



API: Current South African Situation

Now we're going to discuss what's going on in South Africa as a sort of canary in the coal mine about the current situation in the world globally for white people and what they possibly will have to expect and this with a person who's from South Africa and who is in a boots on the ground position to give us a point of view from there. How are you doing Ared? I'm doing fine my friend and I am glad to be on this show with you, thank you. So I don't know where you want to start about this situation, maybe we can just begin with the contemporary politics and then we can explain what's happening and why.

Not too much detail in terms of the history but you know what can be done for somebody who's actually in that situation and whether you think that this is probably the inevitable outcome for all other white countries. Do you have any specific questions at first? Well at first since you're from South Africa we can understand people listening in North America, most people in this movement will have some knowledge about these sorts of issues about the South African situation. We can understand that basically the whites created the country and then the blacks more or less were enabled to take it over through the Jewish intrigue and through the race traders who were in, who are the whites, typically the English I assume or the Afrikaner.

Well to be to be specific it wasn't just the English, it was mostly the English because the English you see when we got independence, when we got independence they could still claim citizenship. So I think the English law says that if you had a grandfather who was an English citizen then you can get an English passport, something like that. So many of the people, for example when apartheid fell, many of these English people they could run overseas to like England because of their these passports, which you know Afrikaans speaking people of bird descent did not have, because our grandfathers weren't Englishmen.

This is where the term South Peel comes from which means a salt cock, which means you have one leg in South Africa and the other in England because you're not a true South African. So that's a term that we use for them. And beyond that and also because they are probably less well endowed, but the thing is, so like I said before, the thing about the Afrikaner is this was originally two different identities, I'm not going to go too much into it, and the English made this identity, Lord Molnar specifically concocted this plan to call us to create one identity for us.

So it's not necessarily the Afrikaner, but certain elements of it. And as you probably heard, there was a secret society that controlled South Africa, the Bruderbund. Right, these are Christian identist types? Well, they're not Christian identist, but similar in a sense, because the guy who influenced them the most was the first nationalist prime minister of South Africa, his name was D.F. Malan.

He was a good guy, but of course the problem is good or not, his ideology, regardless of how good it was under him, other people would not have that understanding of it. For example, he believed that Afrikaners were a divine creation of God, and he had a very strange understanding of Christianity, which was a lot like the myth of the blood in a way. In other words, you could only be the highest level of Christian by being an Afrikaner and stuff like that.

And I could look for you, I could look at an English quote of his from a book that I have, which is about his life. Let me just see. So I guess at the present moment in South Africa, that's sort of the form of Christianity that exists there still, is it? No, for the most part, not anymore.

But that's what existed during apartheid, because his ideology was dominant, he became the dominant head, and that's why they call him the folk's father, like the folk father. He was a good guy, but the problem is, of course, his ideology, which would be, first of all, Christian, but everyone back then was basically a Christian. And then the other problem is that these other people would not really understand his ideology, and then the churches were infiltrated by Jews very early on.

And as a result of this, what happened is that the churches started initially, actually, William Luther Pierce has a very good understanding of what happened in South Africa, which surprised me. That's actually how I found out about him, because he actually came to South Africa, he had some contact with people, and his Turner Diaries is very interesting, because it sounds a lot like, it sounds kind of like what happened with the Ossava Brandwacht during World War II. So maybe it's not an inspiration thereof, but like I said, it's very similar, so it was very appealing to me.

So during apartheid, was it similar to the Turner Diaries in a way, like all the pushback against what was being done? Not apartheid, but the World War II period with the Ossava Brandwacht. Here is the document, I will give you a quote from Malan. Here is the English translation.

The history of the Afrikaner reveals a determination and a definiteness of purpose, which makes one feel that Afrikanerdom is not the work of man, but a creation of God. We have a divine right to be Afrikaners. Our history is the highest work of art of the architect of the centuries.

So you see, this is the kind of mentality that Malan had, and to be fair, he was, even though right now we're judging him from the future, but he was a nationalist, and he did, for example, during World War II, like you know, the Ossava Brandwacht, and there were terror attacks on the government, because of course we did not, we were in English territory, and we did not want to fight our German cousins, and so there were terror attacks against the government, their supply lines, municipalities. These people were in prison five months after Malan took power, they were all pardoned, including Roby

Leibrandt, who had his sentence commuted from, at first he was sentenced to death, then Jan Smets, the traitor, before, he was the leader before D.F. Malan, but he was a traitor, and an English pawn, and a mason. So Jan Smets, he commuted his sentence from a death sentence to life in prison, because Leibrandt's father was obviously a Boer in the Boer War, and he fought under Jan Smets, and he was actually kind of a hero type too.

So he did it just for publicity, or did he do it because of actual genuine regard? No, I think he did it because, first of all, you could say that he did it out of respect for his father, but I don't think that's the case, I think he was a very, he was a very sly person, very smart. Yeah, that's typical of us Freemasons, most of them are a bunch of sleazy people. Yeah, so to me it makes more sense that he didn't do it because of his father, but he did it instead, because he knew that Roby Leibrandt was kind of like a hero to people, and the situation in South Africa was very tense, so back then if they were to execute Leibrandt, he would become a martyr for an Afrikaner uprising, and he did not want that, and so this was more of a tactical move from my perspective.

So they had to try to clandestinely assassinate him and make it look like he had a heart attack, possibly using microwave weapons or some other technology of that kind, that's what I would suspect. Well, you know, some of the stuff existed back then, so that could be true, so to say, but actually during the time when Roby Leibrandt was only active in South Africa for a few months, like nine months, because he had a fallout with the leadership of the Ossawa Bandwag, the National Socialist group in South Africa, and he also had a fallout with, and they actually tried to sell the leadership, some of them tried to sell him out to the police, so he was one of the OB assassins who were trying to kill him, and actually also German intelligence assassins were trying to kill him, it's actually a very interesting story. But as you know, these German intelligence types like Kadaris and Lohusen and Karloa, these were actually traitors, all of them were conservatives in Germany, and none of them were friends of Hitler, so it makes sense that they would want to take care of him.

But in South Africa, unfortunately, the movement was compromised there, so yeah, that's why they wanted to kill Leibrandt. But as I said with Malan, he was a good guy in the sense that he kept his word, and he wasn't the very least nationalist, he was very staunchly nationalist, and he was anti-Semitic. And like I said, he kept his word.

He was also pro-German, but he wasn't, you know, in the beginning of the National Socialist scene in South Africa, he was pro-it, but many Afrikaners were disappointed, because they had like 400,000 people, which was a lot back then, the military had barely 100,000 people, and all of them were fit and well-trained, and they could have overthrown the government if they really wanted to. However, many people believed that the Ossawa-Brandwag, their leadership was compromised, not the troops, not the people themselves, but the high leadership was compromised. And this is true to some

extent, in my opinion, and could be more true to the extent that all of them were, but I'm not completely sure of it.

The thing is that the leader at this time, Jansse van Rensburg, he was formerly the administrator of the Orange Free State. And now, because we were an English colony, the highest thing, the highest title that, the natives could have was as an administrator or a prime minister. And so he was kind of like the governor of the Free State.

So he was high up, and then there were some people who were exposed as corrupt in the leadership. But yeah, so, and Roby Leiband said that himself, like the people themselves were very good people, and he could have, it's a shame that, it's a real shame that you know, he didn't, he did often, the leaders didn't accept him as the kind of like the fuller figure. That's what I kind of, what he wanted to like install in South Africa.

I think it was mainly because they were Christian or was Roby Leiband, I don't think he was Christian, was he? No, well, I think it was Christian in tradition, but not necessarily Christian by like praying and stuff like that always. However, you could say that he probably might have been, you know, he had an Irish mother and a German father. And like I said, most people at this stage were Christian.

This is just the fact that you have to look at the character and not at what they say they believe, you know. Yeah, I guess often that's sort of a Christianity, not really in an authentic sense, just like with positive Christianity in the Third Reich, they had to wear that costume of Christianity in order to continue to operate to get people out of Christianity. And like I said, in South Africa, the band of Christianity was much more militant and racist, partially due to Malan at the stage, but also before that, initially it was that way as well, because the more Calvinistic, you cannot flavor blood into South Africa once it was expelled from France.

So, this was a very militant, racist, ethnic Christianity. So, if you could get a good Christianity, at least it's close enough to it. Such as Aryanized Christianity or Semitized Aryanism? Yeah, something like that.

But yeah, so Malan also, by the time he got power in 1948, obviously the war had been over for three years, but they were trying to adopt some German orphans and some of the Ossawa-Brandwach people adopted some German orphans. One of them would become the infamous Lothar Nietzsche. And he was a teenager when he was adopted, so he probably witnessed some really horrible stuff, but he was a very interesting guy.

He worked for the apartheid security forces and he was involved with torturing and dismantling guerrilla movements. Who is this guy? That's good. Lothar Nietzsche.

I'll show you a picture of him. Is it Maitland? Lothar Nietzsche. Okay, it's hard to

translate spelling from your accent.

Yeah, it would be more like, I'm going to send you some pictures. And he was a general and he was of German descent, but he was now an Afrikaner. So, this is from his book, Lothar Nietzsche, A Life Told.

So, that basically retells the apartheid scenario. And then, of course, his prior life, probably. Yeah.

But yeah, it's mostly about apartheid because, like I said, the Germans and the Afrikaners at the time were that different. So, he integrated very quickly and he was very proud of being an Afrikaner in the sense and also of German descent. And here is D.F. Malan with his German daughter that he adopted, Anna-Marie.

So, this is just to show that Malan wasn't a bad guy. However, the problem was that his ideology, while it was Christian, like I said, it was anti-Semitic and it was racist. The biggest problem is that the people who inherited it in the Bruderbund, they did not have his commitment to like every line of it.

And they were very, the church had a great amount of power in South Africa, much more than, say, in the U.S. or that. You had to, in order to become a member of the Bruderbund, you would have to become, you would have to be a member of the church. You would have to attend one of three different churches, either the Nederlandse or Niederdeutsche.

So, the Netherlands or the Nether Dutch or the Nether German. I mean, nieder means lower, so it's low German, the lowlands, which is where the Netherlands and Flanders and those places are. You have to be part of the reformed church, the Nederlandse or Niederdeutsche church, or you would have to be part of the apostolic church, which is Pentecostal.

So, the church had a great deal of influence on these Bruderbunders. And the biggest problem is that once they, once the church started turning on, like I said, Piers had the right idea. At first, once the church, when the church was on their side and they were saying, oh, well, yeah, fuck these niggers, you know, stuff like that.

They can't be Christians, they're unclean. And when they were saying that the Bruderbund was strong and the community was strong and everything was okay. But when the churches turned, their narrative changed from, you know, because they could, of course, from the Christian church perspective, they just want to get as many adherents who they can milk with money as possible.

Right. More people sitting in their pews that they can tithe. Yeah, exactly.

More power for them. That's the way Christianity functions for the most part. It's

pleomorphic.

It's like some sort of parasitical mind infection that, you know, it corresponds to the host. And then when it takes over the host and then from there the host becomes like a zombified, controlled body that doesn't have any independent consciousness. You see that in the case of like the Mormon church.

When it began, it was more racially oriented. And then when they didn't need the white population so much anymore, they immediately switched it over and claimed that there was another revelation that some guy, I forget what his name was, in the 60s had. And now they allow blacks to be ministers.

And it's the same thing as any communist organization. And the same with the KKK too, I think in the turn of the last century was very similar to the Africana Bruderbund. Yeah.

Where they could have taken over the United States government in like the 20s or something. I think there was, I don't know how many people, a million members or more. Well, the Bruderbund was much smaller than that.

But of course, they were very wealthy people. And they, you know, they had great influence through the Nationalist Party of Milan. But yeah, the thing, you're right, they just discard white people when they get to a certain stage.

And that's exactly what happened here. So these churches started now saying, how can you treat your brothers like that? First was the English ones. And also some few Africanas from the Cape Dutch population from these more liberal regions in the south.

And then it became more and more because they wouldn't associate with the others. And so it was, oh, my brother Christian doesn't want to be my friend. Let's betray my race.

