



Aryan

PRACTICAL IDEALISM

API: Black Sun Media (part 3)

Welcome to Aryan Practical Idealism, where we discuss and analyze concepts and ideas that can be implemented in trying to realize the 14 words for white survival against the enemy, the Jew and their slaves, the white race traitors, and the non-white muds. So, it's Axel Noyes of Black Sun Media Channel. How's it going? It's going the same as usual.

Yeah. So, what do you want to talk about today? Well, I read your book, *The Colony*, well, listened to the audio book. Yeah, unfortunately.

And there's some great ideas that I found in that you talked about the Pax Albus, which was, if I'm correct, it basically is that pan-national bringing together, you know, the whole race into one, like, state entity. Yeah, something like that. That was sort of the intention, like the Pax Romanum, you have that.

So, this would be Pax Albus. I don't know if that's a proper Latin or if it's Alba, you know, which is basically Pax White, which is like the white empire. I think that would be correct because, well, it would be Albi because, Album, sorry, because it would be peace of the whites.

So, that would make an accusative case, which would be, and of course, that would be the first declension. So, it would be AM, I think would be the more correct one, but my Latin's a little rusty. Yeah, I was never taught.

They don't teach us anything in the school system, so we can never really, you know, have the most polished grammar, like, you know, prior to the 50s, when people actually were taught that. Yeah, yeah. I study Latin on my own because I'm a total nerd and I do things like that.

Yeah, I actually tried that myself, I think, quite a few years ago, but I never really got very far. Same with math. I never really got very far in mathematics either.

Yeah, I've never been a math person either. I can't just deal with numbers in a pure irrelevant case, if you understand what I'm saying. Like, it's just this random math problem, but when it comes to, like, real life situations, yeah, sure, you know, I can do basic math, but I never was good in school with, you know, here's your worksheet, there's all these stupid math problems you have to do, here's all these word problems that are intentionally written to be as confusing as possible, plus they're commie core, you know, so.

Yeah, for me, I'm older than you probably, so I never received that commie core at all, but even then, you know, it's a distinction between, I think it was a guy named Ludwig Biberbach in the Third Reich who conceived the idea of Deutsche Mathematik, German mathematics, in contradistinction to Jewish mathematics, which is somewhat similar to

Oswald Spengler's decline of the West, his conception of that sort of thing, so that there's no such thing as really mathematics per se, it's just a certain language or, you know, conceptual system that is based upon the consciousness of a certain racial group, and so the Jewish mathematics is just algebra and this sort of abstract system of ideas or, you know, numbers and so forth, which is more like the Magian soul, whereas the white mathematics is more geometry and functions, and it's more dynamic, it's the Faustian soul, so that's, you know, quite distinct. I could, you know, find geometry and things of that sort to be somewhat more appealing than the dull twisting of numbers and so on in algebra. Yeah, algebra gets pretty nuts.

I never got that. Geometry, I agree, it's a little bit more understandable. Yeah, it makes more sense.

There's not so many arcane and stupid rules about this variable and that variable and, you know. Yeah, so that's sort of like a reflection of our soul, is a more dynamic orientation where the Jews are more this sort of static, you know, everything's just a closed system, like Spinoza's philosophy or their religion is just sort of like, God made all this and that's it, now it's just praise, praise, praise, or praise yourself, and control everything, everything's got to be controlled, micromanaged, and then it just falls apart through this sort of micromanaging, you know, this entropy, I guess, is the term. Yeah, too much order resulting in stagnation.

Yeah, basically, that's what their whole orientation is, it's just a death drive, sort of. But it's also interesting because they, to get their foothold in, they cause a lot of chaos, you know, and also going back to like the abstractness and all the stuff with algebra, you know, that's another thing, it adds just more layers of meaningless drivel to just something that can be explained more, you know, precisely and more simply. Like, there's, I remember in high school, like, there were these algebra problems that we had to figure out that I could figure out using, well, not using algebra, just more basic math, and then it just begs the question, then what's the point, you know? Yes, needless complexity, which I guess is sort of like a sign, a signifier of the Jewish drive for, you know, the sort of, I think what Heidegger called world fear, that they're always so paranoid and self-protective that they try to weave all these little protective abstractions around everything that they touch or have anything to do with.

And so it's like this strange means of protecting themselves against the unknown, maybe, or trying to give themselves some sense of security through wrapping themselves up in this matrix of entropy, of finitude, that just closes in on itself and destroys itself, because there's no dynamism in the system, there's nothing new coming in, so it just folds up, basically. That's their nature in a nutshell, their psychology, or whatever you want to call it, psychobiology. Yeah.

On Heidegger, though, on being in time, that's the book he wrote, right? Well, he wrote a

bunch of them, but that's his main book that he's most known for. Okay, so he has more writings, all right. Yeah, you can actually, if you want, you can get all his writings on that Zed Library site.

Yeah, okay. Most of his books are there. All right, because you mentioned him in our last conversation, and I've heard of him, but I hadn't, like, known really much about him, you know? So, you know, I kind of, I looked him up, I kind of just did a basic, watched a few videos about him, downloaded that book, and I put it in my reading list for later when I get through all the other books I have to read in.

Yeah, it's pretty complicated. Yeah, I noticed that that's something that people commented on, was that he had a very complex way of explaining more simple ideas, that's how they put it. Yeah, well, basically, if I could synopsise Heidegger, not to say I'm an expert, it just appears to me to be sort of a Gnosticism, like, being is, you know, the eternal realms or reality, and becoming is simply the demiurge, or is the time flow, the spatio-temporal, you know, chaos.

And that's what time is, is basically that. That's why the Jews worship that sort of Kronos, Saturn, the time lord. Yeah.

Because that's what they're all about, is the sort of finitude and time. And so basically, Heidegger is trying to get back towards, just like the, you know, the leftward turning swastika is against time. He wants to reconstruct the tradition, or get back through language, hermeneutically, to the traditions of the Arian, through sort of deconstructing the Logocentric tradition, which is the Jewish, Jehovistic, Jewish, Catholic, you know, system of ideas that has been pretty much the whole Christian tradition, I guess.

This Jehovistic, demiurgic imposition upon things, which is sort of embodied in things like Spinoza's work, or I guess basically just the Talmud and the Kabbalah of the Jews, sort of that Magian spider's web matrix of finitude that they sort of weave around themselves and venerate. And then, sort of like, they're these spiders in this web that are perpetually weaving all these various strands in the web, Talmudically, through laws and so forth. And it just, again, it becomes a tangled crystallization of consciousness.

So Heidegger wants to get away from that. He wants to sort of get back to an authentic tradition of the Arian, as opposed to inauthenticity. And the Jews are basically being towards death, according to him, so far as I can understand.

Because he never really wrote explicitly too much about Jews. It was just sort of like indirectly using terms like Yaquis, culture destroyers. So it's just sort of alluding to them.

And basically, he wants to, you know, sort of hermeneutically deconstruct the Logos, the Logocentric discourse, and then rediscover through creating neologisms, new forms of thinking, opening up new ways of thinking, rediscover the Arian tradition. And Julius Ebel

critiqued Heidegger, I would say inappropriately, in *Ride the Tiger*, which is sort of, you know, a superficial critique of Heidegger. And I think that, you know, Heidegger was a National Socialist for a reason.

And that philosophy is basically a philosophy more or less suited to National Socialism, not to say that it's got all the answers. But yeah, it's hard to get too much out of it, unless you understand it from that sort of anti-modernist Gnostic perspective, similar to Serrano's work. Yeah.

Well, and it's kind of like a reverse of what the Jews were doing with our traditions through critical theory, where they were breaking it up and finding new ways of thinking, but to put it towards the other direction. Yeah, that's sort of, it's basically like an ideological form of the war between, you know, the Arian and the Jew, Aegean versus the Faustian soul. And their whole orientation is basically the death drive and deconstruction and creating closed systems of control and power or knowledge slash power, as I guess that Foucault would call it.

But yeah, I think Heidegger's intention was to sort of open up that crystallization to something more broad in thinking that leads back to the origins, back towards a more openness, or I guess you would say a fundamental attunement to being, which is basically authenticity, which is sort of, you know, an adjustment of your self to your true self, I guess, in relation to the sum total of being and, you know, overcoming the spatio-temporal matrix, basically, which is what Logos is, so far as I know. But yeah, it's been a long time since I read any Heidegger to any great extent. And when I did, I didn't really understand it properly from that perspective, because it was way long ago, like in 2002 or something like that.

So, yeah, two, three, four. So, I cannot remember exactly all the details of it, but I should definitely reread it if I ever get a chance. But that's the problem, though, right at this time, you know, we need to really start implementing, you know, these ideas in a practical form.

So, that's what you'd want to discuss, too, as you were saying, before we got off on this tangent. On my part, you know, you're talking about the Pax Albus, or White Empire. Yeah.

And I think that, and Yaki, of course, talks about this in *Imperium*, that, and I carry on with the idea that we have to abandon nationalism in the traditional sense, and versus the idea of racialism, where we need to unite, not based on the idea of us being, you know, Americans, or Germans, or Swedes, or Nords, or Italians, or whatever, but as, you know, one race. And eventually, although I think this is something that would come in the far future, because I'm of the opinion that our civilization has risen so far, that has quite the long way to fall. You know, I think things are going to get pretty bad before they get better.

But centuries down the line, you know, I think it's, we're going to have this, sorry, something weird happened. Okay. I like to call it like the Fourth Reich, this, you know, the big unity of one state, of our whole race being under one state.

Yeah, well, something along those lines definitely is necessary globally for all pro-whites to be united. Not necessarily, at least, I don't know how that would come to be a reality to fruition through any particular formation, other than through a sort of like associate organization type of thing, which is totally decentralized, and so that nothing can be connected to anything else, just like nodes in a system that are not known how they're connected, but they are simply sort of like isolates. I like Switzerland's model, because Switzerland, they have Germans, French, and Italians living in one country, you know.

But each area, they have, the government works like a confederation, basically, where each section has most of the sovereignty. They make most of their own decisions. So, the French aren't making decisions for the Germans, and the Germans aren't making decisions for everyone else, but they do all come together to make decisions that affect the whole entire area.

Yeah, it should be sort of like, I guess, Julius Evola would call that an organic state, maybe, where there are different, whatever differences exist within the state, you know, they can be as autonomous as possible, to the extent that they don't intrude into the, or impede the existence of others. Yeah. So, yeah, ideally, but once again, there's always conflict that will exist, necessarily.

And I think that, well, yeah, you're right, there's going to be conflict, but I think that could be, I guess, systemized to like, like courts, or, you know, there can be a way to deal with conflicting points of view and conflicting interests without having, you know, white people kill more white people, you know. Yeah. I think, though, to start with that, at this point in time, that the best idea is just to have, you know, an international network.

I'm sure they exist to whatever extent now already, but I personally am not plugged into any such network, so I have no idea. But obviously, that sort of model has required the sort of totally decentralized units, small cells, lone wolves, in a, you know, in a non-violent sense, in a just, you know, activist sense for recruiting and trying to spread things. And I'm sure that's been going on for however many decades, only I personally am not involved in anything or know of anything of that nature, certainly not in Canada, which is a complete dead zone when it comes to any sort of racialism.

