elongated and rounded than either Nordic varieties. A tendency to stick out.

Teeth: Small mouth, narrow set of teeth and irregular outline (differences in heights and shapes of each tooth). Probably the shape of the bite or dental arch tends to look like a V.

Hair: Black, thick, bushy, and straight-wavy, probably quite greasy. Curly hair is due to Congid influences. A tendency to receding hairlines on the top corners of the forehead.

Body hair: Very bushy moustache.

Skin: Light brown. Clean and uniform appearance. MC1R gene active, a tendency to suntan.

Skull: Armenid-type dolichocephalism. Higher and more vertically-oriented curvoccipitaly than that of White Nordids, it is the typical dolichocephalism of the 'gracile Mediterranean' type. Very high cranial vault. This race has developed cranial capacity upwards and backwards. As happened with the Neanderthals, the receding forehead was compensated by a voluminous parietal region.

Below, Egyptian Pharaohs Ramses II and Seti II. Despite having other racial influences (for instance, Ramses was a redhead), they can be described as belonging to the Armenid racial base. They

display the typical elevated Armenid curvoccipitaly that makes the neck look longer.



Face profile: Shape of a wedge with its tip at the nose. Rat- or shark-like profile, primitive-ish. Forward projection of central parts of the face (nose) and receding peripheral parts of the face (chin, forehead, but also regions in the horizontal axis, like cheekbones and zygomatic arches). If the Armenid face is placed looking upwards, the shape would be similar to that of a cone with its apex on the nose tip. For this reason, the Armenid wedged shape cannot only be seen from a lateral view, but also when looked from above or below. Long face when seen from the side (great distance between nose and ear in the profile view). The facial angle is closed and acuter, and the vertical straight line has turned into an 'aerodynamic' wedge. In some ways, this race inherited the subnasal prognatism of former hominids, but the centre of maximum frontal projection (the angle's vertex) is raised from the teeth to the tip of the nose, becoming nasal prognatism.

Armenisation manifests itself through a wedged profile, or in scattered traits such as receding forehead or chin, protruding nose, and an inverted-triangle shape of the lower half of the face (from a frontal view). Thin, sharp bony faces, jaws with the shape of an inverted triangle, are Armenid heritage. It is frequent in China, where the most characteristic Armenid features (like the nose) are blurred by mongolisation (the Armenid and Mongolid races are somewhat opposite morphologically and tend to 'cancel out' each other). This is consistent with the fact that the paternal O lineage, probably an Armenid haplogroup, is predominant in China.

Forehead: Receding (sloping backwards).

Jaw & chin: Thin, small with the shape of an inverted triangle when seen from a front view. Weak and receding chin.

Other features: 'Aerodynamic' face not only at the vertical axis but also at the horizontal one. Central facial parts projected forwards (with zenith at the nose), receding peripheral parts. Sharp, edged, dry, hard and bony facial features.

Paternal lineages (Y-DNA): F, G, H, J, K, L, M, N, O, P, Q, S, T. There are particular doubts about the racial affiliation of the LT and MS branches, which could be different races derived from the Armenid though not yet identified. Valg has also noted a lacuna in the J lineages because Yemen, the zone where these haplogroups reach their highest frequency, is not a particularly Armenised region; but there is an RN or pseudo-RN influence. If it were so, it could be a link between the RN and WN races.

Again, we do not know which was the first Armenid haplogroup. The first option is F, that could have formed after CF (Khoisanid) intermixed with the Eastern Neanderthal race. This would imply that all haplogroups derived from F would be Armenid, except for White and Red Nordids, and maybe the LT and MS branches. The second option is that F was still Khoisanid and that the interbreeding took place only in one of its branches. Thus, GH and its stems would still be Khoisanid haplogroups, while IJK would have been the first Armenid lineage.

Maternal lineages (mtDNA): A, B, F, I, J, N, P, Q, R, S, T, X, Y. It will be noticed that, in Europe, Armenid maternal lineages are more common than paternal ones.

Spirituality: Related to the Earth and home. Cult to a long and prosperous life. A tendency to asceticism. Fanaticism, intransigence, human sacrifices.

Psychology, idiosyncrasy and racial character: Liking for personal benefit, love for short-term utility, astuteness and shrewdness. Calculating character, predisposition to materialistic intelligence, commerce, diplomacy and search for personal advantages. Easiness to prejudice people; ability to detect an individual's weaknesses. In civilised multiracial societies, slave trade, white slave trade, smuggling, piracy, legal and illicit business, organised crime.