You know, kind of ridiculous. But as soon as the churches turned on Africana, so did the Bruderbund. And the thing is, as a result of this, nationalism was impeded at every step, which is ironic, because that's how they gained power, of course, because the Bruderbund was founded.

But because after the Second Boer War, some people moved away. For example, a portion of the population moved to what is this, Patagonia in Argentina. So you have Boer people there, you have Boer people under General Benfolioen, who moved to New Mexico.

So, you know, some people moved away because they didn't want to be ruled by the English. But the others who had to stay, who did not have this fortune, they just had to be content with it. Because if they spoke out, the English now had all the power and they couldn't speak about it.

So that's why the Bruderbund, it has a good structure. And if the core ideology of it wasn't centered around racial Christianity, which came into conflict later on, because they chose, because when Christianity turned on them, they now became, they chose Christianity over rice. You understand? This is what happened.

So if that was not the core ideology, then it would have been an ideal structure. That's more or less the function of Christianity is that it's like a rock of ages. That's like a millstone around your neck.

It drags you into the sea. So if you try to latch yourself to that, then you're not going to be going very far. That's why I don't think that any sort of overtly Christian movement is going to go anywhere.

It's, it just falls back into a conservatism, just in the States, when they have, you know, these sort of crypto fascist organizations. They don't really have any, any efficacy. They're not beneficial to white people because they're just, it falls into universalism, or into the raceless globalist thing.

At most, it would be the civic nationalism, which is not of any real meaning, just an economic region with, you know, some type of cultural, cultural quality, which are historically contingent and will just fade away, you know. So what would be the point of it? Pretty much any Chinese person can go to Texas and wear a cowboy hat. So it's not going to be.

Yeah. Yeah. It's not a culture.

It's not a folk thing. Yeah. And so too with language, such as in various places, like in Canada with the Quebecers, you can't just speak a language and that's going to preserve your race as some sort of, you know, conservative, limp-wristed reaction to progressivism by hiding behind the French language or whatever language, because any Negro can speak the English language or the French language.

Yeah, exactly. That's a mistake that the French made in France, with all the, you know, trying to suppress the invasion throughout history into France by the Muslims abducting the French women, by setting up colonies in Algeria and Morocco and so forth. And then it just led to the basically the poisoning of the blood through mixture.

And now you see that in France, it's, you know, very dark in appearance. Also, yeah, I was doing a show with, I'm just going to digress for a little bit. I was doing a show with a friend of ours, Nord Lux, and we were talking about Sina van Rensburg and his prophecies.

And he predicts, well, this is very likely, but yeah, he predicts that there's going to be civil war in France. But like I said, the thing with the Bruderbund is these people, these Brugge people after the war, they could not, first of all, they could not study in their own

language because Afrikaans was not recognized as a language. They had to study in English and high Dutch or in high German.

And as a result, you know, they were kind of pissed. But also with regards to jobs, if they spoke up, they would lose their jobs. So this small group came together and, you know, they were like businessmen and they worked together.

And this is a good economic policy, though. And this created like the beginnings of the Bruderbund, because these businesses would provide means for these people who speak out against this to have jobs and not lose their jobs. Right.

Yeah. You can see that right now with the doxing culture and all that, the gang stock being shut out of society. If you speak out against the Jews or even the system, even if you don't mention Jews, then you'll be marginalized and cast out.

So obviously a new Bruderbund needs to be established in every nation. Yeah, exactly. That's the thing.

It's kind of like apartheid doxing back then. Yeah, it works through networks, through the rumor mill, the grapevine, you know, they'll spread rumors about you and then they'll shut you out by reputation. So you have no means of gaining access to even a means to survive.

And I guess in South Africa, that's the case, what they had done with the apartheid after the apartheid, with shutting white people out. Yeah. But yeah, we're talking about modern South Africa and it kind of relates to what's happening now, too.

So these Bruderbunders, they would have an alliance of businesses and they would have, they had a small advantage in the farming. Unfortunately, after the war, what happened is some of the Bruder people would lose their farms and then these Cape Dutch people would get their farms. But now the English had created this identity, this common identity among them called the Africana.

So some of these Cape Dutch were now working with the Bruderbund, you know, because this was now one identity. Unfortunately, that's the reality. You can't divorce them anymore, but you can see where it went wrong.

Now, so what I'm saying is the Cape Dutch, I mean, because we were all called Africanas now. And so the Africana farmers would sell a little bit cheaper to the Bruderbund than they would to like the English. And this would create a favorable situation for sales.

And also these people under Africana people who are very nationalist, they would say, okay, well, yeah, I'm supporting an Africana business instead of an English business. And this group kept rising and rising and they were very powerful because at the time there were three secret societies, at least three, but the three societies in South Africa. But

you had the Sons of England had a presence here, which is like an English fraternity.

Then you had Freemasonry here. You still have it, but they fell out. You know, they got completely dominated by the Bruderbund structure.

And then you had the Bruderbund. Now the, of course, the thing, the problem for the English was, is if you look at the Boer population, the Cape Dutch population, the English population pre-war, the Boer were badly outnumbered. There were slightly, there was a little less, a little more Boer people had a little less than twice the numbers of the Cape Dutch people.

But with the English, they formed the majority, but now they created this Africana identity, right? So now those who weren't liberal because they had a more liberal nature and they had this through the ages and they still do. So the Southern Africanas from the Cape, the Carpenara, they have a more liberal streak to them because of this history. Okay.

So now they actually created, so this kind of came back to bite them in the ass, you know, because now we were kind of working together, you know, against them. And of course, we were a colony, so we could only do so much. And of course they were promoting traitors and people who were loyal to England and stuff like that to rule over us.

But this Bruderbund became immensely powerful and they started backing the, in South Africa, you had two parties. You had the Union Party and the Nationalist Party. Union led by Smits, one traitor.

Nationalist initially led by Hartzog, another traitor, which we spoke about much earlier. And what happened is there was in the Nationalist Party, this D.F. Malan was, he was also at the time the editor for the first Afrikaans, you know, newspaper called De Burger, which is the, De Burger means the citizen. And because of this, the biggest problem is that Hartzog and Smits were buddies from the war.

They were both Boer generals, but they were both born in English territory and they were amongst four Cape Dutch generals and they, all four of them were pieces of shit and masons. So this was a problem. And the problem with Hartzog, of course, was he was wishy-washy, very fucking wishy-washy.

And there was this incident where a mason letter was leaked because the Nationalist Party was actually becoming the larger party. So in the next elections, the Nationalist Party would have overthrown the, or at least beaten the Union Party of Smits. And what they did then is they split the party into multiple parties because there was this mason letter which was leaked to the press to destroy nationalist, the parliamentary nationalist movement in South Africa, because this was a letter between, supposedly between

Hartzog and Smits talking about, you know, fucking over nationalist interests.

You can look it up, the infamous mason letter, or I could find something about that for you later. Sure. And this led to the, this led to the Bruderbund splitting it up into three parties.

There was the Purified National Party. So there were, Hartzog's National Party still existed, but he was shamed. And then there was the Purified National Party of Milan, and a little bit later the Africana Party.

And so the Nationalist Party is now split up. So it's kind of like a division, you know, but Milan was very dominant in this. And initially he was, like I said, he was a friend of National Socialism, but the problem is that, like I said, the leadership structures here were probably very compromised.

And I think that a lot of people recognize this. So instead of, because most of us were very anti-parliamentarian, most of my ancestors were anti-parliamentarian, so they did not believe in, like, this, that democracy was going to save them. They wanted the revolution, that's why they joined the Oslo Bandwag, but nothing was coming from it.

And thus they joined the Nationalist Party, and they had this surge, and they became the dominant force, but it was just the political arm of the Bruderbund. And like I said, they really betrayed people in South Africa. And now after the churches betrayed them, and they became, they chose religion over race.

The problem is that you could see, there's this book called the Supra-Afrikaners. This is only one book, but this is a very good book. It was the first book on the subject.

The Supra or the Supra? No, Supra. Okay. Supra-Afrikaners.

And this was done in either the 60s or the 70s, but before this, the Afrikaner Bruderbund was like a rumor. Some people had talked about it, for example, Diek-Milan was a part of it, and he talked about it in some of his speeches. But the reality is, most people consider this to be bullshit, like a conspiracy theory.

But then, of course, now people knew that this secret structure was ruling South Africa. And the thing is that they were actually expelling nationalists out of the party, so, or out of the structure. That's why the Nationalists actually set up their own bond, the nationalist bond, the nationalistist bond, to protect themselves from the Bruderbund, because they were actually kicking them out, making sure that they wouldn't get anywhere in politics or any semblance of power.

That's the problem with any of these power structures, because you have nothing above them. Right, that's like that guy Robert Anton Wilson said that the history of the world is the history of war between secret societies. Yeah, that's true.

That's always a danger of that, because, you know, like you said, no power exists beyond them. So if they're infiltrated, then they can very easily just corrupt the whole of everything below them. Yeah, exactly.

Maxim, the fish, rots from the head down. Yeah, that's why I actually, I have to leave my phone. Oh, sorry, I was just going to mention, you see that right now with masonry, because apparently masonry in its origins hundreds of years ago, not just a couple, but several hundred years ago, was actually possibly on the side of white people.

It was derived from the medieval trade guilds. That's stone masons, yeah. So, but then became corrupted by Jews through their infiltration, just like they infiltrated that.

And Christianity is just another wedge they drive into white consciousness, the thin end of the wedge. And the way they get that is through, you know, making the whites believe that they are the Israelites or the chosen ones. And that sort of plays to their ego.

And once that takes hold, then from there, they can just continue to drive the wedge in more and more. And then that enables, you know, the all men are brothers conception enables more and more non-whites or non-pure whites in. And then it just leads to the current state of what's going on today, which is why Christianity will at most always be a conservative thing, even though it started off as a Marxist Bolshevik revolutionary movement in Rome.

It's still, you know, conservative in the sense of, you know, conserving the egalitarian destruction of white people. Yeah, what did you say, my friend? It always leads to that inevitable conclusion. Yeah.

And this is an interesting part of that history, these two guys. This is John Foster and Pierre Verboerta. Now, these guys were from the Cape.

We were talking about the the the Ossawa Brandfag, right? And after after 1948, when the prisoners were released, they had like this fund. So they still had a reason to exist after the war because they had to get their prisoners out of the war. To have them released.

Now, John Foster and Pierre Verboerta, well, Foster was the fourth state president of South Africa and Pierre Verboerta was the sixth state president. And, you know, the clerk was his, the traitor, the clerk was his successor. So he was the second last president of South Africa.

But both of these guys, they were part of the Cape Ossawa Brandfag. And if you know much, I'll have to do an episode about that because I'm planning on doing a book about that. But the the Cape branch was very pansy like, you know, they were very, just to quickly go into it, you had this militant group, the guy who created the Ossawa Brandfag and the Storm Jars, which is another group, but intertwined with the Ossawa Brandfag,

was another guy called Lars, but he was driven out.

And so this was probably by these traitors, you know, but we don't know. And Janssen van Rensburg took over it and at the centenary celebrations, the hundred year commemoration of the great attack, the Ossawa Brandfag was formed. This was in 1938 officially, but it had existed before that for at least a decade.

And I think that there's some sort of a cult significance in the formation of that in 1938, because numerologically, I think that 38 is related to death. No, I don't think so. I don't think so.

The only cults I think that they they abided in was or like paid any mind to was perhaps the prophecies of Signe van Rensburg, who was kind of a famous guy, because actually you could see that. Let me see if I can get it. I mentioned that it was numerologically related to death because that's apparently when David Lane was born in 1938.

And that's also when this is not when the Second World War began. Officially, well, that was more officially in 1938 or 39, wasn't it? Not too sure, but I'm pretty sure I remember the 1938 also. Yeah, but yeah, so the the Ossawa Brandfag were a paramilitary.

They were a paramilitary organization. But there was also another group that Lars founded that wasn't under the control of the Ossawa Brandfag called the Storm Jars, the Storm Chasers. And they were the more radical, the more to be some people would say that you could compare the Ossawa Brandfag to the Sinn Fein movement, but a more paramilitary, a more militant version of it.