Most people here are completely brainwashed, liberalized types. Either that or they're the standard conservatard that doesn't have much ethnic consciousness. They're deracinated.

Yeah, they care about their pocketbooks. That's the only time when they complain is

when their pocketbooks hurt. And as long as the system keeps the money flowing to them, they ain't gonna do shit.

Yeah, pretty much. So obviously, you know, the only thing that we can do, unless we want to skirt the bounds of the law, the so-called law of the jog system, is basically just create associate organizations and then pool resources together and try to continue to recruit members who are reachable through whatever sort of organizational fronts that are not explicitly racist or political, as that rare audiobooks guy, Raw, had recommended in another podcast that I had with him a couple of times, that that way they can't shut you down and claim that you're a racist and so forth. I mean, it looks good on paper.

I don't know how well that is on practice, because if they know that, the system could probably figure out if, you know, it was just a front, you know, and they could probably find some, you know, if not an extra legal way of doing it, they could probably find some legal loophole of shutting you down. So I'm not saying it's a bad idea. I'm just saying it's not something I would rely upon, if you get what I mean.

Well, yeah, I'm not too sure. In terms of advertising, in terms of propagandizing and so forth, pretty much it would, at least in countries like Canada, it would have to go in a manner that is not pro-white overtly, probably. I'm thinking that that wouldn't be a practical or feasible thing to do in countries of this kind, because you know how in Sweden and so forth, they have the Nordic resistance movement that is related to the Nordic countries, but it's not necessarily overtly racist in its nature, but at the same time it's covertly racist.

So any type of traditionalist organization or something that utilizes things like the Dixie flag or whatever the case, but of course they can always call it racist anyway, right? So yeah, that's a problem. But I still think it's better to sort of fly a little bit under the radar in that regard, otherwise you're sort of, you know, putting your head up a little bit too high in terms of reaching people. Yeah, you could, I mean, no, you don't have to be outright pro-white, you know, but you could provide some sort of product or service that is specifically tailored to white people, you know, a thing that you know that only white people are going to be interested in.

So, I mean, work boots, because niggers aren't going to buy those or, you know, whatever. Yeah, it's sort of like an implicit culture that pervades the environment. And there are, of course, all sorts of, you know, implicit cultural spaces like that in certain communities in suburbia or in predominantly white towns.

You know, if you were, if somebody were to set up a security company, which is what I recommend to people do quite a lot, is to set up a private security company and then, you know, maybe you'd recruit for that company just a couple token minority guards or something like that. And all the other guards would be pro-white and it would work as a

cooperative organization where people could pool all the resources together and build wealth on that basis and buy land communally and so forth, like arable farmland and or whatever other type of property. You know, it could be basically like a sort of mafia type organization, not necessarily illegal, but, you know, a basically a sort of like a defense organization that could work with people in the trades industry and so forth, giving them super low discounts on security services and so forth.

And then from there, you could work with them maybe and try to recruit more members into it through spreading the word on the site and so forth, on work sites, you know, just to sort of, so long as you're demonstrating that you're giving breaks to white people or that you're, you know, giving preference to them, then it implicitly demonstrates your loyalties toward your own kind and that you're an advocate of that sort of value system. Because, you know, most white people are at least vaguely aware of what's going on, especially those who are, who have to have more personal dealings with those who are not white and so forth. Not the rich, upper class, bourgeois class too much.

Most of them are, you know, somewhat clueless, still tied. Yeah, because they're only, the only time they come into contact is with the blacks or they're like they're butlers or guards or, you know, people who are subservient to them, you know, just like white boys are subservient to them. Yeah, when they go to Virtue Signal, you know, give them some money on the weekend, some church thing or whatever.

There you go, non-white. Oh, what a good person am I. Yeah. That's one thing.

This sort of like, you know, the creation of, I don't know what you would call it in trendy terms, sort of like white spaces or white, you know, white culture that sort of pervades white functions that pervade the jog system that exists in a sort of subtextual way that can't be, you know, implicated as pro-white, but that are, that function in that way. I mean, yeah, but the system, I don't think the system is gonna be completely clueless to it. I think they'll catch on.

Yeah, the thing is, you know, that though. Yeah. I mean, people want to try something, but I don't know if I'd put like 100% faith into it.

Well, I think what would you have as an alternative, though, if it's not going to be an organization that's sort of like not explicitly racist or functions that operate in that same way? Well, that's why I don't really advocate for organizations. I don't generally advocate lone wolf, small cell on the lines of Bill Rice's concept of it. Because, I mean, okay, recruiting people, that requires a character trait that a lot of people, even a lot of people who are racially conscious, don't have, you know? Yeah, you have to be a sort of extroverted glad hander type.

Yeah, you have to, because how many people in your local area would you be able to recruit? Realistically, probably not very many, you know, because most people are

lemmings, and not going to get involved into something like that. No, I remember when I came here just a couple years ago, I was advertising on the net for like a nationalist organization. I was going to try to set it up.

And the only people who really responded, it seemed, were just, you know, police or something like that. Even though I used, you know, IP blockers and fake emails and so forth, the only responses I really received seemed to be, pumping me for information, who I am, and so forth. You know, a lot of fake, you know, the language, the wording didn't suggest that it was sincere.

Just seemed like they were trying to extract information. Yeah, and you got your people like that who work for various, you know, alphabet soup agencies, or private and investigative agencies, you know, that they just want your information ahead of time, just in case they can find some dirt on you or, you know, whatever, so they can throw you in a cage. Yeah, that's the ultimate goal.

And then that's why I discourage open activism is because we don't need people putting their faces out there. So when like a crackdown happens, which is highly probable, you know, they can go round up, you know, these people who have their name, faces and addresses out to the world, or everyone can see them or they can send their antifagoons after them or, you know, or they could just stalk them, like, all openly on the news, you know, you know, that whole social shaming thing. Yeah, I was thinking about, you know, recruiting people, not necessarily, well, basically just advertising for an organization, like a website, some type of networking, you know, website that anybody can use or everybody in the whole world at their local level.

And then all you have to do is just, you know, submit your contacts through an anonymous email, you know, leave a message on the website. And then from there, you eventually meet people in person and so forth. I wouldn't know how to go about it otherwise, unless it's just, you know, sort of people you meet in your daily life through basic conversations.

I think the best thing people can do on an individual level is try to get some sort of economical, some sort of skill that you could make a living on. Okay, this could be something stupid, simple, like baking, or you can learn welding, or, you know, whatever. Something that you can look for self employment on.

I think that's a a big thing, because you don't have to be openly racist, or not when you're just working on your own. So you're on your own, you're your own boss, sorry, you're your own boss. And you don't have to take orders from the system.

Therefore, the system can't threaten you, you know, job loss, when you're self employed, they can't take your job away from you. Yeah, especially if you have diversity of skills. Like if you do seasonal seasonal work on like a farm, or, you know, you're a ski instructor

or something, and then the rest of the time, you know, you're doing freelance computers, work or something like that website development, or, you know, you can a variety of things where you're not known, or you're not, you're not capable of being shut down or fired by if you're not politically correct.

Because obviously, any government job, you're going to be immediately scrutinized endlessly. And if they ever find out you're a racist, then you're going to be immediately fired. And they've got all sorts of ways to probe you and set you up and so forth, and play their little games with you.

So that seems to be pretty much a necessity of the times to have sort of independent, total independence to the extent possible from the system. And yeah, marketable trade skills are obviously essential. Yeah.

And I mean, in your idea with starting the business thing, I mean, I would advocate that in the idea of, you know, self employment, owning your own business, but being able to give jobs to, you know, the white 15 year old, or the white 16 year old, you know, so they can get a job, learn discipline, learn how to work hard, you know, you can instill those values into them. So you might not be able to be overtly racial, but you can instill those ideas that a proper white person should have that are not taught in society these days. So you can be like an influence over people that way.

And as you build trust with the person, then you can gradually indoctrinate them with this sort of pro-white ideology, very subtle at first, you know, just give them things like David Lane's 88 precepts, or, you know, various philosophical, shorter philosophical works or something like that. Yeah, you could do that. Or putting them in an all white environment too.

We'll do it too. You know, it will be more subconsciously than consciously, but putting them in a proper environment, not in this Jew tricks, you know, taking them out of the Jew tricks for a moment. Yeah, the idea should be to create a sense of community and a sense of belonging of a sort of corporate kind.

So in a way, you want to create a sort of corporate cult, for the most part, not necessarily an actual cult, but not necessarily not. Because it could tie itself into an organization that would be sort of just loosely, you know, not formally affiliated, but just that you could hook up with through your work. Like with a security company, if there are security guards working there, then they see that you're doing good work to try to help them.

And, you know, they understand what's going on in the world, because they have to deal with the non-whites, you know, in a capacity of a security guard where they're treated like garbage. So they can pretty much understand what's going on. And from there, it becomes more, you know, ideological indoctrination and hooking them more into a

propaganda wing of like a totally separate organization informally.

Yeah. But I, outside of that, because, you know, not everyone has the capital and the ability to start a business because you have to get the business license. Yeah.

It's important to probably get some sort of degree in business. And that means you have to go to some college that you're probably not going to be allowed into because you're white, you know. You could take it through distance education too.

That's probably the best bet. That's the conclusion that I'd come to years ago, that there's no point wasting your time in person in any academic institution, unless you're taking very hard trade skills that require in-person learning. But if what you're taking doesn't require in-person learning, then you should take it through distance education.

Ideally, milk the system and get student loans. Even if you have to get in debt, that doesn't really matter over much, I would say. And then from there, you know, you don't really need a business degree necessarily to start up a security company.

You can actually take security management courses as well. What would you need to do is just basically apply for a security job with a security company. And then from there, get some experience.

And then from there, you can just splinter off with guards that you work with and just form your own security company as a cooperative organization. And then from there, you can just keep on hiring more guards, giving them higher wages and charging clients a reduced price. And that way, you know, you're going to be getting more business, you can grow your business through that sort of predatory pricing type thing.

Yeah, you can out-predator the Jews, you know. Yeah. Well, you can take them out of town.

We have to take a page out of the playbook of the Jew, you know, the way they got power through mafia-type tactics. So in a way, white people have to operate as a mafia, not necessarily illegally, but, you know, they have to have this mentality of kind of the same way that Jews do, although you could argue that this is their country, you know, they're not in a foreign land. This is their land by this point, you know, that we're the ones that are the outsiders.

So we have to work together in that type of mentality. Yeah, it's basically in-group preference and exclusivity, and exclusivity or excluding all those who are not within your group, except insofar as it can be used for your group as a collective unit. So dealing only with those who are, you know, not white or those who are anti-white or Jews, only to the extent you need to, and always with extreme caution.

But using that sort of facade, you know, gray man strategy, the facade of whatever

friendliness you need to put forth as a means of, you know, potentially of disengaging any suspicions or, you know, disarming them. Have to use cunning strategy, I guess, to appeal to them. Yeah.

But also, another, going back to your colony, if you don't mind. Yeah, go ahead. You talk about Latin being the lingua franca chosen by the Pax Albas as a kind of a language that everyone could communicate in, so, you know, Germans and English and so on and so forth.

You just have one language to communicate in, and that would be Latin. And I really like that point that you made in there. I think that would be a— That's what Ben Classen advocated in the creativity movement as well.