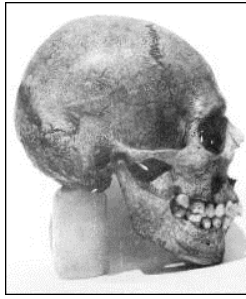
Distribution: This race, mixed as it is, was immensely prolific and successful, being extended all over Europe, North Africa and from the Near East to India and beyond. The purest cores correspond to the greater-Armenian sphere, the Caucasus, Syria, the Balkans and Italy.

Brief history: Armenids originated circa 60,000 years ago from the proto-Khoisanid race (a primitive human model from Africa, of which few remain today). This proto-Khoisanid race, from Eastern Africa, with an extremely delicate constitution and a straight facial profile, entered the Arabian Peninsula and the Near East, where it received genetic contributions from the Eastern Neanderthal race.

With time the hybridisation stabilised, natural selection acted over with mutations and changes and, finally, the Armenid racial type was minted. According to paternal lineages, CF (proto-Khoisanid) derived on one side to C (giving rise to C3 and the Mongolid race) and on the other side to F, giving rise to the Armenid race and all its lineages, including the Nordid races, which almost certainly descend from Armenids. Thus, the Armenids probably had their origin in some place of the Near East, probably in connection to the Neanderthal sites in the Eastern Mediterranean.

As stated, the Armenid race had an overwhelming success, which is manifested in the dispersion of its lineages in uncountable branches, and the diffusion of its physical-anthropological traits in all continents. Its diversification was such that we doubt if it could have produced other non-identified races (especially in the LT and MS branches). Armenids correspond to the great social mass of the first civilisations in the Near East. They would also correspond to the so-called Neolithic Europeans, the popular 'gracile and dolichocephalic Mediterraneans' related to Near Eastern cultures that started to enter Europe circa 7 to 8,000 years ago. The J2 haplogroup, considered 'Arabid', might be a good reference to locate the Urheimat from which Armenids entered Europe. It could also be indicative to locate the first Semites (after J1, J2 is the most typical haplogroup of Kohanim or Cohen priestly Jewish families). Minoans and Etruscans also had high frequencies of this haplogroup.

The aforementioned Neolithic cultures spread throughout the whole Mediterranean, intermixing with Red Nordids, and penetrated the Danubian corridor towards Central Europe, present-day Hungary and Austria, where they came into contact with White Nordids. This also happened in the Balkans. It is believed that the Etruscans, Minoans (bull worship reminiscent of Eastern populations), Phoenicians and Carthaginians predominantly carried J haplogroups, though apparently their ruling castes were further mixed with R1a and R1b and there would have been a certain amount of E1b1b (Congid) too. In Egypt, the paternal T lineage prevailed, though there must have also existed Red and White Nordid contributions judging by some appearance of mummies and some genetic analyses (e.g., Tutankhamen was R1b1b2). The Indus civilisation was probably predominantly Armenid (L) with some Red Nordid (R2) contributions.



Above, an early Minoan cranium, Greece, circa 2500 BC. Although it is risky to draw racial contributions and this is not a pure specimen, this cranium presents a high cranial vault, receding forehead, a high and protruding nasal bridge and Armenid curvoccipitaly. In North Africa, Armenids produced the ‘Moorish’ type by interbreeding with Red Nordids and especially Congids, while the further we move eastward, the less Congid influence is found and the more other races (Mongolid, Australid) are present. Nowadays there is Armenid blood in almost all Eurasia, North, East and even Central Africa, and also in pre-Columbian America (noses that are not Mongolid at all can be observed in many Native Americans).

Present context: Being an older race than any of the Nordid ones, it is extremely difficult to find pure Armenids as they have had more time to crossbreed, and might have been less racist by nature. The Armenid heritage is what gives typical Semites their large noses and receding foreheads. But what we understand as Semitic is usually an individual with more Red Nordid than Armenid contributions.

About Neanderthal man and the Armenid race

Neanderthal is a human race that arose about 230,000 years ago, became extinct 28,000 years ago and spread mainly between Europe and the Middle East. Mitochondrial DNA (maternal line) analyses show their lineages to be very distant and apart from modern humans; something normal for a race that scattered and lived for 200,000 years, most of the time living under hard natural selection and isolation of entire clans. Paleoanthropologists have identified at least three Neanderthal races, one of which was red-headed due to a different mutation than modern Red Nordids. Although it was always clear that, because of chronological, geographical and logical matters, Neanderthals had coexisted with *Homo sapiens* for millennia, the possibility of racial interbreeding (suggesting modern humans could have Neanderthal blood) was not accepted until recently. Mainstream

science decided Neanderthals belonged to another species and that, even if anatomically they met standards for modern humans, their descendants would have been sterile as they allegedly belonged to different species. The Neanderthals became extinct in this scenario because of climatic change or due to competition with modern humans. From time to time, some voices raised suggesting that there was enough evidence to seriously consider the possibility of modern humans having Neanderthal traces in their genome. For instance, in Lapedo Valley in Portugal, remains of a hybrid Neanderthal/Sapiens child were found. This child was dated back to 24,500 years: at least three millennia after the alleged Neanderthal extinction.