And then the the Storm Jars to the IRA. However, there was never open war, you know, mostly because of these leaders that people later on began to distrust, like I said. And so this Storm Jars movement, when Jan-Stefan Rensburg actually encountered them for the first time was in the Transvaal.

He was from the Free State, which is another Boer area. Was that Ben Rensburg related to the prophet, the signer? No, no, no. But obviously the thing is with South Africans, you have the founders effect, which is like the first thousand families, you know, they had to intermarry a lot.

So it's not like inbreeding, because that was against the laws of the church. And the church was like the highest thing back in those days. But very, you'll often get like many people, especially among Boer people, you'll get a lot of Van Rensburgs, you know, I have that in my ancestry too.

And so on. I'm not called that now or anything, but I have that in my ancestry and you will usually find this with Boer people. But oh yeah, here's the picture.

Here is a picture from the called the Die Dapper Boertschapper, which means the brave

messenger, which is the magazine of another National Socialist group in South Africa called the Boer Nazi, the Boer Nation, which was formed by Maritz, Marnie Maritz after the Boer Rebellion of 1914, 1915. So they were a different group, but you could see he says Musman and Musman was a friend of Sine Van Rensburg. And he was now and then releasing his visions to the public through newspapers and magazines and stuff like that.

So Van Rensburg was very popular among people. So he's the only cultist that, you know, they were or yeah. So but beyond that, they were mostly Christians and National Socialists.

Do you think that a lot of these alleged prophecies that are always occurring all over the place, that they're not just a sign up on the part of Jews to try to encourage white people to do whatever the Jews want them to do, like to hurl them into wars or whatever? Well, I don't think that I don't think the prophecies themselves, the real prophecies are any, you know, are fake. But I do think that there are cults with the Jews. And you can see this if you investigate the Pavistock Institute and branches of them, like the process church.

You could see that you have these these Jewish or at least fellow Semitic organizations that do actually try to make these apocalyptic ideas reality. You know, they try to actually make the apocalypse. And that seems to be what's going on right now with the states.

You have a lot of these Zionist evangelical Christians there, you know, thinking it's the end times and therefore, you know, we're going to fight Gog and Magog or whatever the case. So that basically, that's just a means of trying to, you know, incite violence amongst the whites to get them to attack whoever the Jews want them to attack. In this case, it's the liberals, typically the that they are trying to get them to into a civil war with in the states.

Yeah. But yeah, these but as I said, these, as we get back on to point, sorry, my friend, these these storm yards, they were a different group. Actually, the original storm yards were a different group that Janse van Rensburg did not know about, OK, until he went to Transvaal and made a division because they were most of them were members of the Ossawa Brandwacht, but they were kind of they were members of it, but they weren't subservient to it.

You understand? And they had infiltrated the police and government and stuff like that. And and obviously the the the prison guards, you know, the correctional services for the escape of prisoners, which happened a lot during those times. So like the so he met them and he thought that they were pretty awesome.

And so he he made this this he made this a policy. Actually, the secretary of the the the secretary of the entire Ossawa Brandwacht organization was actually also a storm yard. And so he told the secretary that they should he told the secretary that they should

actually make storm yard divisions for every division so that all the Transvaal and the Free State and all of these people, they made their own storm yard divisions, which was more radical division within the already paramilitary commando groups who could have overthrown the country.

But of course, since Germany lost, that meant that we would be fucked, you know, so. So they could have I mean, so they made the structures, the structures everywhere except one place, and that's in the Cape. In the Cape Colony, because these Cape types, they might have been, to be fair, not all of the people who were in the Ossawa Brandwacht were national socialists.

Some of them were Republicans. And I don't mean the Republicans in the American sense, but nationalists, just normal nationalists, because, of course, if what you are fighting for is a republic, then you're then republican and nationalism is intertwined is the same thing. So, yeah, the thing is, so these Cape types, they weren't ever national socialists, and they were very moderates.

They were like conservatives, basically, because they wanted to, they wanted to ban the Cape and for the most part they did, and they considered like the storm yard divisions to be a bad thing. Some of the leaders expressed very negative opinions about it because they could, they did not have control over the storm yards. The storm yards had their own leader and their own leadership structure outside of the Ossawa Brandwacht.

So these groups were sort of like in the Turner Diaries group. Yeah, kind of like that. That's why I said it's very similar to when I read the Turner Diaries, I actually read that first before I knew all this history.

And then I read this and I'm like, wow, this reminds me so much of the fucking Turner Diaries. But, but yeah, so they weren't, they weren't liable or they weren't under the command structure of the Ossawa Brandwacht, which is good because some of these leaders were very corrupt and they were, they wanted Afrikaans people to be assassinated. And like I said, they wanted to assassinate Rabbi Leiband, but instead people from the leadership was against him.

Many Ossawa Brandwacht people and storm yards actually helped him because they liked him and, and so on. Even the, but, but yeah, the point is that these Cape people, they were always, they were always these sissies kind of, you know, we call them sissies. That's sort of like English in general, pretty much everywhere you go.

They always have that sort of limp-wristed personality where they're always trying to be fair and compromise and, you know, be impartial or whatever. Yeah. And that is true.

Yeah. Because, because they, they were actually, like I said, because they were the Cape before we came, became the, the Afrikaans for both of us, they were actually fighting for

the English, right? Against us. And these are the people that when my ancestors didn't want to be ruled, they wanted to be ruled, you know, so they were always kind of sissies.

Right. And they still... It's a lot like Canadians. They're basically, you know, have that sort of personality.

The British imperialist. Yeah. British Dominion servant.

Yeah. Yeah, no, I agree. But, and Van Rensburg did actually talk about this because, like I said, it was very disappointing to the rest of the country.

And they referred to themselves at this stage of the, the Southern Afrikaners and the Northern Afrikaners, which is the Boer and the Cape Dutch in the South, obviously. And he made a remark where he was like, yeah, it's because they never fought the English like we did and, you know, kind of humiliated them. They might have won the war, but they were very humiliated after the war because of course they had like 12 times our numbers and all this equipment and they basically only won by targeting civilians.

So they were humiliated and very demoralized after the war. So we had, the Northern Afrikaners had this pride to them, whereas the Southerners, which used to be the Cape Dutch, they did not have this. And they were more, like I said, they were more conservative than any true nationalist.

And, but the point of me saying this is that these two guys, Pierre Villabuerta and John Foster, they were actually part of the Ossawa Brandwacht in the Cape. So these, these people, you should understand that during apartheid, of course, we didn't have negative opinions. There weren't negative opinions about the National Socialists because of course, to most of the world, we were like the Nazis, the evil Nazis.

The South Africans were basically like the carryover of the National Socialists. Yeah, we were the new villains. Yeah.

The Soviet world and the Western world were against us. Yeah. They always have to have some white group to point the finger at.

Yeah. And so obviously, you know, so even with me, like I said, on multiple videos, you know, uh, you know, we always had a good opinion of the Germans, uh, the, actually the brainwashing where people start, uh, they don't, uh, you know, nobody really gives a fuck about concentration camps or shit yet. We had our own concentration camps.

So why would we care about Jews? You understand? And also the Germans are our cousins. So why would we give a fuck what they do? You know, so this was mostly the main thing. Uh, and as such, to be connected to the Ossawa Brandwag was kind of like, uh, an honorable thing, right? And as a result, these two having been former members of the Ossawa Brandwag in the Cape, you know, this, this basically conservative, not really

Nationalist or National Socialist, uh, branch of it, the only branch of it that wasn't really truly militant, you know? Uh, so they, it's kind of like, uh, stolen valor, you know, like with this American stolen valor thing where like people, uh, claim to be veterans.

That's kind of like what these guys were doing because they know this, knew that being related to these, these World War II National Socialists in South Africa was considered a good thing for the most part, you know, even though most people, like I said, they didn't know history very well because, uh, not that history particularly, and also not what happened just before the First World War, the Brut Rebellion, uh, the Meretz Rebellion, because, um, because the Bruderbund were now actively suppressing history by the stage. And so they were actively suppressing history and people couldn't learn about the, what really happened there and who was to blame and who were traitors. And so they just, they didn't know, for example, what I know that these two guys, while they were part of the Bruderbund, they were part of the, the Wusi branch.

They didn't have any militant, uh, tendency. They were basically just conservatives like their fucking ancestors who fought for the English, you know? And, uh, it's ironic because this guy, this one guy, the fourth state president, Foster, he's the guy with the first president, uh, the first picture that I sent you. Uh, he, uh, you see, uh, before, uh, before the Boetschkapper, the Dapper Boetschkapper magazine leaflet, I sent you two pictures.

The first one is Foster. The second one is Pierre W. Boetta. Now, both of them were part of this Wusi branch.

So, say P.W. Boetta, right? Yeah, P.W. Boetta. Okay. Uh, but, uh, so John Foster, he was actually, they were both part of the Bruderbund.

And John Foster was actually involved during a period where they were actually expelling nationalists out of the Bruderbund and many people were opposed to him. So this supposed national hero was never a nationalist and was all always like going to betray people. You understand? Yeah.

That's the sort of procedure in general. They infiltrate and then they, they basically corrupt the organization and neutralize it through that means. Yeah.

The problem with this is they didn't have to infiltrate because they were, both of them are Afrikaners, you know, they're just not Brut people. And... These two people, Masons too? Uh, no, they were Bruderbunders. You can't be a Mason and a Bruderbunder to be specific.

The Bruderbund and the Masons were competing against each other. Okay. And the Bruderbunds beat the Masons like very badly.

So Masonry was reduced to some little fucking petty sideshow in South Africa for the most part. It definitely seems there's this, uh, a lot of schism between the, uh, Germanic

people and then the more Mediterranean, if you want to call them Mediterranean, uh, sort of British type. And then, so the, um, the Mediterranean type in the, in the French, uh, you know, Alpine Mediterranean type in Italy and France, they have a very schismatic, uh, relationship.

That seems to embody itself in secret societies because you have like a French Masonic lodge and then you have York, right? Masonry in England. And Scottish aren't, you know, so. Yeah.

But yeah. Do you even have, uh, you even have the Yorkite in French, do you? Yeah. There just seems to be different schisms based upon that, uh, geographical and racial, uh, quality of the different types that they form a different antagonistic group.

Yeah. That, you know, like, uh, Hitler's relationship to Mussolini and so forth. There is a lot of, uh, you know, betrayal or, uh, tension there.

Yeah. Uh, but yeah, so they, they weren't Masons, they were Bruderbunders. And in South Africa, the Bruderbund was stronger than Masonry, you know, so they were the, so it's kind of like different than the other places.

So, because like I said, the Bruderbund did start out as nationalist and, you know, it just became really compromised later on. And then, so yeah, these two state presidents, you know, they were, like I said, from the beginning, they were basically conservatards, but they were, uh, and from this fake, basically a fake OB, Oservaar, Brandenburg, Oxwagen, Sentinel, I'll just say OB, you know, OB branch. And, uh, people don't know that because they didn't learn that about them.

Obviously, you're not going to learn shit about your presidents because you need to understand the Bruderbund had complete control over society, complete control. And the churches, of course, had control over them. So, but, uh, the thing is just that, uh, yeah, they were traitors and they used this, this nationalist sentiment that was, uh, attributed to the OB in that way to make people think that they were good guys and, you know, they weren't going to betray them, but they were both part of the Cape branch.

And that's the same sort of thing, even in a more overt and dumbed down form with Donald Trump and things like that, you know, that faux nationalism that white people are easily manipulated by into thinking that that's a solution to their problems. And so they have a reliance upon apparent pro-white, uh, at least subtextually pro-white figures who are just tools or, you know, if not compromised, then they're, they're totally, totally, total creations of the Jews, like a puppet or a theater, you know, this completely contrived figure that doesn't have any reality to it at all, like Donald Trump. And yet the people stupidly believe that they cling to that false hope of external authority.