Yeah, yeah. And that's in the second volume of Nature's Eternal Religion. Yeah.

And I like the arguments that he makes in that, too, that it's a very systematic and logical language. It's also, it has a historical basis to it, too, you know. It's the language of, you know, the Romans, the first, you know, white global empire, as Classen puts it.

And of course, it was carried on through the Middle Ages. The first one that we know of that we can speak the language, because there were other ones, like the Sakae and so forth, or the Scythians, way before that, and the Egyptians, but we don't speak their languages now, so. Well, the Egyptian that a lot of people talk about today, that's a, it's a Semitic language, and I'm sure that's the language that replaced the original Egyptian, which I don't know if we know, you know.

I heard that the original Egyptian language was Sanskrit, because it came from around Sumeria and so on, and that apparently was what they spoke in Sumeria. Um, I don't know, because didn't the Old Kingdom, I'm not sharp on Egyptian history, so, but didn't the Old Kingdom start kind of before the migration down to India, in that area? Well, I think that what I had heard is that Egypt, I'm not entirely sure if I can remember, but I think Egypt was a colony of, it was a colony of Sumeria and, or of Atlantis. But it's cloudy, I don't remember exactly the details about the specifics of that.

I remember reading recently in Bill White's *The Tradition of the Mother*, he was discussing that, but whether he's correct or not is a question. He was saying that Egypt was a colony of Sumeria. Okay.

But, be that as it may, Latin is basically the, you know, the oldest language that can actually be spoken, that we know of. Yeah. Because Ancient Greek can't be spoken.

Well, you know, Ancient Greek, I'm pretty sure they knew how, well, we don't even really know what Classical Latin sounded like. We have some good guess and, you know, ideas of what it might have sounded like. But, and it's nothing for certain, because, of course, we don't have, like, an audio recording from the period, you know.

But they did give us, like, some hints on what it might have sounded like, like the V sounded like a W, the U was U, the C never made a S sound, it was just a K. So, it's sort of like a Germanic language. Well, yeah, the Indo-European languages, they, well, they come from the same, you know, the same group. So, of course, there's different phonetic things that would, there would be, sorry, there would be the same phonetic things that would be come in line with all the languages.

But, actually, German has, Germanic languages, see, Latin didn't have the, I think it's called the dental fricative, which is the th and the th, voiced and unvoiced. But the Germanic languages do, and Greek has the th sound, and Delta actually would make the th sound, and the old Greek. But, yeah, Latin had a little bit, I think Pierce described it as a more of a masculine sound than Italian, which has a little bit more of a softer, more feminine sound to it.

You know, it has a little bit more of a flow, Latin's a little bit more boxy, if you see what I'm saying. Yeah, it's more logically structured, I guess, what do they call it, an inflected language that somehow, you know, in a way reversed somehow, like in terms of the meaning of it. Yeah, if you say canto, that means I sing, you know, while in German you would have to say ich singe, you know, or in English you say I'm singing, or I am singing, which actually the helping verb I am comes from Celtic languages.

Yeah, and those are more effeminate languages, they're more lyrical. Same with Greek, I'm pretty sure the ancient Greek was more of a feminine type of thing. Yeah, it sounds a lot like Spanish, surprisingly.

Yeah, at least that's the way- Especially modern Greek, too. That was what it was rumored to be in ancient Rome, is that they looked upon the Greeks as sort of effeminate. Effeminate.

Yeah, a lot of the Roman upper class in the early days, you know, while they were at war with like Pyrrhus, so before the Carthaginian War, when they were so kind of conquering down through Italy, they saw the Greeks as degenerate, you know, they didn't like the rhetoric, actually Greek rhetoric for a little bit was banned in Roman schools, they didn't like a lot of aspects of Greek culture, but the more they mixed in with the Greeks when they conquered, because the Greeks had settled southern Italy, and modern, not Sardinia, but Sicily. Yeah, it's where Abel is from. Yeah, so the more they ruled over them and had more contact with them, the more Grecophile they became.

Yeah, they became more assimilated. And then, of course, the Roman civilization largely degraded through not only allowing the plebeian class to propagate endlessly as a sort of breed stock source for their culture, so that's dysgenic. And then also the invasion of Near Eastern traders, Arabs and the inevitable Jew came in there, and then from there, it just, you know, became a sort of like today's world, you know, the ancient Rome of today is why America, America, and that's, you know, the same thing that the Jews do

everywhere, they come in and they contaminate the society, and then they create degeneracy, and it falls to pieces, and they try to steal all the wealth.

Then they get kicked out or whatever the case, or they run away to another place and then claim they're victims, start the whole process over again. The decomposition, the ferment of decomposition. We need to end a cycle by getting to them to the last frozen embryo.

Yeah, maybe, who's to say? I'm not at liberty to say anything of that nature, but who can say what will be the solution? I know Miguel Serrano said that, you know, the solution to the Jewish problem is either they go and leave and live in Madagascar or something like that, and or they assimilate against their racial laws so that it destroys their genetics as they are, you know, against their halakic law, that way they can't be controlled by whatever dark forces that they operate with, or they're just exterminated altogether. So, you know, those are basically the trident solution there, three-pronged solution. One or the other, multiple of them.

But as to the language, the Latin language, that's obviously, you know, still more or less contemporary in terms of educational curriculum. It's still being taught, still sort of being kept alive a little bit, although it's on life support, and that would be a good unifier for white people. But I think with languages at this particular instance in time, you know, not just thinking in terms of the future, but what needs to be developed is like a cipher code for Aryans who can, you know, use that as a communicative means to avoid, you know, being understood, basically like a gang has, they have their own language.

So somebody's got to create some type of language of sorts that's not known to the Jews or can't easily be known to them. But of course, it could always be deciphered, but. Yeah, that's also the other thing is for it to be able to go the longest period without being deciphered, it has to be in the hands of kind of like an elite, you know, you can't have too big of a pool of people that know about it.

Yeah. Because, you know, somebody's going to talk, somebody's going to slip up, you know. Yeah, cryptography in the more classical sense is what's needed, as well as cryptography of more electronic type to, you know, encode the messages and so forth.

Somebody's got to create some type of totally distinct system, not based on available language, available symbols, but something totally distinct. And that would definitely be nothing that I could do. Just throw the ball to someone else there.

I've thought of doing something like that. And originally, I wanted to take like hexadecimal. You know what hexadecimal is, right? Something to do with number six or something? It's kind of like an alternative to binary code.

OK. And it's kind of a complex thing. And it's something I understood better when I was

kind of looking into it.

And I think it was eighth grade or whatever. So I don't all the way remember everything about it. But it's a code that you have these numbers that convert into letters.

But these numbers are, it's not just like A is one, B is two, you know, etc. But it's bigger numbers that convert into letters or other numbers. But you kind of like, you add them together, I think.

And there's a mathematical way you can take that larger number and separate it down into smaller components, you know, to get the message. Oh, yeah, that's interesting. That's sort of like what the Jews do with their Kabbalah, I'm pretty sure, where they convert the numbers into letters and letters into numbers.

But it's a type of computer code that's used. Yeah, somebody were to make some type of code like that, like an actual program that could be exclusive to white people. And then, you know, within whatever organization, then they could just, you know, plug it into whatever message.

And it would become encoded somehow through electronic communications. Yeah. I like Pierce's idea in the Turner Diaries with that code, where it's a number based system.

And each number is basically a short message. And every so often, the numbers rotate. But all you need to do to know the new rotation is just to know one answer to one of the numbers so you can do the math.

And I've looked into some codes like that. And I think that's something kind of akin to what the military uses, sort of. Yeah, it seems like something sophisticated enough that wouldn't be too easy to decipher because it's always changing.

Mm-hmm. So they can't, unless there's some sort of key or some type of, I don't know, axiom or something that they can decipher on the basis of that. If it's not something completely randomized somehow, I don't know how that would be done.

But I'm no expert in coding or cipher. So yeah, somebody should definitely develop something like that as a, you know, some type of means. Yeah, I'm not a pro at that either.

My interests, I shouldn't really say interests isn't the right word, but my knowledge usually falls more into like the hard linguistics of things, not the being able to make an abstract code, if you see the difference, you know. Yeah, that your thinking is more oriented toward, I don't know, empirical reality more than anything, whereas the abstractions is more a Jewish jugglery of concepts, like with their numerology, where they're always adding and subtracting their numbers and so forth, flipping around. Yeah, but I think that, what else was on the list? I have a kind of a... Well, I've got the list in

front of me, if you want me to just go down it to discuss the topic.

I put unity of church and state, I'm trying to remember what I... Oh, okay. So the idea that this is kind of like enlightenment idea that religion and state should be separate, but according to Aryan tradition, they're actually kind of two sides of the same coin. I think that's what I was trying to... Yeah, yeah.

Are you sure that Julius Evola's conception of the Aryan tradition was more like, so far as I can remember, I don't really know entirely, but his conception of the society would be like a Kshatriya warrior aristocracy more than it would be a theocracy, because he construed the theocracy to be more like a sort of a priestly caste, like a Jewish lunar conception, lunar spirituality, instead of a more solar, uranic spirituality, which is more a masculine form of that. So just like in Peirce's The Turner Diaries, they have the order, but the order members are like military people. They're high-ranking, powerful, active people that aren't just doing their priestly caste mumbo-jumbo like a rabbi or something.

They're actually engaging things in a very active manner. They're men of action. They're not just these sort of intellectual estates that just sit around and memorize their Talmuds all day.

Yeah, they're actually making that comparison between the rabbi, the Jewish priest, and then with the Aryan priest. For example, I'll use Caesar as an example, because he was the Pontifex Maximus. That was an elected office.

You had to be elected to that office, and he had a subordinates that were called the, I think, lesser Pontifex, Pontifex Maximus, the great Pontifex, or bridge builder. His job was to build that bridge between man and the divine. That's what the name implies.

And then he would have his college priests, but these men were, they were also warriors and statesmen, whilst rabbis are wimps. Yeah, unless they're doing some craziness, like irrationally going to a mosque and shooting people with an Uzi or something, like that Meir Cohen guy, or whatever his name is. Yeah.

Meir Cohen, or whatever it was. Or that, what was that guy in the 90s that did it too, that started with a B, like Bernstein, or something like that. Not too sure, but yeah, they said that there was, that was their means of communing with God, or something like that.

It was an ecstatic communion with God. Yeah, but how is there heroism in that? You're going into a mosque of unarmed people and just spraying them down like, yeah, you know, you're not fighting, you know, them armed in the streets. No, because you see these videos of these IDF guys, you know, running away with, from, they have, they have rifles in their hands and they're running away from Palestinian kids throwing rocks at them.

Like, it's stupid. I mean, it's not stupid. It's good for us if they're that much of a pussy,

but I mean, still though.

Yeah, that's Jewish courage in a nutshell. For the most part, he's an oxymoron. Yeah, but.

Yeah, obviously church and state, what would be called the church, whatever the name may be, you know, certainly not Christian. The church would be, the religion or spiritual tradition would be integrated into society so that society is a spiritualized society. It's not just, you know, oh, let's go and do some degenerate activity one day, you know, and the next moment we'll go on Sunday to the church, you know, wash away our sins.