Valg has noticed that, based on cranial morphology, there was a particularly clear Neanderthal contribution in many Middle Eastern individuals, that Varg associated with the Armenid race. He also considered that another different Neanderthal race could have had something to do with the conformation of the Red Nordid race. Because of the advances in the field of genetics, it was a matter of time that further evidence would substantiate these voices. Due to the great isolation of reproductive communities (forced by geography and the glacial rigours) Neanderthals diversified and gave rise to, at least, three well-differentiated races. On account of its connection with Armenids we will pay attention to the Eastern Neanderthal race, with a more gracile constitution than the massive European type.

Thanks to mtDNA analysis it is confirmed that Neanderthals and Sapiens did interbreed, and that this took place in the Eastern Mediterranean, probably when Sapiens coming out of Africa stumbled upon Neanderthal populations such as Skhul, Kebara, Hayonim, Tabun, Qafzeh, Amud, Zuttiyeh (Israel), Dederiyeh (Syria), Shanidar (Iraq), Kermanshah (Iran) or Karain (Turkey). There must also have been plenty of Neanderthal sites in what now is undersea, off the coast of Israel and Turkey. It is considered that the Israeli core was the epicentre of interbreeding between native Neanderthals and modern men coming out of Africa. Neanderthals, with their high cranial capacity, strength, corpulence and adaptation to such a tough and resource-scarce environment as the glaciation, were evolutionary ahead the archaic *Homo sapiens* they encountered—probably the ancestors of the modern Khoisanid race (an African variety, perhaps the most ancient human race that remains today). As a result of this interbreeding, presently Eurasian populations have between 1 and 4 percent of genetic Neanderthal contributions. We affirm those contributions to be even more important in highly Armenid

individuals. Based on physical anthropology applied to the study of ethnic groups carrying certain haplogroups, the first Armenid lineage was F or IJK (less probably, K). Thus, Neanderthal interbreeding in the Near East must have taken place within the period stretching from before the appearance of the F haplogroup to before the appearance of the K haplogroup, which gives us an interval of 70,000 to 45,000 years BP. In some places, the interbreeding is of 65,000 years and in others it has been dated back to 80,000 years. Interbreeding in Asia is reported to be 45,000 years old.

More important than the Neanderthal role in the formation of the Armenid race are the implications entailed by admitting that *Homo sapiens* interbred with *Homo neanderthalensis*. On the one hand, terms such as species and race should be reconsidered. If both had fertile descendants then they were not different species, yet they were different enough to be considered races. The same can apply to *Homo erectus* and the various Pseudoerectus (Ergaster, Georgicus, Pekinensis, maybe Antecessor and Heidelbergensis). These might have been several races of the same species. On the other hand, if it has been finally accepted that there are other hominid contributions into the current Eurasian gene pool, we could direct our attention to Africa and human races like the Congid, Pygmid and Australid. All humans probably descend from a pseudo-Khoisanid race with a straight profile. We have accepted that the angulation of the facial axis (for example, a receding forehead) was acquired by interbreeding with another hominid; in this case, the Neanderthal. We should note the subnasal prognatism of Negroid races, and conclude that this trait was also acquired by interbreeding with other hominids.

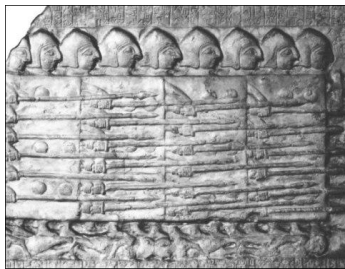
Reflections on the Armenid race

It is easy for the Armenid race to fall into stereotypes and misinterpretations, so we must provide some information to place them in the right place. First, the Semitic label must be avoided. It is tempting to link the Armenid race with Jews, Arabs, Judaism, Christianity, Islam and gypsies, thus identifying them with historical trends that have traditionally acted against the Paleolithic genetic legacy accumulated in the European continent. This is an oversimplification. Those historical forces did indeed renew the Armenid flow towards Europe, and they originated in a region with a predominance of Armenid paternal lineages, yet they were not born in pure Armenid cores, but rather in areas where civilisation had been

deeply-rooted for a long time (ergo, regions of ethnic chaos): where Red Nordid and Congid influence was very important, and where intolerant creeds were necessary to unite human masses who otherwise lacked ethnic cohesion.