And that's, that's basically the technique of the Jews is to infiltrate, co-opt, assimilate,

and then destroy and subvert for organizations and nations as a whole. So obviously then the solution can never be any sort of limp wristed form of solution. It has to go back to a more purified, racially purified and culturally distinct formation in order to not become entangled in these sort of internationalistic or schismatic splintering of a group from within through whatever sort of members, like the Oxwagon sentinel and its origin was pure, but it still had the extraneous Semitic element of Christianity, which led to its fragmentation.

Yeah. So there has to be blood and soul, both purified as a formation basis for a formation of a group. Otherwise that group will just be fragmented or in whatever way.

But yeah, I agree. But yeah, these people and the first council was formed in 1918 and they were Duplessis, Combranc, Uester, Erasmus, Klopper, Nickel, and Riehler. So all of these were Afrikaans people.

And like I said, in the beginning, it wasn't a problem. And like I said, they were chasing, but at the stage that Forster was in the ascendancy, he was actually already, they were already anti-national because they were purging nationalists from the party. And this is why I'm not a big fan of Verwoerd, because he was part of the same group.

He was anti-Semitic in his earlier days. And like most Afrikaans people, most Afrikaans people at that stage, when they went to study, they would prefer to study in Germany, because the Bruderbund had ties to the Germanen Orden to some extent, because I know that the president of the Bruderbund at the time was a friend of Rudolf Hess. They went skiing together and stuff like that.

So there was some kind of overlap. But yeah, like I said, they were traitors. And like I said, and now we can get to the modern situation, but you see that, but as we now saw the Bruderbund, they kind of betrayed people.

And this is a very unfortunate thing, but they had absolute power over society and the church kind of had absolute power over them because of Milan's dominant ideology was this racial Christianity. And when they were given a choice, they chose Christianity over race. And the thing with South Africa now is, of course, we have our institutions like our, you know, Stellenbosch, and University of Pretoria, and University of the Free State, University of Northwest, which used to be Porsche Sturm.

And all of these universities were created to be Afrikaner universities, because the Bruderbund was now funding them. You know, this was like in the, in about the 20s or mid 20s, early 30s, when Stellenbosch was founded. What was the black population of that region at that time? Well, at the time, they weren't that much because they were about three times that, about three times the population of white people.

So that wasn't a lot. So, you know, it just skyrocketed. The more food they're given, the

more they breed.

Just like an animal, you put animals in a cage, and you give them a lot of room, and you pump food in their body, then they just fornicate endlessly. Yeah. I would not put animals in cages, no.

They end up dying of disease or degeneration through being excessively profligate. Yeah. Pretty much the way all these people are.

They're basically just like an animal in their profligacy. Yeah. It just leads to the conclusion that things will rectify themselves regardless, because once they become overly populous, they may just turn on the white population, and either try to kill them or be killed, like in Haiti, what happened there.

Or they have to rely on external sources of food and so forth, foreign aid, and even then they're liable to disease and so on. But unless they have white people serving them and propping them up, then they have no capacity to survive. And that's sort of the situation that we're in right now globally, but especially in your country, with what is it, 90 something percent black now? Yeah, it's more than that, because white people are less than five million, and you have about 60 million, probably more blacks.

But of course, you also have the mixed race people, the coloreds, they're about five and a half, six million. So we're about, together, we're about 10% of the situation. But of course, then you have like Indians, sizable population of Indians, of course, because this was an English colony, mostly in the coastal regions.

And then you have very few Chinese and stuff like that. But for the most part, there's about 48-50 million blacks. So there's a lot more of them than there are of us.

How many white people are in there at this time? Do you have an estimate? Like I said, it's less than five million white people. So yeah, of course, about 40% of them, 30% of them are English. Right.

So you're, in other words, only about three million people on Earth, or at least in that region? Yeah, in this, well, Afrikaners, yeah. I wouldn't say all of them are pure people, because most of them don't have the lineage, or didn't grow up in the culture, but Afrikaners, yeah. And that's because there was a mass influx out of the country.

There would be over like two million whites have left the country or about two million whites, maybe a little more, maybe a little less, have left for like New Zealand and Australia and England and places like that, which are safer. And also, even though I really dislike Russia, they gave some refuge to some farmers. And even in Georgia, they gave some refuge to some farmers.

And so, yeah, a large amount of people fled, fled South Africa, you know, those with the

means have already left. That's usually the way it is. Yeah.

Upper class just lives for themselves. That's the reason why the world is the way it is, because the upper class don't have sufficient regard for their own people, that they become decadent and corrupt and then self-serving. That sort of classist mentality isn't necessarily the recipe for destruction of a race, because if the race doesn't work together as a collective group, then it will cease to exist, and all the upper class will just be killed off by whatever foreign invader anyway.

And I'm sure that's happened throughout history, throughout the thousands of years of history on this earth with white people that, you know, I would say often the Jews are the ones that encourage their decadence as well, as you can see today with the promotion of this sort of classist snobbery and consumerism and sexual degeneracy and so forth. Yeah, I can see that. And I agree with you.

But yeah, with regards to these universities that were funded and created for Afrikaans people, mostly with Bruderbund money and maybe some other forces, but the thing is that these universities have since, in the last few years, Afrikaans has been banned as a medium of teaching in South Africa, which is especially bad for these institutions, which are funded by Afrikaaners, you know, like Stanbos. So it's another democratization tactic on the part of the Jews. There's that quotation that says, first we destroy your culture, then we destroy you.

Yeah, because the argument of the blacks were that Afrikaans was the language of the oppressors. Now, because they could not learn, they didn't like Afrikaans, now everybody has to learn English. So it used to be you could study engineering and everything in Afrikaans, because of course Afrikaans was a completely academically developed language.

In fact, we had many world-class engineers, many of them left because the other countries were not poaching the best engineers and doctors of South Africa. That's why also the first heart transplant was from South Africa, Chris Barnard, Christian Barnard. But yeah, so these universities have since turned their back on Afrikaans people because everybody has to learn English now because the blacks, like I said, their language aren't academically developed.

No, their language is academically developed. Yeah, exactly. They're a fact of stupid, but well, they could develop their languages academically.

But the thing is, they reacted very emotionally. And so instead of developing their own language, they would rather destroy the right for someone else to practice in their language, which is ironic because the English conquered them before we did. Because while we might have beaten the Zulu before they did, we didn't rule the Zulu, we let them go on their little merry little way.

But the English fought the Zulu again and conquered them and that labor camps for them and all of this stuff. So it's kind of funny how that works out. With non-whites in general is that they just have a jealous hatred of white people.

So it doesn't really matter how nice you are toward them. They're just going to knife you in the back at some future point anyway. So there's no possibility.

What I find very annoying, I guess, and ironic is that the Jews are the ones who enslave the non-whites and then the non-whites blame white people for their own, in many cases, voluntarily selling themselves to Jews and then deriving benefits from white people and then they blame white people for that as well. Of course, that's a form of self-enrichment to try to guilt-trip white people to enrich themselves at their expense. Yeah, I agree with that.

But motivated by a jealous hatred. Yeah, they have a jealous hatred of Afrikaans people. And because of this, like I said, so these universities, not only do you have the racial laws which make it really hard for white people to get jobs, not only do you have racial quotas in sport to promote black people over better suited white people.

So it's kind of like, say you had the 15 best players, like five of them at least have to be blacks. Yeah, it's the same thing. That's what Israel Cohen said in his racial program in the 20th century, you know, we will enable the Negroes to rise to fame in such things as sports and entertainment so that they will become, you know, suitable for mating with the white women.

Yeah. That's the intention is to try to bring the non-white into like a superstar appearance so that they can shift the consciousness of whites toward them to basically blacken the consciousness of whites to make them think that that is the desirable or the appealing standard. Yeah.

But as I was saying, these universities, they turn their backs on Afrikaans people as well. So it became, you know, and when I was growing up, when I was a child, I didn't really feel there was much hatred. But then later on, I did feel a lot of hatred because now when these racial laws started, then the English people, you know, they're the most, I just really hate English people.

Yeah. I understand as a whole, they're just really cunts. You know, they were just, they were just very happy to say, haha, Afrikaans people, you're not going to get jobs.

And then it affected them too. And then they were like, oh, we're on the same team. Yeah.

Same with the blacks. The mentality of the English, as they say, the eternal Anglo is sort of a backstabbing traitor or the, you know, supercilious, very full of themselves. And yet they have no real honor or trustworthy qualities about them.

And that is definitely the mentality of people in places like most of the Commonwealth nations have that sort of British mentality. Yeah. I would say that there is honor, but it's like among individuals, you know, as a whole, they're a very Judaic society, very Judaized society.

Yeah. Empire shopkeepers. But yeah.

So as a result of this, you know, so Afrikaans people are now actually in the process of making their own universities because there is, we have some movements, you know, because like I said, this is kind of a very Afrikaans thing, because like I said, the Bruderbund did this in 1918. You know, they started doing this before, after the rebellion where we were very much, you know, discriminated against in the workplace. So it's very common for Afrikaaners to use this economic warfare against their enemies.

And that's kind of what's going on now because you have Solidariteit, which means solidarity in English, which is a, you know, rich group. And then you have a lobbying group called Afri Forum, which is Afrikaaner Forum. You know, it's just Afri Forum who represent Afrikaaner interests.

And the thing is that Solidariteit, they have a lot of good stuff. They have an initiative where they get clothes, they collect clothes or clothes and blankets from people and toys and stuff and give it to like the poor people, Afrikaans people living in the squatter camps because they get basically nothing. They get nothing from the government.

So everything that they get is from donations from other Afrikaaner people, or sometimes very kind people who are very kind from other regions of the world, you know, but very rarely most other Afrikaaners give them stuff. Yeah, you don't see that thing in this country, in Canada, where I am. Most people in this country couldn't care less about whites on the streets.

If you're on the streets, then they'll basically just cough in your face. They could care less about your life. Well, to be fair, that kind of happens here too.

If you're on the street and you're begging on the street, people are going to ignore you. But the thing is, we live in a capitalist system and, you know, it's already hard for people. So ideally, we would help those people, every single individual.

But if you keep giving money to people, you know, every robot has a homeless guy begging for money, you know, you're going to be out of money pretty soon. But these squatter camps, like I said, when it comes to Christmas, people, you know, give donations for that, toys and stuff. And when they have old clothes that they don't want to use anymore, they give it there, they send it there, and they send food there.

And so at least there's some degree of aid for them, you know. And also Solidariteit, recently, a few years ago, they made a campus, but this is like an artisan college called

Soltech. I can show you this, Soltech.

It means Solidariteit, but just Soltech. This is more like an artisan college. So, you know, Afrikaans people are building their own universities and their own artisan colleges and their own think tanks, their own lobbies, their own financial institutions like Solidariteit, which is also a financial institution.

And so, because we are excluded everywhere else, of course, we have to do it ourselves. And this is not uncommon in our history. Like I said, it happened before, so it's only natural we take action.

Yeah, that's definitely what more white people need to start doing globally, is to start forming all these, not just charitable organizations, but become as autonomous as possible, pooling resources together with their own people. Yeah, and even like the, you know, most of the blacks, you know, they wish they had these campuses, because they do have, what you must understand is that during apartheid, these campuses were like world-class. These universities were world-class universities.

Now, you know, the only reason they're on these university rankings is because of their history. It's not about because of what they're doing now, you know, but they were world-class universities. But yeah, most universities in the Western world now are totally corrupted, so that you can't even call it academics anymore.

It's more like academics than it is academia. Yeah, and I would, you know, I would have loved to go to Salt Lake, but of course it came a bit after that period of my life, but also like, you know, it's a bit expensive because it's private, you know, because if you're public, then you have to, and you receive funds from the government, then you have to do what the government tells you, right? So, if you want to be independent, you know, and you unfortunately have to go private, and it's unfortunately going to be a bit more expensive for the training. Is it a Christian institution too? What did you say, my friend? Is it a Christian institution also? Well, it is not Christian by, it's not forced.

You don't have to be a Christian or anything, but most people that are, most Afrikaans people are Christian, so if you're going to go there, you're probably, most of the people are probably going to be Christian, but you don't have to if you're going to go there. So, this is one initiative. The other is, of course, so like I said, like before, when we had to make our own stuff, our own banks, our own universities, our own financial institutions, we're doing this again.