Forgiveness. You know, let Jesus fill us with his warmth. Stupid Christians.

Yeah. Jesus is filling them with his warmth when he rapes them in the ass and, you know, injects. That's what I was alluding to.

Yeah. That's a joke I like to make with people at work is, you know, bend over and let Jesus fill you with his warmth, you know. Yeah, I guess it didn't need to be made too explicit there, but yeah.

Oh, I'm sorry. No, I mean on my part, on my part. But yeah, we understand the point that the society should be completely integrated in all of its functions, and it should also be, you know, self-sustainable so that all of the functions of society contribute to the whole and are essential, integral elements of that whole that elevate it to a higher level and, you know, develop that society to a more, a higher state of being.

So that even, you know, the lowly watchman, the lowly night watchman in the middle of the night, you know, so long as he plays his role well, he's playing his role in society. He, you know, he appreciates and understands that. He becomes that role instead of just, you know, being some guy who just shows up to pay his bills there.

Yeah, and also the whole idea of, you know, them having to go to church and beg for forgiveness. I've seen people point it out, it's that moralism. It's being a moralist, you know, you're giving yourself these high platitude moral standards that just your human nature is not able to do.

Like, Christians believe that if you look at another woman with, quote, lust in your heart, you've committed adultery. No, that's just your natural instincts. You have nothing to beg for forgiveness there.

Basically, Christianity is just a death cult, for the most part. There's no way you can possibly be a Christian and be alive, as Bill Rice said in one of his podcasts. As Nietzsche said, you know, they're preachers of death.

That's basically all it is. Don't do this, don't do that, don't exist. And then they just spend their lives staring out at people, you know, with this self-righteous look on their face,

condemning them and trying to pick out the moats in their eyes all the time, moat pickers.

So, yeah, that sort of control freak micromanaging behavior is thoroughly Semitic or Jewish, you know, it's Magian. It belongs to their soul, not the soul of the Aryan that says, whatever will be will be, live and let live. You know, let's just, you know, you're responsible for yourself.

You know, no God in the sky is going to save you. And, you know, it's not a religion or not a tradition of this sort of devotion or worship of external authority. It's just a practice of, you know, forms of behavior that conduce to personal development and the development of your collective in a beneficial manner.

And then in opposition to those who threaten that, pretty much that's the tradition of the Aryan or the Faustian soul is always questing for something higher than mere feelings and emotions and pathos, which is all Christianity has to offer. It's just a lot of pipe dreams, for the most part. Yeah, so this guy in the sky condemns you for a sin that your ancestors supposedly committed, who aren't your ancestors, but, you know, and you're going to go burn in hell for an eternity that he's going to send you to.

But, oh no, you're forgiven because he killed his son. That's actually really him, too. I don't know how that makes sense, but also I like to come back with Christians with the story of Abraham.

So to test his faith, the Yah monster, as Giuliani likes to call him, told him to burn his son as an offering to test his faith. I'm sorry, if I had a voice in my head telling me to kill my kid, honestly, one, I'd distance myself from my family. Two, I'd seek professional help.

I wouldn't go tie my son down to an altar and burn him, you know. But they'd go, oh, well, he stopped him. It's like, okay, fine, let's look at the story of Jebothah, where he prayed to the Yah monster for victory in battle, and in turn he would sacrifice whatever first came out of his house.

Well, what was the first thing that came out of his house? His daughter. Did God stop him? No. He sacrificed his daughter, it was a human sacrifice, to, you know, that piece of shit in the sky.

So, I mean, how is this deity, not even just an Aryan deity, you can't call them Aryan, you can't, you know, that does not fit with our soul, that does not fit with our psychology, but even in just a moral one, you know? Yeah, well, the so-called morality of Christianity is basically the exact antithesis of the Aryan value system. Our value system is based on creativity, it's based on positive, life-affirming transcendence of the spatio-temporal context, transcendence of becoming of this, you know, the world through a sort of striving against those forces which seek to destroy us and to degrade our soul and our

identity, whereas with the Jew, it's just passivity, it's, you know, they have that sort of what Nietzsche called the Chandall, you know, ass or apathy, you know, they just sort of lay down and say, oh, oy, oy, oy, Lord, magic man, save me. It's a result of their own feebleness of constitution, their inability to, you know, struggle against that which threatens their existence, whereas our traditional spiritual tradition is the solar uranic, it's the, you know, preserving oneself against the forces which seek to destroy us on a metaphysical basis, you know, that by virtue of existing, there's all sorts of countervailing forces that threaten to tear you apart, microbes and whatever else, you know, so we seek to strengthen ourselves, not just to sort of put band-aids on, like, you know, pseudo-spiritual band-aids that make us weak, we seek to empower ourselves.

Yeah, and that's a thing about Aryan traditions, I did, I have a friend, he got a new Mjolnir necklace, and he wanted me to bless it for him, so I'm like, yeah, sure, I will do that, and so we did the sacrifice, and luckily I had some meat, I make my own meat, I just take some apple cider, honey, and I boil it together, like, kind of heat it up, get it to a boil, and then let it simmer down, and then I'll put some, like, cinnamon and nutmeg in there, mix it in, it's delicious, and then some of it, sometimes I make a non-alcoholic batch, you know, for, like, you know, if my nephews want some or whatever, you know, because they love it, and I make an alcoholic batch for sacrifices. So I had some of that left over, and we went out, and I explained to him that the sacrifice isn't necessarily you pouring the meat, that's symbolic, the actual sacrifice is shown through your actions, it's through your heroism, through your manliness, through your virtues, that's where the word virtue comes from, it's virri in Latin, which means man. Well, it means virtutis, doesn't it? Yeah, yeah, but the words are related.

Right, from vir. Yeah, vir. V-I-R.

Yeah, um, yeah, virri would be the plural, but, yeah, but, yeah, I said it wrong the first time, but, um, that's how I explained it to them. So going back to, you know, the Yama's just idea of sacrifice, what he wants is, he wants the goat to be killed, he wants you to sacrifice, you know, a physical thing to them, while it's Arian, the, I like to say, the true god, the actual creator, not this Jewish demon that likes to prop himself up as god that's taken over the world. He demands from you honor, loyalty, the spirit of sacrifice, the appearance to the law of the blood, you know, things like that.

That's, things like that to Jews are just kind of, I mean, yeah, they adhere to, sort of adhere to the law of the blood. I mean, they are well mixed, but, you know, that's not their purpose at the end of the day, if you get the distinction I'm trying to make. Yeah, well, the Jews are notorious for their human sacrifices, their Jewish ritual murder, and all the wars and revolutions that they create, that releases death energy, which is fed on by whatever sort of demonic entities that they're bound up with, so that's like a ritual sacrifice for them, is to, you know, deliberately kill as many white people as possible in their sacrifices of war, which they did in the crusades, they had children's crusades, they

would throw the children off into the shmitars of Arabs and kill them.

In the first world war, they had the war of attrition with machine gun fire, you know, just running into machine guns stupidly, got to go over the top and serve God, and then from there, you know, that creates a mass sacrifice, so that's basically all it is to them, is human sacrifice, all these wars and revolutions. On top of that, you have Dresden, Hamburg, Berlin, you have the whole lot more, you have, you know, all these atrocities that have been committed against not necessarily conquered foes, but innocent people. Yeah, of course, in the Jew's twisted mind, anybody who's not a Jew is a persecutor of them, or at most, you know, if they don't want to serve them as a slave, then they are, or if the Jew simply doesn't want them as a slave, then they are slated for destruction, because all they are is just like a food source for the Jew, a soul food, that they vampirize their soul, and, you know, probably transmit that energy, the death energy, to whatever demonic entities that they're bound up with.

If not literal food, because I do believe that Jews actually, you know, practice cannibalism on. They're actually goyim, as they like to put it. Well, they have the abortion clinics, they have the blood banks, there's no way that anybody's going to need that much blood for transfusions, so what happens there? Why are all these blood banks and this perpetual, you know, demand for blood, it's in you to give? You know, why do they want your blood so much? Because they probably drink it.

Yeah, and there was a massacre in the Soviet Union, I can't remember what it was called, but it was carried out in the Ukraine, and Pierce talked about it in a podcast, and he pointed out that they would bring you back behind a running truck, so the engine would cover the sound of pistol shot, but they would shoot you in the back of the neck, so the blood would drain out to a drain. It just raises a question in my mind, why would they need, you know, to collect your blood? What purpose do they have with it, I wonder? Yeah, well, obviously, they are some sort of demonically possessed beings, or beings that are hybridized with demons of whatever kind, whatever you want to call them, reptilians. I was reading today, very interestingly, I don't know if you've read the book by William A. White, *The Tradition of the Mother*, from Invictusbooks.com. Have you ever heard of William White? I don't think so.

He was basically the head of the, I think the National Socialist Movement just a few years ago, in like the, you know, sort of mid-2000s to late 2000s. Oh, so before Scoop. Okay, yeah, that's why his name rings the bell.

I used to be part of the NSM, unfortunately, and I actually, I met Scoop. I went, drove all the way to Bull Run and had dinner with him, and there was him and a few comrades. Actually, I met a fan, which that was a, I don't want to say fan, but you know, someone who views my material, and that was an interesting experience, you know, to meet someone that views your stuff.

But I, Scoop, he's a, he sold, he sold his organization to a nigger interests. They were going to take away his house and cars, and it's like, it's like, I mean, yeah, sure, you know, that's a loss, but you know, as someone who doesn't own anything like that, I don't really have any sympathy for, you know, because that's something I intentionally sacrifice. I could, you know, give this up tomorrow and go to college and get into, you know, something I can make a ton of money in, you know, get out of the movement and do materially well if I wanted to, but you know, that's something I intentionally sacrifice so I can help secure the existence of our people in the future for my children, you know.

Pretty much, you have to do that because it's, you only have so much time and effort in life, and if you're devoted 24 hours a day to your money pursuits and careerism, then you're not going to have as much money or time to devote to the movement. Although, if you really were, you know, if you were a career-minded person or a careerist of that kind, then you could still give away, like, half your paycheck to the movement, but at the same time, you know, somebody's got to do the actual work in terms of propaganda spread and reaching out to people and so forth, and organization. So, you know, divisions of labor for people who are careerists, they should definitely contribute, you know, like, a large amount of their paycheck to this movement if they could find reliable people to fund, like funding activists and so forth, funding organizations that are legitimate.

But most of them won't do that because that's why they chose that path, you know, the path of mammon instead of the path of the blood is what they sought. But as to Bill White, his book, *The Tradition of the Mother*, he was talking about how the Jews were sort of, like, bound up with these beings that were like, you know, Lovecraft's Cthulhu mythos, H.P. Lovecraft. Yeah.

He was saying that the Jews were bound up with these types of entities, and that there is in, what is it, in Egypt, there's this work called *The Tale of the Shipwrecked Sailor*, where this shipwrecked sailor meets this worm-like being with the head of a lion, with, like, a mane and so forth, you know, like, it's got tentacles for its head and so forth. And Bill White says that he actually encountered these entities when he was imprisoned. So, in his book, however believable that may be, he says, I wrote a quote down, he says, the race that inhabited the earth before the ascension of mammalian life, and that there are sleeping monsters in the earth who the Jews are trying to awaken, and then trying to work with.