The birth of agriculture. Civilisation is inevitably bonded to cereal agriculture and the sedentism it produced.

The use of wild cereal grains is proven in places such as Ohalo II, an Israeli site dated in 23,000 years. Moreover, the expansion of rice cultivation in Eastern Asia is related to the paternal O3 haplogroup, an Armenid lineage. Considering that, as said before, the lowest celiac disease, gluten intolerance and lactase persistence frequencies in Europe are to be found in Greece and Southern Italy, I am inclined to consider cereal cultivation as Armenid in origin. Another fact that supports this idea is that presently highly Armenid individuals maintain a slender and lean physical constitution despite having a strongly cereal-based diet. This implies they assimilate starches better than, for instance, Red Nordids. Another fact that could confirm this relation is that the agrarian settlements of the first Neolithic are characterised by gracile and dolichocephalic skeletons, as contrasted by archaeology. Civilisation probably cannot be attributed to any pure race: it is a product of alienated and genetically mixed societies. The inflection point in civilisation development was probably the moment when certain Red Nordid clans came into contact with Mesolithic Armenid communities of the Near East (e.g., the Geometric Kebaran culture).

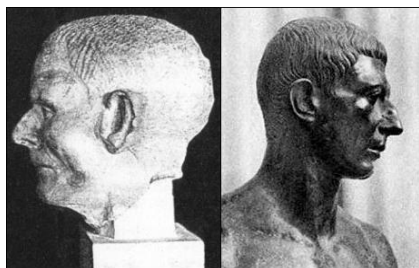


This is a photo of a fragment of the Stele of Vultures, a well-known Sumerian relief (present-day Southern Iraq) sculpted circa 2500 BC to commemorate the victory of the city-state of Lagash over the city-state of Umma. It represents a phalanx of soldiers advancing over the corpses of their enemies. Although Sumer has other art pieces that depict individuals (the social elites, priests, ladies, etc.) of a clear Red Nordid base, it can be inferred—judging by the noses and

the general profile of this group of soldiers, very homogeneous racially—that the great popular mass of their civilisation had an Armenid racial core. It can also be deduced that the origin of closed combat-formations shouldn't be looked for in the European past, but in the ancient Near East.

The Armenid race has played a major role and has been present in all civilisations. It can be said without exaggeration that the Armenid race has been present in absolutely all human civilisations. The great mass of ancient Egyptian population belonged to the T lineage, and even the Pharaohs, among whom Red Nordid contributions were important (abundance of blonds and redheads, Tutankhamen R1b paternal lineage), were also strongly Armenised.

As of Rome, there was such a strong armenisation (Cato the Younger, Julius Caesar) that individuals of a very pure Armenid stock could be found in Italy during the rise of Rome. The dominant racial contribution among the Roman ruling caste was Red Nordid, followed by some White Nordid (more apparent in individuals such as Vipsanius Agrippa or Caesar Augustus). The Roman populace must have had higher Armenid contributions. As evidence that the Armenid blood was strongly represented among the influential class, we have the bust of a Patrician (left) and Cato the Younger (right):



It must be remembered that Cato had plebeian ancestors. This entails that during this period there must have been very pure Armenids in certain regions of Italy, and that within the legions (whose combat tactics weren't different from the Sumerians we have seen above) much Armenid blood must have been present.

General reflections

The original, pure racial types represent a harmonic coherence in all their traits. Each race, when pure, has an inner harmony manifested by the congruent personality of its external features. Red Nordids are incandescent, red,³⁵ corpulent and orange-haired; whereas White Nordids are golden, athletic and blond; Armenids, brownish, gracile, with black hair and so on. Everything is in its place. There aren't any dissonant traits that seem out of tune in the general arrangement, or that appear to contradict the rest, or struggle against each other. The harmony is also interior.

Racial interbreeding disturbed this primary equilibrium. Mixes are indeed contemplated by Nature: the Armenid race comes from one of them. But this mix subsequently evolved, mutated and underwent natural selection by the environment obeying the tough laws of Darwinism, until it stabilised in a new racial type many millennia later. Disordered mixes, typical of globalist civilisation, have nothing to do with this natural *laissez-faire* envisaged by the natural order. Modern race mixing is an attack on human biodiversity and an aggression against dozens of millennia of evolution. In the times when life was pure and Nature followed her path unaltered, each race was walking its own path, straight ahead to become a different species. This was before the rise of materialistic civilisation, which perverted the natural order, consuming its hatred towards Nature and mankind, and materialising its resentment towards biological nobility by preaching equality and promoting chaotic crossbreeding. To mix with another variety is an abomination and an affront against all this work of perfection of natural and sexual selection of dozens of thousands of years.