So, we have, like I said, Solidarity, AfriForum, many such stuff, and right now with SolTech, you know, you have the Artisan, yeah, an Artisan School. Then there is another smaller private university that recently came out in the last few years called Academia, of Academia, let me see. So, this is Afrikaans University made by Afrikaans people once again, because, of course, people want to study in their native language, right? Yeah,

there are institutions like that set up around, I'm sure there are somewhere in North America, you know, just some out-of-the-way place.

The problem with it is, though, if you set up these institutions anywhere, even in the middle of nowhere, then they're just going to start pumping in the non-whites right away. So, how do you keep them out? How do you keep it to the slightest bit racially pure? At least in your case, you have a distinct culture there, and maybe that's a means of defending your kind against any sort of... Unfortunately, not completely. Unfortunately, not completely, because you will have Blacks who grew up Afrikaans.

So, you have, for example, many Blacks who speak Afrikaans, and they also want to learn in Afrikaans. So, they can go there, but, of course, most Blacks will be turned off by it because they hate Afrikaans people. But only these who grew up with Afrikaans, because, like I said, there were Blacks who spoke only Afrikaans, they don't speak some Black language first, and that's why during apartheid you did have Blacks fighting for the apartheid government.

So, that is unfortunate, but they are usually kind of loyal to the Afrikaans stuff. I'm not a poet, but unfortunately we are not in a position to be picky about who helps us and who does not. So, like I said, we are building, just like back then, you already have academia now, and Soltech, an artisan college and an academic college.

You can't study a lot of stuff there yet. You can study journalism, and you can study law, and you can study stuff like that, and economics, and you can also study mathematical sciences. You can't study engineering there yet, but someday, of course, you will be able to as it goes.

It's a new thing. So, this is something that is pretty cool. So, more of these private institutions will pop up all over the place more.

Like I said, with high school, that really isn't a problem, because they are talking mostly with the higher education, which is after secondary education, which is what high school is. Although you do have problems right now, you have some areas where Black children don't have schools, so they want to go to Afrikaans schools, but they can't go to the Afrikaans schools, because there either aren't places, or they can't speak Afrikaans, so they don't understand what is being taught in class. So, then the Blacks protest, and they get violent, and they want us to speak English.

But the funny thing is, these Blacks are always burning down their own schools, because they think the government is just going to build them new schools, and then they fucking die. With the Redskins in this country, in Canada, they basically just torch their own buildings that the government builds for them. Yeah, exactly.

But yeah, it really is a sad thing. But right now, overall, they're doing the correct things.

Unfortunately, the thing is that these institutions are for richer people, because these are private schools.

Usually, though, that's the way it works. Yeah, so it has to unfortunately be that way right now. Of course, if I were ever to go to university, then I couldn't afford to go to one of these places, not even Soltec, the artisan college.

For example, I did look at Academia, which is just the Afrikaans academia, obviously. When I looked at their prices, they're about 10,000 rand a year more expensive than a public university. So that's not actually a lot, but most people don't have that money.

Most people can't even go to university. So these are very rich people, and also the, yeah, like I said, it's not very class-friendly, but at least some of my people, at least the richer ones, they can study in their own language. Hopefully, this later on, it expands, and because of the membership expansion, maybe the prices will drop in time, or you never know.

It's a means of preserving culture. Yeah, I don't hold it against them, and I think at least somebody preserves it. Yeah, and from there, it could always be maybe outsourced online or something like that for a university equivalent, like a curriculum or something, or even made for free for people.

Yeah, I don't think they'll do that, though. Well, I'm just saying that things can trickle down once things are solidified. Yeah, they could, I guess.

But yeah, obviously, that's the way it works. There's still so much in the way of segregation and classism going on, and that keeps dividing white people, and in fact, creates the problems in a way, too, that the upper class just sort of hide themselves away, and yet they hypocritically pretend that they're all about equality and so forth. I can see that that would be valuable if they actually, if their hypocrisy simply served as a means of trying to pacify the non-whites or try to buffer their assault, the progressivist assault of the Jews.

But the problem with that, just like the Volkswagen Sentinel, is that it leads to there being an opportunity for non-whites and Jews to insert themselves, because if you're playing the rhetorical games of equality with these Jews and so forth, then what you're enabling, you're enabling them to basically drive the thin end of the wedge in and call out your hypocrisy and say, well, you know, if you're all about equality, how come you're living away there with all the white people and stuff like that, right? So, simply by playing that game, it leads to the inevitable insertion of non-whites and the inevitable takedown of whites, because, and that's a sort of conservative error right there, is that they think they can just segregate themselves based on money, go to a good area, you know, make some excuse to hide away in some segregated area, but it doesn't really make a difference because they're going to come to your area soon enough based upon

that discourse of egalitarianism. Yeah. And I do find this with, that kind of mentality does unfortunately exist here just like with everyone else, you know, because like I said, these schools, they're a good starting point and I'd rather have them than not have them, but of course the people who go there are more like the richer people who come from the richer families, you know.

Most people will not be able to go there because of course they will not be even be able to go to the public universities, you know. So, the only public university that still teaches in Afrikaans is the Northwest University, so give them credit to us. But of course that will change in time too.

Yeah, you can see how things are trending towards certain convergence of catastrophes or a certain point at which things are just going to blow up in conflagration, because once things hit a certain point then it becomes a Turner Diaries type of scenario as the only solution to extricate oneself from the problems. And most of the non-whites and Jews, they pretty much think that they can get away with what they're doing forever and they can just keep chiseling away at whites and taking more little bits and pieces of their power away, and then relegating whites to shadows or to the sort of lower capacities as a trade slave or whatever the case, doing all the work while they loaf around in the offices in their sort of communistic model of power. But inevitably whites are not going to tolerate that because it's just not in our nature to allow ourselves to be enslaved, especially the Germanic people and people from the continent, more so than the Anglo type.

Yeah, yeah, definitely. But as you can see, academia was also made by Solidariteit, which also made or funded by Solidariteit. So this is kind of an economic resistance to them excluding us.

But at least some people are going to be able to do that in this country. It's better than none. Yes.

I think a lot of these upper-class whites, basically they like to hide behind that Christian universalist facade. And they assume somehow that's going to be the salvation of their race when they're still subscribing to universalist ideology, which is what enables non-white invasion in the first place. So that whole conservative paradigm is basically a recipe for self-destruction.

It's like consuming poison that's been mixed with porridge. It might take less time to absorb into your body, but it's still going to be absorbed one way or the other. Yeah.

So it's not going to help at all. And like I said, the thing with Solidariteit is they're a big movement, very big movement. And they mostly represent Africana interests.

So there is this thing in South Africa where there is a bunch of independence

movements. They're not big and they're probably not going to succeed, as long as it doesn't become a banana republic, a complete banana republic. We're like 99% there.

So you have a few of these organizations and they're all very dodgy, better than not being so. It's better than no independence, but there's a lot of crypto Jews involved in this kind of stuff in South Africa. One of the photos, it seemed like the one central figure was a Jew in the academic setting there.

Yeah, it could be. It could be, you never know. If you enable Jews to insert themselves, it's inevitably going to lead to its destruction, whatever it may be, an institution, an organization.

Yeah. And also like these people, in my experience, obviously I have a lot of experience with different kinds of people here, but the richer people in South Africa, the richer Africana people, like these families that would go to these places, they're not usually that, they speak Afrikaans, they go to Afrikaans schools, they read Afrikaans books, but they don't, they're not that, for example, they don't know much about the AVFB or the Oslo Brandwag or, you know, they might know a bit about the Boer War. They don't, probably don't, most of them probably never even heard about the rebellion.

So they're very, they're distanced from their history, but they're in, they're attached to the culture, but only parts of it, for example, the modernized version of it, you know, the more, the more acceptable version of it. At least they, like I said, it's better than none of it, but they are very much divorced from, they're very much divorced from their own history. And so it's very, it's very strange how, you know, these people are unfortunately the ones who are going to, once again, inherit the power structure if there is any independence, but they are, they are generally very divorced from their own history.

And, you know, they may have gone to Afrikaans schools like I did, and, you know, grown up Afrikaans like I did, but they don't actually, they don't actually have that connection to their own history. It's very weird, you know, these people. Yeah, it seems like that's the case in Canada also, that the people in this country, they don't have very much of a sense of their history.

It's just sort of, within the contemporary, you know, last couple of decades, because that's what's presented in the media by the Jews. That's what they want people to think and what they want to insert into their minds is only an association of themselves, their identity, with the so-called democratic, globalist, you know, multicultural society. That's the whole agenda, more or less, everywhere Jews is to try to pull the wool over the eyes of white people, conceal their history, and then from there, just sort of marginalize it to the corners, and never speak about it, just let it die off, and then create all sorts of false associations between it and violence or, you know, oppression or the slavery and colonialist trope that they're always babbling on about.

Yeah, that way they can get the whites to basically acquiesce to their own destruction. Yeah, but yeah, like Solidarity, while they might be, and also another thing is that, while they may be resisting like this anti-Afrikaner thing is because, of course, they are kind of free market capitalist types, which I guess is, obviously, it's in the right direction from where we are now, where white people are excluded, you know, based on their skin. So, it's a step in the right direction.

But also, they do have a very do-it-yourself kind of mentality, for example, in some of the areas where the government doesn't deliver service to white people, mostly the richer areas, they will go and, you know, do the government's job, like trimming trees, mowing lawns, and the front of the yards, you know, on government property, which you're not liable for. But the thing is, they do have some, you know, I have no doubt that they're partially infiltrated, you know, by some Kepto Jews. And so, this is the one thing that you should always look out for, with these institutions, because, like I said, they're doing a very good thing, you know, these universities, they're from them, you know, but of course, they cater to only the richest in our society.

And most of those are probably Christians as well. Yeah, yeah, well, all of them are Christians. Unfortunately, that's the real thing.

That's the thing, in most of these countries, the Jews only support those who are Christians, because the Christians basically worship Jews and do whatever Jews tell them to do. And so, the Christians serve as like the cat's paw, upon whom blame for everything that Jews do is transferred. And then the Christians also serve as like an enabler of their own people's genocide, through non-white immigration in different countries, and through non-white empowerment and white disempowerment and white exclusion.

So, they only hire white Christians, but they'll exclude all those whites who are not Christian. Well, the thing is, while they may not say this specifically, they, you know, my experience with Afrikaans people, they, you know, they are very Christian. Therefore, they will, you know, discriminate against anyone who is not Christian.

But of course, they will discriminate against blacks most of the time too, and non-whites most of the time too, you know. So, that's at least that. But so, now the thing with, like I said, I told you about AfriForum.

They're like this civil rights organization. Let me show you AfriForum. They do some good work, you know, so that's the thing.

There's a lot of good, but the thing is, there's also a lot of, the thing is, I don't know how, I can criticize them, right? I can criticize them from the purest point of view, and then it could turn, and then you could say, well, there might be some, there is probably some, you know, subversion or some infiltration by crypto-Jews who are hiding among the

Afrikaans, yeah. But like I said, right now, they're doing good things for us. So, I can't really condemn them.

But yeah, like I said, they're not national socialists or anything. They're just Afrikaans people who want fair opportunities. But I'm not so sure the, I'm not so sure that the Afrikaans, that, I know that AfriForum sometimes talks about independence, because like I said, there are independence movements.

I'm not so sure that Solidariteit is that involved with it as they could be, but to be specific, the Solidariteit, the Solidarity movement has like a bunch of organizations under it. One of them is AfriForum, which is a civil rights movement, then they have a trades union, and you know, like, which invests in Afrikaans, you know, universities, which is very good. So, hopefully, you know, there will be smart people to weed out the, you know, the Jews, the parasites that want to subvert it at some stage.

Right now, like I said, they're doing a good job. But I'm just careful about, I'm just cautious about completely dusting them, because later on, there might be some vital decisions that are, you know, influenced by these infiltrators. So, hopefully, they can, they can weed this out.