Because, you know, you know how you have that book, *The Power of the Coming Race*, *The Vril*, by Edward Bulwer-Lytton, guy who is a Rosicrucian, the head of the Rosicrucian Society? Yeah. I'm pretty sure that that is, there is something like that, like a hollow earth, and these beings do dwell in there, possibly, because I remember another work I read by Edgar Rice Burroughs, the guy who wrote the Tarzan novels. It was called *Pellucidar*, I think the Land that Time Forgot, or no, it was the Hollow Earth, part of that

series of the Hollow Earth of his books.

And he explicitly depicts some sort of, like, reptilian beings in the Hollow Earth that eat human flesh. And his books are very theosophical. So it gives a lot of clues as to what's going on in an occult sense, at least to the extent that they can be believed.

These are also called the Nagas in India, these sort of serpent beings in the Vedic tradition. And in Gnosticism, they, you know, they depict this sort of, like, lion-headed being as Yaldabaoth, which is the blind god, which is Jehovah of the Jews. So it may very well be that these are actual, literal, some type of physical reptilian entities that Jews are bound up with.

The thing with the demons, though, I actually, I looked into this, the idea of the demon being, like, a specifically evil entity is actually a Jewish idea that comes from the apocalyptic writings during the Second Temple period, when they were kind of merging platonic, sorry, platonic and Hellenistic ideas with their own religion. Because originally, in the Aryan tradition, a demon was just an entity that was between man and God. It was, like, kind of, like, in between that power.

That's what the devias are in the Vedic tradition. Yeah. So I guess that's an inappropriate word, then.

I meant, you know, whatever type of dark entities these beings are bound up with, Jews are bound up with, is some, I don't know what the word would be. Well, I mean, they're not specifically evil, but they're not specifically good, if you get what I mean. I just mean something that is in that in-between state.

So, I mean, I guess, yeah, some of them could be chaos-oriented, while some might be order-oriented. Well, I'm, this specific group that Bill White speaks of, he speaks of them as, basically, of that nature that they're, you know, that that's, they have a malevolent, you know, relationship to white people, or to people in general. So, yeah, that may very well be the case, that there's some type of predatory entity.

I mean, I believe, I can't say that I know, that these types of beings exist, or at least some type of being exists that are related to Jews. I remember one time, and this has happened several times, one time specifically, though, I was fasting and following a vegan diet in the middle of nowhere, and I sensed all around me, like, pervading the environment, this sort of black shadowy figures that were sort of, like, bombarding me in some way, just like what Carlos Castaneda calls mud shadows. So, that was definitely.

Yeah, I have similar experiences. When I was growing up, my room was, on the top, was kind of like, it wasn't an attic, but it was on that level where an attic would be. And at my doorway, my brother told me that he's like, I saw this thing standing in our doorway and had these, like, red eyes.

And I'm like, yeah, I saw that too last night. So, you know, I definitely, yeah, I agree. There's a lot.

I do think that these sort of beings do exist, you know. I believe in ghosts, for example. So, I do, I'm not, you know, and that's why I discard, you call it naturalism.

I think that's what you called it. I like to call it materialism, like scientific materialism. You know, that's why I discount that sort of idea is because, well, if that's the case, then how can these things exist, you know? When I've seen it with my own eyes, I'm not going to ignore my own senses, you know.

Yeah, well, you can't see electromagnetic fields either, but they still exist. Yeah. Electricity exists.

So, obviously, just because you can't see something or palpate it in a physical, you know, five-sense reality sense doesn't mean it doesn't exist. So, obviously, there are other dimensions of being that, you know, the Order of Nine Angles, David Myatt, who's probably an operative of MI5 or something, he speaks about opening up causal and acausal connections to try to usher in the new aeon and try to, you know, destroy this current Piscean Age that the Jews are in total control of. So, that's interesting, an interesting point.

Yeah. And, I mean, that's another reason I'm kind of worried with Satanists. Like, I try not to get too close around Satanists because, as I see it, there's a completely palpable and perfect alternative to, you know, the Jewish, you know, Yahweh versus Satan, you know, thing.

We have our own traditions. Yeah. So, why is this, there's this orientation to, you know, worship this Jewish, you know, Satan being, you know? I think that the whole intention that that's just a sign up on the part of Jews so that they can associate white, pro-white people with Satan so that they can get all their Christians to attack us, basically, by portraying us in a negative light.

Yeah, that could be. I don't think that they'd need a psi-op to do that, but that could be the case, too, though, you know? Since you were in the NSM, do you know anything about Maxine Dietrich, that person who runs the Joy of Satan Ministries? No, I don't. I think her real name is Harrington or something like that.

Yeah, I don't think I've come across that name. I am familiar with Joy of Satan, though. I've come across the website a couple of times.

Yeah, I guess you take the view that it's not really legitimate or authentic. Honestly, I kind of have a neutral opinion of them because I haven't really, really looked into them. I've just, I've come across their website a few times, and they're Satanists, so I just kind of, like, shrug it off.

Yeah, I did a lot of investigation into them myself, and, you know, it does seem somewhat, there's some legitimate practices, but overall it seems a little bit cartoonish, not necessarily entirely subscribable, but you can still get a fair amount of value out of it in terms of the information they speak of that you can't really find anywhere else about reptilians and, you know, the Jews' particular practices, what they do in terms of their numerology and their actual demonology, or whatever you want to call it, their black magic activity. So, you're not in the NSM any longer, and was it because of the political issues related to Jeff Scoop and so forth? It was actually before that. So, what happened was I had just moved out of my parents' house, and I was like, you know, I was young, and I was excited.

I'm like, I'm getting involved in the movement. That's the whole reason why I moved out, my parents, because there was no way I was going to be, because they're Christlings, they're conservatives, they're, you know, plus I already have prior experience, like when I was in middle school, I was, you know, went through my phase, and that didn't go over very easily, because I actually, I tried to contact the American Nazi party through mail, and then my letter was intercepted, and I had a very bad day. But, so, I moved out of my parents' house, and I joined the NSM just because I wanted to be part of an organization.

I wanted to meet like-minded people, and all this stuff, and I ended up meeting Scoop and other comrades in January, I think it was January of 17, yeah, 2017, or 20, no, January of 2018, I joined fall of 2017. But, because of the lawsuit, because of Charlottesville, and I was kind of a little outspoken about it, I'm like, that's kind of a stupid idea, you know, be part of, and they didn't really like my opinion on that. But, because of the lawsuit, the due raise went from \$10 a month, \$20 a month, and everything really started becoming about money, you know, and, you know, they were saying, well, if you're not gonna, you're not gonna pay, you know, all this money, you're not gonna help us with all this, you know, shit, then, you know, you might as well get out.

So, I said, okay, fine, fuck you guys, I'm gone. You know, if it's all we're gonna be about, you know, money and this losing court battle, which should be a clear conclusion that you're in the system's courts, you ain't gonna win, it doesn't matter. Yeah, looks like you're cutting out chops and stuff.

Looks like you're cutting out for just a bit. Because the anti-FUD bust up a few shops, you know, of course, they were putting the blame on pro-white organizations that were there, you know, and that's what the things they were raising up against them. And, but, you know, it's gonna be a losing battle.

You're not gonna win. You're in the system's courts, you're in their turf, and you're at their mercy. So, I dropped out.

I didn't want to be part of a group that was, you know, all about money. And, of course,

there was this guy who called me, he was the director from Florida, telling me about how, oh yeah, I just sold a bunch of my guns to help pay for it, you know. It's like, yeah, I'm not gonna disarm myself, you know, to help you pay for this losing court battle, you know.

I think he was an agent. Plus, that's another thing with the innocents. They're so wracked full of not only, you know, people are probably agents, but insincere hobbyists.

They want to go out, and they're in the past, not in uniform, in their costumes, and act like, you know, Nazis. Yeah, they want to be Hollywood Nazis. Yeah, that's the term.

And, I'm not about that life. I guess that's true. It's sort of precarious to put your name on a list.

I remember that document from Solard General called, Drop the List. You know, don't put your name on any lists. And that's what Bill Rise advises as well, because they can't hit what they can't see.

But if you're putting your name on a list, and you give their address and everything else, and your ID, then obviously you're a target right there. Yes. Well, that's a sort of a dilemma about organizations.

Do you want to be known? Do you want to participate in an organization and actually meet some people and make contacts who are already in it? And if so, then if that's a condition of that, then is it worth the risk just to meet a couple people or whatever? And then if you do meet people, is it not just going to be a lot of silly Hollywood cause play or whatever you want to call it? Yeah. I do think there should be kind of some sort of alternative made where sincere people can meet other sincere people. You know, there should be networks like that.

We should figure out an alternative to it. Because, you know, it does get lonely at times, you know, when you're kind of surrounded in a sea of lemmings, no one who is of like mind to you, you know. And also, it's better tactically to have some sort of network and some sort of at least loose organization where nothing like official, but like you have your group of friends here that, you know, there's shit hits the fan, you have people that you can help you out and you can help them out, you know.

Yeah, that's definitely needed. It's interesting when you spoke about that red-eyed entity that you had encountered when you were younger. It seems like people like us who are maybe of a healthier mind in terms of our recognition of our blood memory, of a more racially minded, that we are sort of prime targets for these beings, that maybe they are aware of that, aware of our nature, of our consciousness.

And then for that reason, maybe they, you know, appear to sort of, I don't know what, spy on us, warn us, or try to harm us in some way. Yeah, that's definitely true. Because

actually the place where I work is haunted.

There's a guy who, I guess he died in a car accident right outside the Oh yeah. You know, back in the 80s and he still hangs out there. We call him George.

He likes to mess with people. He likes to, you know, we'll put dishes away and it'll just like throw them on the floor. But that Jewish manager that I was talking about last conversation, he used to give her hell.

Like you have no clue. He used to scare her every single day. If I, I mean, I've never noticed him.

He leaves me alone. I don't know why. Is he a Jew? Yeah, he harasses, he harassed our Jewish manager all the time.

It's great. Oh yeah. So this ghost, the guy wasn't a Jew then.

He was a No, I think he was just your typical white guy. Oh yeah. That's interesting.

He must have an affinity with you or something like that. Like there's some sort of sympathetic resonance between you and him and he instinctively recognizes the enemy, the Jew based upon their resonance. That may very well be the case because I've experienced that plenty of times myself with Jews and the Jews with me.

Like as soon as they see me, some of these little Jew children, they just sort of like stare at me with this hostile look or start shouting and so forth. So definitely some type of Demian or demon seed of some, or whatever you want to call it. I don't know what the word would be.

Instead of demon, I'm not too sure what word to use to describe these entities now. Yeah. I mean, for lack of a better word, I guess we could use demon, but.

Yeah. I see your point there. That's what joy of Satan says that demons are actually the good.

And that's what our ancient Aryan gods were in Sumeria and so forth and in the whole of the ancient world. And the Jews just inverted that to make it sound like it's evil when in reality, it's not evil, but good. So, yeah, I don't really know what to call these beings, these reptilian entities.

But, hmm. It's certainly an interesting world we live in. But anyways, yeah.

Sorry, I kind of hit a wall for a moment. Have you heard of Hundred Hands? That group? No, but I've heard of 10,000 warlords of that Pastor Martin Linstead guy. I haven't heard of that.