To make things worse, primitive races feel sexually attracted to modern ones: a threat to evolution. Primitive races have an instilled instinct to procreate with the modern ones. This has been translated into millions of rapes and kidnaps of European women, including the unprecedented rape epidemics suffered today due to mass immigration in Europe and Oceania, and to the integration in North

³⁵ *Note of the editor:* In the original coloured photograph of the main RN sample way above, a rather reddish white skin is fairly visible.

America and South Africa. The behavior of the primitives responds to the instinctive desire to improve the genetic code without evolution; that is, without the lengthy effort of undergoing a severe natural selection. It also responds to indiscriminate sexuality, developed to compensate with numerical quantity a lesser individual quality.

As to the debasement of white women there are numerous and illustrative examples, such as the Huns, Mongols, Turks, Tatars or Bolshevism. Another oriental occupation—Jewry—has behaved in a similar way in the western world through pornography, social politics, white slave trade, nightclubs, the fashion industry, music and subliminal propaganda. The purpose is turning the European woman into a commercial product and open her to the capitalist market, ‘globalizing’ her. This behaviour is understood when taking into account the desires of primitive races for enslaving the modern ones, acting in a vampirical manner over their genetics and obtaining economic benefits in the process. The genetic code is not improved by this kind of attacks on Nature. The mongrels would only benefit the most primitive race, whereas the noble becomes debased.

The Nordids can only expect a backward leap of dozens of millennia in the evolution of their genetic code—and traumatising their genome forever if they crossbreed with other reproductive communities. If we consider how innocent and carefree modern races are (self-confidence in one’s capability tends to relax defences against much shrewder races), we are faced with a serious threat of human devolution.

It is necessary to regenerate the genetic heritage of the West to avoid the biological collapse of mankind. Embryo selection, eugenics and genetic engineering could be fabulous tools to regenerate the white race, but for this to happen we must first defeat the anti-evolutionary, dysgenic selection and egalitarian obscurantism of the mass media manipulated by international finance. International finance is not concerned with evolution but with corrupting everything noble and pure, and burying it in the rotten matter of inferior world order. Civilisation must not exist to promote the development of culture, technology, luxury or comfort but to promote the development of man himself: the evolution of the genetic code. For civilisation depends on genes, not the other way round. It is ridiculous that civilisation turns against the genetic heritage that created it, like a snake that bites its tail.

As a final reflection it may be remembered that I mentioned other racial contributions in Europe. We will pay attention to the rest

of the branches of the human tree in a future article, and we will see to what point there are small quantities of Mongolid and Congid traits in the heritage of many Europeans considered perfectly white and even Nordic. This article is incomplete without its second part. Until we learn how to distinguish the contributions of the Khoisanid, Pygmid, Congid and Australid, our thesis will be incomplete. All human lineages are interwoven in such a way that understanding one helps to understand the rest.

Photographic samples

The fact that these racial types barely appear in a pure state and only in very restricted areas, can make racial facts difficult to understand for anyone lacking a properly trained vision. Indeed, most modern Europeans have traits from two or three, if not more, racial types and only good anthropological knowledge, together with a certain personal intuition, can help to read racial stratifications.

—Adriano Romualdi

Analysing features from a racial perspective is not a theoretical issue, but rather a practical one in a visual way. It is all about gaining a racial sensitivity towards facial traits, developing a natural and instinctive suspicion, and deciphering a sort of universal code embedded in the appearance of the peoples, especially the facial features. Someone who knows how to analyse facial traits can be almost as good on the genetic analysis or even more, as up to this date genetic analyses do not include detailed racial information.

The way to improve skills in the racial analysis of human physiognomy is to carefully examine countless human portraits and everyday faces; if possible, from persons with a strong ‘racial personality’, and to make the most out of it. To identify human races, Valg studied hundreds of thousands of portraits from ethnic groups worldwide for years, paying attention to traits inherited from relatives and to the most insignificant details. He did it in such a way that, before finding portraits of pure specimens, he already knew perfectly the sort of features he was looking for as he had mentally isolated them.