But of course, I'm not a part of this movement. This is more, like I said, this is more of an upper class thing. You know, they have more of a, and that's not to say there aren't poor people, and that they don't have poor people, which isn't true.

But like I said, most of the people who benefit from this, they have help in the hunt, which is helping hand, the helping hand, which is where you're giving clothes and food and money for the poor, poor Afrikaans people, that is, only poor Afrikaans people. And that is for, yeah, so that's good. You know, but like, like we said already, with these private institutions, most of it is for the richer, the richer ones, you know, and among these will be more crypto Jews, you know.

So that's the thing. So I'm glad it's working. But of course, I don't trust anything completely.

Yeah, it's a question as to why the Jews are there helping in the first place. Maybe they're just having pressure put on them by the Christians, because the Christians realize that, you know, obviously, things are going bad, and that, you know, it might not be very good for their interests. And or maybe they, some of them have actual real regard for white people, implicitly.

And so the Jews are being maybe dragged along, and they're just sort of monitoring it, you know, trying to make sure that they can steer it in whatever direction serves their agenda. Definitely difficult to understand. But there's always that sort of schizophrenic relationship between Christians and then the Jews.

Yeah. At least with AfriForum, it doesn't seem to be that common, you know, for them to have Jews in it or anything. Like I said, because I'm not aware of it.

I'm aware of Hein Marx being a Jew from the ULA, which is an independence movement, which has, it has Burr independence and Cape Dutch, I mean, Cape independence, which is for colours under its umbrella. It's like an, ULA is like an umbrella for these independence groups. And like I said, even like the mixed race people want to separate from the blacks.

They don't not even want to be with the blacks. This goes to show that there really is a hierarchy in life, and there's no way that any abstract concepts will ever transcend that or ever rectify that. There's no possibility of ever working out with any sort of mongrelization program, because that would just lead to the destruction of civilization.

Yeah. So I'm pretty sure that the Jews are actually intending to genocide the blacks and the Mexicans. And I draw that from two sources that were financed or directly from the mouths of Jews.

In the case of the blacks, it said in Harold Rosenthal's *The Hidden Tyranny*, that we'll probably kill the Negroes when we're done with them. That was that guy who was a senatorial aide to Jacob Javits, the guy who helped to create the immigration legislation in the states. And then the other quotation is from Blavatsky, who was funded by the Rothschild bankers.

And she said that the extinction of the redskins is a karmic necessity. So in my opinion, just given what they're angling for, especially in the states with the coming race war there, they're probably just going to use the non-whites, the blacks and the redskins to try to destroy as much as they possibly can, and then just destroy them afterwards with some bioweapons or something. So, no, there's not going to be any mongrelization with the blacks to any great extent.

Probably most of them will just be done away with. That's my analysis of the situation based on those quotations. And of course, the Talmud and the Jews' views of blacks as the Akram or Ham who was born for slavery.

Yes. But the thing is, they're doing a good job for Afrikaans people in this country. So I do kind of support them.

I'm just cautious of how it will turn out when big decisions are made regarding independence. But I do know that the independence movements here, for example, ULA. And there's also that image from Richard Kudnova von Kalergi's book, *The Kalergi Plan*, where it shows South Africa being part of England.

I think I'd shown a photo before. Yeah, I think so. This is Hein Marx with his colored friends.

It's the United Liberty Alliance is what it's called now. Hein Marx is an Afrikaan Kepto Jew. So he's a Kepto group for the different independence movements in the country.

And they're very sketchy. And the thing is, I think that one thing that I think is going to happen if the independence of Afrikaans is allowed, they're obviously going to have Jews in it. And this ULA is a bad thing for me, because even though obviously the colored people, they actually speak, mostly they're culturally very alike to Afrikaans people, because they speak Afrikaans as their primary language.

They play rugby, they play cricket. Their culture is a lot like ours. So the thing with this is, obviously, ideally, it would be an ethno state if there is some independence.

That's probably the whole thing. They're trying to use culture as a substitute for race. Yeah, exactly.

But also, actually, that already happens. But, you know, interestingly enough, when the debate was going on about banning Afrikaans, for example, in the University of Pretoria, but this is all over the place that it happened. But let's take University of Pretoria, for example, because it's the capital city.

At University of Pretoria, where it was obviously traditionally an Afrikaans university, the only people protesting against it were white Afrikaans speaking people against the ban of Afrikaans. And then the blacks were for it, and the colored people, they did nothing. So they're always like, we're Afrikaans too, but they don't ever do anything for it.

But also, that's just an interesting side point. Now, the thing is, I have a fear that they're going to make it like not a, because they've hijacked the independence talk, for the most part, the ULA. So the thing is, if the UN, I know that, for example, there is a Masonic Afrikaner group called the Furkaners in South Africa.

They're not Mason, so to say, but they're very Masonic in nature. And now what they're going to, I know that they have representation in Belgium. So they're involved with the Belgian government, or to some extent with the EU.

So I don't know to what extent or what's going on there, but I know they have representation there. And they have, so they have their tentacles spread across everywhere. So it makes sense it's led by a Masonic group.

But the biggest problem that I see is that if we do get independence, then it's going to be under Jewish dominion. The Jews are going to have their way, in a sense, under the guise of them being Christian Afrikaners. And maybe even it's not, it's probably not because of the way that this umbrella movement, maybe it'll be like a multicultural independence.

Then we might as well stay in South Africa. Then it's just a waste of time. The Balkanized

nations as a means of destroying them from within by weakening their power.

Because if they had, at a certain point in time, if a nation, a white nation has a certain power block, then they deliberately create divisions within that nation. And then they create all these moral issues, quote unquote. And then from there, that justifies them in creating splinters, which in turn breaks apart the previous power block of whites and then enables the Jews to then put it all under their umbrella as their power block.

So it's the assimilation protocol there. Yeah. But yeah, it's just very sketchy to me, the independence movement.

And maybe it's best to stay away from it for now, because like I said, it's completely Judaized, you know, with Hindmarks. There might be good intent. Most of the people are probably good intention, probably.

But the problem is under Jewish auspices. Hindmarks is a Kepto Jew. So the thing is, I'm very skeptical about this independence movement.

And unfortunately, because they're like the voice for, like I said, they represent the mixed race people and the white people and their various independence movements. And if the EU is going to back someone, who do you think they're going to back? Yeah, they're going to back these people, the ULA, right? So it is kind of a sad thing, really. And here he has, and look at this, look at this, look at this flag.

It's like, it's kind of like an American fucking flag, these. What the fuck? You know, if you look at that, it's kind of like an American flag, if you look at the flag. Right.

Oh, red, white and blue. So what is red, white and blue connote? That's sort of like. Well, that's more like the Dutch Republic flag, but then they have these stars, you know, these stars, they have what, eight stars? That's something to do with Venus, probably.

Yeah, that's not necessarily a bad thing, but I mean, like the star, I don't, I mean, why not? If you're representing Bur people, then why that flag, if you take away the star, the blue part with the stars on the side and you put green in, that would be the Vierkleur, the Bur, the Transvaal Republic or Zuider Afrikaans Republic flag. You know, so this is clearly not, you know, it's maybe like a way to, what is it again? What is it called? The revelation of the method? Maybe it's kind of like that in the sense that they're showing that it's not a true Bur thing. Well, yeah, yeah, that's what Jews usually do.

They'll take something and they'll distort it into a perverted image as a means of putting their kosher, you know, supremacist seal on top of things. You know, here's what you did, but now here's what we're going to do because we're better. That's the sort of Jewish mentality that they have.

Yeah. So, yeah, it's very problematic for me because, like I said, I can only see the Jews

promoting them and not like ethnostate, you know, so that's the thing. It's just going to be the same thing all over again.

Right. That's why all this is just meaningless. You may as well just subscribe to your Marxist ideology if that's the case, because that's what inevitably leads to this sort of conservative civic nationalist or, you know, limp-wristed, not even really white, but just a pretense of or a simulacrum of white identity that they put forward.

That's basically just cheese in a mousetrap for white people, that sort of civic nationalist, implicit whiteness type stuff. It doesn't really work because you'll still be attacked by the non-whites for being white anyway, no matter where you go, what you do. Insofar as there's a group of white people living in a certain area and doing certain things that non-whites can't insert themselves into, then you're necessarily going to be framed as a white supremacist no matter what.

Yeah. And in a way that's true, because that is white supremacy, because you're wishing to be segregated, because you look upon yourself, you know, you prefer your own kind, which implies that, at least in your understanding, you are supreme in terms of value. So, you may as well just be not even bother trying to play the game with these types.

Yeah. At most, it's just time and it worsens the situation. But yeah, here's a question from their site.

They say the ULIE prides itself in being libertarian. You understand? Yeah. So, here it says, libertarians strongly value individual freedom and see this as a justifying storm protection for individual freedom.

Does libertarians insist that justice poses stringent limits on coercion? As example, the people who left Europe due to religious persecution to settle in Southern Africa, only to eventually form the Afrikaner or Boer nation. The Hurtac was their act of total freedom and the absence of persecution was the core of libertarianism. Right.

They're trying to do that in Sayap here, too. Yeah. In Canada, one of the alleged nationalists is flying under a libertarian flag.

He's trying to claim that national socialism is somehow compatible with libertarianism in some way or something like that. Yeah. So, like I said, I've looked into this.

I looked into this when I got wind of it, which was years ago. And the kind of connections they had just convinced me completely that they were full of shit. And, you know, as you can see there, well, like I said, the libertarian might be a little bit better than living under the ANC, but it's eventually going to unravel into the same thing over again.

Because from what I understand, there's not going to be a racial basis to it. No. Because right now they pretend that there is going to be a racial libertarianism.

Right. However, if that is the case, if that is the case, then why are they working with these colors? Because neither of these groups are going to succeed on their own. So they're probably going to make a white and colored state, you know, so white and mixed race state.

So it's the same fucking thing all over again. And once people start saying, oh, well, anything racist or anything against Jews, they're going to fucking kick them out. It's the same stuff all over again.

That they can justify getting rid of all their opposition by pretending to create the solution. And then once they get enough gullible whites on their side, then they can do that. Yeah.

Like I said in a previous installment, you have the Burstart. You know, they're a different group and they've been existing for a long time. They want the Bur Republic, not an Africana Republic.

And let me show you. Because even the name Africana, isn't that mainly just a linguistic term? Yeah, it is. Unfortunately, now it is more of a cultural term as well and a general umbrella for Africana speaking peoples and white people in general.

Although in more liberal circles, they consider niggers and blacks and colors to be, colors being the mixed race once again, they consider them to be Africaners as well. So like I said, unfortunately, you can't divide the white Africaners into Cape Dutch and Bur in the way that you used to be able to, because it's now a complete amalgamation. And that's why I warn against these things, because this is what has destroyed my people and our entire history and our entire destiny was this fake identity.

Just fake Christian identity and now it's just fake libertarian identity or whatever other ideology. It's all ideology and magical culture, but nothing rooted in anything organic or real. Well, the thing is, the Bur people are real and the Cape Dutch people are real.

And the Africaner, like we could have come together as a folk, because we do have similar cultural underpinnings. We do have, of course, the Cape Dutch were people who did not go on the track. So we had, we were genetically relatives, but ideologically much different.

We were very militant people, very independent people, and they were very submissive people. So the thing is that these people, when the Bruderbund started pushing this Africaner thing that, so like I explained, the Mulder invented this term and as a result, yeah, Lord Mulder, he didn't invent the term, but he's the one that started applying it to all, to Bur people and Cape Dutch. And so, and this was promoted by them to weaken the Bur people, my ancestors, because, you know, now they would be mixing with the Cape Dutch people who are more docile and accepting of English rule.

And so now the thing is just, it could have been, it could have been made into a real folk or at least partially real. The problem is that when the Bruderbund took this over, like I said, they used it to their advantage to overthrow the English rule in South Africa. The problem is that when you, when they were forming this identity, it wasn't formed based on history.