That's a more extreme version. What that is, is basically he says that in order to dismantle the job system, you have to have 10,000 war, or actually what will occur through that, the collapse of the system is that there'll be like 10,000 warlords who will basically rule the in fiefdoms once it collapses. That's his conception.

But yeah, I guess this Hundred Hands is something different. They are kind of a propaganda group. What they do is they have their central hub that makes, you know, stickers, flyers, whatever.

And what you do is you basically, they have a specific printer that they recommend because they can't track the printer, the system can't track that specific type of printer. I think they can only track inkjet printers. Or no, is it laserjet? I don't know.

But either way, so basically you send them an email, they send you all these, you know, stickers and, you know, flyers and stuff, and you print them out. And you like, under the cover at night or whatever, you know, it's kind of like a lone wolf or a small cell thing if you got a couple friends to do it with you. And you just kind of plastered the town with these flyers.

And it's a propaganda thing that they run. And I think that's actually a effective propaganda idea for, you know, people who want to do flyers and posters and things like that. Is kind of having this, you can do it on your own too.

You don't have to have a central hub to do it. You can get creative and design your own stuff. But, you know, going out, and of course, you know, look into the legalisms, I guess, you know, so they don't have anything they can put against you, although they could probably find something.

So, I mean, these days, it's not suspicious to go out with the mask on. So, you can wear a mask, you can cover yourself up in black clothing if you're doing it at night. And you just stick up these flyers and watch the dominoes fall.

Yeah, it says here, laser jet models do. But people should do their research on the internet to find out what printers don't leave machine identifiable code. Yeah.

So, you're saying laser jet models are the ones that are trackable or not trackable? There's quite a lot of different ones on this particular website that I'm researching into. Quite a large list, but the particular article is a bit out of date. People should definitely try to keep up with that to understand what printers can be tolerated.

There's a link sent to you there, just in case you might want to use it or use that as a basis of doing more research. But yeah, obviously, that's the way that they can trace you. When the police raided my residence here, they stole one of my printers.

But funny enough, they didn't steal the other one. And that one I just then ended up

throwing away. Just in case they attach something to it.

You can never be sure. And that's another thing, unless you don't have an option. But people, don't let alphabet soup agencies into your house.

If they come to your door, ask them if they have a warrant. And if they're not kicking down your door, that means they don't have a warrant. And go away, close the door, lock your door.

Well, of course, you want to be as polite as possible. Oh, yeah. You don't want to be a dick about it.

Just, you know, you have a warrant? No, then come back when you have one. I find the best strategy of dealing with any people in general who know you as a so-called racist is just to be even very, at least when they're not trying to attack you, being sort of very passive in a way. You know, just calm and sort of relaxed.

Very neutral and, you know, even overly polite. That way they can't affiliate you with any sort of belligerence or violence or whatever the case. Yeah, know your P's and Q's.

I mean, there isn't a reason to be overtly an asshole, you know, especially like local police. It's generally a good idea to kind of stay on their good side, you know, because you don't want, you know, the kike that come down and say, oh, you have to round up this guy. And then they actually have, you know, actual personal beef with you.

So they're going to be as rough as they want, you know. Yeah. Yeah.

I try to be decent because my understanding is that, you know, obviously police, their role is necessarily adversarial to the population because they're there to arrest criminals and enforce laws, meaning through physical force. But most of them are fairly conscious of reality. You know, they're not, although obviously many of them are probably hypocrites and or at least have to be to whatever extent.

But most of them seem to be fairly decent enough people. So I wouldn't have any personal grudges against them. You know, that's the mentality of basically a nonwhite criminal who would have that sort of mentality toward police in general.

Yeah. Because, I mean, they're local police, you know, they have families, they want to go home that night to their family, so they don't want to get into unnecessary trouble. So they're not looking for that trouble.

So as long as you don't give them that trouble, you should be fine. Yeah. Of course, they could, they could plant whatever they want on you and so forth, set you up based upon.

That's why you don't allow them in your house, you know. Local police, I don't know if they're big into planting things. I think that's more of a, at least here in the States, that's

more of a alphabet soup type thing.

Probably. Yeah. I know in this particular town, I think they use it as a training ground for police.

So they're one of the highest paid police forces in Canada. And just the nature of the people in the town, sort of like a Zionist Christian stronghold or something like that. They can be a hostile group of people toward anybody who is known to have criticized their chosen ones.

So they'll get a lot of hostility. Sometimes it's better to be in a more liberal area than it is to be in a more Christian area, because if you're not a Christian, then they'll basically persecute you to a much greater extent than liberals would. Yeah.

Although if you're known, you know, they'll attack you regardless. Yeah. Can they get shit from both sides? Pretty much.

And they both don't understand their own good. Obviously, if they're white, then if they're not pro-white, if they're egalitarians, then they're just shooting themselves in the feet, basically. Falling on each other's swords, which is what the Jews want them to do.

Yep. But back to the propaganda thing. You mentioned organization and effective strategy for propaganda.

So what did you want to discuss there? For organization? Well, I wrote about some things in my handbook there, but I'm not too sure what people would need to understand other than the basics, which is pretty much leafletting and stickering, as you had said there, in the dead of night and so forth. Okay. You talked about the white praxis.

Yep. Yep. All right.

Yeah, I'm not too sure what else could be really added in terms of propaganda. Obviously, online propaganda, figuring out various algorithms on the net to spread propaganda through bots, bot accounts on various social media sites. Most of the forums are pretty much dead, it seems to me.

I can't get basically anything out of Stormfront, because every time I try to post something on there, they'll either not post it, or else they'll bury it in a bunch of garbage posts, so that it never gets out to anybody. So that forum, to me, is basically useless. Yeah.

What sort of online sources would you advocate people use or utilize? Generally speaking, what I personally use, although I don't necessarily advocate for everyone, is I look at the Nordic Resistance Movement stuff. They have good articles, especially in their ideology department. For current events, I watch Billy Ropers, although I'm not too

big of a fan of him personally.

His Roper reports, he covers news pretty decently. Even his Christian identity question-answer ones, he starts off the show with more of a secular look, and then he gets into the Christ insanity a little bit later. Yeah, I stopped listening to him, I couldn't stand his shock jock rhetoric there.

But I guess for current events, it might be valuable. I generally stay away from Renegade. I don't view their stuff, because I can't stand the whole flat-earth veganism, hippy-dippy.

Yeah, they're pushing their naturalism. I mean, don't get me wrong, there are people like Richard Spencer, Mike Pinovich, or Enoch, or whatever he goes by. He's actually leading a civic nationalist movement now, something a little bit more attuned to show people what he really is.

I agree, there should be diligence, there should be perception, you should keep your eye out. But Renegade, in my opinion, goes farther than that. They go towards paranoia.

Everyone is suspect. Yeah, they sort of push that agenda, doom and gloom paganism is what I call it. Yeah.

Well, I mean, they even go as far as like, oh, well, David Lane is a pedophile because of some system propaganda that they found. They like to cherry-pick system stuff, where we'll trust this, but we're not going to trust this. Yeah, so I guess for social media, just for disseminating propaganda, what are the sources that you would rely on or that you would recommend people to use? Honestly, well, your stuff, honestly, is pretty damn good.

Honestly, I don't know a lot of people. I kind of do my own thing, so I'm not really resourceful on that, I guess. On the social media, you mean? I mean, just like in terms of platforms like Gab and stuff like that.

Oh, I'm not on Gab. I tried making a Gab, but they wouldn't confirm my email account, which I just kind of gave up on them after that. Alex Linder, he does good audiobooks.

Yeah, that can be one of the few forums that's tolerable, even though there's not much activity going on there. Yeah, that's why I mainly stress his audiobooks, because yeah, there's not much activity going on there, but you can go on there, you can listen to Midas Wright, Imperium by Yaki, he covers Words of Hitler by Matt Kale, Siege, and a bunch of other stuff, like Stephen Michael Jones, I think he reads out, though I haven't looked into that. He has a whole list that you can go through.

I wouldn't waste my time with that E. Michael Jones guy. I actually talked to him on the phone, I don't know, five years ago or so, when I heard him on Red Ice, and he just said

that Catholicism is for everybody, it's universal. Oh yeah, he is a Catholic apologist, isn't he? Yeah, I wouldn't even listen to people like that.

My experience with Christians in general, and Catholics in particular, are that they're pretty much useless to waste time communicating with, even though the alleged leader of the NSM, Bert Colucci, claims to be a Catholic. I'm not too sure about that. Oh, he's the new guy? The one bigger kind of bald dude? Yeah.

Yeah. Yeah, I saw that. I saw a picture of him wearing the cross, and I'm just like, nope.

Nah, at least, at least Scoop would wear a mirror. But then again, Scoop. But yeah, I generally, I try to stay away from Christians for the most part, too, because they're just annoying.

Yeah, they pretty much just live in their segregated bubble world. I never really knew much about Christians at all, and their mentality, until in recent years, when I actually had to deal with them. And from there, I came to understand pretty quickly what sort of mentality they have.

In my opinion, they're just mind-controlled slaves of the Jews that just do whatever Jews tell them to, without thought or question, basically. Yeah. I grew up in a Christian household, in a Christian environment.

And I can say with certainty that you're correct, that the church I went to, there was a plaque over it that said, the Bible, the whole Bible, nothing but the Bible. And I'm sitting here thinking, that's a pretty limited scope of knowledge that you have there. It's just, the Bible itself has turned into what they worship, you know, instead of their supposed God that they worship.

Yeah, worshiping the letter of the law, even though their law is just a Jewish law that's made up by Jews anyway, so. And it's contradictory, too. In the Old Testament, you know, God says, slay your enemies.

And then in the New Testament, he says, love thy enemy. You know? Yeah, it seems like the Jews just made the New Testament to create their slave class, create a slave religion that makes them slave-minded. Mm-hmm.

And, but the, I mean, they'll also ignore the, I brought up to a Christian the other day, and I'm, he's, you know, going, well, Jesus, you know, he was advocating pacifism, and things like that. And of course, with Christians, I like to try to use their own religion against them. Because I do, I do understand scripture, in air quotes, you know, pretty well, because I grew up in that atmosphere.

And I use the, what Jesus did at the temple, temple as an example, you know, he didn't politely ask them to leave, he grabbed a bullwhip and started flipping over tables. You

know? And then I brought up what he said in Luke, when he was talking about usurers, where he said, bring them before me and slay them. So I'm like, that's not really, you know, pacifism.

But, you know, if you want to be a little pussy and turn the other cheek all the time, then I guess that's your own business. Survival of the fittest. Yeah, I tried to reach out here to Christians through propaganda.

But every time you try to give them a reference to something like christagenia.org, or whatever the case, then they'll just either terminate contact with you, or, you know, they might even rat you to the police or something, so far as you know. At the very least, they'll look upon you with hostility, and usually terminate contact with you. There's no point in reaching Christians at all, because they're pretty much unreachable, in my opinion.

Yeah, you have to try to move beyond that. Like, I understand, back in the day, like during the NSDAP, you know, Christians were most of the people who made up that party. But it was a different, this isn't the 1930s.