It is extremely hard to find pure specimens from various races, but we need to recognise different races even if they are diluted. It is necessary to learn how to identify an Armenised forehead or nose, the strong chin of Red Nordids, the piercing stare of White Nordids, the dark skin and protruding mouth of Congids, the prominent

cheekbones and slanted eyes of Mongolids and Khoisanids, etcetera. In this section 'easy' examples will be provided of individuals with a strong racial personality, easy to identify without much effort. They are unusual racial types, not to be found every day on the streets, but the obviousness of their traits makes them suitable to start practising the new physical anthropology. In future articles I will use more common, and thus harder to decipher, examples as well as 'white' individuals with non-'Caucasian' influences. Whoever has an interesting portrait can share it in an e-mail to me. If it is representative enough it might be added to a future article.

We can't say 'this individual belongs to X race', but rather 'this individual has a mixture of X, Y and Z in such proportions'. Also, it will be noticed that even those racial types traditionally deemed pure are contaminated to a lesser or greater extent. Presently blood is so mixed that only an in-depth genetic job could clean each mixture. Nevertheless, this does not mean that 'We are all mongrels', for there are highly different mixtures and proportions.

Think about the extraordinary morphological diversity of the individuals photographed in the next pages. According to the official version, all of them are 'Caucasian' and belong to the same 'white race'.



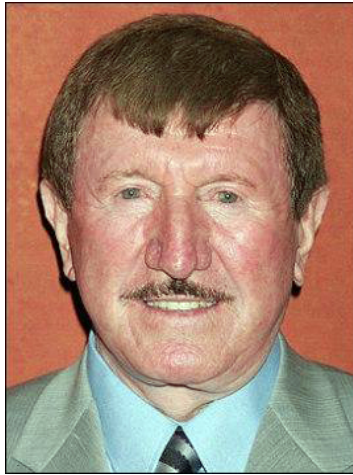
1- This impressive individual from Denmark is a highly predominant Red Nordid. However, his eyes are not perfectly inserted in their sockets, his superciliary arches have become slightly deformed due to racial mixing and his skull, though broad at temple height, gets narrower towards the top: White Nordid and Mongolid influence, though very residual.



2- Interesting highly Armenid individual with WN admixture. Extremely residual congisation and redisation. He is most probably from the Balkans or the Armenian and sub-Armenian regions of the Near East.



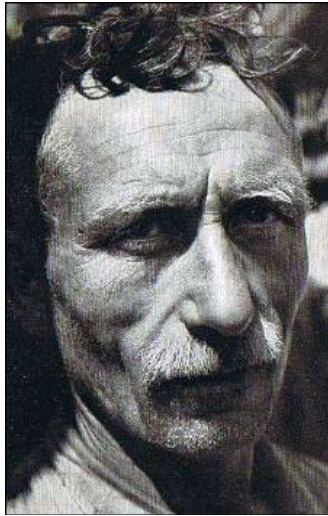
3- Swedish athlete Carolina Klüft is a highly pure White Nordid, though she has slight armenisation and redisation. Her eyes are mixed: pictures reveal them as being mottled with grey as well as navy blue.



4- Basque singer Germán Lizárraga is an interesting admixture of highly predominant RN, some WN, Armenid and residual mongolisation.



5- Russian Alexander Godunov, a White Nordid with hardly any Armenid contribution. Very slight RN influence. Some extremely residual component of another race.



6- A rather balanced mixture of WN, RN and Armenid, with a predominance of the Armenid part.



7- Prominent nose, receding forehead, receding chin, 'aerodynamic' profile and ruddy skin: this man is mainly Armenid, with some RN and, to a lesser extent, WN blood. As a marginal observation, it is curious how men with a strong Armenid influence tend to grow moustaches which are especially bushy.



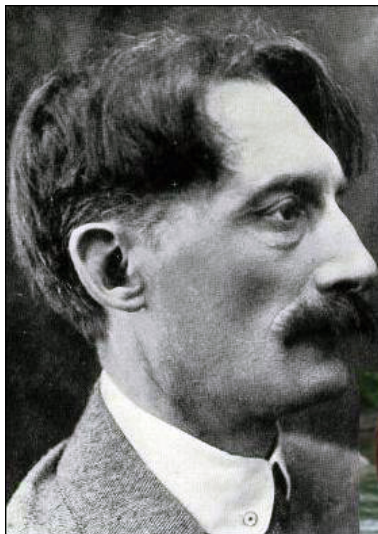
8- Peasant from Northern Friesland. Predominantly White Nordid with some Red Nordid contribution. Very slight armenisation.



9- Armenised White Nordid, or whitened Armenid. Slight RN contributions.



10- This Englishman is Red Nordid, but not perfect (not completely red, skin tends to be paler and he has freckles). Observe the navy-blue colour of his eyes. A lateral view could tell us more. Extremely residual influences of mongolisation, armenisation and 'whitisation'.