They denied this Bur thing and the Cape Dutch. For example, you wouldn't learn that, you know, the people, 23,000 of them fought against the 40,000 of us, you know, for the English. You wouldn't learn that kind of stuff that we were actually, you wouldn't learn that, you know, people, Paul Keer, you'd learn about Paul Keer, the president of the Zuider Afrikaans Republiek, but you wouldn't learn, for example, that these, these Cape Dutch were actually frowned upon and banned.

If they were skilled professionals, they were banned from the Zuider Afrikaans Republiek, the Transvaal Republic, because they were considered different people and he didn't want them to take his people's jobs, right? Because we were different people. And so this was, this unity was promoted, this new identity was promoted by false means. So like false history.

So anyone who could see, you would go back into history and look at it, would see that, wow, they really took like the worst way to try and unify us, to kind of, and to do that, they had to deny Boer people their heritage, you know, and stuff like that. And I sent you a picture of Van Tonder, Robert Van Tonder, he's from the Boer start. Now they've been, you can see here, here's a nice emblem of theirs where they have, they have the Boer flag, the Transvaal flag, in the middle with a barbed wire, and around it you have a communist symbol in a blue Star of David, you know, and they have the new South African flag.

And you have the Boer Afrikaner Volksrat, which is also a compromised organization. And, you know, I don't agree with all of their stuff. For example, I'm not against Urania, they're against Urania.

They're against FIA F+, which is Volksfront Plus, which means Volksfront Plus, which is a party which was created by the guy who fucked over Treblanche, if you remember our talk, Constant van Heunen, and the ANC and the UN. So they're against this kind of stuff. And ideally, these kinds of people, you know, the Boer start kind of people, they would inherit, they would be the ones that, you know, would be supported by the EU.

But of course, they have to create control opposition, right? So that's why you have the ULA. And of course, many people just don't think that way. They don't see that, of course, well, these people are famous, and they're rich.

And, you know, they are bigger than the Boer start. So, you know, we must support them. They don't understand that fucking these people from the ULA, for example, and

Heinemarck's movement in general, they might say they're Afrikaner, they're, you know, they're Afrikaner in the sense that there is an Afrikaans language, and also Christianity, they're not in the folk sense, Afrikaners, and they're not interested in building or in shaping any kind of independence based on like the folk, the race, the culture, the language, you know, the history, they're not interested in that.

They might doubt it, you know, sometimes, but there's no, like I said, libertarian. My ancestors were never libertarian. You know, that's a very, very American word.

Yeah, it's pretty funny. If you were to ever go back in history and present these sorts of ideas to the people there and say, oh, we're the same as this nigger because we're libertarians, then they would just be laughed at, anyone who would make such a stupid claim. I think still, you know, most white people are not really as stupid as that, that they actually believe that sort of thing.

They're just, you know, they feel the pressure put on them to have to agree to that, and if they don't, then they'll basically be, you know, ostracized and condemned. Either that or else, they're like most of the upper class, they're actively involved in genociding their own race. Yeah, and also, you have a lot of communist Afrikaners these days, but like I said, this is mostly from the Yeris Traitors of the Folk.

In Afrikaans, they're called the Volksverreiers, which means the Folk Traitors, directly translated. And they're from the University of Stellenbosch, you know, formerly Afrikaans University, formerly Nationalist University, where many nationalist figures went, you know, and like I said, one of these institutions that turned their back, here's like a picture of them, saying, oh yeah, AfriForum doesn't speak for us. So I'm not against AfriForum and that, I'm just, I just hope they don't make any alliances with the ULA, you know, because they're essentially, like I said, they're a bunch of fucking commies and Jews and like I already mentioned, my fears, you know, about them.

Right, so that's the problem with the class, people like that, who just want to have their leisure life. I want to get a sense of importance by going along with this agenda, the globalist agenda, because they understand that that's a necessary condition of elevating themselves in society, and that if they don't do that, they won't be able to have, you know, jobs working in some government office or in some institution where they can have control over other people's lives. Basically political whores.

Yeah, and these are, like I said, they are mostly rich people these times, you know, because of course they can afford to go to universities to be brainwashed in the first place, which most people can't. And most of those universities, they serve as Trojan horses in communities too, when you set one of those up, it becomes like a brainwashing Marxist indoctrination institute. Yeah, that's a danger of those sorts of institutions.

So even though they might be beneficial in some ways, they always come with the

kosher strings attached to them. Yeah, also like the thing is, these kinds of people will of course be, if the ULA gets their way, of course you will have these kinds of people in them, you know, you'll kind of be just like the US, you know, with only white and colored people, and they'll be debating their democratic and republican bullshit, you know. So that's, yeah, it's really, it's really disappointing, but that seems to be, like I said, I don't see them supporting the Burstad, you know, they're too, they're too true to what really has to happen, and they're too anti-Jewish and pro-Burr.

Whereas the ULA and Heinz Marx, you know, they're a bunch of, you know, Jewish plants among Afrikaners, and like I said, they already have connections, and it's a problem, you know. That's, if there is independence in South Africa, it's going to be under, you know, Jewish rule, unfortunately. Yeah, so you think that they're going to be likely to achieve success with their plans? I think that there is actually a chance for that, though, because the way that I see it, the Blacks are so, so, you know, the Jews want to kind of provide themselves like a good living and live above, you know, other people, but even in South Africa, you know, less and less people have money to be rich, and, you know, so the upper class is not only the middle class that's dying, it's also the upper class.

So, of course, the Black rule, at some stage, it was good for them. Now, I think, and you see this with all these kosher nationalist groups in Europe and the US, and I think they want to reinstate, for the most part, they want to, at least some faction of them, want to rule over white people again, you know, and not have, you know, this kind of deterioration, but it's obviously going to result in the same thing, because they have to cover their backs and cover, and call it libertarianism, where you can't criticize Jews, you know, because that's just ridiculous conspiracy theories, but it's just going to result in the same bullshit over and over again. But yeah, I do think that, I do think that actually Jews are backing our independence, and because they want to rule over us, you know, they want to have, and they know that in the beginning it might be a little hard, but then eventually they'll be able to just rule over us again, you know, because ruling over the blacks aren't as beneficial to them, because they just burn and destroy everything and are unpredictable.

It could also be the case that they're trying to create the facade of nationalism amongst Jews, and associate themselves with nationalism in that kosher sense, so that they can use the whites to attack the blacks in a race war, and then just do away, like I said, referencing the Jewish quotations, that, you know, they're just going to eliminate them when they're done with them, and they're just using them as a means, as a destructive mechanism to destroy a previous culture of whites, and then they can install their little colored regime like South America. Yeah, well, that could also be, you know, you know, they do have these kinds of movements in South Africa, which are Jewish people at the head, or not Jewish people, but at least traitors who used to work for the government. I talked about the Muro Legion before, which is this group, this supposedly militant group, but it's an Anipat group, and the leaders are former government employees who used to

work for the police, you know, so yeah, and they wanted to incite a race war in Sienakal, and that incident in Sienakal, but yeah, nobody took their bait, so most people, at least, at least people didn't take their bait, so you know, there's some hope, but yeah, like I said, I don't know about the independence movement, I have very little hope for it right now, because of the, maybe even if, for example, whites can exist here, and you know, keep building up stuff like Solidarity is doing with these universities, and having an economic fight back, and if the blacks can leave us for the next 15 to 20 years, while the EU collapses, and people leave the EU, well, that could be beneficial, because the thing is, I think it's the EU as a whole, the structure, you know, these bureaucrats in the EU that will, if there is a policy regarding South Africa, of course, it's going to have to come from there, and they're going to support the ULA, but if nationalism is on the rise in Europe, and you have at least people who are interested, I know that in the Netherlands, there are groups that, obviously, in the Netherlands and Flanders, there's a lot groups that are very sentimental, and are very concerned about us, and stuff like that, and these, actually, in the Netherlands, like I said, in Flanders, you have about 42% of the population are voting, are nationalists in Flanders, and they're voting for independence, you know, so it's, they're the most truly nationalist society in Europe, and, you know, in the Netherlands, one of the biggest parties, a mainstream party, recently called out Nuremberg laws, and, you know, wants to give Afrikaans people refuge, and stuff like that, if these parties can be, if the group in Flanders, and the group in the Netherlands, like, if they rise, if they become more popular, and more powerful, let's hope that happens, because, like I said, if we can hang in, you know, for 15, 20 years, without any incident here, the biggest problem is the blacks are just so fucking incompetent in ruining the economy, like, like I said, we currently have load shedding, so it's like blackouts, because they can't manage it, they just destroy stuff, so while I say that, while I say 15, 20 years, and the next 10 years, I don't know if there's going to be fucking electricity, you know, yeah, that's the thing, so this is very optimistic, but to me, this is the best case scenario, if we can hold on for that period, and I know that, for example, Denmark, and the Netherlands are talking about very, they very frequently talk about leaving the EU, and if they can leave the EU, then if we could secure aid from them in the independence movement, and direct it to the, kind of like the Bureaustat people, you know, and not these Jewish funds, like the ULA, and stuff like that, if they can, if they can, like I said, if that is the case, that would be ideal, whereas if it happens sooner, while these places, these countries are part of the EU, then we're going to be fucked, because we're just going to be under Jewish rule again, Kepto-Jewish rule, so yeah, best case scenario, those countries, Netherlands, Denmark leave, South Africa, leave the EU, Flanders becomes independent, joins either as an independent nation, or join the Netherlands, and they support the right group, the right groups in South Africa for independence, and not the, not this ULA Jewish kind of front groups, which, of which there are many, you know, so that's the, that's the best hope for people, for real independence in South Africa, but of course, if you want to be a Christian sheep, or Christian bovine cattle, you know, then I suppose they don't care, you know,

independence under any means, even if it's under Jewish rule.

Right, yeah, that sort of mentality of a Christian is subordination. Yeah, and unfortunately, you know, you will never be able to divorce Christianity from people, that is just, it's just really sad. Like I said, many years I was trying to do that, you know, I wanted to join the RVAB and stuff like that when I was younger, but the thing is that they wouldn't accept me because I'm not Christian, and anyone, I lost a lot of friends because I'm not Christian, and stuff like that.

Yeah, it's the way it is more or less in all white societies, is either you're a Christian, or else you're a liberal, and there really aren't, or I guess libertarianism, which is just right-wing liberalism, you don't really have any choices beyond that, but in either case, you're forced to be an egalitarian, otherwise you don't have means to function in society, unless you're more further down the road, and the place is more like in a Germany or something, where they actually have some degree of racial consciousness, and you know, there are groups and organizations that exist there that you can actually participate in, but in society there really is no alternative, either you're Christian or you're liberal. Yeah, do you have any other questions, Marfand? A question would be about the timeline, in terms of how much time there remains, whether that will even be possible 15 to 20 years, or if there's not instead, you know, much less time. My thought is that... Well, there's probably much less, yeah.

That's my thought, just given the rapidity of changes that have occurred in the last decades, or even the last several last months, obviously things are escalating to such an extent that you don't really have any choice, because once they start trying to forcibly vaccinate people, you know, are other people going to tolerate being subjected to vaccinations, or all of them? No, they're not going to force vaccinations, yeah. But I mean, in general, in all the white countries, and once that happens, once there's pushback, and once there's enough chaos going on, would that not just lead to a chain of dominoes being knocked over? Like, if in the States there's race riots on the part of Negroes and Mestizos, once that occurs, then will that not lead to the chain of dominoes of economic hardship all over the world? And then from there, that will just spiral into revolutions and wars between nations. That's my anticipation of what will occur.

Yeah. In South Africa specifically, I don't know how long it's going to last, you know, because the biggest problem is, of course, the blacks can't manage the economy. Of course, we're excluded from the economy, but that has been the case for, well, this is 2021, the race laws were about 2008, so it's been like 13 years, people are used to it by now.