You know, this is 2020. And, you know, we, conditions are different, and we're at the point where we have to move beyond Christianity. Because Hitler, and what they were trying to do is reform it into something that was a little bit more Aryan, you know.

But now we're past, or we can't reform it, we have to get rid of it. Yeah, I agree. Basically, it's no longer, it's just basically like a sort of tumor on society, and needs to be cut off, like overripe fruit hanging on the vine.

But most people aren't Christians, so why reach them, since they're the least racially conscious? Normal people who Christians would stigmatize as liberals, or whatever else, they would be much more reachable. You know, through environmentalism, you could reach them through, you know, making reference to the bankers, who the bankers are. You know, who's doing all these chem trails, and forced vaccinations, and so forth.

Who is the, you know, the 1% of the 1%, or whatever, or, you know, the 100% of the 1%. Yeah, yeah. When you start naming the Jew that's, you know, they get offended, but they're God's chosen people.

Yeah, that same sort of mentality related to the Jews instilled in their consciousness through the Holy Hoax. That's probably why the Jews created that event, so that they could, you know, play the victim narrative forever and ever, the sad violin music, to, you know, get the next few generations who aren't Christians, worshipping them, and so forth. But that's all going the way of the Dodo anyway.

That's why they're going into panic mode at this point, because they know that their false mind control narratives are falling apart now, so they have to do whatever they can

to, you know, find other solutions of that type. Yeah, and I mean, and then you can see that there's a rise in, there's a rise in, they call it heathenism, paganism, or whatever you want to call it, you know. And, of course, a lot of it has been adapted to more of a mainstream look, because, of course, Jews are going to try to capitalize on everything.

Jews are trying to, are going to try to influence everything. But there's this underlying awakening spirit that's coming forth because of the decline of Christianity. And I think as soon as the Jewtrix is, the cord's unplugged on the Jewtrix, the full spirit's going to erect itself, if you get what I'm saying.

Yeah, it's sort of like on the cusp in astrology, it's this new dawn of a new day, like the communists say, only it's not communism. Because communism is just sort of the same thing as Christianity, egalitarianism. That whole thing is done.

That's basically the age of Aquarius now, away from the age of Pisces. And, you know, it's up to us to sort of capitalize on that, just to keep hammering away. We can do to reach more and more people and conscript more people into whatever local organizations and groups, ideally networked.

Not too sure where I could begin with that myself, since I'm sort of trapped in limbo here. I don't really have much in the way of options to go anywhere, to do anything. I'm being spied on all the time, so I don't really know what to do, other than just, you know, work, get some money, and maybe relocate somewhere else.

But I wouldn't know where that would be. Yeah, you seem to be in a pretty tight situation. Yeah, pretty much.

So who knows what will be, but I'm just trying to do that, to get the message out to people here, basically. Doing what you can now with what you got. Yeah, pretty much.

And that's a great attitude to have, you know, to not get so emotionally and psychologically bogged down with, you know, your current predicament, and to be able to advance forward with a clear mind and a clear conscience, despite your obstacles. Yeah, and that's sort of the whole mentality, that the mentality of the Aryan, in a nutshell, is just to oppose and to fight, regardless of the nature of the opposition, you know, regardless of the odds, you have to fight. Obviously, you want to be effective, you want to be doing things in a prudent way, but at the same time, never relenting.

Obviously, that's the best, the only option for people who actually understand the situation properly. Yeah, and this, that's an opposition to today's victimhood mentality. It's, well, I'm poiseuted, you know, that everyone seems to have, you know, women, they've indoctrinated women to think that they've been persecuted through the ages by the evil patriarchy, which has put a wedge between men and women that, you know, probably won't be rectified until the system collapses.

Yeah, because they're too comfortable in their privilege at this point. They don't want to rock the boat and lose what they have, and that goes for all the other ones too, the non-whites and so forth, but even then, their extreme greed and selfishness motivates them forever and ever to just keep trying to take more and more and more, and then that just brings about their own, the collapse of the system itself, so. Yeah.

Well, I don't know, do you want to end it here? Because I don't really have too much that I can add at this present time, unless you have some other topics I'm not too sure. I don't have anything off the top of my head. Number four, how the state should function, the structure of Aryan society.

I don't think I touched on that, so if you want to touch on that, we can talk on that if you want. Yeah, sure. So, I wrote about that in that handbook of mine, my sort of, like, idealized conception of a society in the white law, the subsection of that white praxis handbook.

It goes through all sorts of criteria, similar to Ben Klassen's conceptions, and also to the NSDAP, and things of that sort. The state should function as an organic totality. As I had said earlier in the conversation about the organic state, where every function of that state is integrated into the whole, and is related to its development, and serves the whole before it serves itself.

Unlike in this society, which is just about individualism and fragmentation, in that case it is more about contribution and wholism, or I guess you want to, if you want to call it that, more holistic orientation rather than a fragmented one. Yeah, and it's this idea that the larger, that the nation, I guess, the race, the nation, is an organism. I'll literally, you want to take that, I guess, but it at least operates like an organism.

It has its physical aspect, has its mental aspect, and its spiritual aspect. You know, the physical aspect we'll call, we can call the economy, the actual, you know, body of the nation, which is the land, the resources, you know, things like that. And then you have the higher aspect, which is the state, which is basically the mind of the society, and then the spiritual aspect, which is the culture of the society.

And ideally, I think that the society should be designed out that way, in which that the bourgeois, the mercantile class, is subordinated, like in the traditional sense, to the aristocracy, the state, which is subordinated to the overall, the will and the consciousness of the nation. And I think this can be done within, I mean, people like to, you know, you're advocating socialism here, but you know, the difference is that the purpose of Marxist socialism is to transition society from a hierarchical capitalist society to a communist egalitarian society. While it's my conception would be transferring society from a capitalist material based society, or a Marxist egalitarian society to a hierarchical, but more united organism of the society.

So I personally believe that industry and things like that should be owned by the folkish state. So the personal capital, the private capital is not allowed to come into conflict with ideas towards the nation, that they are used in one saying. And that's a big problem I find with the idea of private enterprise, is that private capital serves private interests.

And you can even see with Hitler, when he advocated for, you know, private property to be maintained. But you see all these companies that exist today, existed back in the Reich. And the reason why they exist today is because they betrayed Hitler, they betrayed the movement for their own personal gain.

So that whole cause should be removed from the equation altogether. What do you think about that? I would say that the economy should serve the people and not vice versa, which it obviously is today. But at the same time, the people as a hierarchical unit in their proper functions.

But yeah, there's always a danger of going into the Maslow direction, which is basically that you become tied into this attack the bourgeoisie ideology. I think the class struggle, yeah, because they're trying to somehow combine nationalism with Bolshevism. They hold Stalin up as this pinnacle of the idea, you know.

And yeah, I see the problems. And also with Strasserism. Although I will admit, you know, I've read Germany Tomorrow, and I do like some of his ideas.

I don't like him personally. He is a lying piece of shit. But the idea that the nation should operate as a one organism, propelling itself to common goals, instead of each individual trying to find out if how his interests correspond with the national interests that just being already built into the system, you know.

But yeah, I completely disagree with the whole nice whole idea of trying to somehow bring this Bolshevik idea of egalitarianism and somehow this nationalist idea together, which I don't see how those two can fit together. Yeah, pretty much. It's just a sign up on the part of the Jews of Dugan and all the American propagandists like Richard Spencer and people of that sort and Eric Stryker and David Duke and Brian Roux in Canada and people of that sort there.

Matthew Heimbach Stein. Yeah, they seem to be pushing for that sort of ideology, which is, of course, doesn't really make any sense one way or the other, no matter what way you slice it. It just becomes basically the Jews two-tiered society, only within the context of a more than a national topography or geographical terrain, more than it does anything else.

It's just a way to neutralize effective political praxis on the part of whites, neutralize national socialist praxis or whatever variant of that you wish to construe it. Yeah. Yeah, there's always a danger of falling into that sort of socialist trap in the Marxist sense.

Yawkey seems to have fallen into that to some extent in his Imperium. I only listened to the audio book just recently, but it seems that he was even denying the validity or the essentiality of biological race and so forth. He was just saying that it's an organism, a culture, blah, blah, blah.

I was actually, I was reading the synthesis of the racial doctrine. I just actually got done with the book I was reading before that, so I was able to start that recently, and I came across Evola's criticism of evolution. I saw a lot of correlation between that and what Yawkey was saying in Imperium.

Yeah, it's sort of Evola's conception, his tripartite doctrine of race. I don't think it doesn't deny race, it just incorporates the physical race into higher forms. So it's, you know, the race of the body, the race of the soul, and the race of the spirit.

Yeah. They have the naturalistic races, which are the non-whites, and then he subdivides the races in terms of more their soul type, more than in terms of their physical type, and that's where it can become nebulous and sort of suspect, in a way, to some extent. And I had written about that before.

I wrote a book, a little discourse called Evola as Kosher Apologist, but at the same time I sort of retract that to some extent now. I think that Evola is pretty much oriented in the right direction, but just his flaws are that he was sort of, you know, trying to denigrate biological racism to a great extent, and he was also trying to, you know, imply that the Nordic Teutonic race, especially the blue-eyed, blonde-haired Nordic race, was sort of, like, atrophying and so forth, and that it required, you know, the Germanic-Italian synthesis in order to have a stronger race or something like that. So he's trying to imply that the Nordic soul is sort of, like, atrophied because of a lack of exposure to war and strife, which seems pretty arbitrary to me, to some extent.

I was, but he was also claiming, you know, he was saying that racism is anti-evolutionism, and he was claiming that they, he said the bourgeoisie, I was trying to find it to bring it up, but I don't think it's on my SD card. But the opposite is true, because as, you know, Rockwell put it this way, that the Marxists, they short-circuit evolution. They say that, yes, animals vary by breed, and, you know, you can breed better and worse animals, and it's almost verbatim for what he said.

But when you get to this special animal called man that all the rules are off, that, you know, they're all equal and, you know, all that bullshit, evolution, you know, sets up this idea that there is, you know, a hierarchy, a racial hierarchy, that there is the idea of the fittest surviving and the strongest, you know, superior types versus inferior types, which that does fall into, you know, the material biological sense of race. But I agree, I don't see how that would denounce a, you know, a higher sense of the racial conscious. Yeah, I would say that they're not incompatible, you know, the tripartite conception is just, you know, different forms of being of the organism and of the collective, physical, soul, and

the spiritual.

As to his particular categories, they do seem a bit on the arbitrary side, or on the sort of fanciful side, where he speaks about the titanic races, the, you know, Demetrian, the Lunar, the Solar. They make sense to a great extent, but they seem to be a little bit, you know, too much ambiguity there, in terms of the, how that relates to concrete reality, these sort of conceptual abstractions. Yeah.

Because you could say that of anybody, that they have these racial elements, you know, this person's displaying titanic racial qualities, or Lunar racial qualities, but I'm pretty sure that he implies a more strict correlation between the biological, physical, and that. I know I had this discussion with this one guy from VNN before, who was trying to imply that you could have like a Semitic soul, and be white, and so forth. But I would say you just be white, and your soul is hijacked through mind control, like Christianity, so that that puts you under its influence.

Well, that also, there's the idea of mass man. You know, a lot of these people who have white skins, they don't have a soul, per se, if you want to, they don't, they're morally neutral, is how Pierce put it, and I think that's the best way of putting it. They're morally neutral.