11- Highly Armenid. WN and RN admixture. Probably very slight mongolisation.



12- This German woman is a White Nordid with some armenisation (nose), slight mongolisation (eyes) and slight redisation.



13- Red Nordid with White Nordid, very slight armenisation and residual mongolisation. Eyes are of RN heritage (dark blue, small pupil). Notice that this kind of mixture is mainly found in Anglo-Saxon countries.



14- German football player Ramelow. Despite his pure hair colour and his clean features, he has some armenisation (forehead, chin and other features). Residual RN influence, extremely slight mongolisation. Otherwise, a very pure White Nordid for our times.



15- This Italian is a RN and Armenid mixture, with fewer Armenid and more RN than example No. 7. Small WN influence. His red side is manifested in the brown-reddish hair and beard, the rosy skin tending to have freckles, whereas the Armenid part is clear in his forehead, nose, curvoccipitaly and in general, in his 'aerodynamic' profile.



16- Highly RN. Slanted eyes: clear mongolisation. Very residual whitisation. No armenisation.



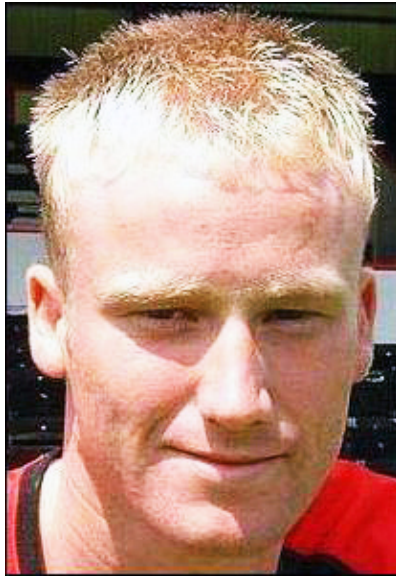
17- English athlete Iwan Thomas. Highly White Nordid. Slight redisation, visible in the jaw, chin, shape of superciliary arches and freckles, upper chest and arms. Residual armenisation. Residual mongolisation.



18- This Swede is a highly predominant Red Nordid (jaw and chin, facial shape, mouth, dark-blue eyes, fleshy nose, rosy skin), yet with some WN influence in the skin and hair colour, and the eyes' outline. Abundant type of mixture from Anglo-Saxon, German and, to a lesser extent, Slavic countries.



19- Highly Armenid Italian. RN influence manifested in freckles, jaw and a nose with a lower root than what would be normal in a pure Armenid.



20- English football player Danny Clay. Red Nordid, high White Nordid influence. Residual mongolisation and armenisation.



21- Highly Red Nordid but significant Armenid influence. It would be interesting to see a side view.



22- Swedish model Carolina Winberg. Very White Nordid. Slight RN influences. In her profile photos her forehead is so vertical it almost seems to form an inverted, 'negative' angle. The jaw zone is redicised. Freckles. Very light mongolisation. No armenisation at all.



23- Highly Red Nordid Norwegian. Armenid and Mongolid influence.



24- White Nordid with an obvious armenisation (observe facial angle). Also residual mongolisation.



25- American comedian Darren Marlar. Highly predominant RN, with Armenid, WN and Mongolid contributions.



26- Welsh singer Rhydian Roberts. Highly WN, with a slight redisation and a residual mongolisation. As a matter of interest, and despite how slight his RN admixture is, Rhydian was ginger-haired as a child and his chest hair is still reddish.



27- White Nordid and Red Nordid with armenisation. As a possibility, extremely residual congisation. Interesting to see how his hair tends to the WN colour and his beard to the Red Nordid.



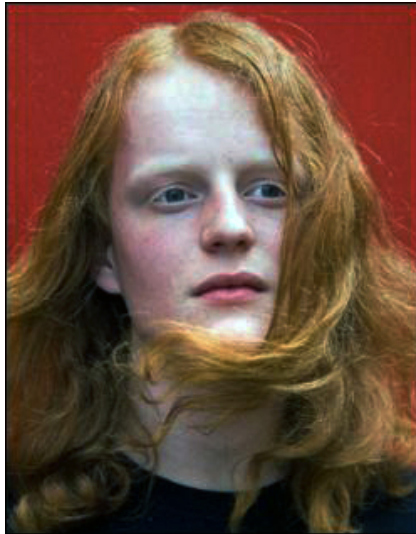
28- Canadian actor Zack Ward. Predominantly RN with WN, Mongolid and Armenid contributions.