The biggest problem is that they can't keep the lights on, the electricity on, and of course, because they're communists, this is what people don't understand, they're black communists, they might be a part of a democratic society, but they're communists, and

they were always communists, and because of this, for example, I have load shedding now, right? We have had load shedding since last Thursday, and when it first happened around, I don't remember when it happened, but when it first, it was about 2000 and between 2010, 2013, when it happened the first time, but when that happened, it was constant load shedding for like over a year, where every day was rotational blackouts for over a year, and the thing is, now it's not as frequent, but now it's been going on for quite a few days now, which isn't a big problem, but it's just that they see that there's no blacks, they see that there's not enough electricity, right? Well, part of the problem is, of course, during apartheid, they were making promises to blacks of giving them free electricity and water, this is not sustainable, and in recent years, they've been talking about this, asking the people to please pay their bills, but the blacks don't give a fuck, like the people in the townships, they don't give a fuck, and if, for example, ESCOM, which is like the power utility, like the electricity provider in South Africa, when they go to cut off illegal connections to the power grid, then the blacks just intimidate them, and either they cut it and they put it back on, or the blacks just intimidate them and they run away, because you can't kill black people, that's racist. So, that's how these blacks are, and like I said, they can't manage it, they see that we have these energy problems, but they won't build new stuff, or they won't, it's actually very easy to solve, even with all of these freeloaders, and the thing is that electricity is very expensive compared to, it's not compared to international prices, but of course, I think the prices of electricity have gone up about, since the end of apartheid, it's gone up, I think it is 450% or 500%, so it's very expensive compared to what it used to be like, because like I said, we have to pay not only for ourselves, we have to pay for blacks and people who are off the grid, so have green energy, they're going to, there's actually a tax being talked about right now, where these people are going to be taxed to pay ESCOM, even though they're not using electricity from ESCOM, you understand, that's pretty much what communism is, it's just theft. Yeah, and like I said, that's the biggest problem, because while we can create these structures, the problem is that these structures only facilitate the religious in society, even if that's Afrikaners, that's a good thing, but of course, a lot of people are going to get more and more poor, there's going to be more homeless Afrikaner people, and then the other thing is, we can't be sure that, even if you build a business, how are you going to have electricity, generators are expensive, and having fuel for the generators is expensive, so it's their incompetence, it's not their direct influence, which is as destructive as their as their incompetence, and that's how funny it is, even though they hate us, you know, the thing that harms us the most is their incompetence.

Right, yeah, yes, obviously, with Jews you lose, and with non-whites you lose, so people will just have to learn the hard way, eventually, I predict more or less along the Turner Diaries, that something like that will happen, that there's no possibility of waking up most white people, because the ones that are too comfy cozy, they don't really care, they'll just go along with whatever limp-wristed conservative policies or libertarian policies are put before them to try to pacify them ideologically, make them feel

comfortable, and then from there, you know, more and more white people become more and more poor and desperate and so forth, so inevitably, the only thing that can be done is just to form basically like ox wagon sentinel type organizations without any Christian flavoring, or if it's going to be a Christian presence, then it would be only something along the lines of a positive Christianity, not something overly, you know, dogmatic, just some very nebulous generality, just like a veneer of Christianity to hook Christians in or to try to neutralize their opposition, depending on the demographic and where you are in the world and how many Christians there are. I just think with regards to Christianity, you know, I don't think you could ever win with them, it's not worth aligning with them anyway, it's just going to be a new Christian inquisition at the end of it. If you can use them, you can have them as cannon fodder, sure.

Right, yeah, basically, pretty much does lead that way, leads to a sort of dogmatic sectarianism, where if you don't agree with every jot and tittle of their interpretation of whatever they call Christianity, then you're persecuted and harassed, and that's pretty much what the whole value system of that is, is moralizing fetishism, obsession with moralizing. Yeah. Another thing is, do you have more questions, my friend? I can't really think of anything, but pretty much that's all we can do now is just prepare and try to form organizations and groups of our own.

Yeah, yeah, exactly. And not get infiltrated. Right, which is very difficult.

Yeah. And to try to do that requires some degree of funding or money, and how is that going to be achieved? Well, you could do a lot of solidarity, create your own trade unions and stuff like that. Also, you could also create a credit union.

Do you know what I mean? Yeah, you could create your own credit unions. Once again, that presupposes you have an infrastructure or that there are groups of people that you can affiliate with who are actually on your side. Yeah, yeah, fair point.

In places like where you are, the conditions are more extreme, so people recognize the danger more, whereas in countries where... Yeah, you can afford to be ignorant there. Yeah, or where there's less non-whites in the country, then the people are more passive and willing to just go along with whatever enables them to have their comfortable life. Yeah, yeah, I understand that.

That's mostly what's going on in Europe and the richer areas. Yeah, it's either richer areas or areas in the countryside where people just hide away from the multicultural problem, and then the political whores in the local regions will just bring in the non-whites anyway. Yeah, because they need voters.

Or just because it enables them to get some sort of government grant for whatever institution they want to set up, like a university or whatever, along with that. And then that serves as an ideological Trojan horse. They can bring in a bunch of international

students, and then the international students will just stay in their community, and then they'll just basically build power and enclaves, and then they'll bring in their family relations, and then pretty soon, you know, the thin end of the wedge has been driven in.

It's either that or it's some sort of international business or multi-national business that comes in there, you know, like a gross restore chain or something that hires non-white workers or some sort of food processing plant or manufacturing facility. Then they hire the non-whites, and then the non-whites, you know, they encourage them with drugs. The Jews will give them, you know, drugs and whatever, and then they'll start the drug trade, and then that'll further erode society from within, justify building up a police state, and so on.

So these plans are always being orchestrated, these Trojan horses. So the only solution really is just to try to, you know, basically build power that way. I always try to recommend to people to create private security companies, and then you can use that as a means of giving people jobs and then building power of a more effective nature.

Yeah, that makes sense. But also, like I said, it's important to have financial, have your own, you know, you need businesses. So that's kind of like why the Bruderbund was a good idea, you know, if you could have a good core ideology and not a Christian one, which is it's an ideal structure.

It beat the masons here, you know, it could beat them anywhere over there. So the thing is just, you need these kind of businesses. If you want advocates, you know, strong advocates, men, you know, you need to give them the economic choice, you know, because right now in a council, in a society where people are just cancelled, you know, with doxing, how they're cancelled, they lose their jobs, they lose their families, their houses.

You know, if you give, if you create like a secure environment for those people, then you will have more advocates, you know, so you can have like, if you can be quiet about it, about who you are, about what you believe, and you have a business, and you create like a chain of businesses, and they work this way, you know, and most of your, and you, you know, you, you are secretly on our side, you know, everybody shouldn't be vocal about it, because, like I said, people, you need like different, there's like different needs for an organization, and these people, we need these kinds of people to give people jobs and secure income, right, in case they get, get. Forming holdings companies and stuff like that, to pool resources and have mutual investments. Well, that's what a credit union is for.

It's, you use it for banking, but you can also use it for investment, like, for example, Solidarity, like I said, both to Afrikaans universities, maybe you know, build in universities with their own rules, you know, like, there you go, you know, you just shouldn't accept any money from a government, because that means that,

unfortunately, it's going to be more expensive, but it means that at the end of the day, the government will not be able to tell you what to do. Right. Yeah, you want to be as completely detached as possible from the system, using, I don't know if cryptocurrencies are really trustworthy entirely, because they can just be, maybe if the cryptocurrency is just used amongst your own group, but then that would have to be a very large group for that to be actually useful.

Whatever sort of means of decentralizing yourself. Yeah. I'm not, I don't, I don't really trust in cryptocurrency either.

But, you know, it's not really my expertise, not really my field. I did know, back in the day, I did, you know, you know, dabble in it. I made some money off cryptocurrency, because, you know, you could mine with your PC.

Back then, it could, with, obviously, with crypto back then, you could mine with your PC, with your graphics card, or your CPU. And so you could actually make money with just your computer. But of course, the more was mined, the less there was to mine, and the more effort you'd need to mine, and, you know, so it became, you needed these dedicated machines.

So that's, that's basically the, you know, all I know about cryptocurrency. I'm not sure about the algorithms. I don't trust anything that is not something that can be tangible in terms of commodities, in terms of investing and things of that sort, because they can just create an artificial crisis, the Jews and their cabal, and then they'll just crash whatever sort of infrastructure that exists in some, you know, virtual reality world.

They can just pull the rug out from under you at the slightest provocation, whatever justification they want to create, like the coronavirus. But if you're holding on to actual tangible goods, such as, like gemstones, collectibles, or precious metals, or industrial metals, or farmland, or, you know, you have to have something like that to serve as a basis for real, real wealth. Because wealth doesn't exist in a void, like in a crypto virtual reality, it exists in actually something that's a commodity that people need.

And if you don't have that, you don't have anything really. It's just basically an illusion. Of course, you can you can try to profit on that illusion, and then convert the money into tangible goods.

But again, it's only going to be so reliable. It's not as reliable as guns and land, which is obviously why the Jews want to take the peasants from the soil, as the Protocols of the Elders of Zion says. You know, we want to take the peasants from the soil, take all the land, which they've largely already done with their, you know, forcing people to pay property taxes, and using Monsanto and various other of these megacorps to buy up all the farmland, or force all the independent farmers to use their seed, which basically makes them serfs of the megacorps that are controlled by Jews.

Yeah. So, yeah, you need these kind of economic aspects to any movement. And just the thing is, if you don't have that, then you're always, that's what's happening everywhere else, you know.

Smart people can see it and they know it, you know, that these people, as soon as these people get doxxed, you know, many, it's not only them that gets destroyed, but the movements in general, because people are like, oh, I'm going to lose my job, which is, you know, people need to eat, families need to eat, you know, they can't, they don't live on ideals. They need food too. So, you need to, yeah, so you really need like smart people who have businesses, who have money, who are on our side, who keep quiet, but slowly start to affiliate with others and federate with other such businesses and provide a safety, like a safety net for these people, like stable jobs in case they get either way, regardless of public pressure, you know, who, and ideally these people would be involved with communities, very involved with their local communities, because the biggest problem is these international, these big, big corporations, they have no loyalty to anyone, right, but a smaller business might cater more to the interests or the desires or needs of a community and therefore they will, you know, once it comes to light that these people are, you know, supporting people who are not very liked, like National Socialists, so let's say you have a National Socialist movement, and it comes to light that your community store is like, you know, giving jobs to these people.

Most people, if that store or that shop, whatever it is, or that organization serves the community well, they won't give a fuck, you know, they'll just, yeah, but if you're like a witch hunt, the nature of the witch hunts, yeah, and these internationalists, these big conglomerates, in these multinational conglomerates, they're just very unnatural, and the thing is that they don't have this community-based relation, so once, of course, the problem with them is once one group starts petitioning them, oh, well, you give preference to this group, they'll just capitulate, so you need to really keep it, you need these institutions, but you need to oppose really these multinational institutions or bigger than community-based, of course, you're going to be in a federation of sorts with other businesses, that's fine, but you're never going to be, I don't think any of these multinational corporations are really necessary or beneficial to anyone except Jews. Right, yeah, you can see how, at least in North America, from my perspective, most of the businesses are all run by Jews, all these chain stores and multinational corporations, the franchises, they're run by the whole Jewish family, for the most part, and then they pool their resources together and mutually invest, and white people need to do the same thing to whatever extent they're capable of that, because obviously that's a source of powers, like the name of that organization, Solidarity, if you don't have any solidarity in that sense, if you're living a libertarian life, then you're just, you know, just like the whites now, and in the westernized world, you're a possessive individualist, and you don't have any affiliation with any of your own people, and you don't, you're not building power, you're just atrophying, you know, you're just living for yourself, and maybe your

immediate family, and from there it's just going to degrade, and you're just going to go down too, because you're a member of your own race, and if you don't have loyalty to your own race, then you just destroy yourself, because your existence is dependent on your racial existence. Yeah.

That's what they don't understand. Are there any more questions, my friend? No, that should be about it. I think that that was a fairly good discussion.

Yeah. We didn't really have any points or anything, so we just went with the flow, but I think it went well. I sent you some pictures and stuff, you know, but for the most part, I think we did well, and thank you for having me on your show again.

It's been a privilege. Good to have you on. And I hope your personal life goes well, and it goes better for you.

Who's to say what will happen in this world? You can never be sure. Yeah. Just hope for...