They are what their programming is, and if they receive Semitic programming, then they're going to have a Semitic outlook on things. Yeah, basically. But at the same time, that creates conflict in them.

They still are white, or whatever the case, but you know, in terms of their consciousness, they're of a certain form, it's just that they have had a sort of schism within them, chaos introduced through this programming, ideological, call it what you will, the spiritual, or I wouldn't call it demonic now, I'm not too sure what to call it, but negative influence that Jews have imposed upon them. And you can see that this has an effect, because look at how high depression and mental illness rates are, because of this. It's like a fracturing of their soul, basically, through the ideological fracture.

It's like these ideologies are sort of like instruments that have been inserted into people's soul to tear them to pieces, basically, to install different thought forms in their consciousness. So, yeah, understandably, that's the Jews' protocol right there, is just to societal decay and destruction. They're the ferment of decomposition, they're the chaos in the system, even in their own system.

And so, they basically just bring about their own destruction through their inevitable chaos that ensues. Yeah. And also, that's the only way they can thrive, is in chaos, because they're part of that, I call it the chaos element, the chaos aspect of reality, because there's that dualistic order and chaos, and that's the end, I believe, they come from.

That's their purpose in grand scheme of things, is to be this catalyst, you know. Yeah, just like Bill White said in his book, *The Tradition of the Mother*, about the beings in the earth that the Jews are trying to awaken, so that they could bring them into being, get their souls to somehow bind with the goyim, so they could become basically possessed or obsessed by these beings, controlled like instruments. That may be the case, it seems like a lot of the extreme emotional irrationality that so many of the people in this society manifest is possibly traceable to that type of demonic influence or possession.

And you see that a lot with alcoholics and people like that who hang around in the bars all the time. They all have this sort of irrational, frenzied nature, you know, like they're basically possessed by some sort of entities or something. They don't sweat the petty stuff, but they pet the sweaty things and sweat the petty things.

That's how it's put. I remember that. Because I know a lot of people like that, they'll constantly moan and cry about how, oh, my life is just horrible, you know, and this or that.

And you ask, okay, so why are you in that situation? And it's mostly because they make stupid decisions, or they're doing something they're not supposed to be doing, you know. But they have this victimhood mentality that, you know, oh, look how bad my life is. And it's also kind of not a virtue signal, but it's a victimhood signal.

You know, have pity on me, cry about me. That's what Kurt Cobain said, you know, I miss the comfort of being sad. That's the sort of mentality of that victimhood.

It's basically rooted in egotism, ultimately, is that these people, they want to feel good, you know, they want to be the center of attention or look toward themselves as this victim. And their practices and lifestyle basically reinforces that. But I would say it's more than that, that whatever sort of entities actually possess these beings, or, you know, these irrational people, because they don't have self-control to a sufficient extent, that they open themselves up to demonic possession through hanging around in clubs and bars and doing drugs.

It puts them into a state of ecstasy in the Greek sense of extasis, which means going out of, you know, going away from yourself or out of yourself. So you're basically opening yourself up to demonic possession through weakness. That's what happened to me when I was in the middle of nowhere on a vegan diet in a fasting state, and those black shadowy entities were hovering around me.

I could feel them bombarding me and so forth. So definitely that's one of the reasons why the Jews want people on a vegan diet, too, because it weakens you. It makes you susceptible of whatever sort of entity attachment.

That's probably the reasons why they want that. Yep. And so, yeah, stay out of bars.

You don't need to go to bars. If you feel like you need a drink, stay at home. You should probably lay off the alcohol anyway, you know.

Yeah, it's probably a good idea, because that's what the Jews want you to do. So why bother doing that? Yeah, there's no reason. I mean, I'm not a moralist.

I'm not out to tell people, oh, you shouldn't drink at all, although I would encourage, you know, not drinking. It's not a bad thing to not drink, you know. But there's no reason to be drunk 24-7.

There's no reason to get hammered all single day. If the first thing you do when you wake up is crack open a beer, you have a problem. Or even if you just orient your life around the act of drinking liquor, even if it's only, you know, a couple times a week.

If you're thinking about it and you're planning things out for that purpose, instead of just being able to do something else, then that implies that you're impelled toward those activities. And maybe that's because you've been put under some type of influence at higher dimensions or something like that. Can never be sure.

Yeah. But, you know, and so instead of, you know, drinking, get outside, get some exercise, get that oxygen in your lungs that you need. Eat decently.

There's nothing wrong with eating meat, although I would advocate try to eat. If you hunt, hunting is a great thing to do, you know, because it puts you into that mentality of, you know, that, I guess, that Midas Rite mentality. I guess I could describe it.

You know, it's, it's primal, you know, when you pull that trigger and you take your prey, it's a very primal feeling, you know. And of course, you know, and it's also related to the idea of like when Siegfried, you know, slayed Fafnir and ate his heart, you know, he gained the strength from the dragon from eating it, you know. A man is a carnivore.

Well, I guess we're omnivores, but yeah, we obviously, for an optimal diet, probably meat would be a necessity because it's got all sorts of nutrients that can't be found anywhere else. Yeah, in an inassimilable form or in large enough amounts. Well, I mean, yeah, keep a balance to it.

You should eat bread, grains, dairy, fruits and vegetables should be kept on hand because you need your vitamins, you need your fiber, but you also need your carbohydrates from grain and potatoes are great too. They're easy to grow, they're easy to cook, you know. And I don't know, nothing's better than mashed potatoes, in my opinion.

Mashed potatoes with some cheese in there and some sour cream. Yeah, potatoes are easier in the digestive tract than a lot of grains are anyway. They don't have the larger proteins that some grains have.

But living healthy, not in just the physical sense, but in the mental sense and in the spiritual sense, you know, reading books and educating yourself and also trying to build yourself spiritually with like things like willpower and determination, loyalty, honor, you know. That's how people should orient themselves and keep on trying to build their lives up. Yeah, just a holistic life, which is obviously very difficult to do in a society where everything you try to do entails a monetary cost or entails you having to have certain connections and certain means of going places, but not the easiest thing to find, especially if you're not one of these sort of people adhering to popular ideology like Christianity or liberalism or something of that sort.

Yeah, and especially the whole economic thing, you know. Fruits and vegetables are expensive, especially when you try to buy them raw, you know. Yeah, it depends where you live though, but of course in general, especially if you live in colder climates, it's very expensive.

Yeah, here in Michigan, you know, oranges, you know, they have to import them all the way from Florida, you know. Peaches, I think, are mostly imported from Georgia, you know, which they're cheaper than apples because we can grow apples like everywhere here in Michigan. Yeah, where I am here, there's no fruit really other than tomatoes grown in greenhouses.

So, the only fruit that's closer, somewhat close to here, is like a way away in another province. So, and then of course, you get this stuff from the States and everywhere else, but yeah, you don't get the best quality food in Canada, that's for sure. Yeah, also with things like syrups, I'd stay away from like artificial syrup and stick with maple syrup, even if, and if you can buy it like locally made, like where I grew up, like every five miles, there was someone who would make maple syrup.

You know, you'd drive through and you can just smell the sap being boiled, you know, it smells great. That's in your house currently in or in a different province? I'm sorry, in a different state, sorry. Yeah, but it's better for you because you don't need as much of it, you only need like a little bit for it to be enough flavor for whatever you're putting on pancakes, waffles, whatever.

And it doesn't have all the artificial bullshit, it's literally just maple tree sap that's just boiled down into a thicker, I guess, less viscous or it's viscous, it's viscosity. I always confuse what viscosity is, but. I've gotten confused about that too.

But it's a thicker substance and actually if you take it and you let it simmer a little bit more, you can get down to the bare sugar to it. So, if you ever need to make sugar, you know, just go to a maple tree, get some sap from it and just boil it down for a while, you know, and you can have sugar at hand. Yeah, that's a good thing to, for people to learn is wilderness survival and that sort of homesteading type of activity.

Obviously, the difficulty there is that you have to be in a physical place where you can actually do that and you have to have the resources, the money to actually get a property or something, even if you're in an apartment or whatever, or whatever. You can still have at least some plants growing around, but it's not going to sustain you. So, you pretty much have to stockpile food if you want to have any sustainability, unless you're one of the luckier people who has like their own homestead and stuff like that, which would be very difficult.

But as a twinge of good news, I guess, is the more that the system deteriorates, the more that the situation collapses, all that state land, all that land that's owned by the state, at least I think it's going to become no man's land because there's not going to be any DNR agents patrolling it because, well, they're not going to be hired anymore because the state needed funds for something else. So, that land will probably be pretty ripe for the taking. Yeah, it's, I guess, a silver lining in a dark cloud.

Yeah, as long as you have ingenuity and a few sharp axes, I think people should be generally okay, you know. Yeah, that's the thing where when this system collapses, pretty much all the white people in the country will be much more well positioned to take advantage of that than, obviously, all the city dwellers, which is unfortunate for people who can't get away from the cities. Yeah, that's why I tell people as much as you can get away from the cities now, even if you have to get like some apartment, predominantly white small town, that's a much better place to be than in the middle of Niggerville, you know, because when, you know, hell, the collapse in quotes, you know, it doesn't have to be here yet.

I mean, it's here, but you know what I'm saying. All you have to do is the next riot, you know, you might be one of the victims on the next riot, you know. So, get out of the cities as much as you possibly can into more white, less populated areas.

Yeah, if you're going to live in a city, I recommend under 150,000 people probably is the best bet. More than that would be become more chaotic. Yeah.

And even if you're in a hundred, let's say 150,000 person city, you would want to be sort of outside of the downtown area there, you know, in the more populous areas. And that can be deceptive too, because just because there are lots of industrial buildings around doesn't mean it's populous. And just because, you know, there appears to be open spaces, there might be all sorts of apartment blocks and stuff like condos, which could make the population density very high.

Like a city I was living in before, you know, you could walk around in it in the day and there'd be nobody on the streets, but, you know, they're surrounded by our condos and apartment blocks. And it's the most populous, population dense area in the entire city, but doesn't look like that visually when you're just walking around there or something. And places that look more population dense are actually not in some cases.

So. Yeah. Ideally, I would say try to get a piece of land out in the country, you know, if that is in your capabilities.

But I would generally say as a bare minimum, yeah, just kind of go into a lower population area that's predominantly white. You know, if there's your token blacks around, then well, when chaos hits, they're probably going to be the first ones to get out of town, because they're not going to be able to misbehave. Yeah.

When mass chaos hits, just like it portrays in the Turner Diaries, you have all those, you know, chaotic events occurring throughout the whole of the country and, you know, pushing people out. Start having the back. Yeah.

But. But yeah, I'm kind of I'm out of things to talk about if you're out of things to talk about. Yeah, pretty much.

I think we covered more or less everything we had wanted to at that point at this point. So we'll shut down for now and hopefully I'll get a chance to talk to you whenever you get a chance to be around at some future point. It's up to you.

I'll keep an eye on my schedule and let you know. OK. Yeah.

Since I have nothing to do here except to try to communicate messages to people, then that's trying to do so. All right. Well, it's nice talking to you again, Axel.

Yeah. Same to you, man. Have a nice one.