29- Mongolised Red Nordid.



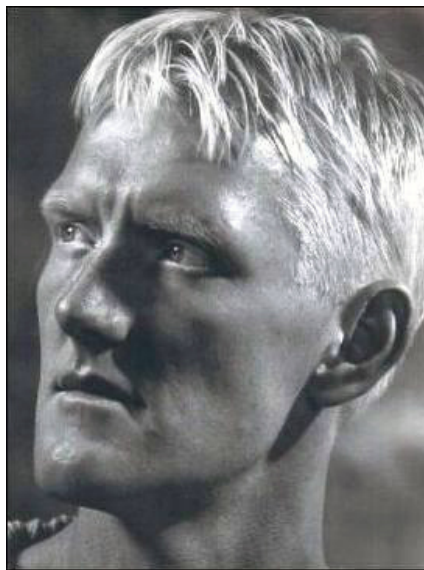
30- This Albanian football player is WN/RN with armenisation and mongolisation. Notice the very wide philtrum and the characteristic shape of the upper lip (WN influence).



31- Red Nordid and WN admixture, with a clear predominance of the RN element. Possible extremely residual armenisation.



32- Girl from the Kalash ethnic group (Northern Pakistan). Strongly White Nordid, slight Mongolid admixture. Residual armenisation. Her purity is astonishing taking into account the region she is from.



33- White Nordid with some RN. Very residual armenisation and mongolisation.



34- Chris J. Evans, English radio and TV host and producer. Highly RN with WN contributions but, compared to the above photo, his mongolisation and especially his armenisation are obvious. (The hair colour is not to mislead us, as it is an isolated feature and his eyebrows and sideburns are reddish.)



35- Spencer Wells, American geneticist and anthropologist. Red Nordid with White Nordid. Not much armenisation. Residual mongolisation.



36- Highly Armenid young individual from Kiakhta, Kurdistan. Residual WN and Congid contributions.

Acknowledgments

I do not want to conclude this important article without expressing my gratitude to those who made its publication possible.

I thank Valg for the trouble he has taken and his patience toward me, sceptical at the beginning, about his progress in raciology. I also thank him for his incredible daily work, meticulously studying hundreds of thousands of pictures and never-ending genetic data from ethnic groups worldwide over many years: an arduous and selfless task that will benefit mankind. One day his work will be acknowledged.

I also keep in mind those who have indirectly contributed to enrich our knowledge on human biodiversity: photographers, geneticists, models and especially the men, women and children who have reached our days triumphantly with their genetic heritage intact.

EDITOR'S INTERIM REPORT

The above article was originally published in Spanish by Eduardo Velasco on 28 July 2009. Many images, including a complex phylogenetic tree summarising the new racial classification, have not been included in this abridged translation. Most of the endnotes from the original text have also been removed, although some of them were merged into the main text.

Lack of sponsorship has prevented the researcher Valg and Velasco from writing the second part of the new racial classification. It is impossible to evaluate it scientifically because physical anthropology has become almost a heresy in academia after World War II. If the Third Reich had been allowed to prosper, there would now be a constellation of physical anthropologists, from the Atlantic to the Urals, who would have developed this science and there would be many articles in specialist journals.

Parting word:

Reevaluation of all values!

Materialist values must be transvalued to *primacy of the Spirit*;

Will-to-riches values must be transvalued to *Will-to-power*;

Wealth as social distinction values must be transvalued to *Rank as social distinction*;

Society as a collection of individuals worldview must be transvalued to *Society as an organism*;

Pursuit of happiness' values must be transvalued to *Fulfillment of duty*;

Race-suicide, birth control values must be transvalued to *Absolute will to biological fertility*;

Equality values must be transvalued to *Hierarchy*;

Plutocratic values must be transvalued to *Aristocracy*;

Feminist values must be transvalued to *Sexual polarity*;

Freedom and libertarian values must be transvalued to *Order*;

Cult of bourgeois virtues must be transvalued to *Cultivation of soldierly virtues*;

Eroticism as vice or the cult of immorality must be transvalued to *Eroticism as legitimate source of joy and fertility*;

Pacifism and the preparation of the coloured populations for self-government must be transvalued to *Affirmation of war and conquest of the lands of the coloured*;

Man as a machine worldview must be transvalued to *Western man in the service of a great mission*;

L'art pour l'art' values must be transvalued to *Art practiced in conformity with the cultural task*;

Financial-military-economic expansion must be transvalued to *Politico-military expansion*: precisely what, without the American betrayal, the Führer could have achieved in territories where Stalin's willing executioners had killed millions of peoples.

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